



FIFTH BIENNIAL  
INTERNATIONAL

**Feminism(s)  
&  
Rhetoric(s)  
Conference**

SPONSORED BY THE  
**The Coalition of Women  
Scholars in the History  
of Rhetoric and Composition**

HOSTED BY  
**Michigan Technological  
University,  
Houghton, Michigan**

OCTOBER 5-8, 2005

The Coalition of Women Scholars in the History of Rhetoric and Composition, formed in 1989, is a society composed of scholars who are committed to research in the history of rhetoric and composition. The Coalition has two major aims: 1) the advancement of research and 2) the education of faculty and graduate students in the politics of the profession.

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FIFTH BIENNIAL INTERNATIONAL  
**Feminism(s) & Rhetoric(s) Conference**

### **Affirming Diversity**

This interdisciplinary and international conference affirms diversity, especially variation in the rhetorical strategies, language use, research methods, and literacy and communication practices of women from different races, classes, cultures, and historical eras. Possible sites of rhetorical and linguistic diversity include, but are not limited to, history, ethics, new media, pedagogy, law, literature, cultural studies, economics, environmental studies, science, communication studies, technical communication, philosophy, and engineering.

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#### **Past conferences**

Feminism(s) & Rhetoric(s) Conference

**From Boundaries to Borderlands: Intersections of Feminism(s) and Rhetoric(s)**

Oregon State University, Corvallis, Oregon

August 28-30, 1997

Second Biennial Feminism(s) & Rhetoric(s) Conference

**Challenging Rhetorics: Cross-disciplinary Sites of Feminist Discourse**

University of Minnesota, Minneapolis, Minnesota

October 7-9, 1999

Third Biennial International Feminism(s) & Rhetoric(s) Conference

**Feminist Literacies: Resisting Disciplines**

Millikin University, Decatur, Illinois

October 18-20, 2001

Fourth Biennial Feminism(s) & Rhetoric(s) Conference

**Intersections: Critical Locations of Feminist Rhetorical Practice**

The Ohio State University, Columbus, Ohio

October 23-25, 2003



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# Welcome!

Dear Participants:

We are delighted to welcome you to the Fifth Biennial International Feminism(s) and Rhetoric(s) Conference: Affirming Diversity hosted by the Department of Humanities at Michigan Tech and sponsored by the Coalition of Women Scholars in the History of Rhetoric and Composition. Thanks to the participation of all of you, the conference promises to be wonderfully engaging and exciting.

As feminist rhetoricians, the diversity we are all affirming is broad in scope and encompasses issues related to culture as it impacts and is impacted by factors such as gender, race, class, ethnicity, sexual orientation, nationality, and location. We have added the word “international” to the title of the conference to acknowledge that our concerns are cosmopolitan as well as local and that our participants originate from diverse regions and countries.

We welcome you, too, to the Upper Peninsula of Michigan, a region rich in history and varied in habitats. You will experience our beautiful fall colors. We hope you will also come away with an appreciation for our area’s diverse cultural and natural assets: the Ojibwa tribal center, a legacy of copper mining in the nineteenth and twentieth centuries, the Keweenaw Peninsula’s extraordinary natural beauty, and Michigan Tech, a university that originated to provide assistance to the mining industry but that has become a national and international leader in engineering, the sciences, the humanities, the social sciences, business, forestry, the fine arts, and education.

This program, in addition to the schedule of sessions, provides information designed to make your participation in the conference as enjoyable and meaningful as possible, and includes floor maps of buildings where sessions will be held as well as a list of presenters with their affiliations and email addresses. We have also provided phone numbers of people you can contact who can assist you as the conference proceeds.

We hope you have an especially fruitful conference. We will maintain the femsrhet-1@mtu.edu e-mail list. We hope that in this way we can extend the work of the conference.

Elizabeth Flynn, Ann Brady, and Patty Sotirin  
for the Conference Committee

We would like to thank the many people who have contributed generous funding or extraordinary amounts of time, energy, and abilities to make this conference a success. We have received financial support from individuals and offices within the University: Robert Johnson, Chair of the Department of Humanities; Maximilian Seel, Dean of the College of Sciences and Arts; Glenn Mroz, Michigan Technological University President; David Reed, Michigan Technological University Provost; Dale Tahtinen, Vice President of Governmental Relations; Jackie Huntoon, Dean of the Graduate School; Gail Mroz, Chief Financial Officer; Sheryl Sorby, Chair of the Department of Engineering Fundamentals; Chris Anderson, Special Assistant to the Provost and Director of the Office of Educational Opportunity; Gloria Melton, Dean of Student Affairs; and Les Cook, Vice President for Student Affairs. Keynote presentations were partially funded by the University Visiting Women & Minority Lecturer/Scholar Series. Andrea Lunsford's contribution supported the participation of several Michigan Tech undergraduates. LCD projectors were loaned by Chris Anderson, Brad Baltensperger, Peg Gale, Sarah Green, Susan Amato Henderson, Robert Johnson, Gail Mroz, Glenn Mroz, Bruce Seely, and Sheryl Sorby. Dow Chemical Company provided funding for videotaping .

Lori Witting and Karla Korpela of the Office of Educational Opportunity, professional conference coordinators, handled budgets, registration, communication with keynote and featured speakers, room arrangements, meal arrangements, travel arrangements, etc. etc. We could not have managed a conference of this size and scope without their considerable expertise. Bob Ruoho of Superior Coaches made a generous in-kind donation, allowing us to have local shuttle service all four days of the conference. Several graduate students in the Rhetoric and Technical Communication program at Michigan Tech have been extraordinarily generous of their time, expertise, and good humor. Diane Keranen, a grad student and a manager in the University's Design and Print Services Office, designed the call for papers, flyers and bookmarks, registration forms, and the conference program, a huge task. We thank her for creating professional, appealing, and useful conference materials. Katherine Nelson, Lisa Dunnebacke, and Randy Harrison contributed enormous amounts of time and specialized knowledge of databases and computer design to create and manage the original conference databases. Kristin Arola managed the conference website and fielded many inquiries. Moe Folk coordinated transportation and technology support volunteers. Randy Harrison handled equipment logistics. Erik Hayenga monitored the conference listserv last year and did considerable work on publicity. Lisa Dunnebacke organized the color tour guides. Leroy Steinbacher designed the original website and Susan Sanders of Michigan Tech's Communication Systems designed the logo.

# Thank you!

# About the Conference

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## **PARTICIPANT Information**

### **KEYNOTE Speakers**

Five keynote addresses will be presented during the course of the conference. The speakers include Donna Haraway (University of California, Santa Cruz), Min-Zhan Lu (University of Wisconsin-Milwaukee), Andrea Abernethy Lunsford (Stanford University), Jacqueline Jones Royster (Ohio State University), and Helena Maria Viramontes (Cornell University). All of the keynote presentations will be open to the public.

### **FEATURED Speaker Panels**

Featured speakers have been invited by the conference organizers to present their research on panels scheduled throughout the course of the conference. These scholars were invited on the basis of their contributions to scholarship addressing feminisms, rhetorics, and diversity. Featured panels are highlighted in the program. Featured speakers include Jonathan Alexander, Lisa Ede, Karen A. Foss, Sonja K. Foss, Anne Ruggles Gere, Cheryl Glenn, Cindy L. Griffin, Laura Gurak, Shirley Wilson Logan, Joyce Irene Middleton, Jacqueline Rhodes, Kim Sawchuk, Mary Lay Schuster, and Patsy Schweickart.

### **FEATURED Panelists**

Featured panelists will appear on a panel scheduled immediately before the Saturday Coalition luncheon. All panelists have been conference organizers for the Feminisms and Rhetorics conferences.

### **PANELS**

Panel sessions last one hour and fifteen minutes. Speakers should time their presentations to allow for discussion and to avoid running over and thereby delaying the start of the next session.

### **PANEL Chairs**

Designated chairs are responsible for starting and ending their panel on time and for allowing at least fifteen minutes for audience discussion. Chairs are also responsible for picking up attendance tally sheets and evaluation forms from the Information and Registration Desk prior to the start of the panel. Completed forms should be returned to the Information and Registration Desk afterwards.

### **OPENING Welcome and Thursday Afternoon Events**

A Welcome will be held in the the Rozsa Center for Performing Arts with opening remarks by Conference Co-coordinator Elizabeth Flynn; Michigan Technological University Provost David Reed; Department of Humanities Chair Robert Johnson; and Secretary and Treasurer of the Coalition of Women Scholars in the History of Rhetoric and Composition and 2007 Feminism(s) and Rhetoric(s) Conference Organizer, Barbara L'Eplattenier. The Welcome will be followed by keynote speaker, Min-Zhan Lu. A performance by Four Thunders & the KBIC Dance Troupe will conclude the afternoon. All conference participants are encouraged to attend.

### **LUNCHEON of The Coalition of Women Scholars in the History of Rhetoric and Composition**

The luncheon of the Coalition of Women Scholars and Rhetoricians is open to all registered participants and will be held on Saturday at 12:30PM in the Peninsula Room of the Memorial Union.

## **FEMSRHET-L Discussion list**

An electronic discussion list is maintained on the Michigan Technological University server for purposes of notification and conference-related discussions. All conference participants have been automatically subscribed. To unsubscribe, send a message to [Majordomo@mtu.edu](mailto:Majordomo@mtu.edu) with the following command in the body of your email message: `unsubscribe femsrhet-l@mtu.edu`. The discussion list will be maintained after the conference to facilitate continued discussion related to conference experiences and contacts.

## **WEBSITE**

The conference website is at [www.hu.mtu.edu/femsrhet](http://www.hu.mtu.edu/femsrhet). The site includes the conference call, an updated conference schedule, program information, and links to large-type versions of each day's conference schedule.

## **GENERAL Information and Services**

### **Airport Shuttle Service**

Complimentary shuttle service from the Houghton/Hancock Memorial Airport to all conference hotels will operate Wednesday and Sunday. Shuttles will be timed to get to the airport well before all arriving and departing flights. Service at other times is available upon request and should be arranged in advance (call 906-487-2397 or from an on-campus phone dial 7-2397).

### **Audiotaping and Videotaping at Sessions**

Audiotaping and videotaping of sessions is not permitted. Any exceptions must be pre-approved through the MTU Conference Coordinator, Lori Witting (906-487-2263 or email [lori@mtu.edu](mailto:lori@mtu.edu)).

### **Book Display**

A not-for-sale book display will be open during the conference hours of 7:30 AM to 5:30 PM Thursday and Friday and 8:00 AM to 3:00 PM Saturday next to the Information and Registration Desk on the second floor of the Memorial Union. Conference participants who have authored books are encouraged to display them.

### **Check-in for Pre-registered Participants**

All pre-registered conference participants should check in at the Information and Registration Desk in the Memorial Union to affirm their attendance and receive their conference program and other conference materials.

### **Childcare**

Childcare arrangements must be handled privately. The organizing committee and the Office of Conferences at MTU take no responsibility for childcare arrangements.

### **Conference Program**

This program includes the final conference schedule, day-at-a-glance schedules and daily highlights, presentation abstracts, information on keynote speakers, and a list of all conference participants (name, affiliations and email addresses). Additional copies of the conference program can be purchased at the Information and Registration Desk for \$5.00 each.

# About the Conference

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## **Conference Meals**

Conference meals are included in the conference fee if you have indicated your attendance on the registration form. A continental breakfast will be available on Thursday, Friday, and Saturday from 7:30 AM to 9:00 AM next to the Information and Registration Desk on the second floor of the Memorial Union. A bag lunch will be available Thursday and Friday next to the Information and Registration Desk from 11:30AM to 1:30PM. Dinner will be served in the Memorial Union Ballroom on Wednesday at 6:30PM and on Thursday at 5:00PM, and Friday at 7:00PM. The Coalition Luncheon will be served in the Peninsula Room of the Memorial Union on Saturday from 12:30PM to 1:30PM followed by a business meeting.

## **Copper Country Color Tour**

A Copper Country Color tour is scheduled for Saturday from 4:00 PM to 9:00PM. The tour requires an additional payment and reservations in advance.

## **Disabilities Accommodations**

Conference organizers are committed to facilitating full conference participation by all registered participants. All campus buildings are fully accessible with elevators, entrance ramps and automatic door openers. A copy of the conference program in large print is available at the Information and Registration Desk on the second floor of the Memorial Union or on the conference website in .pdf format.

Michigan Technological University complies with all federal and state laws and regulations regarding discrimination, including the Americans with Disability Act (ADA). If you have a disability and need a reasonable accommodation for equal access to education or services at MTU, please contact the Registration Desk at 906-487-2397 or MTU Conference & Institutes Coordinator Lori Witting at 906-487-2263 or [lori@mtu.edu](mailto:lori@mtu.edu).

## **Driving in the Upper Peninsula**

Driving around Houghton and Hancock is no problem if you remember that the main streets in both towns are one way. However, if you are driving elsewhere in the Upper Peninsula, keep a few things in mind. One, be alert for deer. Two, start with a full tank of gas. Gas stations are often far apart in the U.P. Finally, enjoy the Fall colors!

## **Email and Messages**

Access to the Internet is available on a dedicated computer located at the Information and Registration on the second floor of the Memorial Union. A complete listing of conference participants including email and university affiliations is included in the conference program.

## **Future Conference**

In 2007, the Sixth Biennial International Feminisms and Rhetorics Conference will be held in Little Rock, Arkansas, hosted by the University of Arkansas-Little Rock. Contact Conference Organizer Barbara L'Eplattenier ([bleplatt@ualr.edu](mailto:bleplatt@ualr.edu)) for more information.

## **MTU Conference Coordinator**

MTU Conference Coordinator Lori Witting is located in the Office of Conferences & Institutes on the second floor of the Alumni House Building on the north edge of campus. This office is a unit of Special Academic Programs, Educational Opportunities. Contact 906-487-2263 or [lori@mtu.edu](mailto:lori@mtu.edu).

## **Illness and Medical Emergencies**

Dial 123 on any campus phone or 911 on any local or cell phone. All emergencies



# About the Conference

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should be reported to the Information and Registration Desk located on the second floor of the Memorial Union (906-487-2397 or from an on-campus phone dial 7-2397).

## **Information and Registration Desk**

Information, assistance, and conference materials can be obtained at the Information and Registration Desk located outside the Ballroom on the second floor of the Memorial Union. All pre-registered conference participants should check in at the Information and Registration Desk to affirm their attendance and pick up their conference materials. Additional copies of the program are available for \$5.00 along with information about local events, restaurants, and transportation. The Desk will be hosted from 4:00 through 8:00 PM on Wednesday and 7:00 AM through 7:00 PM on Thursday and Friday and from 7:00 AM through 3:00 PM on Saturday.

Contact the Information and Registration Desk for assistance with medical emergencies, technological problems, or whatever needs for assistance might arise. The Desk phone is 906-487-2397 or from an on-campus phone dial 7-2397. After hours, contact MTU campus security: dial 123 on campus or 487-2216 off-campus.

## **Lost and Found**

Personal items either lost or found should be turned in to the Information and Registration Desk located on the second floor of the Memorial Union.

## **Parking**

Weekday parking on campus is limited and most nearby side streets have restricted parking. After 5:00 PM and all day Saturday, all campus parking lots are open and available for parking. On Thursday and Friday, those who brought cars are encouraged to park them at the hotels and take the shuttle to/from campus. A \$2.00 all-day parking lot is located across from the Memorial Union; however, the small number of spaces are usually taken for the day by 8:00 AM. Those who wish to drive to campus on Thursday or Friday are advised to use Lot 24, a larger and free on-campus parking lot located above the main campus about a ten-minute walk from the Memorial Union. Lot 24 is accessible off Sharon Avenue behind the Gates Tennis Center and the Student Development Complex (SDC). A shuttle will run between Lot 24 and the Memorial Union during peak hours. There is a steep hill between the lot and the main campus, but the walk is short and picturesque.

## **Passes**

A conference speaker may obtain a pass for a family member or friend who has no professional interest in the conference to hear a paper given by that speaker. These passes are available at the Information and Registration Desk located on the second floor of the Memorial Union. All conference participants are required to register to participate in or attend panels. All keynote addresses are free and open to the public.

## **Conference shuttle service**

A complimentary shuttle service is available to all attendees to and from the conference hotels and campus. The shuttle will run during peak times (ask at the registration desk for more information). The shuttle will pick-up/drop-off at the front of the conference hotels and pick-up/drop-off at the Memorial Union entrance. Special needs arrangements may be made by calling 906-487-2397 or from an on-campus phone dial 7-2397. However, if you find yourself wanting to go on foot, from downtown it's a fairly pleasant walk (less than a mile).

## **Smoking**

All Michigan Technological University buildings are smoke-free. Smoking inside campus buildings is not permitted.

# About the Conference

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## **Technology needs and assistance**

All conference presentation rooms are equipped with overhead projectors, LCD projectors and screens. However, you need to provide your own laptop and if you have a mac, you need to bring an adapter which will allow you connect to a vga port on the LCD projector. If you're a mac user, your laptop came with a little white connector cord. If you have questions about this, let us know. Video and dvd players and digital projectors will be provided if requested at the time panels were accepted. Computer-assistance staff are assigned to all presentation areas to assist presenters with technology needs and problems. Request staff assistance at the Information and Registration Desk by calling 906-487-2397 or from an on-campus phone dial 7-2397.

## **Telephones and cell phones**

Pay telephones are located on the ground floor of the Memorial Union. Participants are asked to turn off cell phones during all sessions.

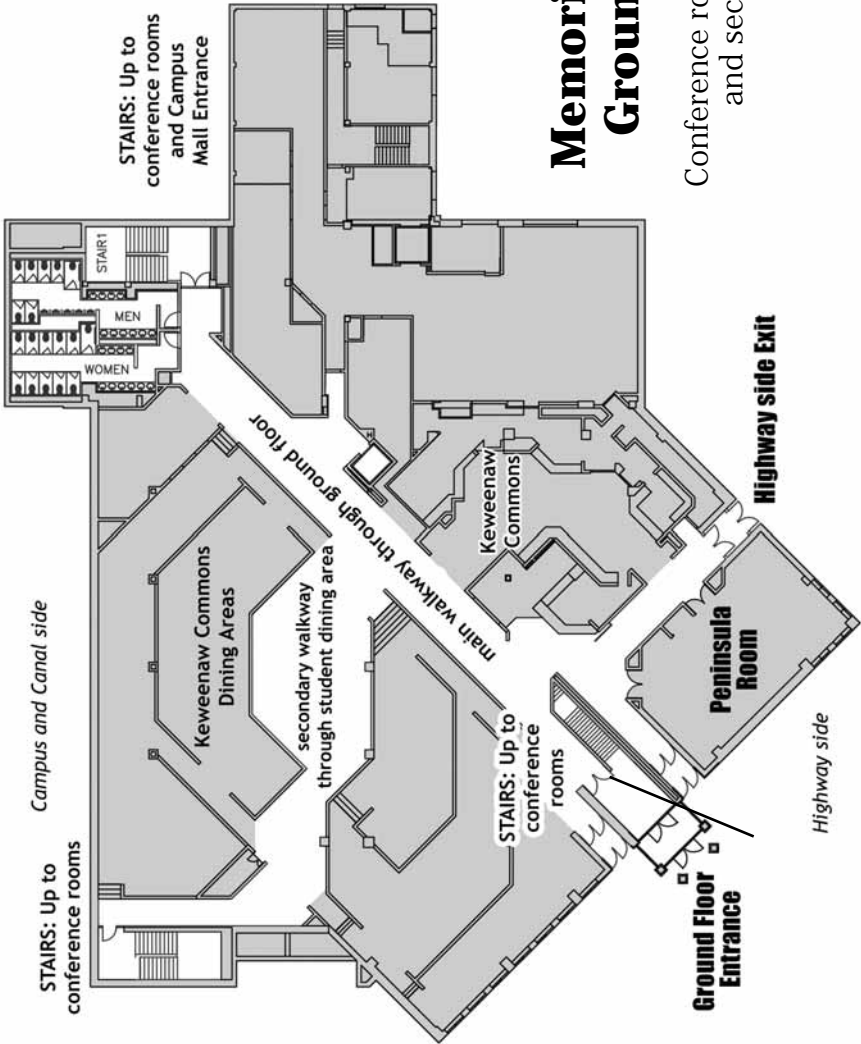
## **Transportation in the Houghton/Hancock area**

Commercial transportation services in the local area offer service at reasonable costs. The cities of Houghton and Hancock both operate a curb-to-curb public bus service that will pick up passengers who make arrangements by phone. A one-way ride is \$5.00. In addition, Houghton Transit offers a set bus route that makes a loop through the city, stopping at the MTU Memorial Union at 10 past the hour from 8:10 AM through 5:10 PM with the exception of Noon-1:00 PM. The loop includes the downtown hotel area. A one-way ride is \$2.00. Phone numbers for local bus and cab services are below (listing here does not constitute endorsement).

Neil's Cab: 906-482-5515 (reasonable taxi service)

Houghton Motor Transit: 906-482-6092

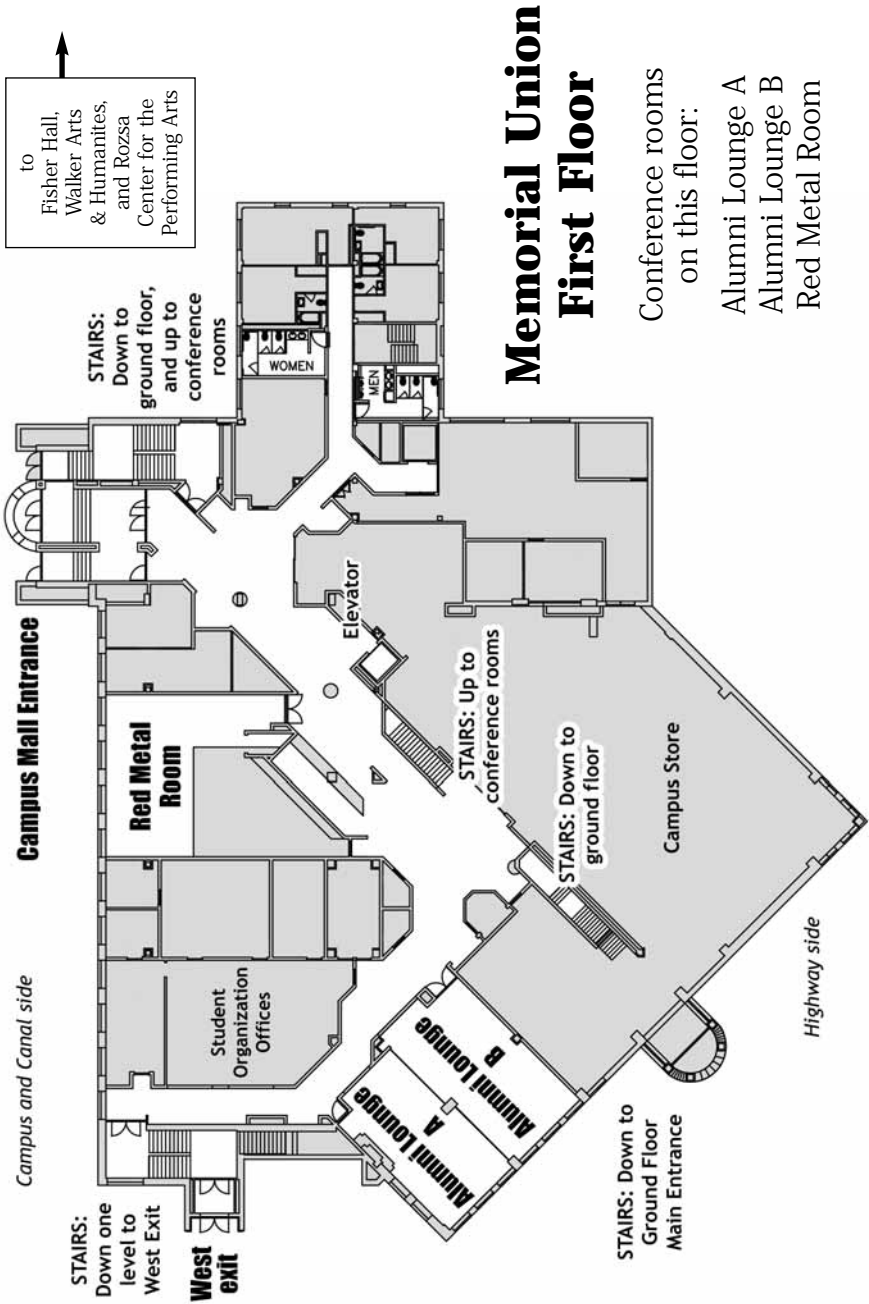
Hancock Public Transit: 906-482-3450



# Memorial Union Ground Floor

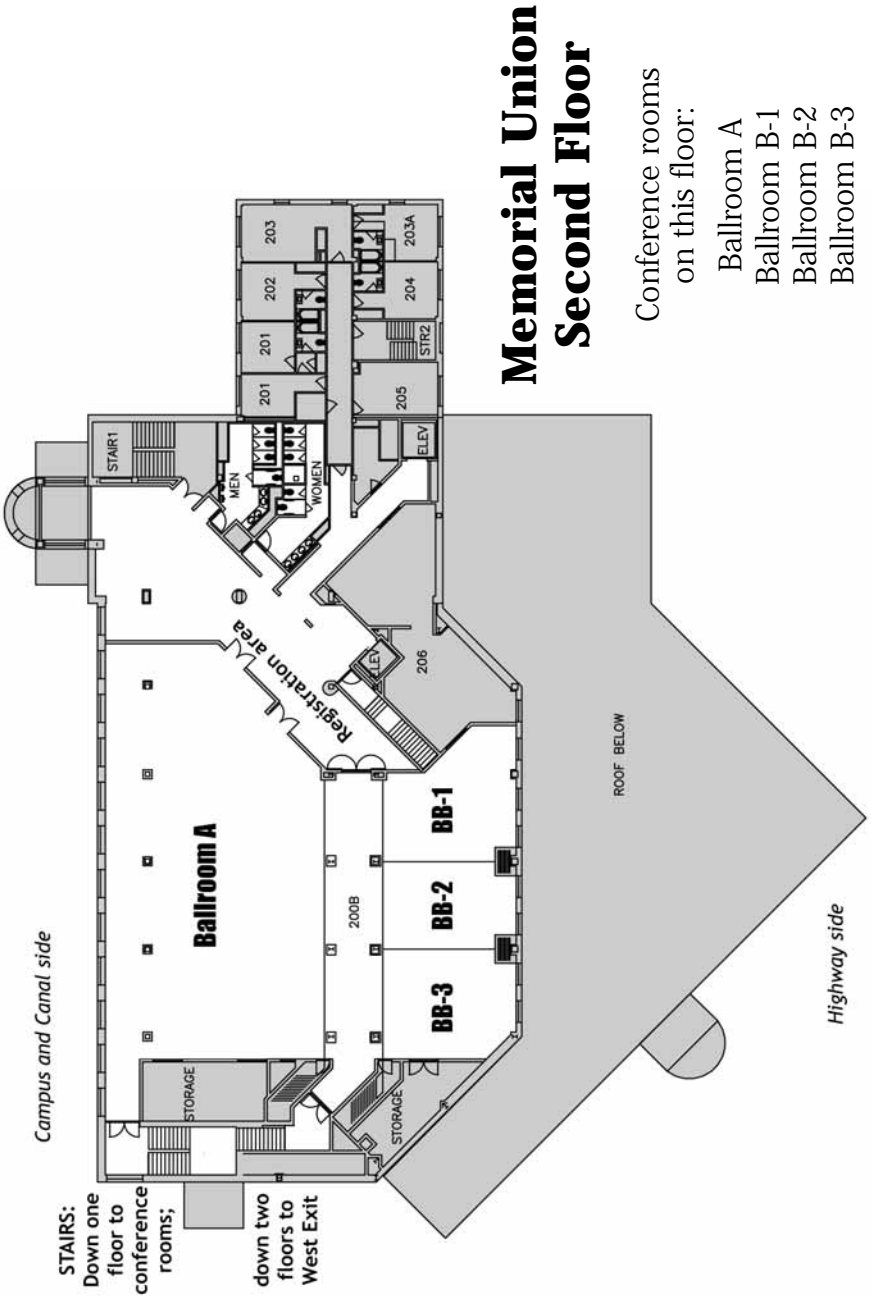
Conference rooms are on first and second floors.

# MUB presentation rooms



## Memorial Union First Floor

- Conference rooms on this floor:
- Alumni Lounge A
  - Alumni Lounge B
  - Red Metal Room



Conference rooms  
on this floor:

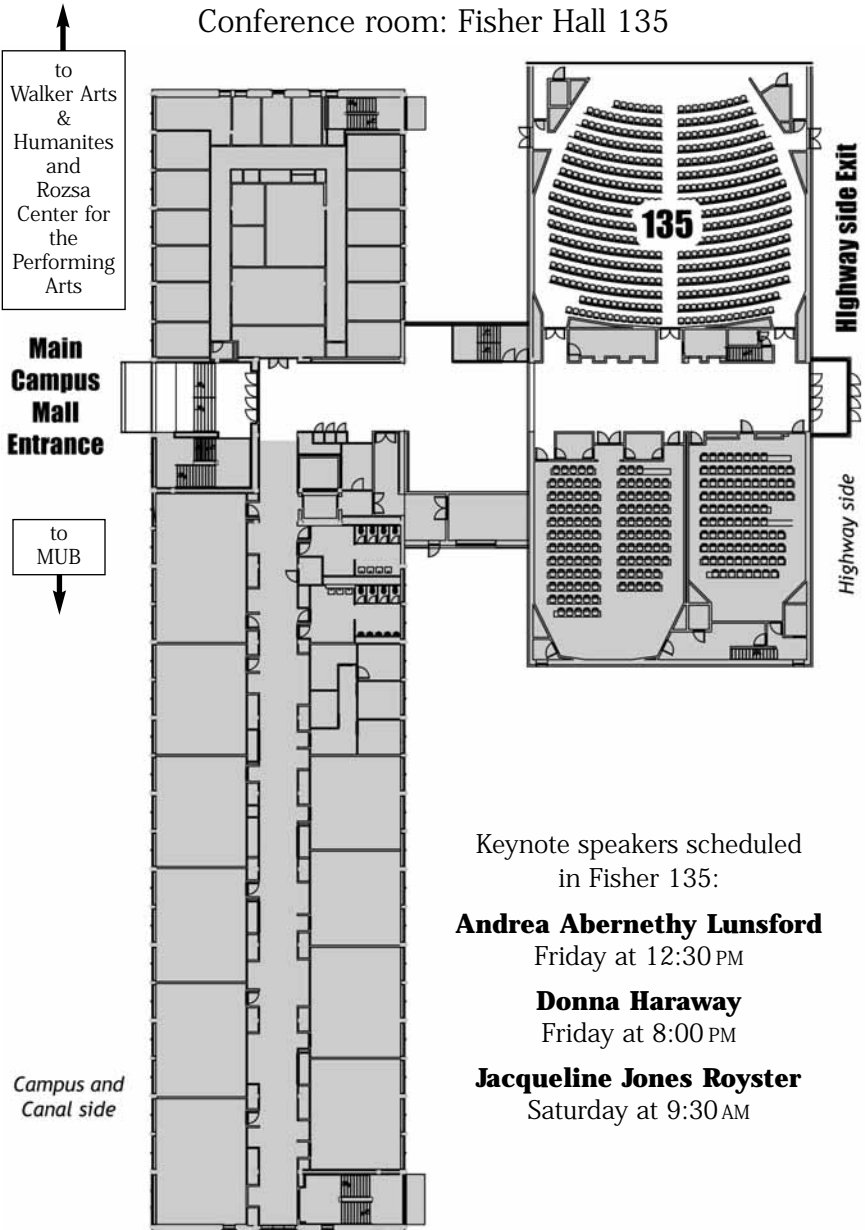
- Ballroom A
- Ballroom B-1
- Ballroom B-2
- Ballroom B-3

**STAIRS:**  
Down one  
floor to  
conference  
rooms;

down two  
floors to  
West Exit

# Fisher Hall

Conference room: Fisher Hall 135



Keynote speakers scheduled  
in Fisher 135:

**Andrea Abernethy Lunsford**

Friday at 12:30 PM

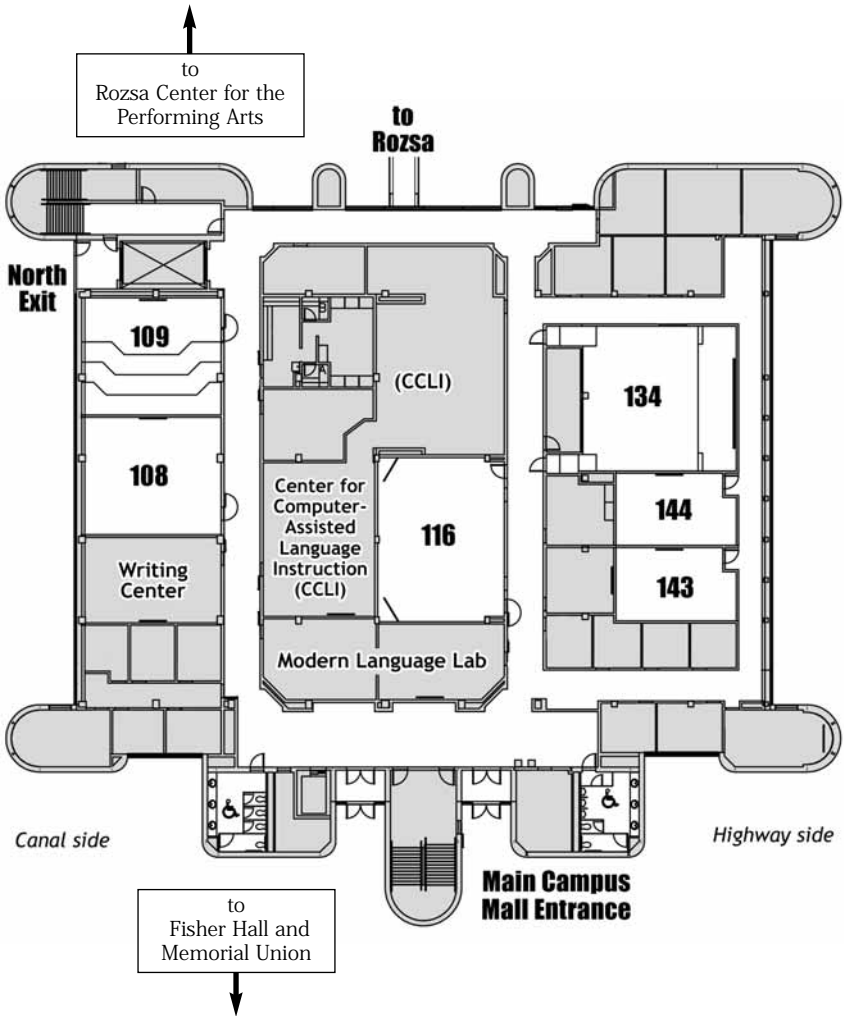
**Donna Haraway**

Friday at 8:00 PM

**Jacqueline Jones Royster**

Saturday at 9:30 AM

# Walker Arts and Humanities presentation rooms

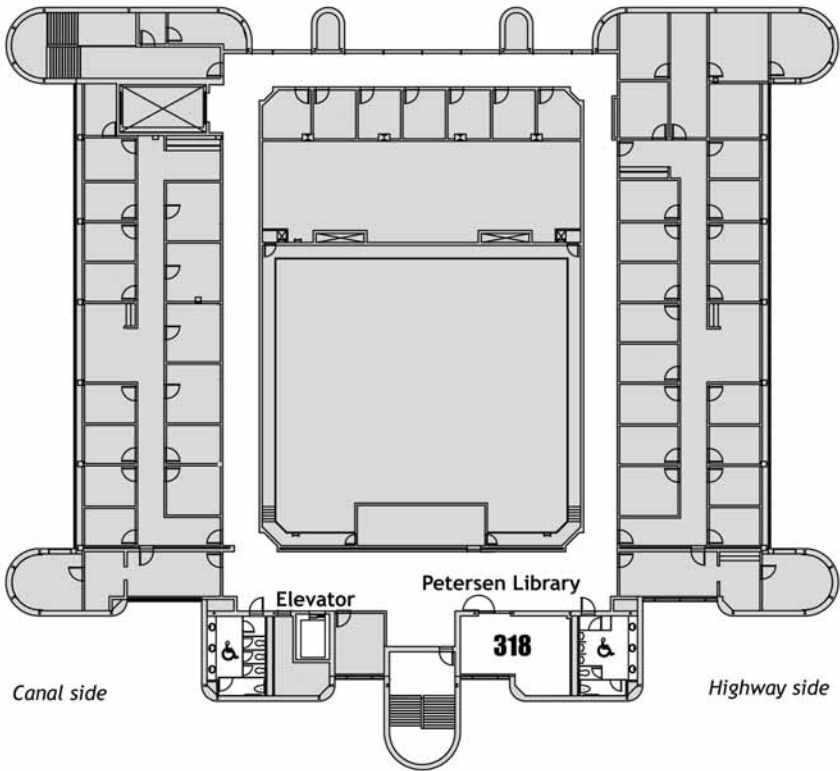


## Walker Arts & Humanities First Floor

Conference rooms:

108	134
109	143
116	144

Note: Petersen Library is on the third floor (room 318).



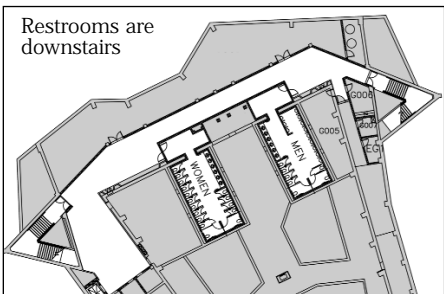
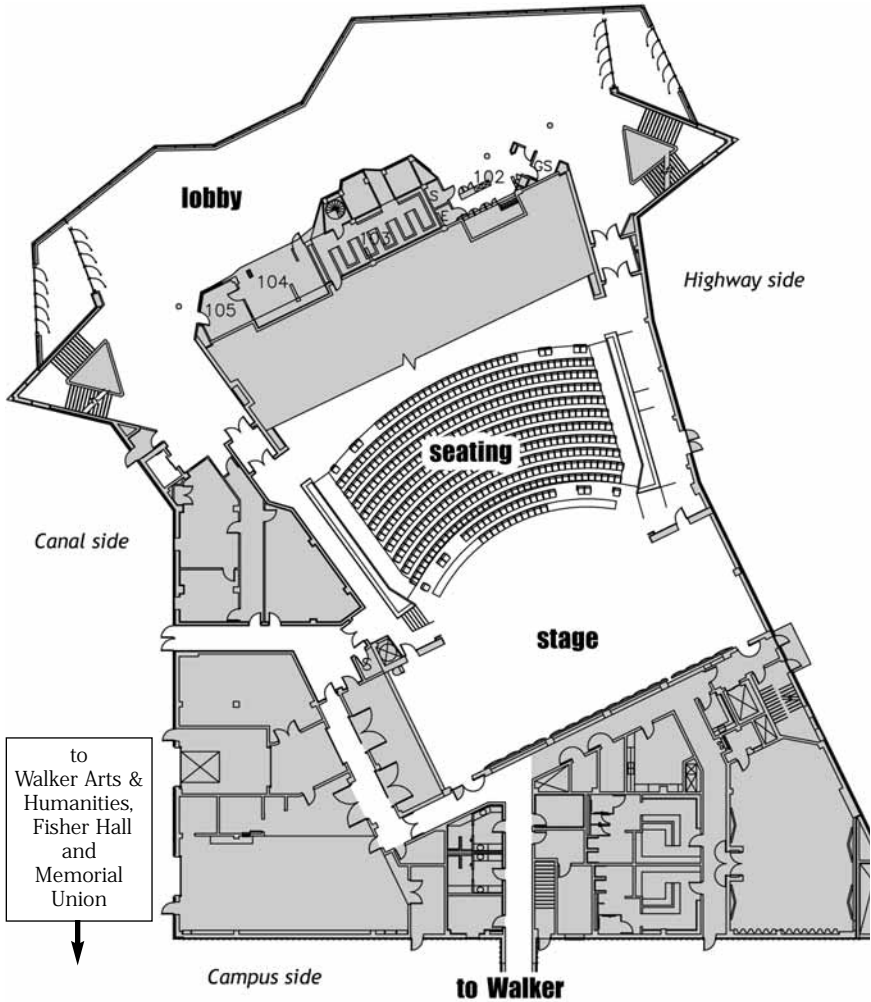
## **Walker Arts & Humanities Third Floor**

Conference room:  
318

Note: Room 318 is the Petersen Library.



# Rozsa Center for the Performing Arts



Keynote speakers scheduled in the Rozsa Center for the Performing Arts:

**Min-Zhan Lu**

Thursday at 2:15 PM during the **Conference Welcome**

**Helena María Viramontes**

Thursday at 6:15 PM





## Wednesday

4:00 PM – 8:00 PM

Registration

MUB Ballroom Foyer

6:30 PM – 7:30 PM

Dinner

MUB Ballroom A

### **Program-at-a-glance**

**List of presenters, affiliations,  
and email addresses**



**Wednesday, October 5, 2005**

- 4:00 PM–8:00 PM Registration—MUB Ballroom Foyer  
6:30 PM–7:30 PM Dinner—MUB Ballroom A

**Thursday, October 6, 2005**

- 7:00 AM–7:00 PM Registration—MUB Ballroom Foyer  
7:00 AM–9:30 AM Continental Breakfast  
8:00 AM–9:15 AM **Session A.1–A.7** (7 Panels)  
9:30 AM–10:45 AM **Session B.1–B.7** (1 Featured Panel, 6 Panels)  
11:00 AM–12:15 PM **Session C.1–C.7** (1 Featured Panel, 6 Panels)  
12:30 PM–1:30 PM Lunch (box lunches)—MUB Ballroom A  
1:45 PM–5:00 PM *Conference Welcome at the Rozsa Center for the Performing Arts*  
1:45 PM–2:15 PM WELCOME: Elizabeth Flynn, David Reed, Robert Johnson, and Barbara L'Eplattenier  
2:15 PM–3:30 PM **Keynote speaker: Min-Zhan Lu**  
3:30 PM–4:30 PM Four Thunders & the KBIC Dance Troupe  
5:00 PM–6:00 PM Dinner—MUB Ballroom A  
6:15 PM–7:30 PM **Keynote speaker: Helena María Viramontes**  
**Reading, Rozsa Center for the Performing Arts**

**Friday, October 7, 2005**

- 7:00 AM–7:00 PM Registration—MUB Ballroom Foyer  
7:00 AM–9:30 AM Continental Breakfast—MUB Ballroom A  
8:00 AM–9:15 AM **Session D.1–D.7** (7 Panels)  
9:30 AM–10:45 AM **Session E.1–E.7** (1 Featured Panel, 6 Panels)  
11:00 AM–12:15 PM **Session F.1–F.7** (1 Featured Panel, 6 Panels)  
10:45 AM–12:30 PM Lunch (box lunches)—MUB Ballroom A  
12:30 PM–1:45 PM **Keynote speaker: Andrea Abernethy Lunsford**  
**Fisher Hall, room 135**  
2:00 PM–3:15 PM **Session G.1–G.7** (1 Featured Panel, 6 Panels)  
3:30 PM–4:45 PM **Session H.1–H.7** (7 Panels)  
7:00 PM–8:00 PM Dinner—MUB Ballroom A  
8:00 PM–9:15 PM **Keynote speaker: Donna Haraway**  
**Fisher Hall, room 135**

**Saturday, October 8, 2005**

- 7:00 AM–3:00 PM Registration—MUB Ballroom Foyer  
7:00 AM–9:30 AM Continental Breakfast—MUB Ballroom A  
8:00 AM–9:15 AM **Session I.1–I.14** (14 Panels)  
9:30 AM–10:45 AM **Keynote speaker: Jacqueline Jones Royster**  
**Fisher Hall, room 135**  
11:00 AM–12:15 PM **Session J.1–J.14** (1 Featured Panel, 13 Panels)  
12:30 PM–1:30 PM Coalition Lunch & Business Meeting—MUB Peninsula Room  
12:30 PM–1:45 PM **Session K.1–K.14** (14 Panels)  
2:00 PM–3:15 PM **Session L.1–L.14** (14 Panels)  
4:00 PM–9:00 PM Fall Color Tour—MUB Ground Floor Entrance

# Presenter List—affiliation & email

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Stanford University, lunsford@stanford.edu	
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## Featured speakers

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University of Michigan, argere@umich.edu	51
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## Presenter List—affiliation & email

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### Featured panelists—Chairs of the Conferences Past

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# Thursday

- 7:00 AM–7:00 PM Registration (MUB Ballroom Foyer)
- 7:00 AM–9:30 AM Continental Breakfast
- 8:00 AM–9:15 AM **Session A.1–A.7**
- 9:30 AM–10:45 AM **Session B.1–B.7**  
**B.1**, Featured panel
- 11:00 AM–12:15 PM **Session C.1–C.7**  
**C.1**, Featured panel
- 12:30 PM–1:30 PM Lunch (MUB Ballroom A)
- 1:45 PM–5:00 PM ***Conference Welcome at the Rozsa Center for the Performing Arts***
- 1:45 PM–2:15 PM Welcome: Elizabeth Flynn, David Reed, Robert Johnson and Barbara L'Eplattenier
- 2:15 PM–3:30 PM **Keynote: Min-Zhan Lu**
- 3:30 PM–4:30 PM Four Thunders & the KBIC Dance Troupe
- 5:00 PM–6:00 PM Dinner (MUB Ballroom A)
- 6:15 PM–7:30 PM **Keynote: Helena María Viramontes**  
**Reading, Rozsa Center for the Performing Arts**

**Keynote speaker**

**Min-Zhan Lu**

**2:15 PM–3:30 PM, Rozsa Center for the Performing Arts  
during *Conference Welcome***

**Class Matters: Gender, Critical Literacy, and the  
Global Restructuring of Capitalism**

***see page 65***

**Keynote speaker**

**Helena María Viramontes**

**6:15 PM–7:30 PM, Rozsa Center for the Performing Arts**

**Reading**

***see page 66***

**Session A (A.1–A.7)**  
**Thursday, October 6, 2005**  
**8:00 AM – 9:15 AM**

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**A.1 Historical Perspectives on Gendered Rhetorics**

**Memorial Union, Ballroom A • Thursday, 8:00 AM – 9:15 AM**

**Elizabeth Benacka**, Northwestern University (*chair*)

**Benjamin Wannebo**, St. Cloud State University

**Catherine Amelia Shuler**, Purdue University

**Keith Dorwick**, University of Louisiana-Lafayette

**Elizabeth Benacka—It Takes All Kinds of Movements to Make a (Second) Wave: A Radical Feminist Group's Rejection of the Equal Rights Amendment**

On May 5, 1970, three women from D.C. Women's Liberation (DCWL) appeared by invitation before the Senate Subcommittee on Constitutional Amendments to speak against the Equal Rights Amendment, introducing themselves as Sarah Grimké, Emma Goldman and Angelina Grimké. While rhetorical scholarship frequently conflates the second wave to a single issue, the ERA, this paper illuminates the history and discourse of one radical feminist group that rejected legislated rights—not liberation—for women. I further examine DCWL's use of the history of the women's movement, as well as their prophetic discourse in predicting societal change, to analyze this performative manifesto presented before the Senate.

**Benjamin Wannebo—Third Wave Feminisms and Postmodern Rhetorics**

Third Wave feminism began in the late eighties and early nineties as a way to address feminist concerns in a changing, postmodern world. Third Wave feminism harnessed computer mediated communications technology (e.g. blogs, chatrooms, listserves, websites and e-mail) and wrestled away power and authority from traditional institutions of knowledge production (e.g. print media, academia) to organize young women and to produce knowledge. Informed by a punk-rock ethic, Third Wave feminism emerged as a contemporary movement through practicing skeptical and reactive identities in process; identities not geographically or temporally bound, but united in decentered cyberspace. Second Wave feminists, who were activists in the sixties and seventies, understood their feminist movement as being handed over to an unfocused, unmotivated and nonunified next generation (Gen X). To Second Wave feminists, this emerging generation seemed to possess little voice in opposing patriarchal hierarchical structures.

Contrary to the assumption that contemporary feminism has gone into disarray, this paper will argue that Third Wave feminists have reflexively responded to the conditions of a postmodern world, and have created new discourses for capturing the feminist imagination. Two such Third Wave feminists that deserve consideration are Jennifer Baumgarden and Amy Richards. They are responding to young feminists who, according to their scholarship, may view traditional feminism as restrictive and a series of "don'ts," not as liberating. Using technological advancements to establish new programs for feminist discourse, Baumgarden and Richards continue a tradition of developing rhetoric that speaks truth to power. They are, in their own words, "Building a new structure for equality."

This paper will explore how Baumgarden and Richards's rhetoric is marked by the postmodern conditions from which it has evolved. Their rhetoric aims to construct young feminists (both men and women) in a "more disposable" and "more capitalistic" social environment than existed with earlier feminisms. The combination of their rhetoric of

8:00 AM–9:15 AM, Thursday

liberation and the democratized space of the INTERNET has brought more young people into the fold of feminism, thereby creating a space they can call their own.

**Catherine Amelia Shuler —“I’m not a feminist, but...”: The rhetorical strategies of denial**

As a long-time, self-proclaimed feminist, I have heard countless women express feminist ideas but eschew being labeled as such. Statements of feminist ideas are quite often preceded by disclaimers such as: “I’m not a feminist, but...” These rhetorical strategies most often signal an aversion to being labeled and thereby associated with the media version of “Feminism.” The lack of awareness of multiple feminisms contributes to the feelings of discomfort many women associate with the term. My paper explores the significance of these rhetorical strategies and addresses the question: If a woman enacts feminism(s), does it matter if she won’t call herself a feminist?

**Keith Dorwick—“Considering It Is The Worke Of A Woman”: Feminized and Masculinist Language in Selected Early Modern English Texts**

I will examine the ways in which the concept of copia (rhetorical sufficiency, the ability to produce volumes of pleasing and effective text at a moment’s notice as taught in the early modern English rhetorical handbooks) is used by Elizabeth I. This paper will examine her use of public rhetorics—in which she largely genders herself as male and are happily prolix by sixteenth century standards—and the private rhetorics of her letters, in which she genders herself as female and which has, for the period, a relative lack of reliance on copia. The speaker will then explore Shakespeare’s depictions of two tamed shrews, Katherine and Beatrice, and their use of copia pre- and post-assimilation into their masculinist and misogynist cultures.

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## **A.2 Desdemona, Don Quixote, and Various Windmills: Gender Issues in Writing Center Work**

**Memorial Union, Ballroom B-1 • Thursday, 8:00 AM – 9:15 AM**

**Meghan Monroe**, Central Michigan University (*chair*)

**Lori Rogers**, Central Michigan University

**Christina Montgomery**, Central Michigan University

While we have literature addressing the issues women face in breaching the “ivory towers” of academe, almost none focuses on how gender manifests in writing center work, even though virtually all colleges have writing centers these days and many are staffed by women. Further, writing centers are among the first to face threats (and the realities) of budget reductions and decreased support. Thus doubly marginalized, writing centers have, somewhat ironically and Quixote-like, made being on the margins the very center of their rhetoric. Marginalization is often presented in heroic terms: writing centers as providing a haven for students, a place and space of empowerment (in contrast to classrooms) and writing center staff as champions empowering student learning outside the (disenfranchising) institutional mainstream. This session addresses some of the complex gender issues involved for peer tutors and for administrators in writing center work: What keeps writing center professionals going in spite of their vulnerable, marginalized standing? What gender issues are involved in the heroic rhetoric? Are there differences in the way men and women communicate about writing centers? The speakers, bringing experience both as tutors and administrators, will combine research findings with insights from their personal experiences in their presentations. The session will include: an overview of gender

issues in academe with application to writing center work, an analysis of the rhetorical strategies and metaphors used in literature of the field, examination of the way identity issues appear in the “marginalization” of writing center work, a comparison of male and female language patterns in a writing center electronic discussion group, and, with the audience participating, discussion of the implications for the future of women as academic and writing center professionals.

**Meghan Monroe—At the Margins, Into the (Writing) Center: Rhetorical Strategies and Metaphors of the Field**

Meghan Monroe will analyze the rhetorical strategies and metaphors manifest in key writing centers studies and literature and discuss how these frame the gender issues involved in writing centers as a professional field.

**Lori Rogers—Identity at the Center: Women’s Literacy Practices in Writing Center Work**

Reporting on surveys and interviews with writing center professionals, Lori Rogers will explore the ways in which the literacy practices of women in the writing center field shape and are shaped by issues of identity and discuss whether such practices sustain and challenge an “identity of marginalization.”

**Christina Montgomery—Is Anyone Listening?: Gender Differences in a Writing Center Electronic Discussion Group**

Christina Montgomery will compare differences in the language patterns used by men and women, all of whom are writing center professionals, in an electronic discussion forum and examine how language works along gender lines for accomplishing the group’s purposes and goals.

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## **A.3 Hutterites, Cyborg Corn, and Coyote Pedagogy: Three Pathways Toward Responsible Agency**

**Memorial Union, Ballroom B-2 • Thursday, 8:00 AM – 9:15 AM**

**Molly Hayenga**, Michigan Technological University (*chair*)

**Jim Nugent**, Michigan Technological University

**Erik Hayenga**, Michigan Technological University

In her 1991 compilation *Simians, Cyborgs, and Women*, Donna Haraway presents us with a compelling narrative of the development of her potent figurations of feminist objectivity, postmodern biopolitics, the cyborg, and situated knowledges. Of particular interest to this panel is Haraway’s notion of feminist objectivity, which she articulates counter to an “objectivity that promises transcendence, a story that loses track of its mediations just where someone might be held responsible for something.” The members of this panel examine how Haraway’s call to develop a feminist objectivity insistent upon responsible, situated, and embodied networks of accountability is met within three very distinct social domains.

**Molly Hayenga—Community, Collaboration, and Feminist Objectivity**

The first speaker, herself an engineer, reflects on her experiences working one-on-one with the Hutterite religious communities of South Dakota. While collaborating with them on a small-scale engineering project, she came to recognize the ways that this patriarchal religious community both approached and diverged from Haraway’s call to develop an “earth-wide network of connections, including the ability partially to translate knowledges among very different—and power-differentiated—communities.” She concludes by suggesting new pathways and communicative practices for responsible agency among communities.

**Jim Nugent—Toward a Technical Communication Coyote Pedagogy**

In the 2004 book *Power and Legitimacy in Technical Communication*, Gerald J. Savage draws from Haraway's invocation of the Native American coyote-trickster in constructing a responsible figuration for the professional technical communicator. Expanding on this work, and drawing it more explicitly into the technical communication classroom, the second speaker suggests a set of practices that comprise a technical communication coyote pedagogy. Such a pedagogy can show us that historically specific human relations with 'nature' must somehow—linguistically, ethically, scientifically, politically, technologically, and epistemologically—be imagined as genuinely social and actively relational [...even as] the partners remain utterly inhomogeneous.

**Erik Hayenga—Cyborg Corn, DNA, and Networks of Capitalist (Re)production.**

The third speaker, a life-long farmer, situates his experiences working with Genetically Modified Organisms (GMOs) in terms of Donna Haraway's Cyborg metaphor. Specifically he shows that, in its deconstruction of the nature/culture binary, this metaphor works simultaneously to legitimate and problematize the networks of production and reproduction embodied in GMOs. In examining this problematic, he will attempt to answer Haraway's call for responsible positioning in our social relationship, not with an essentialized figuration of Nature, but within a Harawayian "earth-wide network of connections."

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**A.4 *Technobabe Times*: A Case Study (in pink) of Young Women Re-Representing Themselves at a Technological (and heavily male and conservative) University**

**Memorial Union, Ballroom B-3 • Thursday, 8:00 AM – 9:15 AM**

**Anna Cynar**, Michigan Technological University (*chair*)

**Kristin Arola**, Michigan Technological University

**Michelle E. Jarvie**, Michigan Technological University

**A.J. Jeske**, Michigan Technological University

**Karen Springsteen**, Michigan Technological University

**Cassie Thiel**, Michigan Technological University

Since 1998, the *Technobabe Times*, Michigan Tech's feminist newspaper, has been a campus presence. Written, published, and distributed by students, the (usually monthly) newspaper presents arguments about health issues and political campaigns, critiques the university's advertising campaigns, does interviews of women in administration on campus, reviews books and movies, and foregrounds the women's hockey team; the staff has also put on presentations of the *Vagina Monologues*, raising money for local women's shelters. In this panel presentation by undergraduate and graduate student staff members of the newspaper, we present ourselves as a case study of how younger woman cope with underrepresentation in our historical time frame: we show how — through our careful choice of style and topics, and our medium — we have managed to develop considerable support on a campus where such support was not ready-made. We will present a montage of the different articles from different years since the newspaper began, its history, struggle, and the progress we have made; in addition, two members of the panel will present theory-based papers on how and why the paper has survived and our thoughts on how we have been able to re-represent ourselves successfully on a campus where feminism is not necessarily easily accepted. We intend for the panel to end with discussion of what others on other campuses have achieved, to share notes and ideas, to build connections and support with others, and to further our analytic understanding of how to be even more persuasive.



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## **A.5 Introducing Feminist Pedagogy to College Composition through Personal Writing, Argument, and Peer Review**

**Memorial Union, Alumni Lounge A • Thursday, 8:00 AM – 9:15 AM**

**Darcy Turner**, St. Cloud State University (*chair*)

**Loli Dillon**, St. Cloud State University

**Mary Bodelson**, St. Cloud State University

With its emphasis on empowering student voices, valuing experiential knowledge, collaboration, and the creation of communities, feminist pedagogy has long been understood as integral to the field of Women's Studies. And although feminist theories and practices also inform work being done in the field of composition studies, there has been little work on how to embody feminist pedagogy in the writing classroom. This panel will explore specific methods of bringing feminist pedagogy to influence the activities in the writing classroom, and we will argue that bringing these feminist teaching methods to the composition classroom will enhance the learning experience for students by creating a space for student-centered learning.

The first speaker will address the issue of giving students a space to articulate their voices and value personal experience. Students can experiment with commonly discouraged genres such as personal narrative and journaling in order to find another academic self that has been neglected due to academia's stifling of creativity.

Using the preceding discussion of voice and valuing of students' personal experiences as a launching point, the second speaker will discuss how collaborative inquiry in the composition classroom can allow students to move from the personal to the social dimensions of writing and knowledge-making. This panel will show how positing research and argumentation as collaborative inquiry in conversation rather than agonistic debate can lead students to embrace feminist modes of writing.

The last speaker will show how peer review can be used in composition classrooms to embrace the feminist pedagogical goal of creating community. Peer review is typically understood as a way to provide students with multiple responses to their written work. However, this paper will show how peer review, when used imaginatively and when guided by feminist pedagogical goals can be used to validate student voices, build confidence in their writing, and promote relationships among students within a supportive learning family.

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## **A.6 Exploring the Literacy of Academic Workplaces and the Rhetoric(s) of Class: Working Class Professors Performing Entitlement**

**Memorial Union, Alumni Lounge B • Thursday, 8:00 AM – 9:15 AM**

**Catherine Fox**, Saint Cloud State University (*chair*)

**Tracy Ore**, Saint Cloud State University

Scholarship on class subjectivities in the academy has typically focused on students. Important questions have been explored about how to honor the literacy skills of working-class students while also helping them acquire the cultural capital necessary for success in the academy and beyond (Moss, Shaughnessy, Delpit, Rose). Research has also focused on

students from elite classes, exploring how the combination of economics and cultural capital leads to the reproduction of class stratification and privilege (Cookson and Persell). Little attention has been given to the rhetoric(s) of class as they affect faculty and the workplace literacies necessary to succeed in academe.

Given the ways in which feminism has become increasingly middle-class and academic-based (Messer-Davidow), there is cause for a feminist exploration of the rhetoric(s) of class as they inform faculty subjectivities within academic spaces that are overly determined by middle-class values and sensibilities. Indeed, Lisa Delpit offers extensive exploration of the “rules of power” as they play out in university contexts, revealing how those in power are least aware of it. This panel will use Delpit’s premise as a launching point to render visible the “rules of power” that are embedded in rhetoric(s) of class and often occluded in the context of feminist academic conversations. One of the ways working class professors negotiate these rules of power is through the performance of entitlement.

Dorothy Allison’s work offers ways of understanding class through performance: “Theater is standing up terrified and convincing people you know what you are doing—eating oysters with a smile when the only fish you’ve know has been canned tuna or catfish fried in cornmeal” (“Two or Three Things I Know for Sure” 27). This panel will use Allison’s notion of theater to reveal rhetoric(s) of class. Panelists will explore how working-class white lesbian feminist professors “perform” class and how that performance is received in the context of university workplaces.

Ignorance of the “rules of power” embedded in class-based rhetorics leads to exclusion, silence, and devaluing of faculty working-class subjectivities. Thus, through a series of sketches and vignettes, this panel will reveal the role of entitlement in rhetoric(s) of class and how class is “performed” in university contexts by two differently positioned white lesbian feminists: a doctoral candidate and an assistant professor.

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## A.7 Autoethnography: Legitimizing Pathos in Feminist Rhetorics

**Memorial Union, Red Metal Room • Thursday, 8:00 AM – 9:15 AM**

**Merle Kindred**, Michigan Technological University (*chair*)

**Diane Miller**, Michigan Technological University

**Patty Sotirin**, Michigan Technological University

As feminist scholars seek to expand theory and methodology, the anthropological methodology of ethnography beckons. With expanded use of this methodology in numerous disciplines within the Social Sciences and Humanities, there is increasing interest in extending ethnography into autoethnography. What are the attractions for feminist scholars? What apprehensions arise in employing this methodology? In what ways do our feminist theories support the theoretical foundations being constructed for use of autoethnography as a valid academic methodology? And how do established modes of first-person writing in feminist scholarship (diaries, memoirs, confessionals) differ with or overlap the claims for autoethnographic writing? Panelists will review discussions of these questions by Behar, Richardson, Ellis, Clair, Ellingson, and others and share their thoughts and experiences with the use of autoethnography in their own feminist-oriented research projects. Audience members will be invited to share their own experiences whether with autoethnographic writing or with other forms of first-person feminist writing and research.

**Merle Kindred—Coming to Autoethnography**

I am currently in dissertation mode with the working title, “Renewable and Efficient Energy Usage in the Built Environment: Manifestations of Feminist Rhetorics and Ecofeminist Organizational Communication in the American Midwest and South Asia.” I am living much of my dissertation as an international presenter on energy usage at high latitude and forays into the “developing” world researching energy issues. Reading such scholars as Van Maanen, Ellis, Agar, Peacock, Ives, Bochner, Coffey, Ellingson, Weiss, Giest, and Goodall has convinced me that autoethnography suits my dissertation as an appropriate methodology. My presentation will share the journey to this conviction.

**Diane Miller—Autoethnographic Encounters with Feminism at the Co-Op**

My autoethnographic research focuses on my day-to-day experiences in an organic foods cooperative. The co-op is an arena that even traditional thinkers (for example, Tönnies) have regarded as offering possibilities for the melding of various binaries, especially community and commerce, as well as for participation in the public sphere. I draw heavily on feminist theory to rethink relationships between “public” and “private” domains and the traditional binary assumptions that have produced the public/private construct. My autoethnography prioritizes emotional and sensual responses to cooperative-related rhetorics which, encountered during the course of everyday participation, function to form identity and shape a worldview while redrawing boundaries between public and private.

**Patty Sotirin—The Juncture of Feminism and Autoethnography**

I explore the juncture of autoethnography and feminist perspectives. Both profess a focus on personal narrative, lived emotion, and the relational constitution of self. But how deeply do these shared commitments go? Is this juncture one of symbiotic connections or coincidental sympathies? For example, how do the emotional evocations of lived experience in autoethnographic writing facilitate feminist commitments, for example, to care, relationality, ambiguity and difference? I review examples of feminist autoethnography and discuss my own writing on feminist mothers and sons.

9:30 AM–10:45 AM, Thursday

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**Session B (B.1–B.7)**  
**Thursday, October 6, 2005**  
**9:30 AM – 10:45 AM**

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**B.1 Featured Speakers Panel**

**Memorial Union, Ballroom A • Thursday, 9:30 AM – 10:45 AM**

**Chair:** Nancy Grimm, Michigan Technological University

**Lisa Ede**, Oregon State University

**Practice Makes Practice: A Mantra for Rhetoric(s) and Feminism(s)?**

In my talk I will explore feminist educator Deborah Britzman's concept that "practice makes practice" and consider the ways in which this concept might help those working at the intersections of rhetoric(s) and feminism(s) negotiate difference and affirm the value of diversity.

**BIOGRAPHY:** Lisa Ede is Professor of English and Director of the Center for Writing and Learning at Oregon State University. Her most recent publication is *Situating Composition: Composition Studies and the Politics of Location*. She is currently working on the 7th edition of her textbook, *Work in Progress: A Guide to Academic Writing and Revising*.

**Shirley Logan**, University of Maryland-College Park

**Re-Presenting Black Women**

I will revisit the question of representation as it relates to the ways in which nineteenth-century black women rhetors articulated the concerns of African Americans. The question of who can speak for whom becomes even more vexed within certain kinds of sub-groups, forming itself around race, class, and gender issues. I consider how this bothersome historical question asked by and about 19th century black women rhetors—race women, uplift women—speaking for the masses, remains a challenge in this century. I recognize the need for representation of those not in positions to be heard and, as Gayatri Spivak noted, the need to work against that lack of access, that subalternity.

**BIOGRAPHY:** Shirley Wilson Logan is associate professor of English at the University of Maryland. She teaches a range of courses in composition theory, rhetorical theory, women's rhetorics, and African American literature. She has served as chair of CCCC, president of the CWSHR, and director of UM's Professional Writing Program. She co-edits the SIUP series *Studies in Rhetorics and Feminisms* with Cheryl Glenn. Her publications include *We are Coming: the Persuasive Discourse of 19th Century Black Women*, *With Pen and Voice: A Critical Anthology*, and essays in journals and collections. Her current project is a study of the sites of rhetorical education influencing nineteenth-century African Americans.

**Anne Ruggles Gere**, University of Michigan

### **Performing Identities: Native American Women Becoming Recognizable**

As Judith Butler reminds us, one comes to 'exist' by virtue of being recognized by another, by being recognizable. Native American women who taught in boarding schools between 1890 and 1930 remained largely unrecognizable—witness that many of us are surprised to learn that there were American Indian teachers in boarding schools. This paper examines the performances undertaken by Native American women teachers to render themselves recognizable.

BIOGRAPHY: Anne Ruggles Gere is Professor of English and Professor of Education at the University of Michigan where she serves as co-director of the Joint Ph.D. Program in English and Education. Her book, *Intimate Practices: Literacy and Cultural Work in U.S. Women's Clubs 1880-1920* (1997 Illinois) received the National Women's Studies Association manuscript prize. A former chair of the Conference on College Composition and Communication, she has been actively involved in the field of Rhetoric and Composition for many years. She is currently working on a book about the rhetorics employed by Native American women who taught in boarding schools between 1880 and 1930.

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## **B.2 Case Studies in the Rhetoric(s) of Need: An Invitation to Feminist Archival Research**

**Memorial Union, Ballroom B-1 • Thursday, 9:30 AM – 10:45 AM**

**Ruth Ray**, Wayne State University (*chair*)

**Gwen Gorzelsky**, Wayne State University

**Frances Ranney**, Wayne State University

From 1925-1971, the Hannan Foundation, a non-profit charitable organization in Detroit, provided funds and services to the elderly poor on the basis of formal application and interviews. The approximately 1000 case files from this period include applicant narratives, personal artifacts, newspaper clippings, and the narrative assessments of social workers. All files have been archived and are available, in both physical and digital form, to University researchers. The purpose of this panel is to generate interest among feminist scholars in establishing a research collective to analyze the archives from a variety of disciplinary perspectives, including those of rhetorical, historical, cultural, and literacy studies. We plan to edit a collection drawing on such perspectives for which the Hannan archives serve as the primary source text. Interested conference participants will be invited to visit the online archives and to propose a chapter for the book.

The Hannan archives reflect significant changes in personal, local and national histories and span the early stages of the civil rights and women's movements, the Great Depression, President Roosevelt's signing of the Social Security Act, and the institution of Medicare and Medicaid. The majority of applicants for aid were women, reflecting what is still true today: poverty in later life is a women's issue. The archives are thus a rich repository of women's history that speaks directly to contemporary concerns, particularly during this time of national debate about the future of Social Security.

We will provide a brief history of the Hannan Foundation in the context of local and national history, describe the content and structure of the archives, and provide feminist

readings of sample files from specific 10-year periods. Panelists will then engage the audience in addressing this question: What meanings might feminists make from this body of texts? We will discuss possible interpretive approaches from a variety of disciplines, including age studies, history, ethics, law, cultural studies, literacy studies, and professional communication.

**Ruth Ray—Hannan Foundation Archives: History and Access**

Ruth Ray will describe the history of the Foundation and its interest in research, the content of the archives and methods for accessing them, and the studies conducted to date by University researchers.

**Gwen Gorzelsky—Hannan Files and Community-Literacy Studies**

Gwen Gorzelsky will provide a reading of sample files from the perspective of community-literacy studies, focusing on how applicants use literate practices to construct identity, community, and the relationship between the two.

**Frances Ranney—Hannan Files and Legal Rhetorics**

Frances Ranney will provide a reading of sample files from the perspectives of feminist and legal rhetorics, searching particularly for traces (or absences) of feminist and legalist consciousnesses characteristic of the period in question.

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## **B.3 Affirming and Producing Feminist Rhetorical Practice through Reflection on “Outlaw Emotions”**

**Memorial Union, Ballroom B-2 • Thursday, 9:30 AM – 10:45 AM**

**Ashley Falzetti**, University of Wisconsin–Milwaukee (*chair*)

**Elizabeth Neiman**, University of Wisconsin–Milwaukee

**Katie Malcolm**, University of Wisconsin–Milwaukee

**Shereen Inayatulla**, University of Wisconsin–Milwaukee

Inspired by Susan Jagger’s definition of “outlaw emotions” as “incompatible” with “dominant perceptions and values” our panel situates these emotions as a rhetorical device for feminist inquiry (60). Usually dismissed as subjective or personal, Jagger sees emotions as indicators of hegemonic social values, as well as unconventional or “outlaw” responses. Our papers locate the ways in which both conventional and outlaw emotional responses shape, challenge, and affirm the work we do as feminist teachers/scholars/activists. We reconsider the parameters of what is traditionally perceived as “emotional” in academia and by doing so assert epistemological and political challenges to the status quo across disciplines.

**Ashley Falzetti—Redefinitions from Within: Feminist Approaches to Philosophy**

Ashley Falzetti discusses the theoretical function of outlaw emotions in creating points of inquiry. She considers the material conditions that have led some moral philosophers to expose the largely ignored moral considerations raised by caregivers and the epistemological privilege these conditions may have afforded them. She then looks toward the possibilities of outlaw emotions inciting new philosophical research beyond the moral domain, pushing back the boundaries of epistemology with what may be called a feminist purpose.

**Elizabeth Neiman—Reading the Political in Emotion and Literature**

Beginning with the premise that it is difficult to teach literature in ways that are politically grounded, Elizabeth Neiman sees outlaw emotions as a way to draw students’ attention to relationships between “personal” reactions and political and cultural experiences. Through

incorporating outlaw emotion theory into her literature classrooms, this writer also considers how feminist theory has reshaped her understanding of the role of literature in English studies.

**Katie Malcolm—(Re)Composing Outlaw Emotions**

Katie Malcolm explores how Jagger's theories of outlaw emotions help her reconsider the unsolicited "emotional" writing students do in their critical essays for her composition class. She then investigates how outlaw emotions both inform and challenge her own feminist-based reading and "emotional" responses to these essays, and the pedagogical approaches this new perspective offers her.

**Shereen Inayatulla—Unapologetically Yours, The Open Letter as a Rhetorical Device in the Work of Gloria Anzaldúa and t.j. bryan**

Shereen Inayatulla considers the recursive relationships between outlaw emotions and the private/public space of the open letter form. Anzaldúa and bryan's letters employ outlaw emotions to describe experiences of marginalized Others. The writers' unapologetic overtones strategically position these letters as rhetorical appeals that are simultaneously separatist and inclusive to dominant readers.

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## **B.4 Eavesdropping on Ourselves: Feminist Acts of "Rhetorical Listening"**

**Memorial Union, Ballroom B-3 • Thursday, 9:30 AM – 10:45 AM**

**Danielle Goldstein**, University of Wisconsin-Milwaukee (*chair*)

**Jenny Husa**, University of Wisconsin-Milwaukee

**Susan Santha Kerns**, University of Wisconsin-Milwaukee

In her article "Rhetorical Listening: A Trope for Interpretive Invention and a 'Code of Cross-Cultural Conduct,'" Krista Ratcliffe explains that her interest in rhetorical listening "lies in how [rhetorical listening] may help us to hear discursive intersections of gender and race/ethnicity (including whiteness) so as to help us to facilitate cross-cultural dialogues on any topic." Ratcliffe specifically ties rhetorical listening to Jacqueline Jones Royster's "code of cross-cultural conduct." In this panel, three speakers consider how rhetorical listening facilitates such "cross-cultural conduct" in other areas of academic interest: namely, literature, teaching pedagogy, feminism, and global media studies.

**Danielle Goldstein—Listening to the Silences: Enacting Feminist Rhetorical Strategies in the Composition Classroom**

Danielle Goldstein employs two rhetorical devices—listening and silence—meant to interrupt traditional rhetoric(s) of textual analysis. Those devices may seem curious, however, insofar as they are not typically understood as audible much less disruptive. The proposed "reading" listens to the silences in Leslie Marmon Silko's "Storyteller" with the aim of engaging student writers in acts of interruption via non-traditional rhetorical strategies. This work explores how silence might act as an example of alternative rhetoric—a form of literacy and way of knowing that "interrupts" the white, racist, sexist rhetoric also at work in Silko's story.

**Jenny Husa—Under(mining) the Discourse of Appropriation: Rhetorically Listening to Sojourner Truth's 'Ain't I a Woman' in Multiple Forms**

Jenny Husa imagines a role for "rhetorical listening" in the project of recovering feminist rhetoricians/rhetorics by examining Theresa Zackodnik's critical analysis of various

discourses surrounding the use or invocation of different versions of Truth's speech. From this framework, the panelist considers how "rhetorical listening," in conjunction with Nedra Reynolds' concept of "interruption," might be used in a high school Advanced Placement English class to critically explore the implications of two current textbooks' (re)presentations of Truth's speech and of Truth as speaker.

**Susan Santha Kerns—Rhetorical Listening, Transculturation, and Border Thinking**

Susan Santha Kerns discusses how rhetorical listening works in relationship with Walter D. Mignolo and Freya Schiwy's idea of "transculturation." Combining these two theories may provide innovative ways of "imagining" verbal and cultural interactions among various peoples. Both concepts facilitate cross-cultural understanding while illuminating relationships between cultural codes and ideas like "whiteness" and "globalization." This paper will take rhetorical listening out of the reading/writing classroom to explore connections among language, media, culture, and social position. This opens possibilities for using rhetorical listening outside of strictly academic settings while maintaining its relationship with "feminine" spaces, historical positions, and contemporary events.

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## **B.5 An Education of the Heart: A Cross-Cultural Encounter with the Lakota People on Pine Ridge Reservation in South Dakota**

**Memorial Union, Alumni Lounge A • Thursday, 9:30 AM – 10:45 AM**

**Katrina McNeely Farren**, Michigan Technological University (*chair*)

**Rev. Bucky Beach**, Good Shepard Lutheran Church

**Suzie Lacasse**, Michigan Technological University

The subject of this panel developed as a result of a cross-cultural encounter between MTU students and the Lakota people on Pine Ridge Reservation in South Dakota. The purpose of that trip was two-fold: to participate in cross-cultural learning and to identify possible projects for the new Service Learning Enterprise currently being developed at MTU. Analyzing the cross-cultural learning and the trip as a whole in light of relationships of domination via feminist criticism poses several questions: 1) How has our own cultural identity been shaped by the violent history between the white dominant culture and the Native American culture? 2) When we reopen the history books to some of these darker moments, what do we learn about ourselves, and how does it change the shape of who we are and how we move through the world? 3) How can we (the dominant culture) respond with integrity without imposing our dominating ideology on the Lakota people as evidenced in the last 200 years of history? and 4) How can we learn about ourselves and the Lakota in a way that will allow us to reach across the cultural/racial/economic/historical chasm to address human need?

**Katrina McNeely Farren:** I will be presenting a 10-15 minute documentary filmed while on Pine Ridge Reservation. Although the film was initially intended to document life on the reservation, it served, instead, to document the tension that existed between my desire to truthfully portray that life and the knowledge that I, having been shaped culturally by the history that exists between our peoples, could only do so in a way that reflected my own dominant culture. As Robert Coles states in *Doing Documentary Work*, these tensions bring up "moral and psychological questions that confront us explicitly or by implication" (Coles, 49).

**Bucky Beach:** Spending time over the last 30 years learning about the Lakota way of life has taught me to continually ask the following questions: "How can I respond to someone else's need without imposing my own solutions onto them? How can I address human need



without falling into the paradigm of dominant/defeated roles? How can I have, with integrity, what they have without taking it from them?" In my struggle to find answers to these difficult questions, I have found that there aren't any. The solution lies not in any answers, but in coming to an understanding of why I ask the questions in the first place.

**Suzie Lacasse:** Raised white by parents who were forced to deny their Ojibwa heritage, I didn't find out I was Native until I was 19. Although I lived as a white person on the outside, I've heard the drumming on the inside my whole life. How can a person not know who they are? The experiences of the last year have led me closer to a realization of who I come from and who I am. Why did the trip to Pine Ridge make me feel like I was coming home when I had never been there before? How is it possible that the people I had never met seemed so familiar, so much like family? Pine Ridge has come to be a visual example of "a way of life I had previously thought was lost forever, as we who take stock of others also [try] to live our own lives with some self-respect" (Coles, 49).

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## B.6 The Divine Rhetoric of the Ya Ya Sisterhood

**Memorial Union, Alumni Lounge B • Thursday, 9:30 AM – 10:45 AM**

**Jan Swearingen,** Texas A&M University (*chair*)

**Beth Daniell,** Kennesaw State University

**Kate Ronald,** Miami University (OH)

**Hepzibah Roskelly,** University of North Carolina-Greensboro

Several aspects of southern women's rhetoric are depicted and talked about in Rebecca Wells' *Little Altars Everywhere*, *The Divine Secrets of the Ya Ya Sisterhood*, and this year's *Ya Yas in Bloom*. Our panel will look at the collective voices that Wells' work dramatizes, at the words about words in which we find the women characters talking about their speech, and then at some of the rhetoric and poetics of southern women's voices from different regions. Wells' work is set in Catholic Louisiana. We will extend the territory to include other southern regions and religions, as we examine the rhetoric and poetics of the Ya Yas, their topoi, conversational strategies, and self-aware uses of their own and other voices. Among these are the maxims and sayings with which we begin our discussions, and the themes of Mother-Daughter, Sister-Sister, Black-White, and fully initiated friends for life. Religious life, secret and not so secret initiation rituals, spiritual healing, and the borderlands of class and race marked by language are among the many tropes and themes to be examined as we develop methods for looking at and understanding southern women's rhetorics.

Author Rebecca Wells' books on tape recording of *Little Altars Everywhere*, in seven voices, will provide audio companions to our own voices as we look at this distinctive and little studied genre. From Scarlett O'Hara to *The Three Faces of Eve* literary and film representations of southern women's speech coexist in an uneasy partnership with real women's voices, senses of self, rhetorical arts. In addition to Rebecca Wells, Molly Ivins (Molly Ivins *Can't Say That, Can She?; Bushwacked*) and Mimi Schwarz (*The Southern Belle Primer*) will provide additional characterizations to be read aloud, as an acoustic accompaniment to our discussions.

### **Beth Daniell —Bless His Heart and Other Rhetorical Moves of the Divine Sisterhood**

When a Southern woman says, "Bless his heart," you might suspect that she is about to say something negative about someone, maybe even something bitchy. But sometimes this phrase signals a link with the mothers and grandmothers who also used it. Sometimes it introduces a statement on a limitation or burden that no one is willing to admit publicly. Sometimes it is a genuine plea for a blessing for someone who needs one.

Some people think that when a Southern woman uses a tag question or sends her voice up at the end of a sentence, she is signaling her inferior position in the universe. Actually, this woman is drawing her audience in, trying to find common ground, without which there is no productive rhetorical activity. She might be asking for assent to her own view of the world, or to her opinion of Martha's new hem length.

And when Southern woman is a rhetorician in an English department, she is able to talk to older male literature professors because she understands, as a Southern woman, that "what is past is perfect" (King.) She understands that these men revere the tradition, and she understands that they have difficulty with such radical changes as courses in Feminist Theory or Writing as a Woman. She also knows because she is a Southern woman that sometimes you just manage the farm while the men are off fighting a war that cannot be won. And she understands as well that her very presence as a female in what used to be an old boys club offends.

Finally, a Southern woman rhetorician in an English department survives because she resists. Like her female ancestors she resists Yankees, especially those who explain how they do it up north, who disparage our neighbors even while eating at her table, who find it just amazing that students from rural areas of the south can actually be smart and articulate. Sometimes she resists with silence, sometimes with words. But she resists, even while blessing the hearts of the benighted.

**Kate Ronald—Well, You Surely Showed Yourself There, Didn't You?**

I have been missing the point. The point is not knowing another person,  
or learning to love another person. The point is simply this: how tender can  
we bear to be? What good manners can we show as we welcome ourselves  
and others into our hearts?  
—Divine Secrets, page 346

My mother referred to my "showing myself" whenever I chose the wrong outfit, said what I was thinking in inappropriate places or times, or in general did not act like a "lady," something she said I should do "no matter what you are." One of the divine tensions in ya-ya rhetoric is the "othermothers" negotiation between showing themselves and keeping up the act. In showing themselves they manage to save Sidda and Vivi. Notice that it's not the mother/daughter who manage to achieve their peace by themselves. In this paper, I'd like to explore the ways that southern academic women also negotiate the tensions between acting like a lady and showing themselves—to each other, to the profession, and to their students. Most particularly, I'd like to explore the ways that ya-ya rhetoric opens up spaces for southern women to co-mentor (save?) not only each other but also their graduate students. It seems to me that almost everything in the academy works against being "tender," and yet academic rituals like publication, tenure, and assessment all touch us in our most tender spaces. Ya-ya rhetoric makes being "tender" bearable, a trait we pass on and teach.

**Hepzibah Roskelly—Divine Secret #1: Pretty Is as Pretty Does**

I am a hybrid Southerner, the offspring of a bona fide redneck (a tenant farmer in Northern Florida) and a genteel class New Orleans native, who grew up along the edges of the Mason Dixon line in Kentucky. Dialect shifts, religion alters along regional lines, but codes of conduct for women often remain the same, taught by story and especially by maxims repeated by older women to younger ones. In this presentation, I investigate some of those regional differences. I then examine how a few of the maxims held in common across the South, especially the ubiquitous "pretty is as pretty does," both constrain and liberate Southern women, as they simultaneously teach the virtues of acting right and acting up. The rhetoric of these messages is usually double edged, nodding to conformity and, sometimes slyly, acknowledging the power of women to act in ways that can assert and provoke change.

## B.7 Warrior and Anti-War Rhetorics

**Memorial Union, Red Metal Room • Thursday, 9:30 AM – 10:45 AM**

**Anne Shea**, University of Southern California (*chair*)

**Julie Estep**, Michigan Technological University

**Heidi Huse**, University of Tennessee-Martin

### **Anne Shea—CODE PINK: Feminist Rhetorics on War and Peace**

Playing on the Department of Homeland Security's color-coded system, the organization CODEPINK established itself on November 17, 2002 with these words by Starhawk: "We call on women around the world to rise up and oppose the war in Iraq...Women have been the guardians of life - not because we are better or purer or more innately nurturing than men, but because the men have busied themselves making war." In this talk I will analyze contemporary feminist rhetorics against war, examining them within the context of rhetorical strategies used by women mobilizing against other wars, such as World War I and Vietnam.

### **Julie Estep—Abu Ghraib: Gyno-Niggering and the Myth of Photographic Truth**

Jan Nederveen Pieterse argues in "White on Black" that culturally charged images reflect most powerfully upon the culture creating them, not the culture depicted in them.

Interpretation of images is always connected with the way power operates in a society. — Hall

The Abu Ghraib images offer a rich text for examining how the US' "psychological warfare" tactics against Muslim detainees, and the projections contained therein, reveal less about Islamic "misogyny" than about the "multiseamous" (D.George) role that sexism and related homophobia continue to play within the US military, and within the US' paternalistic, contradictory rationales for the Iraq war.

### **Heidi Huse—Virtuous Violence? Challenging the Ethos of Animal Exploitation**

An ethic of violence often hides behind a rhetorical cloak of necessity if not virtue. I propose a critical examination of hunting rhetoric that casts the violence of hunting in neutral terms and imbues hunters with a virtuous character. The common parlance of hunters "harvesting" their prey, in a "contest" of survival between "man" and "beast," as an act of "conservation," often in the name of God, frequently goes unquestioned. Underlying my challenge is Sharon D. Welch's *A Feminist Ethic of Risk*, which offers a framework for examining a pervasive militaristic mode of thinking, speaking, and acting in the world that is applicable to common hunting standpoints and language—as well as to other arenas of power and control over populations identified as "fair game."

**Session C (C.1–C.7)**  
**Thursday, October 6, 2005**  
**11:00 AM – 12:15 PM**

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**C.1 Featured Speakers Panel**

**Memorial Union, Ballroom A • Thursday, 11:00 AM – 12:15 PM**

**Chair:** Erin Smith, Michigan Technological University

**Jonathan Alexander**, University of Cincinnati  
**The Future of the Lesbian: Graphic Novels, The Last Man,  
and Writing Sex**

My presentation will examine some notable instances of how lesbians are represented in speculative and futuristic fiction, focusing (oddly enough) on the award-winning graphic novel in progress, *The Last Man*, about a post-apocalyptic world in which all but one man (and one male monkey) have survived a viral assault. The resulting all-female world leaves the authors much creative room to represent how women interact with one another *without* the embodied presence of biological men. The premise also gives the authors a lot of ideological room—consciously or not—to compose and reflect on constructions of gender, female sexuality, same-sex intimacy, etc. Examining such imaginative representations speaks both to our potential hopes and fears for the future of gender and also to current anxieties and constructions of gender and sexuality as they are intersected by race, class, and ability. Given the time constraints, my presentation will be more performative and suggestive as opposed to conclusive, but I hope to provoke discussion.

**BIOGRAPHY:** Jonathan Alexander is Associate Professor of English and Comparative Literature at the University of Cincinnati, where he also serves as Director of the English Composition Program. His books include the edited collections *Bisexuality and Transgenderism: InterSEXions of the Others* and *Role Play: Distance Learning and the Teaching of Writing*, the co-authored *Argument Now, A Brief Rhetoric*, and the single-authored book *Digital Youth: Emerging Literacies on the World Wide Web*. A forthcoming article in *CCC* is “Transgender Rhetorics: (Re)Composing the Body in Narratives of Gender.”

**Jacqueline Rhodes**, California State University-San Bernardino  
**Rhetoric, Performance, and the Spectacular Lesbian**

As Judith Halberstam has argued, “public recognition of female masculinity is most frequently characterized by stunning absences.” With graphics, iMovie clips, music, and commentary, this presentation is one attempt to address that absence, positing lesbian subjectivity as a particularly visual writing-of-self. Drawing from my own work as a scholar, a queer activist, a writer, a musician, a self-identified “soft butch” lesbian, a feminist, and a dirt-poor White girl from rural Montana, I use this as a speculative multimedia enactment of queer/lesbian (de)construction, looking at how queer theory, radical feminist notions of text, and visual literacies collide to produce “the Spectacular Lesbian,” e.g., the lesbian as rhetorical/political eye candy.

**BIOGRAPHY:** Jacqueline Rhodes is author of *Radical Feminism, Writing, and Critical Feminism: From Manifesto to Modem* (SUNY, 2005) and co-editor (with Jonathan Alexander) of *Meat: A Journal of Writing and Materiality* < <http://www.meatjournal.com>> . Her work has appeared in *College Composition*

& *Communication*; *JAC: A Journal of Composition Theory*; and *Computers & Composition* (online and print editions), among other journals. In 2003, she won the Elizabeth Flynn Award for the Most Outstanding Feminist Article Published in Rhetoric and Composition for “ ‘Substantive and Feminist Girlie Action:’ Women Online.” Professor Rhodes is associate professor of English at California State University, San Bernardino.

**Laura J. Gurak**, University of Minnesota-St. Paul  
**Feminism(s), Rhetoric(s), and Technology(s): Where Are We  
in the Post Dot-com Era?**

Feminist critiques of digital technology, particularly the Internet, began during the earliest stages of Internet research. Linguist Susan Herring in the early 1990s noted gender differences in online discourse; building on her work, some have suggested that flaming is a gendered phenomenon. Composition scholars have noticed variations in student communication in chat rooms with female students often speaking up with more frequency than they would in the FTF classroom. Research has spanned the range from these critiques of language use to issues including the gendered history of technology; representations of women online; mass media uses of the Internet by women (women and girls online magazines, e.g.); online pornography; identity-swapping in digital space; gendered software (such as the Barbie makeover program).

As the dot-com era moved into full swing, with millions of dollars invested in the development of new online tools and standards, issues became more subtle. Access, for instance, is less of a concern, with the Pew Internet & American Life project reporting in October 2000 that “[m]ore than 9 million women have gone online for the first time in the last six months and this surge has led to gender parity in the Internet population.” Today, the Pew studies report that women have overtaken men as Internet users.

Given the ubiquity of the Internet today, circa 2005, what are the key issues in digital communication for scholars of feminism and rhetoric? Is there even a point any longer to studying the Internet from a feminist perspective? If so, where should we place our focus? This presentation will raise questions and suggest some starting points for discussion, offering several examples. One example is the rise in file sharing and the recent court cases that press intellectual property law further and further toward a protectionist stance.

**BIOGRAPHY:** Laura J. Gurak is a nationally recognized scholar in rhetoric and Internet research. She is Professor and Department Head in the Rhetoric Department at the University of Minnesota. Along with her colleague Dr. John Logie, she co-directs the Internet Studies Center. Gurak is also one of six non-law faculty at the University to hold the title of Faculty Fellow in the Law School. She received her Ph.D. from Rensselaer Polytechnic Institute in 1994. Her specialties include rhetoric of technology, intellectual property, and Internet studies. She is author of *Cyberliteracy: Navigating the Internet with Awareness* (Yale 2001) and *Persuasion and Privacy in Cyberspace: The Online Protests over Lotus MarketPlace and the Clipper Chip* (Yale, 1997; to be reissued in 2003).

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## C.2 Feminisms and the Academy

**Memorial Union, Ballroom B-1 • Thursday, 11:00 AM – 12:15 PM**

**Sonia Goltz**, Michigan Technological University (*chair*)

**Bonnie Gorman**, Michigan Technological University

**Diane Miller**, Michigan Technological University

### **Sonia Goltz—Women's Informal Appeals for Equity in Academia**

Statistics indicate sex discrimination is still evident in universities. To explore how women informally seek to address these inequities and how their universities respond, a qualitative study was conducted using individual interviews with fourteen students and faculty who filed sex discrimination claims. Results indicated they first engaged in discussions with colleagues and administrators, letter-writing campaigns, and activities documenting the inequities, and that they couched their appeals cautiously to try to avoid retaliation. Although changes sometimes occurred, university responses to these informal appeals were generally characterized by nonresponse, denial of responsibility, or retaliation.

### **Bonnie Gorman—Women, Access, and Changes in University Rhetoric at Michigan Tech**

Selfe and Hawisher use the term cultural ecology to represent the way in which “the particular historical periods, cultural milieus, and material conditions affect people’s acquisition of the literacies of technology.” However, one can apply the concept of cultural ecology not only to literacy accumulation, but to understanding access and rhetoric in general. This paper uses the concept of cultural ecology to examine the content of Michigan Technological University’s brochures and publications directed at undergraduate women over forty years, from the 1950s to today. In doing this, I compare the cultural landscape of each decade with the rhetorical themes of these publications. Further, I look at how this rhetoric encouraged—or failed to encourage—women and facilitated their access to/in the University. I include stories of women from three different generations who graduated from the University and whose experiences were influenced by this rhetoric.

### **Diane Miller—Expectations for Success in the Culture of the Academy: Feminist Possibilities**

In January 2005, when the media reported that the president of Harvard University claimed that the disparity between women and men in math and science careers was due to reluctance to work 80-hour weeks, lower test score rates for girls, and the lack of innate ability, it was the latter point that drew public outcry. My paper focuses on Summers’ first point and uses a comparison of the speech transcripts with news reports, interviews with women in math and science, and feminist analysis of workplace communication to unpack traditional assumptions and suggest possibilities for feminist alternatives.

## C.3 Resistant Rhetorics

**Memorial Union, Ballroom B-2 • Thursday, 11:00 AM – 12:15 PM**

**Ellen Partridge**, University of Rhode Island (*chair*)

**Christa Albrecht-Crane**, Utah Valley State College

**Katy Southern**, University of Wisconsin-Madison

**David M. Rieder**, North Carolina State University

### **Ellen Partridge—(An)Other Animal Entirely? Rhetorical Constructions of Animals in Recent Literature and Film**

The work of theorists Jacques Derrida, Giorgio Agamben, and novelist J. M. Coetzee posit animals as a form of marginalized other, while Michel Foucault's work reveals the positioning of animals and animality as a point of reference from which notions of other and the "abnormal" are constructed. This paper examines some of the ways in which animals are rhetorically constructed in literature and film, paying particular attention to rhetorical constructions that perpetuate their otherness with deliberate disregard to what, exactly, it means to be human and how notions of anthropomorphism and animality have become outmoded amid newer interpretations of human and animal.

### **Christa Albrecht-Crane—What Is a Woman? Narrative and Artifice in Margaret Atwood's *Alias Grace***

This paper addresses one of the paradoxes of feminist theory and rhetoric—that feminism is grounded on the very concepts it must deconstruct and deessentialize: gender and sexual difference. I consider this paradox as it is illustrated in Margaret Atwood's novel *Alias Grace*. The protagonist/narrator Grace is manipulated by and actively manipulates discourses of gender and sex. By folding feminine identity into multiple layers of narrative, the novel offers Grace as "an alias," an enigma, to readers and to herself, and thus questions the very category of "woman." This emphasis on discourse—stories/aliases/artifices—presents a productive investigation for scholars of rhetoric and composition.

### **Katy Southern—Representing Girlhood, or How Wielding a Frying Pan While Using Your Brother For Bait Establishes a Witch's Ethos**

This paper examines resistance to culturally enforced representations of gender and class in contemporary children's fantasy fiction. Focusing on Pratchett's *The Wee Free Men*, I explore the author's subversion of normative gender roles through dialogue about the differences between witches (female) and wizards (male), the function of disguise and masquerade in power relations, and the ways in which one young nine year-old witch must navigate these issues to create both a personal and a public ethos. In addition, the paper considers the ways in which female characters encourage a discourse of silence as a means of exerting power in society.

### **David M. Rieder—Found in Translation: Sophie Calle's 'Methodology of the Oppressed'**

In my presentation, I will argue that French performance artist Sophie Calle's methods of exploring the habitographies of contemporary life in hotels and other spaces can be valued as an example of the kinds of postmodern, cinematographical rhetoric for which Chela Sandoval calls in her book, *Methodology of the Oppressed*. Calle's mixed-media, hypertextual approach to rhetoric (and writing) reconnects the fragments of lives in transit across the archipelago of placeless, postmodern spaces in ways that exemplify Sandoval's concerns and interests. In sum, my presentation will introduce Sophie Calle as an artist who answers Sandoval's call for a placeless, kinetic, feminist rhetoric.

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## C.4 Empty panel

**Memorial Union, Ballroom B-3 • Thursday, 11:00 AM – 12:15 PM**

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## C.5 Transnational Feminist Rhetorics: Debating Identity, Difference, and Coalition-Building

**Memorial Union, Alumni Lounge A • Thursday, 11:00 AM – 12:15 PM**

**Eileen E. Schell**, Syracuse University (*chair*)

**Jennifer Wingard**, Syracuse University

This panel addresses how feminists from diverse locations build coalitions and organize across national borders. The panel begins with a consideration of how Latina activists have organized to gain a voice in public schooling in border states like California. Then the panel turns to a consideration of how feminist rhetoric operates in transnational contexts through the work of feminist coalition building, namely through the work of international feminist activist Vandana Shiva.

**Eileen E. Schell—Transnational Feminist Rhetoric and the Environment:  
Vandana Shiva and the Struggle over Biodiversity**

Indian feminist writer and activist Vandana Shiva (1952-) has emerged as an international voice for women's rights, environmental issues, intellectual property issues, and fair and democratic trade relations. Her public advocacy work on behalf of "third-world" women has been virtually unstudied by feminist rhetoricians despite her prominence in India and across the globe. After providing a brief overview of Shiva's contributions as a feminist rhetorician, this presentation will offer a rhetorical analysis of the documents and actions of the international organization Shiva founded in 1998 entitled "Diverse Women for Diversity," which works on issues of gender equity, food production, and biotechnology patents. This presentation will analyze the rhetorical tactics Shiva utilizes to galvanize transnational feminist coalitions.

**Jennifer Wingard—Embodying Motherhood to Re-image the Self: San Francisco Latina Activists' use of State Rhetoric to Redefine the Terms of the "Immigrant"**

During the Summer of 2004 a successful initiative to the San Francisco Unified School District school board ballot proposed to allow non-citizens to vote in school board elections to insure that all parents had a say in their children's education. A large part of the initiative's success was the ways in which it invoked the image of the "good" mother, a narrative that was not commonly associated with Latina women in legislation regarding immigration in California. Although this initiative was framed as an act of good parenting, it became a way to allow immigrant populations a say over a state run institution that dominates their lives. This initiative, spearheaded by Latina activists, demonstrates how they used the rhetoric of ideology to begin to change their relationship to the state.



## C.6 Global Rhetorics

### Memorial Union, Alumni Lounge B • Thursday, 11:00 AM – 12:15 PM

**Simona Fojtová**, University of New Mexico (*chair*)

**Hanife Aliefendioglu**, Eastern Mediterranean University (Turkish Republic of Northern Cyprus)

**Yetin Arslan**, Eastern Mediterranean University (Turkish Republic of Northern Cyprus)

**Astrid Henry**, Saint Mary's College

#### **Simona Fojtová—Eisenhower and the Homoerotic: The Unlikely Union in 1950s Czechoslovakia**

Focusing on the coming-of-age story of a ten-year-old girl, Daniela Fischerová's story, "A Letter for President Eisenhower," straddles the dynamic border between normative and non-normative sexuality within the spaces of communism and post-communism. Using Fischerová's story, this paper examines how the communist regime of 1950s Czechoslovakia shaped and molded gender identity and sexuality while manipulating the perceived threat of a U.S. attack against their allegedly peaceful nation. I explore the ways discourses on normative sexuality and militarization are intertwined in state-promoted political icons of a Czechoslovak womanhood, a womanhood cemented in the notion of a devoted worker-citizen-mother building socialism.

#### **Hanife Aliefendioglu and Yetin Arslan—Masculine Language Use and Women in Jokes and Caricatures in Northern Cyprus' Print Media**

This study analyzes masculine language, in general, and jokes and caricatures, in particular, in the print media of Northern Cyprus. We believe that the analysis of jokes and caricatures provides an opportunity to better understand gender representation within a particular culture. The patriarchal system that controls the production and dissemination of messages and images in the media has an impact on the way women's reality (both women's identity and gender practices) is reflected in the media. Most media outlets seem to accept traditional gender and sexist stereotypes and display stereotypical images without question.

As a popular cultural genre, jokes provide us with a challenging way of seeing official images. Cartoons play a significant role in shaping popular perceptions of women and women's social status. The discourse of jokes and caricatures are entertaining elements that aim to "give the people what they want." In this study, we endeavour to examine media discourse as an indicator of the unequal relations of power that exist between men and women, both in the public and private domains.

Our intention is to examine the social meaning of words, phrases, sentences and images. Following Fairclough (1995:2), we understand the concept of discourse as a form of social interaction. Discourse here is conceptualized inter-subjectively; an emphasis is placed on social interaction between both people (in the context of readers/audiences and reporters) and social situations (women in public domains' and 'women in private domains'). This approach is combined with a post structuralist understanding that views discourse as a social construction of reality and a form of knowledge (Fairclough 1995:18-19). Just as discourse contributes to the creation or reproduction of unequal power relations among different social groups or classes, so it also does between men and women.

#### **Astrid Henry—Third-Wave Feminism in Scandinavia**

My paper addresses recent Scandinavian anthologies that argue for a "new" feminism led by young women. Discussing the similarities between these collections and U.S. third-wave

texts, I explore how young women in Scandinavia describe their relationship to feminism and its future in contrast to their U.S. generational counterparts. This new feminism is shaped by the distinct political and economic realities of Scandinavia, where gender equality is presumed to be mandated by the state. In these anthologies, young Scandinavian feminists critique this presumed equality and argue that feminism is not an anachronism but something that the next generation must reclaim.

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## C.7 Early Modern Gendered Rhetorics

**Memorial Union, Red Metal Room • Thursday, 11:00 AM – 12:15 PM**

**Cristy Beemer**, Miami University (OH) (*chair*)

**Cheryl Greene**, Arizona State University

**Kathryn Comer**, University of Colorado

**AnDrea Cleaves**, Bowling Green State University

### **Cristy Beemer—Usurping Authority in the Midst of Men: Royal Gender Representations**

Royal women's discursive practices in the early modern period reflected their struggles within and against the patriarchal system that gave them privilege but expected their subordination. Using Aristotle's division of rhetoric, I will discuss the deliberative, forensic, and epideictic discursive practices that royal women such as Lady Arbella Stuart and Queen Margot claimed as their own to respond to heterosexist social practices and establish their authority as they answered the crises in legitimacy that John Knox declared with his "First Blast of the Trumpet Against the Monstrous Regiment of Women."

### **Cheryl Greene—Artistic License: Creativity, Invention, and Alternative Visual Rhetorics of Renaissance Women Painters**

To be the heir of someone without historical place is to assume a like position. — Frederika Jacobs *Defining the Renaissance Virtuosa*

Feminist scholars Griselda Pollock and Christine Battersby critique the canons of art history and the gendering of genius. In this paper, I examine how the construction of gender, as an external condition and as an internal attribute in the work of art itself contributes to the art writing of women in the canon of art history. How can alternate narrative(s) function as art discourse reform? By discussing the paintings of a few women Renaissance painters, Sofonisba Anguissola, Lavinia Fontana, and Artemisia Gentileschi along with the discourse that circulated about them and their work, I want to demonstrate how their artworks functioned as alternative visual rhetorics and allowed them to compete successfully with their male peers in their own time.

### **Kathryn Comer—Translating and Transcending Eve's Sentence: Lucy Hutchinson's Order and Disorder**

In *Order and Disorder*, Hutchinson crafts a non-gendered and non-threatening narrative voice that, while insisting on its scrupulous adherence to the Genesis version of creation and the Fall, diverts suspicion from her revisionist aim to (re)claim Eve as a model of natural equality. Ostensibly, the poem relegates women to an inferior position and advocates patient acceptance of God's will; more subtly, it reexamines the origin and meaning of that position, concluding that it results from fated sin, not inherent weakness, and shall be overthrown in Paradise. Hutchinson's covert feminist rhetoric thus challenges the limiting assumptions of seventeenth-century and modern critics.

**AnDrea Cleaves—Pleading Protestations: The Analysis of Letitia Wigington’s “Confession”**

Although the seventeenth century British pamphlet genre has received growing acceptance as a fertile area of study, scholars continue to grapple with deeply entrenched notions concerning the existence and value of a woman’s voice within this domain. This paper challenges these notions by examining the seventeenth century pamphlet genre within its historical context, revealing the connections between women, literacy, and pamphleteering; and applying these connections to the deconstruction of “The Confession and Execution of Letitia Wigington...” —a seventeenth century crime pamphlet that claims female authorship. Discourse blocks and renaissance rhetorical conventions are employed to measure the pamphlet’s style.

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**Keynote Speaker:**

**2:15 PM–3:30 PM, Rozsa Center for the Performing Arts**

**Min-Zhan Lu**

**Class Matters: Gender, Critical Literacy, and the Global Restructuring of Capitalism**

This is a proactive response to current attacks on the relevance of feminist-informed critical pedagogy for composition in the twenty first century. I map a principle of listening-voicing in feminist rhetoric and composition to argue for its cogency to any project aimed at taking more seriously students’ expressed concerns for financial security and career success. And I turn to analyses of geopolitical-economic-cultural shifts since the 1980s to articulate some of the challenges facing all of us interested in situating the individual bodies doing the work of writing and the teaching-learning of writing at the intersection of class, gender, race, age, etc.

**BIOGRAPHY:** Min-Zhan Lu is Professor of English at the University of Wisconsin-Milwaukee, where she teaches courses in composition theory and pedagogy, life writing, critical and cultural theory, and creative nonfiction. Her work includes “The Politics of Critical Affirmation” (CCC 1999), *Shanghai Quartet: The Crossings of Four Women of China* (Duchesne UP, 2001), and “An Essay on the Work of Composition: Composing English Against the Order of Fast Capitalism,” which received the CCC 2004 Richard Braddock Award.

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**Keynote Speaker:**

**6:15 PM–7:30 PM, Rozsa Center for the Performing Arts**

**Helena María Viramontes**

**Reading**

BIOGRAPHY: Helena María Viramontes is the author of *The Moths and Other Stories* (Arte Público, '85); *Under the Feet of Jesus*, a novel (Dutton, '95/Plume-Penguin '96); and the co-editor, with Maria Herrera Sobek, of two collections: *Chicana (W)rites: On Word and Film* (Arte Público Press, '85/'95) and *Chicana Creativity and Criticism* (University of New Mexico Press, '96). Her latest novel, *Their Dogs Came With Them*, will be published by Atria/Washington Square Press in 2007. The recipient of numerous awards and honors, her short stories and essays have been widely anthologized and her writings have been adopted for classroom use and university study. A community organizer and former coordinator of the Los Angeles Latino Writers Association, she is a frequent reader and lecturer in the U.S. and internationally. Born and raised in East L.A., Viramontes now lives in Ithaca, New York, where she is Associate Professor in the Department of English at Cornell University.







## Friday

- 7:00 AM–7:00 PM Registration (MUB Ballroom Foyer)
- 7:00 AM–9:30 AM Continental Breakfast (MUB Ballroom A)
- 8:00 AM–9:15 AM **Session D.1–D.7**
- 9:30 AM–10:45 AM **Session E.1–E.7**  
**E.1**, Featured Panel
- 11:00 AM–12:15 PM **Session F.1–F.7**  
**F.1**, Featured Panel
- 10:45 AM–12:30 PM Lunch (MUB Ballroom A)
- 12:30 PM–1:45 PM **Keynote: Andrea Abernethy Lunsford, Fisher Hall (room 135)**
- 2:00 PM–3:15 PM **Session G.1–G.7**  
**G.1**, Featured Panel
- 3:30 PM–4:45 PM **Session H.1–H.7**
- 7:00 PM–8:00 PM Dinner (MUB Ballroom A)
- 8:00 PM–9:15 PM **Keynote: Donna Haraway Fisher Hall (room 135)**

**Keynote speaker**

**Andrea Abernethy Lunsford**

**12:30 PM–1:45 AM in Fisher 135**

**Women against War**

***see page 92***

**Keynote speaker**

**Donna Haraway**

**8:00 PM–9:15 PM in Fisher 135**

**We Have Never Been Human: Companion Species  
in Naturecultures**

***see page 110***



**Session D (D.1–D.7)**  
**Friday, October 7, 2005**  
**8:00 AM – 9:15 AM**

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**D.1 Exploring Visual Rhetoric: What Do We Hear? Where Do We Move?**

**Memorial Union, Ballroom A • Friday, 8:00 AM – 9:15 AM**

**Karen Springsteen**, Michigan Technological University (*chair*)

**Kristin L. Arola**, Michigan Technological University

**Leslie S. Taylor**, University of Tennessee-Chattanooga

Springsteen and Arola will discuss the diverse positions audience members are encouraged to embody/occupy when we employ certain inherited models of rhetoric in the construction and analysis of visual texts.

**Karen Springsteen—Guerilla Rhetoric**

Since 1985, a collective of feminist activists and artists, the Guerilla Girls, have produced over 100 posters, billboards, stickers, books, and public acts. Using humor and parody; logic and statistics; writing, imagery and performance, the Guerilla Girls “expose sexism and racism in politics, the art world, film and the culture at large.”

This presentation formulates cluster, generic, and Aristotelian analyses to examine how the Guerilla Girls not only rhetorically resist the stereotyping of women, but also develop a genre of appropriative reproach, and move audiences toward healthier human representations and relations.

**Kristin L. Arola—Listening to the Visual: Online Self-Representations**

In “Rhetorical Listening” Krista Ratcliffe proposes that listening be retheorized as a rhetorical strategy that can help us hear “discursive intersections of gender and race/ethnicity.” For Ratcliffe, rhetorical listening encourages us to “listen *with* intent, not *for* intent” so that we aren’t trying to master the rhetorical situation, but instead are striving for receptivity. This paper explores the implications of using listening theory to examine online visual representations. In addition to Ratcliffe, other listening scholars (Lunsford, 1995; Baliff, 1999; Royster, 1996) highlight how the inherited models of rhetorical inquiry disallow fluid understandings of gender identity when evaluating visual texts. Kristin Arola will offer categories for analyzing visual representations through the lens of listening.

**Leslie S. Taylor—Ayaan Hirsi Ali: A Woman Who Refuses to Submit**

A symbol of resistance and controversy in the Muslim world, Somalian-born Ayaan Hirsi Ali worked with Theo van Gogh to create the film *Submission*. Using the body as text, the film features an abused woman who has Koranic verses inscribed on her body. In response to the film, Muslim extremists brutally murdered van Gogh and although Ali must now live in hiding, surrounded by security, she is adamant that she will not submit to those who want to silence her.

This paper examines Ali’s life and rhetoric to see how one woman is gaining international attention for her bold discourse on the oppression of women.

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## D.2 Alternative Responses to Rhetorical Paradigms: Cultivation, Articulation and Ambiguity

**Memorial Union, Ballroom B-1 • 8:00 AM – 9:15 AM**

**Suzanne B. Spring**, University of Michigan (*chair*)

**Jennifer Lutman**, University of Michigan

**Melanie Kill**, University of Washington

**Rebekah Buchanan**, Temple University

Women rhetoricians have historically responded to dominant rhetorical paradigms by creating alternative conceptual modes. This panel presents three such alternative conceptual modes, those of “cultivation,” “articulation” and “ambiguity.” It examines how these alternatives cull together ideas and practices already in circulation in order to present “new directions” for rhetorical practices. These alternative modes relate to and depart from established and socially sanctioned forms of discourse, ultimately revising prevailing communicative norms and values for women and men in particular historical moments.

### **Suzanne B. Spring—The Call for Rhetorical Cultivation: Women Rhetoricians’ Epistolary Revision of Nineteenth-Century Learned Discourse**

This panelist examines the rhetorical writing of three mid-nineteenth-century women, Sarah Josepha Hale, Lydia Sigourney, and Margaret Fuller, each of whom called for the “cultivation” of women’s epistolary writing in manuscript and print forms. Revising the dominant paradigm articulated by male rhetoricians such as Hugh Blair—and his “literary” familiar letter—these women privileged hybrid letter forms as a means to gain access to learned culture. Hale, Sigourney, and Fuller engendered an alternative mode for women’s intellectual work as they simultaneously revised prevailing notions of “literary” writing. The panelist ultimately confirms Hale’s 1848 claim that through epistolary writing, “now so widely and freely opened to every pen, we think the talent and genius of woman may find its appropriate sphere.”

### **Jennifer Lutman—Critical Thinking and the Rhetorics of Articulation**

Resistance to “agonistic discourse” often characterizes feminist pedagogies and critiques of traditional rhetoric. Many suggest, however, that de-emphasizing agonism and debate may actually further disadvantage the very subjects whose interests are being protected. This panelist works to reconcile these perspectives by foregrounding articulation as both a learning goal and a paradigm for scholarship. The paper notes the frequent conflation of argument with critical thinking, reviews contested definitions of critical thinking, and draws from articulation theory in cultural studies and philosophy to further ground a rhetoric of articulation in the teaching of writing today. Indeed, at its best, articulation offers an alternative to the presentation of argument as the predominant mode of academic writing.

### **Melanie Kill—Radical Rhetorics and the Politics of Ambiguity**

In this paper, I discuss the radical rhetorics of feminist language writers Lyn Hejinian and Susan Howe to explore the possibilities and problematics of political resistance through linguistic ambiguity. In the work of these writers, ambiguity serves both aesthetic and political purposes, enabling a range of rhetorical strategies for opening up new discursive spaces by disrupting expectations, interrupting ideologies, and cunningly corrupting conventions. Nevertheless, these strategies are also vexed by the various interpretations to which they are open, making intentional ambiguity a particularly perilous rhetorical move and one that is, for this very reason, I argue, deserving of critical attention.

**Rebekah Buchanan—Zines as Feminist Discourse: Women Writing to Promote Dialogue**

Women and girls use zines (self-produced magazines) to promote issues such as feminism, motherhood, gender, sexuality, and social justice. Zines are an important part of self-produced feminist discourse. This paper examines how women and girls use zines as a way to write and produce their own feminist space and culture. It looks at how zines are used as a feminist narrative dialogue among the women who write and read zines as well as the larger participants in the zine culture. It also emphasizes how zines can be used within the larger feminist discourse to promote dialogue in the larger community.

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**D.3 Transnational Accords and Discords: Global Policies from Feminist Perspectives**

**Memorial Union, Ballroom B-2 • Friday, 8:00 AM – 9:15 AM**

**Elizabeth Lehr**, University of Massachusetts-Dartmouth (*chair*)

**Nicole Walls**, University of Illinois at Urbana-Champaign

**Laurie Johnson**, University of Minnesota

**Rebecca Dingo**, The Ohio State University

**Elizabeth Lehr—Human Rights or Women’s Wrongs: How the “Universal Declaration of Human Rights” Leaves Women Behind. Again.**

The “Universal Declaration of Human Rights,” published by the United Nations in 1948, is globally accepted as a primary document in the field. Now it’s 2005, and the “Declaration” is in need of revision. In my paper, my intention is not to reformulate the philosophy and policy influence behind the “Declaration,” but to analyze the document rhetorically in three ways: to identify the use of sexist language, to critique the use of what Dale Spender calls man-made language, and to root out the (dis)enabling assumptions that result in the “Declaration’s” gender bias in social policy, a concept discussed by Judith Eleanor Innes.

**Nicole Walls—Feminisms and the CEDAW Debate**

Academics, activists, public intellectuals, and various organizations have recently responded passionately and divergently to the U.S. decision to suspend ratification of the Convention on the Elimination of Discrimination Against all Women (CEDAW). In this paper, I first trace some prevalent rhetorical moves and interpretive claims that formulate this public debate. Turning then to the treaty itself, I problematize interpretations that sustain conservative claims declaring CEDAW a threat to family and moral values. Finally, I consider how rhetorics of human rights as they are taken up in CEDAW might complicate or facilitate possibilities for global feminisms that account for cultural difference.

**Laurie Johnson—Women, Feminism, and Intellectual Property: An International Perspective**

Building on the work of Andrea Lunsford, Lisa Ede, and scholars involved with the CCCC Intellectual Property Caucus, this paper will focus upon rhetoric and intellectual property. I will examine the position of the World Intellectual Property Organization (WIPO) on women and intellectual property. I will further discuss the results of a feminist rhetorical reading of the “Women and IP” section of the WIPO web site. My paper will focus on the position and value of women’s creations. Is the WIPO “Women and IP” page and related content feminist? How are diversity and cultural difference approached?

**Rebecca Dingo—Anxious Appropriations: The Colonial Rhetoric of Gendered World Bank Policy-Making**

The World Bank is the largest development organization in the world. Its mission is to help developing countries reduce poverty, increase economic growth, and improve life quality. Despite the World Bank's altruistic aims, many of their policies simply appeal to an audience of U.S. citizens because they rely upon deeply held U.S. values and colonial expectations.

This paper considers how World Bank policies, speeches, and reports at once reinforce U.S.-based ability metaphors and appropriate feminist discourse to secure private sector funding for indigenous women's economic projects. These developmental plans' appeals appear to enable women to become free agents in the global marketplace; I document, however, that such appeals erase women's cultural, social, and historical realities by veiling neo-colonialism as transnational feminism.

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**D.4 Gender and Sexual Identity as Negotiated in New Media: *Battlestar Galactica*, *Sex and the City*, and *The L Word* as Virtually New Representations of Gender?**

**Memorial Union, Ballroom B-3 • Friday, 8:00 AM – 9:15 AM**

**Neil P. Baird**, University of Nevada-Reno (*chair*)

**Jane Detweiler**, University of Nevada-Reno

**Tiffany Threatt**, University of Nevada-Reno

New media present us with many novel, innovative, potentially transformative forums for rhetorical practice, including claims that gender and sexual identity might be negotiated anew in technological environments. Virtual spaces seem to offer powerfully flexible modes of representation, along with capacities to perform apparently infinite genders and sexual identities. At the same time, students in our classes (who are often much more well versed in the practices of virtual world making than their teachers) argue "We don't need feminism any more; just look at shows like *Will & Grace* and *Queer Eye for the Straight Guy*."

How should we receive these new rhetorical virtualities and their effects on/in contemporary culture? This panel explores this question by examining three pop culture sites oft cited as providing evidence for claims about cultural transformation: a significant gender re-vision of an old SciFi television show that has a longtime cult following; "new feminist" revisions of powerful women as consumers; and a lesbian soap opera on cable television that inspires apparently infinite blogging on visions (and re-visions) of alternative sexual identities. Using visual materials from old and new media, these presenters challenge their audience to reconsider easy assumptions about the critical possibilities and practices presented by our culture's virtual spaces.

**Neil P. Baird—No Frakin' Way: Virtual Discussions of the New *Battlestar Galactica***

In January 2005, the SciFi channel launched a regular series called *Battlestar Galactica* loosely based on the late 1970s television show. As producers retooled the television show for a contemporary audience, several of the most popular characters from the original series became female, including one of the most beloved characters of longtime fans, Starbuck. To say that these choices are not popular among some fans of the original series is an understatement. In this presentation, I will focus on fan websites, blogs, and listservs to examine ways fans are writing about gender and working to have some influence on the new series.

**Jane Detweiler—Good Bi, Bad Bi: Affective Fluidity as Threat in *The L Word***

In this talk, I focus on the reception and ongoing construction of lesbian lives, as these are represented in the popular hit TV show *The L Word*. Drawing on features of the show itself, and on web discussions of characters and episodes, I argue that the mainstream rhetorics of distinction and exclusion prevail even in an “alternative” site of cultural negotiations. I will examine how the figure of the bisexual—“the B word”—troubles the virtual spaces opened by the new storylines and new media that constitute “the new lesbian.”

**Tiffany Threatt—The New Feminist and the City: Teaching Critical Media Analysis**

To examine representations of feminism in pop-culture, my students analyzed the sitcom *Sex and the City* in terms of women’s gender roles and power structures.

With this analysis as a framework, I asked students to choose advertisements that represent women in “feminist” ways and then to redesign the advertisements to reflect a more accurate representation of feminism. By discussing their rhetorical approaches and how their redesigned advertisement contrast with the original, I will discuss how and what my students learned about cultural representations of gender and new media.

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## **D.5 Femininity, Masculinity, and Monarchy: The Rhetorical Gender Strategies of Queen Elizabeth I**

**Memorial Union, Alumni Lounge A • Friday, 8:00 AM – 9:15 AM**

**Kimberly Hula**, University of Missouri-Columbia (*chair*)

**Sonia Bernstein**, University of Rhode Island

**Kimberly Hula—The Painted Face of Virginity: An Analysis of the Rhetoric of Matrimony in the Court of Queen Elizabeth I**

Queen Elizabeth I secured her endlessly challenged position of power by becoming a hermaphrodite of language. Manipulating the dominant gender ideology of the day, Elizabeth combined the conventions of masculinity and femininity to create a rhetoric of exchanged gender. A woman of two bodies, the queen sought power and acceptance through her identification as a King, coupled with her apologetic acceptance of her biological feminine makeup. This polarized gender identity complicated the longstanding expectations of a ruler, which in turn allowed Elizabeth to rule with the stomach of a King and the heart of a Queen.

**Sonia Bernstein—Stabilizing a Persona: Elizabeth’s Verbal Dexterity as a Hegemonic Tool**

In this paper I explore Queen Elizabeth’s use of the terms Fortune and Virtue as symbolic constructs which she uses to shape the discourse around her persona. This examination will explore the historical meanings secreted in Fortune and Virtue and the ways they resonate through her text. I concentrate primarily on a poem written in response one of Sir Walter Raleigh’s, and the way in which Elizabeth employs gender-defined tropes to both appease her audience and maintain her rights as ruler. Her self-fashioning through rhetoric is a conservatizing force, one that emphasizes the emblematic image of Elizabeth as Virgin Queen.

8:00 AM–9:15 AM, Friday

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## D.6 Challenging Students' Preconceptions by Teaching Women's Rhetoric

**Memorial Union, Alumni Lounge B • Friday, 8:00 AM – 9:15 AM**

**Kathleen McEvoy**, Washington & Jefferson College (*chair*)

**Amy Spangler Gerald**, University of North Carolina-Charlotte

**Shannon C. Stewart**, Coastal Carolina University

**Pamela Whitfield**, Rochester Community and Technical College

Students enter our classrooms holding all sorts of stereotypes about gender, race, class, even literature. As feminists, we often feel compelled to challenge these views and open our students' eyes to different ways of seeing their world. An effective way of accomplishing this difficult goal is by teaching them how to analyze the rhetoric of women's literature, which is extremely diverse both in its rhetorical appeals and in its socio-political messages. In this panel, we will present how we teach different genres of women's writing in terms of race, gender, and class issues, diversity in all its forms, and especially marginalized voices. With these strategies, we affirm women's voices in their diversity while informing and complicating our students' perspectives.

**Kathleen McEvoy—Valuing the Voices of the Past: Teaching Gwendolyn Brooks' Emmett Till Poems**

**Amy Spangler Gerald—Facing Prejudice: Teaching Toni Morrison's *Recitatif***

**Shannon C. Stewart—Recognizing the Power of Colonization: Teaching Jamaica Kincaid's *Annie John***

**Pamela Whitfield—Deconstructing Stereotypes: Teaching Women's Prison Narratives in Wally Lamb's *Couldn't Keep It to Ourselves***

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## D.7 Rhetorics of Crime and Culpability: Women as Writers, Readers, and Bodies

**Memorial Union, Red Metal Room • Friday, 8:00 AM – 9:15 AM**

**Lee Nickoson-Massey**, Elon University (*chair*)

**Elizabeth Hatmaker**, Illinois State University

**Kirsti Sandy**, Keene State College

**Shelley DeBlasis**, Illinois State University

Our panel will investigate how female writers, female readers, and female bodies inform the twentieth-century true crime genre. In "true crime" we see the most extreme acts of misogyny, yet women remain avid true crime readers. Our panel will address how the genre is defined historically and within current media culture, and how it reveals central anxieties about gendered embodiment, women's writing and women's relationships to male consumers/writers/killers/victims.

**Elizabeth Hatmaker—Pulp Feminism: True Crime and the Familiar/al Corpse**

I will examine the relationship between female readership(s) of post-war pulp narratives and public reaction to two highly-publicized crimes of dismemberment—the "Black Dahlia" murder (1947) and the "Torso Murder" (1946). I will theorize the female pulp reader and

suggest her centrality to understanding desire in pulp misogyny, as well as the phantasmatic relationship between pulp “sister-” and “brother-” readers and true-life acts of lurid gendered violence.

Using the work of Elizabeth Grosz, Juliet Flower MacCannell, Karen Haltunnen and Wendy Brown, I will situate alienated female pulp readers and dismembered victim-corpses both within larger cultural systems of misogyny (including genre studies that often seek to erase female pulp readers) and within the psychoanalytic familial relations that accounts of both crimes suggest.

**Kirsti Sandy—“A Pretty Private View of Notorious Events”: Gendered Surveillance in Dorothy Kilgallen’s *Murder One***

In 1965, the year Truman Capote published *In Cold Blood*, considered by many to have “changed the entire true crime genre with a single book,” journalist, gossip columnist, and “*What’s My Line*” television host Dorothy Kilgallen’s “staged” corpse was found in her New York City apartment. Her posthumously published *Murder One* was eclipsed by Capote’s, as was her reputation as a true crime writer.

Kilgallen’s method of merging of commentary with courtroom transcripts is a clear precursor to contemporary “Court TV” trial commentary. She understood that “True crime draws on established discourses of religion, melodrama, horror, and the newer languages of forensic science, surveillance, and policy to investigate the modern subject’s anxiety about personal vulnerability and mortality.”

**Shelley DeBlasis—Insatiable Desires and the Outlaw Body: Consuming Martha Beck**

In the late 1940s, Martha Beck and Raymond Fernandez engaged in what was labeled the most bizarre killing spree of the 20th century. Dubbed the “Lonely Heart Killers,” the duo pursued women through personal ads, conned them for their money and then killed them. Once captured, Beck became the focus of the trial as the media sensationalized her as a sexual deviant with an insatiable libido caused by her grotesque, obese body.

Employing the work of Luce Irigaray, Tania Modeleski, Kathleen LeBesco, and Sandra Bartkey, I will focus on the intersections of gender, desire, and consumption in order to interrogate how the U.S. media and its audiences rhetorically articulates the fat female body as pathology.

9:30 AM–10:45 AM, Friday

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**Session E (E.1–E.7)**  
**Friday, October 7, 2005**  
**9:30 AM – 10:45 AM**

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**E.1 Featured Speakers Panel**

**Memorial Union, Ballroom A • Friday, 9:30 AM – 10:45 AM**

**Chair:** Diane Shoos, Michigan Technological University

**Mary Lay Schuster**, University of Minnesota-St. Paul

**Women and Domestic Violence: The Victim Impact Statement as Argument and Performance in the Courtroom**

Based on a series of interviews with judges and domestic violence advocates and observations of sentencing hearings, this presentation explores how victim impact statements are weighed during sentencing in domestic violence cases and what effect, if any, they have on the outcome. The victim impact statement is an unusual genre in the network of legal communications produced within a case. The victim impact statement serves two complicated and somewhat conflicting purposes: to have a cathartic effect for the victim and to argue for a certain degree of punishment for the perpetrator. The features of the genre of victim impact statement differ from those of other genres created during a case, particularly if there is a trial, such as testimony, opening and closing arguments, probation reports, probable cause arguments, motions, and cross-examination, to name a few. There are no professional guidelines to aid judges on how much to weigh impact statements when considering sentencing. Moreover, state sentencing guidelines may restrict how much judges can change the disposition or duration of a sentence. Victims of rape, sexual assault, and other violent crimes, however, who elected to submit victim impact statements, are the most likely to describe emotional impact and need validation and closure, and yet this group might be the most fearful about speaking at a hearing. Victims of domestic violence frequently suffer a loss of confidence, which in turn makes such public statements difficult. This presentation describes how the impact statement serves as both argument and performance in the courtroom and reveals to what extent it can affect the outcome in domestic violence cases.

**BIOGRAPHY:** Mary Lay Schuster is a Professor in the Department of Rhetoric, a Faculty Fellow in the Law School, and a former Director of the Center for Advanced Feminist Studies at the University of Minnesota. She is a former president of the Association of Teachers of Technical Writing and a fellow of that organization. She has been studying direct-entry midwifery in Minnesota since 1991 and is author of *The Rhetoric of Midwifery: Gender, Knowledge, and Power* (Rutgers University Press, 2000); "Midwifery on Trial: Balancing Privacy Rights and Health Concerns after Roe v. Wade," *Quarterly Journal of Speech* 89 (February 2003): 60–77; and "The Rhetoric of Midwifery: Conflicts and Conversations in the Minnesota Home Birth Community in the 1990s," with Billie Wahlstrom and Carol Brown, *Quarterly Journal of Speech* 82 (November 1996): 383–401. Professor Schuster also volunteers for WATCH, a court-monitoring and research organization that follows cases of family and sexual violence and provides feedback to the justice system.



In collaboration with WATCH, she is now studying how judges weigh victim impact statements in determining sentences in domestic violence cases.

**Kim Sawchuk**, Concordia University-Montreal

### **Making Waves: Intergenerationality, Feminist Theory, and the Wave as a Metaphor for Movement**

The paper that I present will examine the implications of the use of “the wave” as a metaphor to describe feminism as a movement. Recent debates in feminist circles are asking whether we are in a new “fourth” wave of feminism that is superseding the “third” wave of feminism. What often goes unexamined in these discussions is the how the concept of the wave itself shapes the discussion. This paper will examine the metaphor of the wave in the literature generated by third wave feminism in particular, asking two fundamental questions: a) in its current usage how does this metaphor invoke an understanding of historical time?; b) how might we better feminism as movement by a closer examination of “wave action”?

BIOGRAPHY: Kim Sawchuk is an Associate Professor in Communication Studies at Concordia University, Montreal. She is the co-editor of *When Pain Strikes* (1999), *Wild Science: Reading Feminism, Medicine and the Media* (2000), and she is the recently-appointed Editor of the *Canadian Journal of Communication*. Dr. Sawchuk is completing a book-length manuscript called *Biotourism: anatomical imaging in popular culture* and is embarking on a new research project on the historical intersection of biomedicine and the media arts in Canada. She is a co-founder of studio xx, a Montreal feminist media arts laboratory, and is a member of several research teams exploring the new media arts, including MDCN, the Mobile Digital Commons Network.

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## **E.2 Women, Rhetorical Literacy, and Activism: Engaging in Democratic Participation**

**Memorial Union, Ballroom B-1 • Friday, 9:30 AM – 10:45 AM**

**Whitney Douglas**, University of Nebraska-Lincoln (*chair*)

**Eric Turley**, University of Nebraska-Lincoln

**Virginia Crisco**, California State University-Fresno

Scholars such as Ellen Cushman and Jacqueline Jones Royster argue that literacy use is rhetorical and that citizens and activists can and do use literacy to empower themselves against oppression. The panelists take up the intersections between literacy and rhetoric, and the questions raised from this intersection, in various sites where activism occurs, including historically and presently and in community activist sites and in academic contexts. Overall, the panelists consider how to make democracy more open to diverse perspectives; to understand the rhetoric of resistance; and to reflect on one’s own power and position (or lack thereof) in the context of literacy learning and activists practices in democratic contexts.

### **Whitney Douglas—Engaging Today Through Yesterday: Scholarship, Literacy and Democratic Participation**

Douglas argues for the importance of scholarship to inform civic dialogue to subsequently encourage activist engagement within a community (Cushman, Hennessey). The complication to this bridge between academia and the community is that is can anticipate

certain literacy abilities as a condition for democratic participation (Brandt, Graff). Thus, Douglas argues for reflexivity in scholar's work in the community and considers the possibilities for creating a rhetorical space wherein civic dialogue between scholars and activists can occur.

**Eric Turley—Sponsoring Suffrage Discourse for Rural and Urban Women of Nebraska**

This paper draws on Nancy Fraser's "subaltern counterpublics" and Deborah Brandt's idea of "sponsorship" to examine the 1914 suffrage movement in Nebraska, unique in its appeal to populations of both urban and rural women. Drawing on archival research, Whitney Douglas examines how the literacy practices sponsored by the Nebraska Woman's Suffrage Association were rhetorical and advocated activist participation of its members. Considering diverse populations within Nebraska, the NWSA attempted to create rhetoric that moved Nebraskans into civic dialogue and participation.

**Virginia Crisco—Building a Civic Identity with Activist Literacy: Engaging Class through Intercultural Inquiry**

This paper emphasizes the connection between activist literacy, defined as the rhetorical use of literacy for democratic purposes, and identity to consider how a collaborative student community action project on the homeless was able to—or was not able to—engage diversity. Using discourse analysis, Virginia Crisco draws on Linda Flower's notion of "intercultural inquiry" to consider how students' civic identities were challenged and shaped through engaging and reflecting on their experiences working with the homeless.

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## **E.3 Women's Voices and Virtues: Regendering Ancient and Medieval Texts**

**Memorial Union, Ballroom B-2 • Friday, 9:30 AM – 10:45 AM**

**Kristi Lewis**, Mount Vernon Nazarene University (*chair*)

**Rhoda Hadassah Kotzin**, Michigan State University

**Tanya Cochran**, Union College

**Lynée Lewis Gaillet**, Georgia State University

**Sabrina LeBeouf**, University of Louisiana-Lafayette

**Kristi Lewis—A New Voice from an Ancient Text**

Not only are women of antiquity underrepresented in the rhetorical canon, their rhetoric is often narrowed to traditionally feminine perspectives. Using feminist and historical frameworks, this article will argue for the recuperation of Boudicca, a first century Celtic Queen, into the corpus of rhetorical study. Boudicca's speeches given to her by her Roman conquerors are infused with audacious exhortations to war, which skillfully utilize Aristotelian devices. This rhetoric offers us an unconventional female perspective as well as an embodiment of "Rhetorica," whose rhetoric is paradoxically valorized by men who extol the art of rhetoric while simultaneously excluding women from it.

**Rhoda Hadassah Kotzin—Gender-Coded Ordinary Language, Conceptual Analysis, and Conceptual Innovation: Examples from Plato and Aristotle on Virtue (aretê)**

Can a woman be good (possess human excellence [aretê]) in the same way(s) as a man? Are women's virtues different either in kind or in degree from those of men? I argue that, and try to show how, both Plato and Aristotle go beyond the cultural prejudices and gender-coding of ordinary usage—"Greek-in-the-street" virtue-talk—in their philosophical accounts of virtue or of particular virtues. I suggest that even though some of their claims are to be rejected, there is much of value for us to learn from an examination of their rhetorical strategies.

**Tanya Cochran and Lynée Lewis Gaillet—They That Hath Ears, Let Them Hear:  
Listening to Women of the Old Testament**

In *Unspoken: A Rhetoric of Silence*, Cheryl Glenn explains that “since rhetoric always inscribes the relation of language and power at a particular moment...canonical rhetorical history has represented the experience of males, powerful males, with no provision of allowance for females” (1). Even among recent recovery efforts to regender rhetorical history, many Old Testament women have been mostly ignored and consequently silenced. Yet such women—including Sarah, Deborah, Hagar, and Esther—have profoundly influenced the Judeo-Christian and Muslim rhetorical traditions. In our presentation, we make both provision and allowance for their voices in the mainstream canon.

**Sabrina LeBeouf—Character Study of Guinevere in Sir Thomas Malory’s *Le Morte D’Arthur***

The disposition of Guinevere in Arthurian legend is dualistic: she is seen as “bad” in her betrayal of Arthur in her relationship with Lancelot, yet she is seen as “good” in her loyalty to Lancelot there after. In my research, I seek to explore her dualistic qualities in order to discern how this affects reader response and also what her Janus-faced temperament says about the Medieval woman in relation to the duality of woman overall. Contrary to rampant medieval anti-feminist sentiment, contemporary consideration of Guinevere demonstrates progressive comprehension of the female individual.

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## **E.4 Rhetorics of Mental Disorder and Disability: Feminist Resistance and Dissent**

**Memorial Union, Ballroom B-3 • 9:30 AM – 10:45 AM**

**Marian E. Lupo**, The Ohio State University (*chair*)

**Marian E. Lupo—Embodied *Dissoi Logoi*: Mental Health Difference as Dialectic**

*Dissoi Logoi* is a term borrowed from ancient classical rhetoric. It is loosely translated as the “opposing arguments,” but the practice of the *dissoi logoi*, as demonstrated in work from the Sophists, was a method of thinking through an issue that included analyzing it from different subject positions. The practice, although it suggests only the logical, was intertwined with the emotional. Thus, I am reaching far back in the Western tradition to define mental health difference as *dissoi logoi* as well as insisting that the dialectic be extended to cover emotion and embodiment.

My paper begins with the notion that mental health difference is an embodied *dissoi logoi*: that the way of being in the world (ontology) characterized by mental health difference presents opposing arguments to ideological norms. By relying on ideological norms reflected in psychiatric classifications, I demonstrate that “identity” is one key norm. The lack of “identity” or “integrated ego” that characterize some psychiatric diagnoses suggests that ideological norms construct mental health difference as an unacceptable fluidity in subjectivity. Thus, one embodied argument is the failure to know/acknowledge one’s place. My paper concludes that this embodied argument—frequently gendered—presents a core contradiction in our culture (status vs. mobility). I suggest that resolving this contradiction is one way to revise ideological norms so that the embodied *dissoi logoi* are not only thinkable and speakable, but have persuasive power of their own.

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## **E.5 Space, Place, and Identity: Losing the Farm and Steel Magnolias**

**Memorial Union, Alumni Lounge A • Friday, 9:30 AM – 10:45 AM**

**Sara L. Puotinen**, Emory University (*chair*)

**Anne Puotinen**, Art Institute of Chicago

**Suelynn Duffey**, Georgia Southern University

### **Sara L. Puotinen & Anne Puotinen—Losing the Farm: Two Sisters Reflect on the Value of Space**

Drawing upon a wide range of theorists, including bell hooks, Trinh T. Minh-ha, and Cathy Caruth, two sisters reflect on the value of physical space and the impact of its loss on representations, constructions and understandings of identity. This session will be divided into two sections. In the first section, Sara L. Puotinen will show extended clips from her two documentaries on the Puotinen family farmstead located on eighty acres of land in Amasa in the Upper Peninsula of Michigan. These two documentaries represent the filmmaker's attempt to explore the stories of the farmstead—its land, buildings, and past and present inhabitants—and how those stories have shaped her understandings of self, family and heritage. In the second section, the filmmaker's sister, Anne Puotinen, will respond to the films. In addition to critically reflecting on how these films communicate the importance of the farm for the Puotinen family and its individual members, she will discuss how the recent loss of the farm—sold in November 2004—affects understandings and representations of physical space in relation to memory and belonging.

### **Suelynn Duffey—Steel Magnolias and Others Perceptions of “Southern” in and among Women Academicians: Competition, Feminism, and Enculturation**

When two non-southern, female faculty members joined an academic department in the Deep South, they were initially confronted by, as their department chair said, “overwhelming hospitality.” They were invited to parties in the county and tennis dates, and were soon warned, as they perceived it, not to make waves because of what had happened to outsiders before (firings and such). In a published article, they described these warnings as hegemonic attempts to socialize them into appropriate departmental, southern, and female cultures, to ensure the new women's assimilation. The new members' response is encapsulated in the comment, “They even called themselves ‘Steel Magnolias;’” an appellation the non-southerners could not imagine anyone wanting to identify with. Thus, their stories of “coming south,” stories that this presentation will outline and then critique. This critique will be one northerner's attempt to deconstruct multilayered mythologies and rhetorics of “southern” (academic) women as she questions what it means to work in the South as a woman.

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## E.6 Rhetorical Strategies Arising from Issues of Embodiment: Crisis Assistance, Title IX, and Academic Authority

**Memorial Union, Alumni Lounge B • Friday, 9:30 AM – 10:45 AM**

**Michelle Sayset**, Columbia College-Chicago (*chair*)

**Kelly Belanger**, Virginia Tech

**Bess Fox**, University of Kentucky

### **Michelle Sayset—Writing Women Safe: An Exploration of Composition Students Using Their Creative Energies to Challenge a Culture that is Violent Toward Women**

Woman must write herself: must write about women and bring women to writing, from which they have been violently driven away as from their bodies—for the same reason, by the same law, with the same fatal goal. Woman must put herself into the text—as into the world and into history—by her own movement.

—Hélène Cixous, “The Laugh of the Medusa”

This paper uses the feminist theoretical frameworks of Cixous, Irigaray, Estés, etc. to explore my experience teaching a service-learning course, entitled Composition II: Writing Women Safe. Students in this course not only read and write about the issue of violence against women, but they use their writing/creative energies to assist organizations that serve women in crisis, organize projects that enable female survivors of violence to write her self well/safe, thus challenging a culture that is violent toward women.

### **Kelly Belanger—Rhetorical Strategies of Female Athletes: Examining Title IX Discourses**

In *Bodily Arts: Rhetoric and Athletics in Ancient Greece*, Debra Hawhee argues that ancient rhetoricians “fashioned their art” after “athletic training and performance” (195). This presentation explores rhetorical strategies employed by contemporary, highly competitive former intercollegiate female athletes who participate in public discourse related to Title IX. First, I identify the rhetorical strategies employed in published works by female athletes such as Leslie Heywood, Julie Foudy, and Donna Lopiano. I then demonstrate how their works reflect a range of feminist and “postfeminist” rhetorical sensibilities—from liberal, to radical, to postmodern—and suggest how these rhetorics relate to their sports backgrounds.

### **Bess Fox—Authority and the Body in Academic Discourse**

This talk stems from my work tracing how the body, marked a private and female, serves as a locus for anxieties about authority in the academy. For example, acrimonious debates in *PMLA* and *College English* over the validity of personal criticism in academic discourse often make explicit connections between the visibility of the female, sexualized body and a perceived erosion of academic authority. Building on Gesa Kirsch’s work on women writers in the academy, I use extended case studies of women writers “going public” in undergraduate classrooms and graduate seminars to explore how gendered, un/embodyed, and classed models of authorship shape the way that these women establish authority in academia.

## E.7 Community, Resistance, and Hope: Toward a Feminine Public Sphere

**Memorial Union, Red Metal Room • Friday, 9:30 AM – 10:45 AM**

**Christa Walck**, Michigan Technological University (*chair*)

**Anne Mareck**, Michigan Technological University

**Cynthia Weber**, Michigan Technological University

The increasingly fast-paced change rendered by transnational corporations on both domestic and international communities has engendered both compliance and resistance. This panel addresses the exigency of this situation and examines the ethical implications, and consequent effects on women, of corporate attempts to present a false front of diversity and caring. In response, these communities often become sites of morality and resistance, hope and empowerment, as well as potential spaces to create what we will argue to be a feminine public sphere.

### **Christa Walck—The Community of Wal-Mart: Coming Soon to Your Neighborhood**

Besieged by attacks from labor and human rights activists, Wal-Mart is polishing its corporate image with a media campaign that appropriates the feminine rhetorics of community, diversity, and caring. As it blurs the boundaries between the private/corporate and public/community spheres, Wal-Mart intensifies the managerial discourse in which the rhetoric of Corporate Social Responsibility (CSR) is grafted onto a fabrication of corporate culture. Utilizing Arendt's and Atwill's theorizing of the distinctions between the public and private spheres, and de Certeau's theorizing of space and place, Walck will examine the ways in which Wal-Mart claims public space for its private purposes.

### **Anne Mareck—Sites of Resistance: The Techné of Solidarity**

How do low-wage workers fight multinational corporations with deep pockets? Drawing from theorists such as Arendt, Atwill, Vernant, Detienne, and Aristotle, Mareck will explore the use of *techné*, *phronesis*, and *metis* by grassroots communities and labor organizations in hopeful resistance to multinational economic interests. These sites of resistance include the "Wal-Mart v. Women" website, initiated by former Miss America, Carolyn Sapp, which supports the largest private class action discrimination suit in the history of the U.S. brought on behalf of 1.6 million Wal-Mart women employees, as well as the virtual grassroots organizing by the SEIU, a fast-growing union that traditionally has represented low wage groups, through their PurpleOcean.org website.

### **Cynthia Weber—Diversity and Transnational Corporations: Searching for a Rhetoric of Hope**

Cynthia Weber will investigate the impact of corporate transnationalism on the communities it inhabits, both domestically and internationally, through the lens of Zygmunt Bauman's theories of globalization and community and Richard Rorty's ideas of social hope. This presentation will explore the ethical consequences of global business practices that are intended to create imagined communities through mass identification as undifferentiated workers and customers. Drawing on theories of identity, feminist rhetorics, postcolonial identity, and multiculturalism, the speaker examines the translation of difference that takes place within these practices and explores avenues of hope for social change.

**Session F (F.1–F.7)**  
**Friday, October 7, 2005**  
**11:00 AM – 12:15 PM**

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**F.1 Featured Speakers Panel**

**Memorial Union, Ballroom A • Friday, 11:00 AM – 12:15 PM**

**Chair: Patty Sotirin**, Michigan Technological University

**A Collaborative Feminist Journey: Finding Our Ways**

In this program, Cindy L. Griffin, Karen A. Foss, and Sonja K. Foss will discuss their collaboration on projects such as invitational rhetoric, feminist reconstruction, and the writing of the book *Feminist Rhetorical Theories*. Each also will offer an example of a feminist project in which she is currently involved and discuss its relevance to extending our understanding of feminist perspectives on rhetoric.

**Karen A. Foss**, University of New Mexico-Albuquerque

**BIOGRAPHY:** Karen A. Foss is a professor in the Department of Communication & Journalism at the University of New Mexico in Albuquerque. She received her Ph.D. in speech and dramatic art from the University of Iowa and taught at Humboldt State University and the University of Massachusetts before moving to the University of New Mexico. Her research and teaching interests include contemporary rhetorical theory and criticism, feminist perspectives on communication, the incorporation of marginalized voices into rhetorical theory and practice, and social movements and social change. Her journal articles and book chapters have dealt with topics such as the Mothers of the Plaza de Mayo, feminine spectatorship in Garrison Keillor's monologues, Harvey Milk, and the birth-control debate in the Catholic church. She is coauthor of *Contemporary Perspectives on Rhetoric*, *Feminist Rhetorical Theories*, *Women Speak: The Eloquence of Women's Lives*, *Inviting Transformation: Presentational Speaking for a Changing World*, and *Theories of Human Communication*.

**Sonja K. Foss**, University of Colorado-Denver

**BIOGRAPHY:** Sonja K. Foss is a professor in the Department of Communication at the University of Colorado at Denver and Health Sciences Center. She holds a Ph.D. in Communication Studies from Northwestern University and has taught at numerous universities, including The Ohio State University, the University of Oregon, Virginia Tech, and Norfolk State University. Her research and teaching interests are in contemporary rhetorical theory and criticism, feminist perspectives on communication, and visual rhetoric. She is the author or coauthor of the books *Rhetorical Criticism*, *Contemporary Perspectives on Rhetoric*, *Feminist Rhetorical Theories*, *Inviting Transformation*, and *Women Speak*. Her articles in communication journals have dealt with topics such as invitational rhetoric, feminine spectatorship in Garrison Keillor's monologues, visual argumentation, and body art. Dr. Foss is also the creator and co-director of Scholars' Retreat, an annual retreat designed to help individuals complete dissertations, theses, and other writing projects.

*panel continued on next page*

**Cindy L. Griffin**, Colorado State University

BIOGRAPHY: Cindy L. Griffin is a Professor and the Director of Graduate Studies in the Department of Speech Communication and a member of the Women's Studies Faculty at Colorado State University. She is the co-author of *Feminist Rhetorical Theories*, and *Readings in Feminist Rhetorical Theories*, and the author of *Invitation to Public Speaking*. Her published essays and articles include such topics as feminist theory, invitational rhetoric, and women's public address. Her current projects address questions of invitational rhetoric and civility as well as civility and masculinity.

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**F.2 Lessons Learned: Wrestling with Race, Gender, Identity, and the Work that We Do**

**Memorial Union, Ballroom B-1 • 11:00 AM – 12:15 PM**

**Tammy Evans**, University of Miami (FL) (*chair*)

**Allison Brimmer**, Nova Southeastern University

**Deepa Sitaraman**, University of South Florida

This panel presentation will consider complex issues concerning pedagogical theories and practices in the field of rhetoric and composition. From four different approaches, the participants in this panel will share lessons learned about issues surrounding racialized and gendered identities, professional practices, and the contemporary culture of white normativity.

**Tammy Evans—It Was All Routine: Practicing Theory/Theorizing Practice**

This paper joins the growing body of scholarship exploring important links between archival research and classroom practice. It asks what archival research can teach us about our current positioning in the field of feminist studies, and, more importantly, the positioning of our students. This portion of the panel seeks to theorize these questions in terms of silence and trauma theory by examining a particular historical instance—the sensational interracial murder and consequent trial of Ruby McCollum, a Florida housewife who gunned down a prominent white physician in the small Florida town of Live Oak in 1952.

**Allison Brimmer—Doing Damage Daily: Speaking the Languages of Whiteness**

This paper draws from research in whiteness studies, rhetoric and composition, and feminist theory to explore dimensions of white supremacy that white teachers of writing perpetuate, often unknowingly, in their classrooms and in the profession at large. By considering white teachers' interactions with each other (in person and in print), as well as in the classroom with our students, this paper seeks to identify certain "practices" of whiteness. Moreover, it argues that white teachers must examine affective dimensions of these practices such as fear, denial, and feelings of insecurity—sublimated feelings that often continue to prevent white teachers from engaging in anti-racist work in the academy and in their classrooms.

**Deepa Sitaraman—A Rhetoric of Inadequacy**

This paper will investigate professional identity in terms of race and gender and addresses the question of how at key moments rhetoric both simultaneously empowers and deserts her. Sitaraman writes: "As an Asian Indian woman in the American academic setup, I struggle to come to terms with my own constantly changing identity." Sitaraman describes



herself as often feeling like she is in a box of Western-imposed stereotypes from which there appears to be no escape. Sitaraman's portion of the panel, then, will explore her "performance" on the Americanized stage of academia—both in the classroom and the conference room—and lessons learned as a result of the experience.

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### **F.3 Feminist Rereadings of Classical Texts and Traditions**

**Memorial Union, Ballroom B-2 • Friday, 11:00 AM – 12:15 PM**

**Min-Zhan Lu**, University of Wisconsin-Milwaukee (*chair*)

**Royal Bonde-Griggs**, University of Wisconsin-Milwaukee

**Lisa Riecks**, University of Wisconsin-Milwaukee

**Erica Friscaro**, University of St. Thomas

**Alice Gillam**, University of Wisconsin-Milwaukee

In *Anglo-American Feminist Challenges to the Rhetorical Traditions*, Krista Ratcliffe proposes "rereading" as one of several methodologies that can be put to feminist ends. Among the possibilities Ratcliffe sees for feminist rereading are "explod[ing]" the patriarchal assumptions of canonical texts and "giv[ing] voice to women's/Woman's silenced contributions" (3). While some feminist scholars, such as Michelle Ballif, have challenged the value of feminist rereadings, describing those that aim to recover women as part of the rhetorical tradition as "insidious acts of (re)appropriation" ("Re/Dressing Histories" 91), Ratcliffe argues that feminist rereadings are crucial because "[n]o space exists in which feminists may stand to begin anew" (5). The four papers on this panel offer rereadings of classical texts and traditions as well as reflections on the rhetorical possibilities and problematics of rereading.

#### **Royal Bonde-Griggs—"Feminist Only by Implication": Gorgias's *Technê* of Generative Reproduction and a Feminist Relativization of *Logos* through *Nomos***

Combining historiographic approaches that can be described as feminist, "standard," and neosophistic appropriation, Royal Bonde-Griggs offers an interpretation of *technê* that draws on Barbara Biesecker's often difficult delimitation of the term in "Coming to Terms with Recent Attempts to Write Women into the History of Rhetoric" and that locates the term in relation to sophistic concepts of *nomos* as articulated by Susan Jarratt and others. Together these notions of *technê* and *nomos* can be a site from which to problematize and offer feminist "relativizations" of the dominant *logos*.

#### **Lisa Riecks—Rereading Susan Jarratt's Notion of Literacy in *Rereading the Sophists***

Lisa Riecks examines the connections among the sites of literacy exposed and explored in Susan Jarratt's "gendered historiography," *Rereading the Sophists: Classical Rhetoric Refigured*. After establishing a tentative parallel relationship between the "rhetorics" and "literacies" discussed in Jarratt's text and after historicizing Jarratt's work in relation to concepts of literacy at the time her text was published, Riecks rereads Jarratt's text in light of more recent constructs and conceptualizations of "literacies" in order to examine how representations of literacies affect/alter/influence feminist work in composition and rhetoric.

#### **Erica Friscaro—Rhetoric Reborn: Recovering Traces of the Foreign and Feminine in Rhetorical Origin Stories**

Tracing rhetorical origins is a complex and difficult task fraught with tensions: between the known and seemingly unknowable, between written history and historical gaps and silences, between an objective historical record and dubious traditional tales. Drawing from feminist historical methodology, Erica Friscaro will reconsider how rhetorical origin stories

involving Corax might be reconstructed in ways that reposition the foreign—the native and often feminized other—at the locus of rhetorical history. Such a reading poses alternate means for interpreting how rhetoric came to establish order and clarify relationships of power at the birth of the Greek Empire.

**Alice Gillam—Rhetorics of Feminist Rereadings**

In rereading the texts and traditions of classical rhetoric, feminist scholars face the double challenge of not only inventing new historiographic methods but also of reconceptualizing the sites and terms of rhetorical study. The resulting methods have included “feminist sophistic historiography” (Jarratt), and the new sites and terms of study, Greek vase painting (duBois) and a “re-tooled” notion of *techné* (Biesecker). To illustrate the range of rhetorical strategies feminist scholars have deployed in rereading classical texts, Alice Gillam analyzes feminist rereadings of Plato by such scholars as Page duBois, Michelle Ballif, and Nancy Tuana.

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## **F.4 Disrupting White Washed Feminism: Cross-Cultural and Cross-Generational Crises in Feminist Classrooms**

**Memorial Union, Ballroom B-3 • Friday, 11:00 AM – 12:15 PM**

**Elizabeth Chiseri-Strater**, University of North Carolina-Greensboro (*chair*)

**Katie Guest**, University of North Carolina-Greensboro

**Michelle Johnson**, University of North Carolina-Greensboro

Recent critical studies initiatives attempt to reshape feminist theory, pedagogy and activism, thereby making space for difference. Yet, as a new generation of feminists emerges, difference continues to find a tenuous place in the classrooms of professed feminists. The challenge for feminist instructors who espouse an all-inclusive philosophy is to critique their actual classroom praxis, to learn from one another through classroom observation and visitation, and to dialogue across race and power structures.

The following presentations address three types of cross-cultural and cross-generational crises in relation to praxis and difference in college classrooms: the desire to level difference with mere empathy, the history of betrayal in feminist movements, and the continued ghettoization of women of color in feminist classrooms.

**Elizabeth Chiseri-Strater—I Know Just How You Feel?: Why Empathy Is Not Sufficient for White Feminists Attempting to Cross the Color Line**

This presentation by a white feminist ethnographer of the “second wave” describes her experience as “outsider” in a black feminist theory course taught by a black feminist of a “new generation.” I will discuss how I felt and what I learned by being a silent member and learner within an insider community of black female students. In particular, using visual texts from class, I will show how knowing more about black history, black popular culture, and black feminist issues, and from listening to the voices of a new generation have altered my perspective of feminism. My semester as an “Other,” helped me realize that knowledge and experience, not empathy, are far more powerful in bridging the color gap.

**Katie Rose Guest—Sister, You’ll Go With Us: On Sisterhood and Betrayal in the Classroom**

This presentation argues for transformative feminist pedagogy in the humanities classroom. Feminism currently finds itself in bad odor, especially in the academy: it is not a designation that many professors and most students wish to claim. As a white, feminist teacher of a new generation, I believe that feminism must be re-created with the knowledge that it has betrayed many people: working women, lesbians, and women of color. In this

paper I use theories of Marxist ideology, in particular as expanded by Althusser and Butler, to explore how feminism can transform so that all people can claim it proudly.

**Michelle Johnson—Keep Out, No Angry Black Women Allowed: What Happens When New Generation Black Feminists Trespass on White Feminist Territory ?**

This presentation uses the theory of human territoriality to argue that feminism in the academy operates as spatial matter that resists ideas and “Others” it perceives as threatening to its “property interests.” Using my story and those of other Black women in “third wave” and “new generation” anthologies, I argue that race and class have limited critical space in many post-movement/modern feminist classrooms. Our stories reveal the continued “ghettoization” of women of color and the suburbanization of academic feminism, which further complicates the development of an interracial feminist coalition.

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## **E.5 Native American Rhetorics of Space, Ecofeminism, and Ontological Expression**

**Memorial Union, Alumni Lounge A • Friday, 11:00 AM – 12:15 PM**

**Rosalyn Collings Eves**, Pennsylvania State University (*chair*)

**Fadwa Mahmoud Hassan Gad**, United Arab Emirates University

**Darris C. Saylor**s, University of Tennessee-Chattanooga

**Rosalyn Collings Eves—“Dreaming of This Fair Land”: Rhetorics of Space in Helen Hunt Jackson’s *Ramona***

Most critics of Jackson’s Indian reform novel *Ramona* view it as a novel about miscegenation and race conflict. This view, however, overlooks the material effect of Jackson’s rhetorics of space, which simultaneously promote and undercut her reformist agenda. I argue first that Jackson’s use of domestic spaces critiques U.S. imperialist policies; second, that natural spaces underscore the narrative tragedy but draw on a myth of wilderness that requires Indian removal from the landscape; and third, that both domestic and natural spaces create a usable past for Anglo-American settlers, promote California’s settlement, and transform California into a national space.

**Fadwa Mahmoud Hassan Gad —Ecofeminist rhetoric and Native American Hi(story): The Case of Louise Erdrich’s *Tracks* (1988)**

How far can one’s attitude of nature and/or gender determine one’s perception of, and subsequently the rhetoric one selects for the depiction of the past of her nation? I have chosen Louise Erdrich’s rhetorical strategy in *Tracks* (1988), as an example that suggests stimulating answers to that question. *Tracks* is a narrative that employs the rhetoric of Native American social ecology as indispensable to the process of feminist retelling of the past of that marginalized community. The narrative follows the course of a Native American tribe as they were pushed west of the American continent by the white settlers, and as they were forced by the confinement of the reservation and above all by giving up their land. The novel records, in the process, the tension and struggle between a natural commitment to a feminist earth and an inevitable submission to the political and economical domination of white patriarchy. The paper attempts first to explore the premises of ecofeminism and its bearing upon feminist epistemology and perception of retelling the past. I then proceed to locate and analyze their corresponding fictional rhetoric in Erdrich’s fiction of the marginalized Native Americans in general and in *Tracks* in particular. To achieve this target I adopt an interdisciplinary analysis which is based on theories of feminist rhetoric as defined by Foss as well as on ecological symbiotic approaches that emerged in the 1990s.

**Darris C. Saylor—The Cherokee Way: A Mode of Rhetorical Expression for Women**

I am researching women of the Cherokee Nation and the rhetoric they have employed while preserving the traditional Cherokee Way of life and their Native American identity, while also establishing themselves as tribal leaders, helping their people to reach group decisions, defining and enacting justice, and contributing to the spiritual welfare of their tribe's people. Viewing the Cherokee Way as a mode of rhetorical expression, I will focus on Wilma Mankiller, the first female Principal Chief of the Cherokee Nation, and her unique approach to and use of rhetoric in exhorting her audiences to live according to this code.

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## **F.6 Cultural Rhetorics: Continuation & Resistance in Mixed Traditions**

**Memorial Union, Alumni Lounge B • Friday, 11:00 AM – 12:15 PM**

**Ellen Cushman**, Michigan State University (*chair*)

**Terese Guinsatao Monberg**, University of Kansas

**Malea Powell**, Michigan State University

Metaphors of place and space prove to have explanatory power in current scholarship on feminist/women rhetors (Royster; Johnson). This focus on gendered, raced, and normalized forms of rhetorical space acknowledges that “the kinds of spaces we occupy determine, to some extent the kinds of work we can do or the types of artifacts we can create” (Reynolds). European American metaphors of space often assume “centers” where gender and race occupy positions on the “margins.” But this assumption limits how spatial metaphors inform our reading of texts by and about women of color. These papers offer alternative spatial readings—cultural rhetorics—informed not only by how women are located by dominant culture, but how they locate themselves in relationship to space, land, history, community.

**Ellen Cushman—The Stars of the Allotment Era: Cherokee Women Revising Herstory**

The “Star of the Empire,” a trope of the Progressive era, grew out of an ideology of manifest destiny, influencing the gendered roles of men (gentleman farmers) and women (cult of womanhood). The Cherokee Nation has adapted the structure of the star to represent cultural traditions including the nations’ traditional roles of matrilineal descent and clan identification and to indicate the history of survivance (Powell, Vizenor) of the tribe. Based on a CD-ROM produced in collaboration with the Cherokee Nation, this new media presentation shows how this star of Nationhood relocates the telling of herstory from the vantage of Indian Territory, taking on multiple layers of revisionist history.

**Terese Guinsatao Monberg—Filipina Feminist Space: Rhetorical Imaginings of Dorothy Laigo Cordova**

Traditional interpretive frameworks assume an identifiable rhetor and text as well as a method for reading that text. By examining the rhetorical imaginings of Dorothy Laigo Cordova, founder of the Filipino American National Historical Society (FANHS), this paper questions these assumptions. While Cordova is often hidden from view, she is the central author of the spatial metaphors, methods, and pedagogical theories that structure the rhetorical activities of FANHS. This rhetorical space/structure would be lost to traditional readings of FANHS texts and only became available through other forms of rhetorical listening. The paper thus provides an example of what Jacqueline Jones Royster calls “standing under” the discourse rather than striving to master and “understand” it.

**Malea Powell—Negotiating Beadwork: American Indian Women’s Material Rhetorics**

Based on interviews with American Indian artists, tribal elders, and tradition-bearers, this paper argues that American Indian women’s traditions of “making”—beadwork, quillwork, ribbonwork, etc.—reflect, produce, and revise the deep structural frameworks necessary for the continuation of traditional tribal values and beliefs in contemporary times. These material practices, these technae, create a space for the negotiation of rhetorical relationships—to the land, to other humans, to dominant culture—necessary for processes like “survivance.” Using interviews and my own experiences as a Native beadworker, this paper shows how a consideration of material practices other than writing can teach us much about the rhetoric of women’s material practices in all cultural production.

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**F.7 Writing Family Trees: Interactive Narratives of Mentoring Behind the Scenes of Composition**

**Memorial Union, Red Metal Room • Friday, 11:00 AM – 12:15 PM**

**Roxanne Kirkwood**, Marshall University (*chair*)

**Morgan Gresham**, Clemson University

At the Fourth Biennial Feminism(s) & Rhetoric(s) Conference in Columbus, Ohio, in October 2003, as Win Horner introduced her academic grandstudent, the dissertation advisee of her dissertation advisee, the idea for a book that highlights mentoring, and defines feminist mentoring in composition, was born. At the Fifth Biennial conference, we’d like to return to a conversation about the acts of mentoring as rhetorical with an emphasis on women in the field—many of whom will be at the conference. Telling stories is an integral part of our history as compositionists. Not only do members of our field enjoy telling stories, we use these stories as core histories (Rosner, Boehm, and Journet). Further, we recognize that these stories, these histories, are an important part of enculturating new members into the field. Often, these uncollected stories create a sense of the field that serves as an apprenticeship. In some ways, these stories are our mentors. We know that mentoring plays a large role in the shape of composition studies, and we want to recognize the value of those stories that show us the connections that take place behind the scenes of composition.

For our presentation, we will facilitate a conversation where audience members see their own connections with each other as well as in the field. A type of interactive workshop, within a regular session period, the presenters will share research from their book project, *Writing Family Trees*, that highlights the often-unusual ways in which a growing segment of the population found their way and then helped others to do the same. The authors gathered stories, memories, and predictions, including interviews with Hawisher, Selfe, Takayoshi, and nearly 200 online survey participants from all over the United States and Canada, and then analyzed them for truths assumed but not yet articulated. Following an informal presentation of our study, the presenters will work with audience members to create their family trees in an effort to further connect our own personal and academic lives to those who are sharing similar experiences.

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**Keynote Speaker:**

**12:30 PM–1:45 AM in Fisher 135**

**Andrea Abernethy Lunsford**

**Women against War**

“Women against War” will move from considering women’s anti-war activities across the centuries to argue that performance is a key component of women’s anti-war protests and then to suggest the need for a robust theory of delivery informed by feminist principles.

**BIOGRAPHY:** Recently named the Louise and Claude Rosenberg, Jr. Fellow in Undergraduate Education and the Louise Hewlett Nixon Professor of English, Andrea Lunsford is Professor of English and Director of the Program in Writing and Rhetoric at Stanford University. She has designed and taught undergraduate and graduate courses in writing history and theory, rhetoric, literacy studies, and intellectual property. Before joining the Stanford faculty, Lunsford was Distinguished Professor of English and Director of the Center for the Study and Teaching of Writing at Ohio State University. Currently also a member of the Bread Loaf School of English faculty, Professor Lunsford earned her B.A. and M.A. degrees from the University of Florida and completed her Ph.D. in English at The Ohio State University.

Professor Lunsford’s interests include rhetorical theory, gender and rhetoric, collaborative writing, cultures of writing, and technologies of writing. She has written, coauthored or edited fourteen books, including *Everything’s an Argument: The Everyday Writer*; *Essays on Classical Rhetoric and Modern Discourse*; *Singular Texts/Plural Authors: Perspectives on Collaborative Writing*; and *Reclaiming Rhetorica: Women in the History of Rhetoric*, as well as numerous chapters and articles. Her most recent books include *The St. Martin’s Handbook, 5th edition*, and, with Lahoucine Ouzgane, *Exploring Borderlands: Composition and Postcolonial Studies*.

**Session G (G.1–G.7)**  
**Friday, October 7, 2005**  
**2:00 PM – 3:15 PM**

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**G.1 Featured Speakers Panel**

**Memorial Union, Ballroom A • Friday, 2:00 PM – 3:15 PM**

**Chair: Victoria Bergvall**, Michigan Technological University

**Joyce Irene Middleton**, East Carolina University

**Reel Diversity**

In 1998, the year when Deborah Tannen's book, *The Argument Culture*, found its way into both academic and popular culture, many of Tannen's academic readers found the book neither compelling nor provocative. But in the aftermath of September 11, and with a political leadership that exploits dualistic thinking and adversarial language, America finds itself fearful, cynical, tragically misinformed, and effectively polarized. Tannen's argument, that "it's so important to end America's war of words and start listening to one another," seems anachronistic in today's public discourses where war—both literal and metaphorical—has been effectively normalized. Listening has become a major casualty of this war, and perhaps, so has our democracy. Building on work by Deborah Tannen, Kathleen E. Jamieson, Krista Ratcliffe, Jacqueline Jones Royster, Henry Giroux, Toni Morrison, and others, I will analyze three recent media events—on the war on terrorism, on affirmative action, and on racial and gender diversity—to illustrate how teaching rhetorical listening promotes critical transformation, intervention, and honest conversations (rather than agonistic debates) about democracy.

**BIOGRAPHY:** Joyce Irene Middleton is Associate Professor of English at East Carolina University. She is editor of *Of Color: African American Literature* (forthcoming, Prentice-Hall 2006) and has published essays on rhetorical memory, orality, and literacy; pedagogy, race, and gender, and works by Toni Morrison and Zora Neale Hurston in *College English*, *Cultural Studies*, *Journal of Advanced Composition*, *New Essays on Song of Solomon*, the *Women's Review of Books* and chapters in other scholarly collections. Middleton was awarded a position in the 2001 NEH Summer Institute for Black Film Studies. She teaches and writes about visual rhetoric in film and film as a public pedagogy and was invited to serve as a Guest Co-Editor, with Krista Ratcliffe, for a special issue on whiteness studies in *Rhetoric Review* (forthcoming fall, 2005). She is completing a book-length project on race, whiteness, and gender, entitled, "*Shifting the Gaze*": *Toni Morrison and 'Race Matters' Rhetoric*.

Middleton is also the Chair of the Diversity Committee for CCCC and is a longstanding member of the Toni Morrison Society. She gives lectures and has facilitated many professional workshops on race, white identity, and feminism in film, visual culture, and pedagogy.

*panel continued on next page*

**Patsy Schweickart**, Purdue University

### **The Un-Rhetoric of Reading: A Feminist Critique of Habermas's Paradigm of Communicative Reason**

Jurgen Habermas's post-metaphysical paradigm of communicative reason is based on a particular set of everyday practices which he calls "communicative action oriented toward understanding." Ironically, because this paradigm recognizes only one form of communicative action—speaking—he forecloses the theoretical elaboration of the form of communicative action—listening—that is specifically devoted to understanding the utterance of another. The power of speech-centered paradigms of communication is reflected in rhetorical theories that privilege writing, and even in theories of reading where the silent work of reading tends to be viewed in terms of the writerly work of producing "readings." I argue that the feminist concern with the problematics of understanding an other—in particular, across race, gender, and other categories of social difference—requires that we attend to listening/reading as a different mode of communicative action, requiring a different treatment, an un-rhetoric, which addresses cognitive, ethical, and communicative concerns that tend to be obscured in the standard speech/writing centered models.

**BIOGRAPHY:** Patrocino (Patsy) Schweickart is professor of English and Women's Studies at Purdue University, where she teaches courses in feminist theory, theory and cultural studies, gender and literature, and gender and multiculturalism. She is co-editor with Elizabeth Flynn of *Gender and Reading: Essays on Readers, Texts, and Contexts*, and of *Reading Sites: Social Difference and Reader Response*. She is currently working on a book on theories of reading and the theory of communicative action proposed by Jurgen Habermas.

**Cheryl Glenn**, Pennsylvania State University

### **Who Can Speak—and for Whom?**

"Feminist scholarship has a liberatory agenda that almost requires that women scholars speak on behalf of other women; yet the dangers of speaking across differences of race, culture, sexuality, and power are becoming increasingly clear," writes Linda Alcoff in *The Problem of Speaking for Others*. Alcoff joins a host of scholars (Jackie Royster, bell hooks, and Diana Fuss, for example) who are focusing on the thorny issues of (1) who can speak, (2) who can speak for others, and (3) how the spoken-for might best be ethically represented—the three questions constituting the framework of my remarks.

**BIOGRAPHY:** Cheryl Glenn (Ph.D. The Ohio State University) is Professor of English at The Pennsylvania State University. She has three complementary areas of scholarly interest: histories of women's rhetorics and writing practices, delivery systems for the teaching of writing, and inclusionary rhetorical practices and theories. Among her publications are *Rhetoric Retold: Regendering the Tradition from Antiquity Through the Renaissance*, *Rhetorical Education in America*, *Unspoken: A Rhetoric of Silence*, *The St. Martin's Guide to Teaching Writing*, *The Writer's Harbrace Handbook*, and *Making Sense: A Real-World Rhetorical Reader*. Glenn's rhetorical scholarship has earned her three National Endowment for the Humanities awards, the Conference on College Composition and Communication's Richard Braddock Award, and Best Book/Honorable Mention from the Society for the Study of Early Modern Women. She has won three university-wide and one college-wide teaching award.



## **G.2 Politics and Play: Re-positioning the Rhetorical Strategies of African American Women Writers of the Late Nineteenth and Twentieth Centuries**

**Memorial Union, Ballroom B-1 • Friday, 2:00 PM – 3:15 PM**

**Annette Vee**, University of Wisconsin-Madison (*chair*)

**Beth Schewe**, University of Wisconsin-Madison

**Samaa Abdurraqib**, University of Wisconsin-Madison

**Kate Vieira**, University of Wisconsin-Madison

Frances E.W. Harper, Zora Neale Hurston, Sonia Sanchez, and Harryette Mullen are African American women writers whose work negotiates their relationship to the cultures they inhabit and wish to change. This panel will explore their rhetorical strategies through the following questions: What unique rhetorical tactics are available to these writers in their respective historical moments? And what is the significance of being heard and over-heard by the cultures these women often seek to resist and/or join, such as first-wave American feminism, institutionalized academic disciplines, the Black Power movement, and contemporary American pop culture? In light of these questions, we will consider how these writers construct political positions through the serious work of rhetorical play.

### **Annette Vee—Getting “Picked Up” and Published: Insider Positionings in the Descriptions of “Signifying” in Claudia Mitchell-Kernan and Zora Neale Hurston**

As young, black women researchers, Claudia Mitchell-Kernan in the 1970s and Zora Neale Hurston in the 1930s both position themselves as insiders in the communities they study and also in the field they want to enter (linguistics and anthropology, respectively). I argue that through the anecdotes in which they highlight the sexual attention men accord them by “signifying” to them, they position themselves as attractive and articulate members of the community they study as well as knowledgeable members of their chosen field. This dual insider status licenses a claim to a more “authentic” study of signifying than their predecessors.

### **Beth Schewe—Politicized Marriage: Frances Harper’s Rhetoric of Race and Gender**

The political stakes of marriage were important to both feminists and blacks after the Civil War—to feminists because their attempts to gain political and economic equality were limited by the laws and conventions of marriage, to blacks because acting out traditional marriage roles was a way for former slaves to declare their humanity. I argue that the politicization of marriage in Harper’s *Iola Leroy* is a rhetorical move that draws from both feminist and racial uplift movements and that negotiates Harper’s own position with regards to these two movements, both of which often neglected the concerns of black women.

### **Samaa Abdurraqib—“A Blk/Woman/Speaks:” Sonia Sanchez’s Revolutionary Rhetoric**

This paper will address the way in which Sonia Sanchez, a Black woman poet, was able to position herself within the Black Power/Black Arts Movement despite the overly masculine rhetoric of the movement. Because the masculine rhetoric was constricting, the actual voices of Black women were often absent. This exclusion not only allowed Black femininity to be defined by Black men, it also restricted the identity of Black women. While Sanchez’s work may echo much of the masculine, homophobic, revolutionary rhetoric that has been widely recognized as representative of the Black Arts Movement, I will argue that Sanchez’s personal poetry gives voice to a collectivity of women who were rendered voiceless by the masculinist revolution.

2:00 PM–3:15 PM, Friday

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**Kate Vieira—African American Riddlic Rhetorics and Feminist Participative Politics: A Case Study of Harryette Mullen’s Poetry**

This presentation will explore the African American tradition of riddling and its implications for articulating a feminist politics in the poems of contemporary writer Harryette Mullen. Using Bakhtin’s dialogism as a theoretical framework, I will consider the ways in which Mullen’s riddles invite a dialogic relationship between riddler and guesser, as well as mediate between the marginalized and the mainstream by de-familiarizing otherwise familiar objects, recasting them in new terms. I will argue that Mullen’s riddling de-centers poetic authority and enacts a feminist re-possession of language that depends on multiple interpretations to rewrite popular understandings of race and gender.

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**G.3 Wonderful Rhetorica: Feminist Strategies in Multi-Mediated Realms**

**Memorial Union, Ballroom B-2 • Friday, 2:00 PM – 3:15 PM**

**Diana George**, Virginia Tech (Chair & Respondent)

**Cynthia Y. Selfe**, The Ohio State University

**Laura Bartlett**, The Ohio State University

**Susan H. Delagrange**, The Ohio State University

This panel will explore the multimedia/multimodal communication practices students engage in outside of the classroom. Then, drawing on rhetorical practices from the sixteenth-century *Wunderkammer* to contemporary pop culture, the presenters will revision English studies as a realm where research and composing enable feminist technological practices.

**Cynthia Y. Selfe—A Case Study of Women’s Literacy in the Twenty-First Century**

Selfe focuses on the new understandings of familiar terms like *text* and *composing* that many young women are now bringing with them to college-level composition classrooms in the next decade—especially those who have grown up communicating within digital communication environments. In this presentation, Selfe shows some examples of the multimodal texts that women are now composing in digital environments for composition and writing classes. She asks whether college composition faculty—grounded as we are, by our education and experiences, in the age of print—are prepared to deal with these texts in effective ways that help young people expand the effectiveness of their current composing practices. She also asks whether composition faculty are ready to alter current composition and English studies curricula in ways that enhance the rhetorical understandings of young women communicating in digital environments.

**Laura Bartlett—Feminist Pedagogies for Recomposing the Multi-Mediated Student Body**

Bartlett considers a feminist multimedia pedagogy that addresses the “higher education” students receive outside of the classroom. As our students inevitably encounter college in the corporate-governed discursive arena—via Abercrombie & Fitch catalogues, Girls Gone Wild Spring Break Exposés, and the endless stream of Hollywood dorm movies—how are they “instructed” to view their raced, gendered, and classed subjectivities *as college students*? And how can a rhetorical education give students the opportunity to engage in this struggle over the representation and commodification of college life? Addressing these questions, this presentation will suggest pedagogies that enable students to compose and publish their own multimedia representations of higher education.

**Susan H. Delagrange—Designing Digital Wunderkammer as Feminist Practice**

Delagrange proposes the *Wunderkammer* as a multi-mediated model for a feminist practice of (teaching) writing. *Wunderkammern*, sixteenth- and seventeenth-century spaces in which natural, artificial and scientific objects were collected and catalogued according to their observed physical and material properties, represent both a locus of visual and spatial inquiry and a practice of manipulation and (re)arrangement. Technologies of new media permit the creation of similar spaces where multimedia materials—words, images, sounds, etc.—can be gathered, arranged, and analyzed associatively and analogically to support feminist commitments to multiple voices and perspectives. Delagrange will use examples to show how digital *Wunderkammern* may be used as sites of research and publication for faculty and students.

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**G.4 Feminisms and Administration: Troubled Intersections**

**Memorial Union, Ballroom B-3 • Friday, 2:00 PM – 3:15 PM**

**Becky Rickly**, Texas Tech University (*chair*)

**Chris Farris**, Indiana University

**Kris Ratcliffe**, Marquette University

**Becky Rickly—The Need for More Research on Feminisms and Administration**

This paper will discuss the reasons why Kris Ratcliffe and Becky Rickly decided to co-edit a collection entitled “Feminism and Administration in Rhetoric and Composition Studies;” specifically, this paper draws from the introduction to the anthology. Currently in process, this anthology focuses on the fact that while publications on feminist theory, feminist practice, and even feminist leadership have proliferated in the past five years, few texts examine the troubled intersections of feminism and administration in rhetoric and composition studies. Such a text is needed because almost every woman in rhetoric and composition studies has been asked (or will be asked) to engage in some form of administration, whether as a graduate student, as a newly-hired assistant professor, as a newly-tenured associate professor, or as an experienced full professor. While we acknowledge that not all women administrators identify themselves as feminists, we believe that all issues confronting women administrators are feminist concerns—hence, our title, “Feminism and Administration in Rhetoric and Composition Studies.”

**Chris Farris—The Maternal Melodrama of Writing Program Administration**

This paper is taken from one chapter in the anthology. Much feminist composition scholarship either describes or imagines composition faculty and graduate student collaboration on pedagogy or administration as progressive and/or utopic—the antidote to competitive, combative and bureaucratic wheeling and dealing. I will acknowledge those feminist contributions and then attempt to analyze the situation in which many WPAs nevertheless find themselves as preparers and collaborators with teaching assistants, particularly in English departments with doctoral programs privileging scholarship, teaching and job placement in literature over composition/rhetoric, despite the professional realities of the marketplace in higher education. More specifically, I will discuss how even well-meaning graduate students who are excellent teachers, course designers, and assistant WPAs, may have trouble viewing the composition curriculum, and pedagogical and administrative training as serious intellectual work; instead it is viewed as “natural,” maternal, domestic preparation that is internalized and reclaimed as their own. What in feminist theory and practice helps reconcile the values of intellectual credibility, property, with the nurturing of the next generation?

**Kris Ratcliff—In/Conclusive Evidence about Troubled Intersections of Feminisms and Administration**

This paper draws from the conclusion of the anthology, identifying patterns among contributor's administrative experiences. While attentive to the power of local conditions (especially local politics), this paper outlines problems faced by women administrators, "solutions" that did not work, as well as solutions that did. In sum, this paper asks: how does the current state of feminist theory in rhetoric and composition inform and/or hinder women administrators in rhetoric and composition studies. It also asks: what are the unspoken/silenced troubled intersections represented by the fact that many women (and men) had to decline to contribute to the collection because they were too busy with administration.

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**G.5 Pedagogy: Collaboration, Assessment, Resistance, Identification**

**Memorial Union, Alumni Lounge A • Friday, 2:00 PM – 3:15 PM**

**Martha D. Patton**, University of Missouri-Columbia (*chair*)

**Lee Nickoson-Massey**, Elon University

**Tobi Jacobi**, Colorado State University

**Wendy Wolters**, The Ohio State University

**Martha D. Patton—Translating Feminist Ethics into Writing Program Administration: The Possibilities and Limitations of Collaboration**

It is a daunting task to pull feminist (materialist) critiques of university power relations through to practice in day-to-day writing program administration. Particularly problematic is one cornerstone of much feminist thought: collaboration. This reflection on the possibilities and limitations of collaboration uses "activity theory" (and related socio-historic theories derived from Bakhtin, Vygotsky, Wertsch, Lave and Wenger) (1) to caution against simplistic representations of collaboration, models in which people with unequal rank and power share responsibility for decision making, at the same time it (2) calls for better recognition of the collaborative activity already embedded in most individual constructions of agency.

**Lee Nickoson-Massey—Claiming Voice (?): Interrupting Traditional Conceptions of Writing Assessment**

Lisa Ede and Andrea Lunsford position research as an activity that nurtures "intersecting dialogues" instead of "reproducing 'existing power relations.'" I am interested in exploring possibilities of how we (attempt to) make knowledge with writing instruction and understanding more clearly who does and does not benefit from the way in which we make and reproduce knowledge (Gore, Ede and Lunsford). I will tell the story of a recently classroom-based study designed as a deliberate effort to displace existing institutional power relations by creating opportunities for the students to interrupt established approaches to writing assessment.

**Tobi Jacobi—Literacy as Resistance: The Rhetorical Tactics of Women's Prison Writing and Reading Projects**

This presentation will examine the rhetorical practices employed by programs like the Women's Prison Book Project, the North Carolina Women's Prison Writing and Performance Project, and a variety of women's prison writing workshops. Through an analysis of the public representations of programmatic mission and practices, I will engage questions about how, when, and where incarcerated women's words might be ethically and usefully circulated.

Further I will examine if and how activist motives might contribute to the discursive tactics of resistance such writings (and the programs that support them) employ to counter the narratives of deviancy forwarded and publicly circulated by the prison industrial complex.

**Wendy Wolters—Identificatory Pedagogy: Modeling Rhetorical Theory Through Our Teaching Practices**

For this project, I will offer a theorization of identification as teaching theory and practice. Given the already productive relationship between Kenneth Burke's theory of identification and feminist rhetorical criticism, I will consider how his premise that we are all compelled to identify helps us to address the current concerns of feminist pedagogy, particularly concerns about feminist identities in the classroom, student resistance to feminism, and the influence of larger social backlashes. Identificatory pedagogy reminds us that teaching is fundamentally rhetorical, and relies on the premise that we must be persuaded to learn.

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**G.6 Remembering Those Lost to Drink: Three Aspects of Temperance Rhetoric and the Turn of the Twentieth Century**

**Memorial Union, Alumni Lounge B • Friday, 2:00 PM – 3:15 PM**

**Wendy Sharer**, East Carolina University (*chair*)

**Carol Mattingly**, University of Louisville

**Irene Ward**, Kansas State University

The temperance movement provided the largest opportunity for rhetorical involvement of women in the nineteenth and early twentieth century. The movement's ability to incorporate familiar associations with both religious sanctions and traditional roles for women drew large numbers of women across national boundaries and social divisions, as represented by the women discussed in the papers for this panel. The panel highlights a variety of ways in which different kinds of women contributed to a social movement and highlights the diversity of rhetorical genres that activist women used to promote their reform efforts.

**Wendy Sharer—"The Devil Baby": Urban Legend and Jane Addams's Rhetorics of Temperance**

This talk will examine the various rhetorics of temperance used by Jane Addams during her work at Chicago's Hull House. Addams, particularly in her autobiographical text *Second Twenty Years at Hull House*, takes up the issue of temperance in some detail, providing anecdotal, statistical, and even supernatural arguments in support of temperance. Perhaps the best known chapter of the book, for example, tells the legend of the "Devil Baby." As recounted by Addams, this urban legend, circulated in the immigrant neighborhoods around Hull House, told of a deformed and profane infant-ghost that visited Hull House residents, and provided an object lesson on the ill effects of "domestic derelictions," most notably drunkenness.

**Carol Mattingly—"Pieces from My Dead Boy's Eyes": Feminine Funding for Capital Construction Campaigns**

Temperance reform women conducted the largest capital construction campaigns by women in the nineteenth and early twentieth centuries, building their own state and local headquarters, summer retreat homes, hospitals, homes for unwed mothers and working women, and a plethora of fountains to grace city landscapes. Perhaps their most spectacular effort was the Woman's Temple in downtown Chicago, one of the earliest skyscrapers. This

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presentation examines the rhetoric surrounding fund-raising efforts for the Temple, from the sacrificial donations of such mothers as the one who donated “the pieces from my dead boy’s eyes” to the symbolic rhetoric devised by WCTU leaders in charge of the project.

**Irene Ward—Britain’s Inter-War Temperance Campaign: Nancy Astor and Temperance Rhetoric**

This talk will examine the temperance rhetoric of Nancy Astor, the first woman to sit in the British House of Commons. Astor was involved in both parliamentary and in public debates about the “vexed Drink question” in Britain after WWI. While some liquor legislation was enacted right after WWI, lack of a single definition of the problem or a single solution prevented temperance organizations from ever gaining back the political will for further legislation. In the 1920s and 1930s, Astor continued to try to rally the movement behind state purchase of the alcohol trade, making frequent speeches around the country.

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**G.7 Struggling over Representations: *Maria Full of Grace*, *Girlfight*, *Million Dollar Baby*, and *Girl Zone***

**Memorial Union, Red Metal Room • Friday, 2:00 PM – 3:15 PM**

**Jeannie A. Patrick**, Michigan State University (*chair*)

**Dundee Lackey**, Michigan State University

**Mary P. Sheridan-Rabideau**, Rutgers, The State University of New Jersey

**Jeannie A. Patrick—*Maria’s Journey: The Long Road to New Latina Representations***

This paper examines contemporary representations of Latinas in the film *Maria Full of Grace* (Martson 2004). This film’s shooting style and story line portray well-developed Latina characters, simultaneously vulnerable and flawed, yet determined, intelligent and decent. Through these representations the film interrogates U.S.-Columbian relationships that keep Columbians economically imprisoned and force them to choose any means of escape. I will examine these representations through cultural, socio-political, historical and feminist lenses. The comparative framework of this analysis points to ways the new representations challenge the boundaries created by mainstream cinema and identifies areas where work still needs to be done.

**Dundee Lackey—*Boxing Us In: Representations of Women and Boxing in Film***

In this paper, I explore the rhetoric surrounding female boxers put forth by two films, *Girlfight* (2000) and *Million Dollar Baby* (2004), and the extent to which each can be considered successful by examining the paradigm scenarios for women offered by each. Through paradigm scenarios, humans learn to compare a “new” situation with our stock of existing situations and to shape our response(s) according to the cultural rules modeled for us. Films are one of the most wide-spread means through which this is accomplished. A comparison of these films shows how Hollywood blunts the edge of revolutionary and rhetorical possibilities offered for women in independent films.

**Mary P. Sheridan-Rabideau—*GirlZone and Literate Activities***

As a field, composition typically situates its activism within the classroom. Increasingly, however, composition scholars are examining how people engage in everyday literate activities beyond this privileged research site. Within this research, there is a notable dearth of situated studies on activist organizations, a surprising fact given the renewed vitality of grassroots organizations during the 1990s. Since literate activities reflect and mediate how participants imagine, develop, and sustain a grassroots activist organization, for those in composition studies—a field that seeks both to facilitate social change and to address how

literacy functions in the world—examining the literate activities at grassroots organizations is an important and overlooked project.

This talk takes up this project, investigating how participants at one grassroots organization, GirlZone, used and were used by literate activities as they sought to make change in the world. In particular, this talk examines the literate activities surrounding GirlZone's first and last grant proposals. These proposals functioned as a nexus where literate activities, grassroots activism, and fundable feminist tactics roiled about. These grant proposals powerfully shaped GirlZone, though not always in the ways organizers imagined. Focusing on proleptic power of remote funding organizations in today's funding climate, I detail how the examination of everyday literate activities at this local organization has much to teach feminists, activists, and literacy scholars.

3:30 PM–4:45 PM, Friday

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**Session H (H.1–H.7)**  
**Friday, October 7, 2005**  
**3:30 PM – 4:45 PM**

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**H.1 (Inter)Disciplinary Perspectives on Diversity**

**Memorial Union, Ballroom A • Friday, 3:30 PM – 4:45 PM**

**Victoria Bergvall**, Michigan Technological University (*chair*)

**Ann Brady**, Michigan Technological University

**Elizabeth Flynn**, Michigan Technological University

**Diane Shoos**, Michigan Technological University

**Patty Sotirin**, Michigan Technological University

This panel will explore five different disciplinary perspectives on the juncture of feminist theories and diversity issues. Scholars in the fields of scientific and technical communication, organizational communication, rhetoric and composition, linguistics, and film studies will provide a brief overview of the ways in which feminist approaches to their fields have addressed diversity, discuss some strengths and limitations of these approaches, and point toward possible lines of inquiry that might expand feminist research and theory in these fields in productive ways. In some fields, such as organizational communication, feminist theory has encompassed a variety of differences including race, class, ethnicity, disabilities, and globalization. In scientific and technical communication, in contrast, while feminist theory has been used productively as a catalyst for new thinking about research and scholarship, little work has been done on ways in which race and ethnicity impact practice and theory.

**Victoria Bergvall—Linguistic Diversity and Linguist Diversity**

Given its interest in the over 6000 languages and dialects of the world, linguistics has long addressed global language diversity. There are also long-standing lines of research devoted to other kinds of diversity in language and communities as well (e.g., feminist studies of language and gender, African-American English varieties, queer linguistics, indigenous languages under threat of extinction). Yet within feminist linguistic study and the field of linguistics as a whole, Anglo-American theorists continue to benefit disproportionately from the fact that English is increasingly the global language, and truly cross-cultural theories and perspectives are limited by the continuing paucity of indigenous scholars of underrepresented minorities. We must address these issues before we can truly affirm diversity.

**Ann Brady—New Issues in Diversity for Scientific and Technical Communication**

This paper begins with a review of important feminist work in scientific and technical communication. I survey scholarship that has refuted the myth of scientific objectivity and proposed that the field had much to learn from gender studies (Lay 1991). I describe historiographical research that has served as a powerful corrective to the omission of women's contributions to technical, scientific, and medical achievements (Tebeaux 1997, Durack 1997, and Wells 2001). And I summarize pedagogical work on gender issues in the technical communication classroom, practices that have resisted the rationalist and objectivist tradition of technical communication (Brasseur 1993). The paper concludes by pointing out the absence of work on ethnicity and culture in this field and proposing feminist approaches to address these gaps.



**Elizabeth Flynn—Emerging Diversity**

As I have suggested elsewhere (1998, 2002), feminisms came relatively late to the field of rhetoric and composition, several decades after it arrived within literary studies and linguistics. Feminist rhetoric and composition was consequently also later in developing feminist approaches focusing on the experiences of African-Americans, Hispanics, Gay/Lesbians, Native Americans, disabled peoples, and other marginalized groups. This paper describes the emergence of these perspectives within the field and suggests that another area that urgently needs attention is internationalism.

**Diane Shoos—Engaging Diversity; Feminist Film Studies**

For more than three decades, feminist theory and criticism have had a significant role in film studies as well as film practice. In the 1970s, feminist responses to semiotics and psychoanalysis contributed to the development of feminist film studies as a (sub)discipline in its own right, one that prioritized the critical category of the female subject. Since the mid 1980s, however, feminist film theorists, critics, and filmmakers have shifted their focus to the diverse and multiple subjectivities constructed through sexuality, race, class and ethnicity, challenging the primacy of gender as a critical category. This paper will examine various approaches to and perspectives on diversity represented in feminist film studies today and their implications for the development of this field as well as film studies more broadly.

**Patty Sotirin—Feminist Organizational Communication Studies: Affirming Diversity?**

Feminist organizational communication studies is an emergent and still marginalized area of study within organizational communication scholarship. Issues of diversity are, in a certain sense, built-in by virtue of the focus on gender, feminism, and oppression in a research area historically marked by a white, managerialist bias. My concern is that there are too few studies that actually affirm diversity as the conference call dictates. In this paper, I survey feminist organizational communication studies over the past decade (1995-2005) to assess whether or not this work can claim to “affirm diversity.”

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## **H.2 Orienting Gender Online: Digital Mediations of Gender and Community**

**Memorial Union, Ballroom B-1 • Friday, 3:30 PM – 4:45 PM**

**Pamela Takayoshi**, Kent State University (*chair*)

**Patrick Thomas**, Kent State University

**Mary Beth Sullivan**, Kent State University

**Elizabeth Feltner**, Kent State University

In American lives generally, literate practices often involve multiple modalities for communication. Understanding the range of people’s non-academic literate practices takes literacy researchers into previously uncharted territory. Recognizing the brink of change on which our culture is now perched vis-à-vis the meaning and shapes of texts and rhetoric, these four panelists consider the challenges to the construction of gender, sexual orientation, and professional identity which multimodality poses. New media technologies not only facilitate these identity construction processes, they mediate and shape them in significant ways. In this presentation, we explore the intersections of gender, sexual orientation, identity representation, digital media, and literacy, reflecting on the many questions which emerge at these crossroads: how do gender and sexual orientation matter in a digital arena? how are gender, sexual orientation, and other identities mediated through

literate practices involving digital media? how do digital media construct and complicate constructions of identity? how can social groups organize through digital media?

**Patrick Thomas—A Discriminating Taste, or a Tendency toward Self-Censure?  
Professional Representation within New Media Context**

Stemming from contemporary studies of cultural identification and minority promotion within higher education, this presentation examines rhetorical strategies of two professionals who utilize various modes of self-representation, and highlights generalizations about self-promotion that manifest in academic contexts. I report on a contrastive analysis of self-representation in public versus private documents of gay and lesbian professionals, suggesting the various relational qualities that occur between academic self-representation of gay and lesbian professionals and the representations of gay and lesbian communities in broader social contexts.

**Mary Beth Sullivan—Women’s Online Communities and Gaming: Fighting the Monster Hunter or Each Other?**

Although there has been much attention given to gaming generally and studies of age or gender groups specifically (Gee, 2003; Takayoshi forthcoming; Hawisher and Selfe, forthcoming), little attention has been directed at discussions about gaming among women’s online communities. In this presentation, I report on research I’ve collected about women’s collaboration, relationships, and identity construction in online videogaming communities. Specifically in this study, I am interested in how women collaborate and build relationships in these women-only communities where the members are as likely to elicit tips for “flirting” as ask for help when “fighting monster hunter created giant snail.” I will examine whether gaming discussions can be community building opportunities for women’s space or become a place of struggle where power is negotiated (Hawisher & Sullivan, 1998).

**Elizabeth Feltner—Women’s Weblogs: Emancipating and Empowering? or Reinscribing Existing Relations?**

As weblogs are considered part of communities, relative to each other and to the world (Winer 2001), they are increasingly important sites for discourse analysis. As an investigation of the intersection of gender and technology in new media, this presentation examines discursive practices on weblogs by women. I focus on postings concerning the recent Terri Schiavo case as a specific instance of this discourse, reflecting on the kinds of effects the discourse produces in particular readers and how it produces them. I use this rhetorical analysis as a measure against which to ask several questions: Does this discourse act as a humanly transformative affair? Were these forums for equal representation, resulting in a democratizing process on the Internet, as many claim weblogs to be (Winer 2003)? Or does a dominant discourse emerge, and power remain contested—in other words, what suppression issues might exist in these women’s blogospheres? As forms of activity inseparable from the social relations between writers and readers, then, this presentation makes sense of these women’s discourse to the maintenance or transformation of our existing systems of power.

**Pamela Takayoshi—Where the Girls (and Literacy) Are in a Digital, Multicultural World**

Contrary to earlier dire predictions about digital culture passing by young girls, technologies of literacy have turned out to be (and continue to be) very appealing to young women. Prompted by demographic information suggesting girls’ widespread and active involvement in digitally-mediated literacy practices, my study sketches how girls actually work with and think about digital media such as instant messaging, chat rooms, videogaming, and text messaging. Through video interviews and audio recordings of focus group discussions, I balance more quantitative data and demographics with stories which

help us understand the complexities of these young women's literate practices with digital media. In a multimodal presentation (involving video and audio presentations which bring the girls' voices into the presentation), I sketch a broad landscape of the technological locations of literacy practices among young women in contemporary American culture.

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### **H.3 Online Dreams, Myths, and Communities: Feminists Engage Computer Technologies**

**Memorial Union, Ballroom B-2 • Friday, 3:30 PM – 4:45 PM**

**Natalia Rybas**, Bowling Green State University (*chair*)

**Sergey Rybas**, Bowling Green State University

**Anne Frances Wysocki**, Michigan Technological University

**Patrick Berry**, University of Illinois at Urbana-Champaign

**Kristine Blair**, Bowling Green State University

**Lanette Cadle**, Bowling Green State University

#### **Natalia Rybas & Sergey Rybas—Professional Online Portfolios: A Feminist Promise**

Seeking ways to establish a more substantial equality for women within a work place, feminist theory can address the role of online portfolios in professional careers. This study will rhetorically analyze portfolios created by or for women to identify strategies and tactics (Certeau, 1984) utilized by the Other in the spaces of digital cultural introduction. Even though portfolios serve a patriarchal norm to exhibit one's achievements to the public eye for evaluation, the creative application of female subjectivity in cyberspace allows constructing texts resisting the marginal position of the author.

#### **Anne Frances Wysocki—The Sweet, Glamorous, and Deadly Pink of Dreams: Real Live Girls—and Babies and Gadgets—Perfected Online**

This paper compares websites that celebrate technical objects, reborn dolls\*, and kigurumi \*\* to argue that the websites share similar rhetorical-visual strategies for eroticizing both flesh and plastic.

These sites hold out the possibility of a kind of personal female perfection — at the same time they make it unreachable — by the relations they ask our eyes to take with material and text.

\* reborn dolls: baby dolls that have been taken apart, carefully repainted and reweighted, and dressed to look and feel as realistic as possible

\*\* kigurumi: a Japanese practice of dressing up to look like anime characters (in the U.S. this can be called "costume mascot"); men who dress up like girl mascots are called "dollers."

#### **Patrick Berry—Technological "Corruption" and the Myth of Female Authenticity**

This multimedia presentation critically approaches female remediation in online environments. Bernard Shaw's *Pygmalion*—the story of Eliza's violent passing from guttersnipe to lady, from illiterate to literate—serves as a backdrop for examining the problematic notions of authenticity and literacy in technological dramas. From Joseph Weisenbaum's 1966 ELIZA, the artificial intelligence system he named in honor of Shaw's heroine, to more contemporary renderings of gendered literacies and technologies, this presentation considers the pervasive binaries between human and non-human, natural and artificial, and literate and illiterate and offers an alternative reading based on the theories of Haraway and Latour.

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**Kristine Blair & Lanette Cadle—*Computers and Composition Online: Feminist Community and the Politics of Digital Scholarship***

Online journal editorship provides a unique opportunity for the feminist mentoring of both male and female doctoral students in rhetoric and composition. Thus, our presentation profiles the process of establishing the *Computers and Composition Online* community at Bowling Green State University, theorizing the ways that a feminist approach to journal administration helps prepare technologically literate future faculty and new media scholars, while acknowledging the institutional power relationships within the university and within academic publishing that often hinder this mentoring and community-building process.

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## **H.4 Denying Traditional Subjugations: Feminist Praxis in Multicultural and Religious Venues**

**Memorial Union, Ballroom B-3 • Friday, 3:30 PM – 4:45 PM**

**Lisa Shaver**, Miami University (OH) (*chair*)

**Anu Chatterjee**, University of Cincinnati

**Lisa Shaver—Let Her Keep Silent in the Church?: Women in Antebellum America's Evangelical Press**

This paper examines the roles ascribed to and assumed by antebellum women in the American Methodist Church's popular weekly newspapers, *The Christian Advocates*. In particular, I will outline the ways the Methodist Church targeted women as audiences, presented them as subjects, and treated them as writers. In doing so, I posit a broader definition of women's rhetorical roles within this male-dominated institution and claim the Methodist Church as an important rhetorical site for women. In the first half of the nineteenth century, the Methodist Church burgeoned into America's largest religious body and one of the most powerful institutions in the country.

**Anu Chatterjee—We Have Met the Other and She Is Us: Teaching and Learning Multiculturally**

Conflicts in the contact zone are intensified when students encounter a teacher enclosed in a racial/gendered body. My experiences as a south-Asian female teaching post-colonial "third world literature" in a predominantly white university underscore multiple pedagogic goals: unpacking colonial stereotypes, diffusing my authoritative stance as teacher, and encouraging students to engage with post-colonial issues. My presentation describes a group activity that subverts my stance as "native informant" by assigning students to "teach" a multicultural text. This rhetorical (dis)placement highlighted the "performativity" of pedagogy, provided students an unusual opportunity to re-present the "other," and alerted me to my own potential mis-readings.

## H.5 Rhetorics of Silence

**Memorial Union, Alumni Lounge A • Friday, 3:30 PM – 4:45 PM**

**Meagan S. Rodgers**, University of New Hampshire (*chair*)

**Clara Eugenia Rojas Blanco**, Universidad Autónoma de Ciudad Juárez

**Christine Denecker**, University of Findlay

**Patricia Pender**, Pace University

### **Meagan S. Rodgers—Silence and Whiteness: Understanding Why Students Do Not Speak**

First year writing students are hesitant to discuss race. Consider silence (as Cheryl Glenn argues in *Unspoken: A Rhetoric of Silence*), as serving a rhetorical purpose. The purpose served is a defense of what Charles W. Mills has termed “The Racial Contract.” I argue that white students will be silent on race because they do not see that anything needs to be said. The conscious and unconscious silences that students offer serve a rhetorical function: to stifle and/or stop conversation. I use Mills’ explanation of social contract theory as a way to understand students’ silences.

### **Clara Eugenia Rojas Blanco—The Rhetoric of Silence: A (Re)view of the Other Side**

In this paper, I present a (re) vision of the (im) possibility of using the rhetoric of silence as an effective political strategy for women living in socially constrained environments. I problematize the rhetorical situation experienced by the Fronteriza/Juarenses women activists—women who live in the Mexican border community of Ciudad Juárez—during the revelation of hundreds of female murders during the past eleven years (1993-2004). I argue that in order for the rhetoric of silence to be effective as a counter-hegemonic feminist stance, the opposing voices have to be socially recognized as rhetor(s), consequently with a socially accepted ethos.

### **Christine Denecker—Spaces of Silence: The Rhetorical Humility of Sor Juana Ines de la Cruz**

This paper explores the woman and the myth known as Sor Juana de la Cruz in an effort to reinterpret and recast her final silence in a positive light. Research into Sor Juana’s life and her Christological as well as theocentric views (as evidenced most particularly in her poetry) reveal a much different and less pejorative explanation of her silence than has been previously hypothesized. Likewise, an Eastern reading of death and silence coupled with post-structural views on the same serve to further illuminate what fills Sor Juana’s silence and what that silence bespeaks. Through these lenses, a new feminist image of Sor Juana’s final silence emerges.

### **Patricia Pender—Arresting Silence: Reading Modesty Rhetorically**

While the twentieth-century reception of early modern women writers has commonly read their assumption of authorship as hesitant, apologetic, compromised, and compromising, in this paper I argue that closer attention to the rhetorical conventions of early modern modesty topoi will alert us to the confident, provocative, and often contradictory positions such authors assume in relation to literary tradition. My focus is the complex moment in which the early modern woman writer disavows her own authorial agency, and the ways in which this gesture has been interpreted, ironically and paradoxically, as a sign of her “silence” and her complete submission before a hostile masculine literary culture.

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## H.6 Feminist Foremothers

**Memorial Union, Alumni Lounge B • Friday, 3:30 PM – 4:45 PM**

**Ahimsa Timoteo Bodhrán**, Michigan State University (*chair*)

**Aesha Adams**, Pennsylvania State University

**Christy Oslund**, Michigan Technological University

**Ahimsa Timoteo Bodhrán—Mo'olelo, Wāhine, Lāhui: Herstories and Haunani-Kay Trask's Womanist Rhetorics**

This paper traces the development of Hawai'ian nationalist Haunani-Kay Trask's decolonial agenda over the past three decades, from her earliest engagement with queer theory and construction of a feminist nationalism that sought to unseat "double colonization" to her recent postfeminist articulations of Kanaka decolonization in which gender and sexual liberation are framed as the eventual results of successful sovereign movement. My paper examines shifts in Trask's womanist rhetorics through an analysis of her multigenre and multimedia compositions (poetry, CD-ROMs, mass mobilizations, oratory, documentaries) as they have continued to revivify 'Ōiwi nationalist discourse in Hawai'i Nei.

**Aesha Adams—"Who is Sufficient for These Things?" The Construction of Rhetorical Authority in the Hart Sisters' *History of Methodism***

This paper will examine the rhetorical strategies deployed by Anne (1768-1834) and Elizabeth Hart (1771-1833) in their chronicles of Methodist activity in Antigua. As preaching missionaries among Antiguan slaves, these African Caribbean sisters were each commissioned by the Reverend Richard Pattison to document Methodist activity in Antigua, which they both titled *History of Methodism*. However, while Anne constructs herself as an apostle with the authority to oversee the missionary activity in Antigua, Elizabeth centers her personal conversion to argue for Blacks' spiritual and social equality. Both emerge as "spiritual mothers," moral exemplars with considerable authority to mobilize their communities.

**Christy Oslund—Double Jeopardy for the Female Voice**

Women historically have faced a double jeopardy in being heard: first they struggle to be heard at all in their own voices and then they risk having those voices co-opted or forgotten. For example although Aspasia's voice was heard in her time, now her words come down to us only in fragmented pieces and interpreted by male writers. More recently, nineteenth-century Victorian English women writers whose voices were known to their contemporaries have not been passed on, judged by men of their time as not being worth remembering. In this paper I demonstrate this double jeopardy and suggest what we might do rhetorically not only to encourage self representation by women but also to preserve for later times the voices of women who have been able to speak for themselves.

## **H.7 Conflicting Values and Polarized Images: Education, Class, and Femininity**

**Memorial Union, Red Metal Room • Friday, 3:30 PM – 4:45 PM**

**Linda S. Bergmann**, Purdue University (*chair*)

**Lisa Suter**, Miami University (OH)

**Jennifer Cellio**, Miami University (OH)

### **Linda S. Bergmann—The Voice(s) of a Founder: Elizabeth Agassiz and the Institutionalization of Education for Women**

This rhetorical analysis of archival documents considers the founding of Radcliffe College (1879-1904) as a case study—in a woman’s voice—of intersections between educational institutions and conflicting values in American society, culture, and education. Elizabeth Agassiz’s writings document her insistence on providing women the same educational opportunities as men, but in a home-like “separate sphere” apart from the often raucous lives of Harvard men. This study regards the founding of Radcliffe as a series of rhetorical acts and social actions, tied to nation-wide conversations about the nature of women, the purpose of education, and the appropriate function of the university. It suggests how its founders worked to preserve traditional values of liberal education, values many Americans thought jeopardized by the increased influence of professional training and research in American universities.

### **Lisa Suter—Speaking Through Windows: The (Silent) Rhetoric of Stained Glass at a Nineteenth-Century Female Seminary**

My paper analyzes the rhetorical exigency of two primarily visual texts: namely, the Brice and Byrne stained glass windows of Kumler Chapel in Oxford, Ohio. [Here I am responding to W.J.T. Mitchell’s call for “a renewed respect for the eloquence of images” (46), using his text on iconology for semiotic guidance.] As I deconstruct these two works created in 1892 as “a gift from women to women,” I situate them within their social, educational, and historical contexts. They reflect the difficult history of one of the three women’s colleges located in Oxford from 1839 through 1974—the Western Female Seminary.

### **Jennifer Cellio—You Can’t Be a Nice Girl Inside if You’re a Dirty Slut Outside: Rhetorics of Femininity, Class, and Cleanliness**

Film versions of *Pygmalion* echo the original in that they treat the female protagonist as something to be changed—often violently. Depictions of these women as “dirty” (both literally and figuratively) and lower class give way to idealized versions of a woman’s body. Obtaining “feminine” qualities represents the first step in a series of changes the woman must undergo before she is fit to move in “polite,” male-centered society.

I will present an outline of themes of purity and cleanliness as they emerge in popular versions of the *Pygmalion* myth. I will explore the intersections of class, cleanliness, and femininity on the female body, arguing that these visual and textual rhetorics deny the diversity of women.

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**Keynote Speaker:**

**8:00 PM–9:15 PM in Fisher 135**

**Donna Haraway**

**We Have Never Been Human: Companion Species in Naturecultures**

Held to account by the dogs and dog people she works with, in this lecture Haraway sets up cross talk between philosophers and biologists to explore the conjoined critters—organic, technological, and other—who constitute situated actors in the world. She pairs Jacques Derrida with bioanthropologist and student of whales, dogs, and baboons, Barbara Smuts; Giles Deleuze and Felix Guattari with microbiologist and evolutionary theorist, Lynn Margulis; and Isabelle Stengers and Bruno Latour with ecodevelopmental biologist, Scott Gilbert. Haraway's purpose is to flesh out the notion of "companion species in naturecultures" as a way to inhabit historical multi-species worlds without the pitched battles between modernist humanisms and their posts. Feminist webs—people and ideas—infuse the whole enterprise. The fleshly rhetorics for making meanings in cross-species worlds are the focus and inspiration.

**BIOGRAPHY:** Donna Haraway is a historian and philosopher of science and a Professor of History of Consciousness at the University of California, Santa Cruz. She received her Ph.D. in biology from Yale and is the author of, among others, *The Companion Species Manifesto: Dogs, People, and Significant Otherness*, *Primate Visions: Gender, Race, and Nature in the World of Modern Science*, and *Simians, Cyborgs, and Women: The Reinvention of Nature*. Her research interests include the study of science, technology, and medicine, feminist theory, and the relations between life and human sciences, science and politics, and animal and human interactions. Her present project, *Birth of the Kennel*, analyzes contemporary Western dog-human cultures, with a focus on the emergence of ethical, biological, and ontological categories like "companion species." In September 2000, Haraway was awarded the highest honor given by the Society for Social Studies of Science, the J.D. Bernal Prize for lifetime contributions to the field.









## Saturday

- 7:00 AM–3:00 PM Registration (MUB Ballroom Foyer)
- 7:00 AM–9:30 AM Continental Breakfast (MUB Ballroom A)
- 8:00 AM–9:15 AM **Session I.1–I.14**
- 9:30 AM–10:45 AM **Keynote: Jacqueline Royster  
Fisher Hall (room 135)**
- 11:00 AM–12:15 PM **Session J.1–J.14**  
**J.1, Featured panel—past chairs**
- 12:30 PM–1:30 PM Coalition Lunch & Business Meeting  
(MUB Peninsula Room)
- 12:30 PM–1:45 PM **Session K.1–K.14**
- 2:00 PM–3:15 PM **Session L.1–L.14**
- 4:00 PM–9:00 PM Fall Color Tour (Departing from  
MUB Ground Floor Entrance)

**Keynote speaker**

**Jacqueline Jones Royster**

**9:30 AM–10:45 AM in Fisher Hall, Room 135**

**Acts of Memory: Gender, Race, and Nation**

***see page 131***

**Session I (I.1–I.14)**  
**Saturday, October 8, 2005**  
**8:00 AM – 9:15 AM**

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**I.1 Feeling Pedagogy: Rhetorics of Empathy, Humility,  
and Respect**

**Memorial Union, Ballroom A • Saturday, 8:00 AM – 9:15 AM**

**Julie Lindquist**, Michigan State University (*chair*)

**Gwen Gorzelsky**, Wayne State University

**Lisa Langstraat**, Colorado State University

This panel joins recent feminist conversations about emotion cultures and the politics of affect by addressing pedagogies of and about emotion in three distinct literacy sites: community restorative justice programs for female juvenile offenders, graduate training for diverse students in rhetoric and composition, and undergraduate composition courses engaged in critical literacy. By focusing on specific affects of empathy, humility, and respect, the panelists contribute to scholarship about the role of emotions in our teaching lives.

**Julie Lindquist—Pedagogy, Pragmatics, and Professionalization: Emotion Cultures  
and Graduate Education**

In this presentation, I will consider the place of affective curricula in graduate education in Composition and Rhetoric, beginning from the premise that engagement with students' emotional lives is good literacy pedagogy, and that graduate education should be about good literacy pedagogy.

Specifically, I reject as incomplete traditional “grammars” of graduate education in Composition and Rhetoric Studies: “paradigmatic” education focused on and within its own disciplinary parameters, and “syntagmatic” education that directs its energies outward along multiple lines of inquiry. Instead, I call for an approach to graduate education that accounts for the full range of emotional pragmatics new professionals must learn to deploy as they learn to establish their places in the field. Since graduate students need a sense of professional entitlement tempered by humility about the dangers of hyperprofessionalization, graduate programs should help them cultivate a balanced perspective that allows them to read local institutional situations and mobilize local knowledge of institutional emotional cultures. In imagining what such programs might look like, I will focus on two sites of affective intervention into graduate students' professional education: program curricula and teacher training.

**Gwen Gorzelsky—Rhetorics of Respect: Fostering Students' Intellectual Ownership  
through Classroom Rhetorical Strategies**

Recent critiques of critical pedagogy (e.g., Durst, Seitz, Smith, Trainor) emphasize the student resistance this pedagogy tends to prompt. Trainor argues that to forestall such resistance, “We need to be more aware of the rhetorical frames our pedagogies provide for students as they structure identity” (647). Similarly, Wallace and Ewald emphasize the rhetorical positions our pedagogies open for students, arguing that the answer to student resistance is to develop strategies that create mutuality between teachers and students and so support students' interpretive agency.

In this paper, I present data from my ethnographic study of one exemplary teacher's classroom rhetorical strategies for promoting such mutuality. Using systems theory and Gestalt psychological theory, I document how his wide repertoire of strategies channeled

students' incipient resistance into thoughtful engagement with course concerns, thus fostering respect for their intellectual ownership of their developing ideas and texts.

**Lisa Langstraat—On the Politics of Compassion and the Promise of Restorative Justice: Some Notes on Teaching Victim Empathy Courses to Female Juvenile Offenders**

This presentation explores this shifting politics of affect in light of a particular emotional site: the Victim Empathy courses offered as part of a restorative justice program at a local non-profit residence for juvenile offenders. I have worked with the staff and clients at this residence for the last two years, and my experiences teaching Victim Empathy courses to female juvenile offenders have raised several important questions about discourses on and of emotion within this context, including how restorative justice (which focuses on restoration and healing, as opposed to the retributive dynamics of traditional justice) contributes to a counter-emotional hegemony in juridical processes; how compassion and empathy, as particularly salient political affects, circulate within state-mandated Victim Empathy curricula, and how Victim Empathy curriculum be made gender-sensitive for a population of adolescent girls who are, too often, both victims and offenders.

This presentation addresses these issues by discussing the affective politics of restorative justice and Victim Empathy curricula and by explaining how I revised my own curriculum to meet the needs of the adolescent female offenders with whom I work. My intention here is to enhance our understanding of emotion in community rhetorics, such as Victim Empathy courses, and to suggest methods for understanding the politics of empathy and compassion when real human lives and healing are at stake.

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## I.2 Gendered Professions

**Memorial Union, Ballroom B-1 • Saturday, 8:00 AM – 9:15 AM**

**Jennifer Courtney**, Rowan University (*chair*)

**Christine Norris**, University of Nevada-Reno

**Eliot Rendleman**, University of Nevada-Reno

Our panel examines professional writing from fields that have been strongly associated with women: domestic advice, cooking, and college writing instruction. We trace the ways each of these professions has turned either away or towards its feminized reputation at key points in its history, and we discuss how each field's writing has been shaped by a self-conscious awareness of its gendered past.

**Jennifer Courtney—Domestic Discourse: Alternatives to “Women’s Work”**

Advice telling women how to clean and care for their homes has a long and rich history, particularly when examined rhetorically; there is a new domestic discourse, however, that merges the feminized tradition with new, more gender-inclusive models of domestic skill. In this presentation, I will describe several newly-published advice texts geared to men and argue that each text relies on specific rhetorical appeals (to vanity, shame, and desire for sex) to persuade male readers that domestic competence is “manly” and desirable, particularly for the evolved, or metrosexual, man.

**Christine Norris—Gender, Genius, and the Manly Chef**

In Europe and America, cookbooks written by women have traditionally been the most beloved and the best-selling. However, while women writers' texts have been more popular, they have often been thought of as practical household manuals, rather than works of art. Male writers, on the other hand, have become the artistic elite of the cookbook industry, making reputations for themselves as geniuses in the kitchen. Borrowing from Christine

Battersby's ideas of how genius became associated with masculinity, I examine the writing of key male cookbook writers from the eighteenth and nineteenth centuries, and how they created a definition of artistic greatness that specifically limited genius to men. I then analyze the effects the distinction between artistic cooking and practical cooking has had on labor practices in both cookbook production and in the hiring of professional chefs.

**Eliot Rendleman—Making Waves: A Genealogy of the Gender/Writing Discourse in *College Composition and Communication*, 1950-Present**

The journal *College Composition and Communication* is one of many institutions that has historically taken part in a discourse that defines, stores, and distributes knowledge(s) of what gender is and what constitutes its relationship to writing. Similar to Yancey's historical waves of writing assessment theory and practice, the concepts of gender and writing have gone through three waves of development since the 1950s. In this presentation, I will use a version of Foucault's genealogy to analyze the history of gender and writing in CCC and its discursive practices that have silenced, essentialized, and "liberated" the gender/writing knowledge relationship.

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### **I.3 Collaborative Rhetorics and the Creation of Memories in Girls' and Women's Groups, 1880-1920**

**Memorial Union, Ballroom B-2 • Saturday, 8:00 AM – 9:15 AM**

**Nan Johnson**, The Ohio State University (*chair*)

**L. Jill Lamberton**, University of Michigan

**Amy Mecklenburg-Faenger**, The Ohio State University

**Kate White**, The Ohio State University

**Henri Rix Wood**, University of Missouri-Kansas City

The last two decades of feminist rhetorical and historical scholarship have dramatically increased our understandings of the late-nineteenth and early-twentieth century women who turned to public speaking and public writing in order to shape their cultures and communities. We know relatively little, however, about girls' and women's use of less public rhetorical forms. One of the intriguing aspects of these less public rhetorical practices is that they were frequently more collaborative than the work of individual writers and speakers. Progressive Era girls' and women's groups were fruitful forums for the collaborative, conscious crafting of the histories of women's lives and work.

The presenters examine three sites for the creation and preservation of girls' and women's memory(ies): the hazy presence of women's rhetorical work in institutional histories; the archives of Midwestern club women; and the rhetorical practices of girls producing a school annual. Together these papers increase our recognition and understanding of Progressive Era women who employed innovative rhetorical practices to shape public memory(ies).

**L. Jill Lamberton—Institutional Memory and Memorial Day Tea: The Case of Alice Longfellow and Radcliffe College**

Histories of women's colleges frequently overlook women's groups' early collaborative work, focusing instead on charismatic individual leaders. Scholars are assisted in this oversight by nineteenth-century women who honored cultural biases by allowing men to serve as the public faces of women's colleges. But the story of Alice Longfellow's fifty years at Radcliffe College illustrates how scholars who ignore collaborative writing and committee work naively follow the lead of women who occluded their foundational roles in institutional memory.

**Amy Mecklenburg-Faenger & Kate White—Revising Memory: Examining Rhetorical Tactics in the Archives of Progressive Era Women’s Clubs**

At the turn of the century, thousands of ordinary women across America established women’s clubs and actively engaged in letter writing, circulating petitions, and scrap-booking to improve their condition(s) as women and to record their rhetorical and historical engagement in civic life. Few histories account for the overlap in clubwomen’s diverse activities which opened up multiple possibilities for women’s rhetorical performances and identities. This paper will argue that the rhetorical productions of women’s clubs in the Progressive Period acknowledged and responded to the rhetorical problem posed by the lack of memory both by constructing and preserving memories for future women.

**Henri Rix Wood—Girls Co-Authored Community: The Yearbook of Miss Barstow’s School, 1901-1910**

Increasing numbers of young women pursuing higher education in the Progressive Period found new discursive opportunities in school-sponsored publications. To explore this trend, this paper will assess how the yearbook of Miss Barstow’s School in Kansas City allowed students to exercise rhetorical agency and develop literacy. The all-girl staff of *The Weathercock* produced a showcase of art, journalism, and literature that also served an epideictic purpose, allowing students to create and confirm common cultural values. Through the invention(s) of this annual, young women commemorated their experiences during a transitional period for American girls.

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## **I.4 Seeking the “Available Means” to Collaborate and Mediate in Feminist Writing Program Administration**

**Memorial Union, Ballroom B-3 • Saturday, 8:00 AM – 9:15 AM**

**Beth Carroll**, Appalachian State University (*chair*)  
**Rebecca Jones**, University of Texas Pan American  
**Georgia Rhoades**, Appalachian State University

This presentation follows Joy Ritchie and Kate Ronald’s lead in their anthology *Available Means*: we seek to explore the “available means” feminist writing program administrators use not only to make their voices heard but to develop writing centers and writing programs that support feminist pragmatist beliefs in equality and activism. We focus in particular on the arts of collaboration and mediation, ones we value for their dialogism and potential to redistribute power and share decision-making, and therefore ones difficult to practice in the context of the hierarchical structure of the university.

**Beth Carroll—Rhetorical Strategies for Developing Relationships and Support Outside Programs**

Writing center directors sometimes encounter difficult and potentially risky rhetorical situations when speaking to faculty and administrators on behalf of the center, particularly if the audience does not understand or value a writing center or if the director is untenured or otherwise marginalized within the university. This presentation will explore how feminist administrators find the available means to engage in difficult conversations while minimizing personal and professional risk. Connecting feminist discourses on mediation and what Hephzibah Roskelly and Kate Ronald call “romantic / pragmatic rhetoric,” I describe a pragmatist-feminist rhetorical strategy based on mediation and consider ways of practicing this strategy in administrative contexts.



**Rebecca Jones—Rhetorical Strategies for Developing Collaborative Relationships Within Programs**

Working as a WPA is seldom considered an artful task though it requires the rhetorical ability to negotiate with and mediate between all levels of the university hierarchy. This presentation considers the rhetorical arts that might be required of a WPA who values a pragmatist-feminist approach to administration. This approach values community input, critical evaluation, and conversation over mandates and deadlines. In particular, the presentation discusses the collaborative relationship between a WPA and her peers in an effort to develop a rhet/comp program and compares these efforts to unlikely but useful models like the Chicago Women's Graphic Collective.

**Georgia Rhoades—Exploring Feminist Rhetorics Through Scenarios and Performance**

In this interactive segment, we will consider what characterizes feminist rhetoric in academic work contexts, particularly those involving collaboration and conversations between those of us in rhetoric and composition within the larger community of English Studies. Developing scenarios suggested and presented by the audience, we will use Augusto Boal's image theatre and Peace Troupe exercises to explore the dynamics and ambiguities of these encounters and how we might reshape them with feminist rhetoric. We will consider how we make ourselves and our boundaries known within academic departments and the Master's House as we recreate and revise conversations through performance.

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**I.5 How Feminist is the Language of Academic Feminism?:  
Addressing the Rhetoric of the Feminist Theory Classroom**

**Memorial Union, Alumni Lounge A • Saturday, 8:00 AM – 9:15 AM**

**Abby Arnold**, University of North Carolina-Greensboro (*chair*)

**Brandy Grabow**, University of North Carolina-Greensboro

**Sara Littlejohn**, University of North Carolina-Greensboro

**Eve Wiederhold**, University of North Carolina-Greensboro

Feminist theory and feminist pedagogy often collide in the theory classroom. "Teaching theory" can mean disseminating received knowledge produced by recognizable experts; this idea conflicts with the goal of feminist pedagogy, which is to disrupt institutional authority by honoring a variety of ways of knowing as well as lived experiences. This conflict has led to a new quandary: to not claim an authorized tradition is to potentially lose one's identity as a feminist, with consequences evident in student refusals to embrace the word "feminist" and beliefs that the battle for equality is already won. This panel will revisit the theory/practice binary by proposing alternative rhetorics that examine how to both give feminist traditions their due while continuing to disrupt traditions that circumscribe ways of knowing.

**Abby Arnold—What Does It Mean To Teach Judith Butler?**

Whether one loves her or hates her, in the academic world Judith Butler is a rock star. Her theories of gender identification and role construction have electrified academic thought in feminist theory, postmodernism and queer studies. To the typical undergraduate, however (and some graduate students as well), Butler is inaccessible and therefore irrelevant. Additionally, some feminists postulate that language as distinctly "academic" as Butler's is antithetical to feminism. This paper will discuss these contradictory receptions to Butler's work as representative of the challenges the woman studies class faces, particularly how Butler's discussion of "woman" as a constructed social category alienates students even as they recognize themselves within it.

8:00 AM–9:15 AM, Saturday

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**Brandy Grabow—Finding Feminism in the Academy**

My paper will analyze how my experiences as both a teacher and student of feminist theory have shaped my response to that theory and how I envision myself as a feminist, feminist theorist, and practitioner of feminist pedagogy. Perhaps because they happened in close proximity, my engagement with feminist theory and my formation of a “teacher identity” seem inextricably intertwined. That engagement with feminist theory allowed me to revisit what it meant to me to be a feminist, and gave me a way to be a teacher, when I am not yet done being a student.

**Sara Littlejohn—Teaching Feminism from the Inside Out**

Recognizing a need to address the tension between student resistance to the cultural image of “feminist” and the reality that feminism has a relevant space in student lives, my paper will analyze teaching feminist theory by beginning with the idea that students already incorporate much of feminist thinking into their lives. Creating an intellectual opening and receptiveness for feminist theory is possible if we approach feminist theory as a given, building upon what students already embrace as feminist (with or without their awareness of such a position), rather than “othering” it as foreign, as something relegated to the arena of feminist experts and existing somewhere outside their daily lives.

**Eve Wiederhold—Did We Make the Right Choices?**

Older feminists who are tired of being labeled thin-skinned and angry need to find ways of communicating the urgent need for feminism to students who belong to “the post-feminist generation” (as aptly labeled by Gail Griffin). Post-feminist students may not have an experiential understanding of those struggles that both marked feminism in the 1960s and 70s and that galvanized women to join collectives that provided a voice for “women’s” issues. This paper will question whether the terms feminists have used in the past can be applied in the present, and how feminist theory can be used to reignite the passions that contributed to empowering (as well as marginalizing) feminism within the academy and mainstream culture.

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## **I.6 Negotiating Boundaries: Nineteenth-Century American Women and a Culture of Change**

**Memorial Union, Alumni Lounge B • Saturday, 8:00 AM – 9:15 AM**

**Carol Mattingly**, University of Louisville (*chair*)

**Stephanie Owen Fleischer**, University of Louisville

**Cynthia E. Britt**, University of Louisville

**Kate Brown**, University of Louisville

**Sonya Borton**, University of Louisville

Slavery and other oppressive institutions marked the experiences of nineteenth-century American women, but the nineteenth-century was also a time of growth and opportunity for these women—a time for pushing against and redefining cultural, social, racial, physical, educational, political, and spiritual boundaries. This panel will examine rhetorical strategies of nineteenth-century American women, who created a space for their voices and agendas in the public sphere, and it will investigate the support and resistance these women faced from within their peer groups as well as from society at large.

**Stephanie Owen Fleischer—Caroline Earle White and the American Women's Antivivisection Movement: Women's Rights Expressed through Animal Wrongs**

Women in the nineteenth-century anti-vivisection movement found inspiration in and utilized rhetorics of passing to authorize arguments about animal rights and, ultimately, about woman's rights. Locating the work of scholars such as Carol Mattingly and Coral Lansbury in the context of passing theory, this paper examines the ways in which these women, through their social "domestication" (i.e. relegation to the home) and associations with the "natural," recognized their oppression in that of domesticated and vivisected animals and through such identification, along with super-"natural" religious rhetoric, began to cross and break down such "natural"-ized social boundaries of male and female, human and animal.

**Cynthia E. Britt—Foucault, Cuvier, and the Hottentot Venus**

Various scholars have discussed the negative historical, sexual, and moral characterizations of nineteenth-century African-American women and this population's work to redefine and develop their ethos through dress, writing, and politico-social activity. This paper will explore how African-American women's rhetoric of ethos was in tension with other competing rhetorics. Utilizing the rhetoric of "science" surrounding the Hottentot Venus discussed by Gilman and others, the speaker will explore how the exhibition and exploitation of Saartjie Baartman, masked in the language of science, functions as a contrast to and works against African-American women's attempts at redefinition, emphasizing the cultural boundaries which defined and misrepresented them in terms of their sexuality and physicality.

**Kate Brown—Knocking on Death's Door: Women's Experience with Spirits and Spiritualism in the Nineteenth Century**

This paper examines accounts of religious visions nineteenth-century women sometimes claimed to experience before death, revealing such religious rhetoric as empowering to women. Contemporary observers and primarily male critics frequently linked accounts of these visions with the popular Spiritualist movement, and numerous scientific and logic based studies conducted by men attempted to expose these "Spiritualist" visions and activities as hoaxes, revealing men's discomfort with women's genuine connectedness to the spiritual realm. This speaker will argue that such a spiritual connection authorized women to cross social gender boundaries and to threaten an increasingly unstable patriarchy.

**Sonya Borton—Habitus, Cultural Boundaries, and the Subversive Methods of African-American Women in the Nineteenth Century**

While scholarship by Giddings and Royster has illustrated Black women's attempts to fight against pre-Reconstruction perceptions of their innate immorality, using Bourdieu's concept of habitus this paper examines how intractable the situation was for these women. Although the social conditions of Black women legally changed post-thirteenth amendment, the power of deeply imbedded societal perceptions prohibited their conditions from changing in meaningful ways. Reconstruction, by definition, should have allowed them a space to resist these boundaries. However, policy change failed to represent cultural change forcing Black women to repeatedly struggle to reestablish their ethos in creative and socially acceptable ways.

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## **I.7 Military Brides, Immigrant Lives, and "Conservative" Scribes: Interrogating the Silencing and (Mis)Representation of Women**

**Memorial Union, Red Metal Room • Saturday, 8:00 AM – 9:15 AM**

**Kristi Serrano**, Texas Christian University (*chair*)

**Cassandra Parente**, Texas Christian University

**Sarah Yoder**, Texas Christian University

While the study of women's rhetoric has grown from reinserting women into the rhetorical tradition to redefining rhetoric entirely, we still must work to examine the ways women are repeatedly denied access to the public sphere or are culturally created by those with greater access to the discourse of power. Through primary research, this panel examines mechanisms of silencing and misrepresentation: the acculturation of women in particular patriarchal realms, the lack of middle class literacy skills, and political positioning. Cheryl Glenn's recent work on silence and Sonja and Karen Foss' reexamination of the way women speak motivate us to look back at these women and see the ways they use silence rhetorically and, when denied in one sphere, communicate in other modes. Additionally, Patricia Bizzell asks us to reexamine the representations of women and the cultural forces used to silence them; this panel responds to their call.

### **Kristi Serrano—The Non-"Issued" Voice: Listening to the Whispers of Army Wives**

Kristi Serrano introduces a virtually unrecognized contingent of women in America, Army wives. Guided by Cheryl Glenn's examination of silence, this speaker locates the silenced voice of military wives within the insular military society. By examining the boundaries set forth by the Army's cultural codes, this paper addresses how Army wives are groomed by the military's patriarchal codes, the women who inhabit the tangential Army sphere, and then juxtaposes those women's interpretation and existence within the cultural constructs. As the Academy raises concerns about access, this essay recognizes the women who are systematically acculturated to relinquish their voice to remain in the Army's silent society.

### **Cassandra Parente—Keeping Secrets, Telling Lies: Breaking the Triadic Silence of Italian- American Women**

Through an analysis of oral histories, pop culture, and historical research, Cassandra Parente argues that without recognized rhetorical skills and limited access to social power, Italian-American immigrant women could not write against cultural representations of them created by the dominant class. With a pre-set definition of their experiences exhibited in popular culture, Italian-American women, as exemplified by the collected oral histories, felt as though there was no forum for their voice and that their experience was not valuable. By examining the mechanisms of silence in these oral histories, this paper urges scholars to expand definitions of multiculturalism to include ethnic women commonly silenced under the non-descript label "other" or "white," when the class, linguistic, and experiential barriers show that immigrant women cannot be essentialized if their voices are to be heard.

### **Sarah Yoder—In Search of Textual Gardens: Writing Conviction Through Place**

Sarah Yoder focuses on Mary Daggett Lake's archived nature writings. An early twentieth-century journalist for the Fort Worth Star-Telegram, Lake is known as a model citizen devoted to conservation and education. However, recognizing Lake's writings as rhetorical acts disrupts current depictions of her life and work. Specifically, while writing for this influential pro-military newspaper during World War II, Lake uses nature-based rhetorics of

peace based on the garden space. Reassessing Lake's seemingly benign columns as garden rhetoric subverts the sanitized tokenism of others' representations of her. Ultimately, this project highlights the need to disrupt the conservative "policing" often present in biographical depictions of women, letting them speak for themselves rather than be re-voiced by others.

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## **I.8 Heading Them Off at the [Im]Passe: Revisiting Feminist Standpoint as a Postmodern Strategy**

**Walker Arts and Humanities, Room 318 • Saturday, 8:00 AM – 9:15 AM**

**Jane E. Hindman**, San Diego State University (*chair*)

**Angie LaGrotteria**, San Diego State University

**Jim Ricker**, San Diego State University

**Jesse Roach**, San Diego State University

Linda Alcoff's notion of "positionality" serves as a crucial and generative concept in current feminist efforts to mediate the impasse between competing [feminist] theories (e.g. Bizzell's 1992 argument for "positionality" as an anti-foundational basis for embodying an overtly political pedagogy; Flynn's 2002 analysis of modern, anti-modern, and post-structuralist feminist goals and justification of "positionality" as a means for "constru[ing] a gendered subjectivity in relation to concrete habits, practices, and discourses" [113]). The ongoing usefulness of "positionality," as well as its origin in Hartsock, Smith, Collins, and Harding's early articulations of standpoint theory, invite further attention to feminist standpoint as a postmodern strategy. Accordingly, our panel is dedicated to articulating a method for a postmodern feminist standpoint analysis and applying that method in specific material sites.

### **Jane E. Hindman—Staying in the Moment: Standpoint's Mediation of Discourse and Materiality**

My presentation outlines how feminist standpoint can function as a postmodern strategy for focusing on difference and particularity and commonality in women's lived experience. First, I "post-modernize" feminist standpoint by sacrificing initial articulations of it as an epistemology for privileging the experience of the oppressed and instead engaging its service as a process for developing knowledge, as a methodology for analyzing material reality. Next, I articulate feminist standpoint's capacity to link the discursive and non-discursive via what Nancy Hirschmann calls a "materialist moment." My outline provides the basis for understanding the specific analyses of material circumstances in the following presentations.

### **Angie LaGrotteria—"I'm Not Interested in Women's Issues": A Feminist Standpoint on Anti-feminism**

I employ feminist standpoint analysis in order to deconstruct the dominant-discourse definitions of "feminism" and "women's issues" and the process(es) by which as they are used to ensure women's dissociation from feminist goals and collusion with a patriarchal agenda. Specifically, I analyze the expressed dissociation as manifested in my role as the University coordinator for a young women's studies club in a local high school and conversations I have with the female high school teacher who is its faculty advisor. I demonstrate how standpoint offers me ways to effectively counter the advisor's internalized definitions of and attitude towards "women's issues" without assuming ontological/epistemological privilege over her "difference."

**Jim Ricker— A Quixotic Standpoint: Resisting an Environmental Patriarchy**

A feminist standpoint analysis of specific discursive environmentalist practices demonstrates how traditional, patriarchal systems of domination in organizations whose rhetoric has evolved from land management values associated with capitalist resource-management schemes suppress eco-feminist goals. In particular I examine the material experience of one white, American woman whose ecological relationship with and efforts to preserve a particular landscape is effectively silenced by a nominally supportive environmental organization. The analysis reveals the organization's transparent agenda which both denies the eco-feminist's spirituality and undermines her political participation in land-use decision-making within that organization.

**Jesse Roach—Chivalry and Protection: A Standpoint Analysis of Masculine Politeness**

This presentation analyzes the ways male politeness can be understood as limiting to women's agency. Historicizing the concept of chivalry, I reveal the gendered ideology informing the conventional understanding that male "politeness" demonstrates courtesy and respect toward women. Specifically examining male customers' chivalrous proposals to help me with physically difficult tasks, I suggest that their attempts to offer young female clerks assistance actually create physically dangerous conditions for the clerks and the customers, thereby complicating normative notions of masculine strength and feminine weakness.

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## **I.9 Nineteenth-Century Women Writing the Self in Non-Traditional Spaces**

**Walker Arts and Humanities, Room 108 • Saturday, 8:00 AM – 9:15 AM**

**Ryan Davidson**, University of Missouri-Kansas City (*chair*)

**Kristin Huston**, University of Missouri-Kansas City

**Jennifer Ford**, University of Missouri-Kansas City

**Muffy Guilfoil**, University of Missouri-Kansas City

Historical representations of women in the nineteenth century focus on strict ideals of "True Womanhood" and how women wrote themselves into this paradigm. At the same time, however, women were subversively writing themselves out of this traditional space, which society imposed upon them. This panel examines how nineteenth-century women used rhetorical strategies to create non-traditional spaces for themselves.

**Ryan Davidson—Sentinel Sisters: Women and Nineteenth-Century Prison Re-forming**

My presentation explores the notion of the police matron and how this position (and the resulting rhetorical debate) can be utilized to explore deeper issues of gender, power, and confinement. These women were able to fight their way into the position of police matron through the careful use of speeches and letters. Once in this position these women created small hierarchies in the prison in which men were not welcome and, in fact, had no place. The rhetoric of these women builds on the work of temperance workers and suffrage activists effectively providing valuable arguments for the rights of women.

**Kristin Huston—The Angel of the Nile: Amelia Edwards and the Feminized Voice of Imperial Struggle**

Amelia Edwards was a nineteenth-century novelist, adventuress, and writer who produced scholarly lectures and travel narratives describing, for a fascinated public, her experiences as a traveler in Egypt. She challenged standards of Victorian femininity through her work by writing critically about subjects like imperialism and the inequality of women. Even more vividly, Edwards challenged these standards by the way she lived her life: She

fought for women's suffrage, never married, and devoted her life to travel and the promotion of the exploration and appreciation of Egypt. Through her lectures and narratives, Edwards examines and challenges nineteenth-century notions of the place of women at home and abroad.

**Jennifer Ford—Haling Education Reform: Sarah Hale's Editorial Power and Persuasion**

Sarah Hale created *The Ladies' Magazine* in 1828 promoting women's education. She has been lauded and criticized for the rhetorical strategies employed in mobilizing her female audience while simultaneously trying to include, persuade, and educate her male audience. I focus on the first year's publication of the magazine, paying special attention to features that overtly critique the exclusion of women from public education and those that embrace men. In doing so, I intend to focus on Hale's advocacy of "separate spheres" illustrating that while upholding an oppressive construction of gender it was necessary to advance the cause of women's education in 1828.

**Muffy Guilfoil—What Not to Wear: Etta Floyd's Fashion Advice as Political Commentary in *The Opal***

An inmate of the New York Lunatic Asylum, Etta Floyd contributed to the asylum's newsletter *The Opal* (1851-1860) for almost a decade, writing poetry, fiction, and essays. Floyd subversively protests women's conformity to prescribed societal roles through imitations of Thomas Carlyle's philosophy of clothes. Ultimately, this presentation argues that Floyd undermines the traditional "feminine" space of fashion and clothing by writing it as a metaphor for social reform.

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## **I.10 "we'll support you and be your friend": Identity, Community, and Contested Spaces in Pro Ana/Mia Websites**

**Walker Arts and Humanities, Room 109 • Saturday, 8:00 AM – 9:15 AM**

**Michele Polak**, Miami University (OH) (*chair*)

**Heather Stuart**, Miami University (OH)

**Shawna Rushford**, Miami University (OH)

This panel examines the textual and visual construction of websites that advocate for disordered eating as a "lifestyle" choice for girls and young women. By examining the complex rhetorical structures of the sites, we will argue that Pro Ana/Mia websites need to be recognized as sites where girls and young women are forming online communities. Though inextricably problematic, Pro Ana/Mia websites reveal the complex and highly-contested ways in which girls and young women are creating relationships. As more of these sites are shut down, recognition needs to be made that such a space is at least a shared space of less isolation and more connection to a diverse community of identities. Diversity is present in ways in which identification is coded in these online communities and can provide necessary insight into the intricacies involved in the ways in which women identify themselves and identify with one another.

**Michele Polak—"ramen and pepsi are not the best dinner choice either, hun": Contextualizing Pro Ana/Mia Websites as Spaces for Identity**

With attention in the last few years recognizing Pro Ana/Mia websites as part of the community that addresses eating disorders, media forums ranging from Time magazine to Oprah Winfrey have discussed the repercussions of such online communities in relation to eating disorder recovery. Such discussions have become part of the communities

themselves, causing an ideological diversity between what defines Pro Ana/Mia identity and what is identified as Pro ED—Pro Eating Disorder. Members of such communities are careful to identify their sites as one or the other, yet a rhetorical analysis may reveal that not much differentiates them either by language or visual design. This paper will contextualize these discussions.

**Heather Stuart—“I Used To Be Striving for Perfection, but now, I’m just me...”:  
Theorizing Recovery in Pro Ana/Mia Websites**

This paper will examine the ways in which many Pro Ana/Mia websites combine dangerous guidelines for those wishing to maintain a disordered eating lifestyle with recovery narratives acting as a possible catalyst for girls and young women seeking help in overcoming their disease. Despite their obvious undeniably destructive potential, arguments will reveal the complex rhetorical structure of the sites, which also provide a potentially positive, though always fraught space for expression, empathy, identification and self-reflection.

**Shawna Rushford—“heh, I think I get hit on when I look my sickest it seems”: Pro  
Ana/Mia Websites and Bringing Difficult Conversations into the Classroom**

This paper will focus on the possibility of practical applications for Pro Ana/Mia websites in the classroom. While this online space will be acknowledged as tense, recognition of this space for girls and young women presents possibilities for theorizing diverse subject positions. Initiating discussion about these sites serves as an entry point toward larger discussions of controversial subject matter with students. Pro Ana/Mia rhetoric invites critical questions and tangled analyses of contested spaces, cultural ideologies, and bodies.

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## I.11 Articulating Feminist Identity

**Walker Arts and Humanities, Room 116 • Saturday, 8:00 AM – 9:15 AM**

**Maggie Werner**, University of Arizona (*chair*)

**Julie Jung**, Illinois State University

**Katie Johnson**, University of Arizona

**Kelly Myers**, University of Arizona

The purpose of this panel is to apply articulation theory to problematize a diverse range of feminist identities (lesbian, disabled, antebellum, and academic). According to cultural theorist Stuart Hall, articulation theory examines the divergent ways “identity” functions as a joining together of differing elements in specific arrangements. Articulated theories of identity are especially relevant to the study of feminist rhetorics because they: 1) expose the differences that exist among supposedly monolithic groups; and 2) provide a method for (re)building alliances across a field of difference.

**Maggie Werner— War! (Good God Y’all) What is it Good For?: Lesbian Identity,  
Articulation, and the Feminist Sex Wars**

The discourse of the feminist sex wars of the 1980s highlights how categories of lesbian sexual identity and naming are created and maintained through social systems of varying degrees of power. Traditional lesbian-feminists emphasize distinct differences in men’s and women’s sexuality, valorizing specific sexual practices that they see as valid for women to engage in, and sex radicals advocate for all manner of consensual sexual expression. I will argue that an examination of the rhetoric of the “wars” reveals how identity is always articulated and that the power to name and identify is not possessed by any one faction of lesbians. Therefore, there is not and can never be a “right” way to be a lesbian.



**Julie Jung—Articulating “Crippledom”: Nancy Mairs’s Rhetoric of Disability**

In much of her work, Nancy Mairs deploys the term “cripple” to articulate a rhetoric of disability that is at once both individual and social. Using a term deeply offensive to many, Mairs reminds her readers that she speaks for herself only. In so doing, she exposes the limitations of identifying as “disabled.” However, because her work often appears in anthologies theorizing disability, Mairs situates herself firmly within the field of Disability Studies. In this presentation I will examine how Mairs challenges constructions that pathologize her in such a way as to articulate linkages not only with Disability Studies scholars and people with disabilities, but also feminists as well.

**Katie Johnson—Articulating a Historical Perspective of Social Feminism: The “Municipal Housekeeping” of Catharine Beecher**

This presentation historicizes feminism’s “first wave” by focusing on the rhetorical strategies deployed by Catharine Beecher, an antebellum social feminist who worked to articulate women’s voices in the public sphere. In her seemingly traditional domestic instructions, Beecher constructs housework as a science, thereby subversively redefining “women’s work.” Furthermore, her instructions encourage her white, middle-class readers to apply their domestic expertise in communal contexts. By articulating a version of feminism that was both private and public, Beecher enabled her readers to accomplish subversive work by situating it within traditionally accepted frames.

**Kelly Myers—Talking Through the Paradox: A Feminist Approach to Academic Discourse**

For decades feminist scholars have rallied for alternate forms of academic discourse. In so doing, they work against a paradox or “double bind”—the burden of a looming academic audience that is often severe and selective in its hearing. As a graduate student, I have faced an even deeper paradox in my attempts to articulate an academic identity that exists beyond the prescribed, oppressive persona of scholarly writing. In this presentation, I will describe a feminist approach to teaching academic discourse that offers writers strategies for articulating a feminist identity that confronts rather than legitimizes the paradoxes of scholarly writing.

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## **I.12 Diversifying Work: Feminist Inquiries into the Rhetoric of the Workplace**

**Walker Arts and Humanities, Room 134 • Saturday, 8:00 AM – 9:15 AM**

**Marika Seigel**, Michigan Technological University (*chair*)

**Stacey Sheriff**, Pennsylvania State University

**Jordynn Jack**, Pennsylvania State University

**Jess Enoch**, Pennsylvania State University

Feminist scholars have noted that canonical rhetorical theories have valued some workplaces (the pulpit, law court, and debating platform) and devalued others (the kitchen, school, or community center). This panel explores how material, cultural, and disciplinary constructions of workplaces shape rhetorical scholarship as well as rhetorical production. By investigating such (devalued or dismissed) sites as the settlement house, birthing room, laboratory, and archive, these presenters re-define conceptions of the rhetorical workplace to expand understandings of feminist recovery and analysis as well as women’s rhetorical significance.

**Marika Seigel—Freedom to Move: Delivery Rooms as Work Places in Pregnancy Handbooks**

This presentation takes as its starting point a work space that complicates clear demarcations of public from private, self from other: the spaces in which women labor to give birth and in which others labor to assist and direct them. Specifically, this paper will

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examine how descriptions of childbirth in various pregnancy handbooks rely on an implicit or explicit rhetorical construction of a particular type of space (medical or domestic, for example) in which the labor is to take place, a space that predetermines among other things the identities of the participants involved (who may work), the control that those participants have over the birthing process (whose work), and the technologies that will be used (what kind of work may be done).

**Stacey Sheriff—This is Not the Place for Women’s Work: Jane Addams’ WWI Peace Activism**

Jane Addams is best remembered for Hull House and her 1931 Nobel Peace Prize. The story of her fall from grace during World War I is little known. Addams’ international peace activism was denounced by reporters, politicians, and former allies—largely male spokesmen who “missed the noble Jane Addams we love.” In her writing, Addams speaks of the battlefield and for soldiers, linking patriotism to pacifism. In moving away from the “domestic” space of social work, her right to speak came under attack. This paper considers the context for Addams’ rhetorical failure, and the complex rhetorical situation her work attempted to address.

**Jordynn Jack—Place, Time, Memory: Women’s Work at Los Alamos Laboratory, 1943-1945**

The atomic bomb is often credited to a select group of male scientists. However, in the secret wartime city of Los Alamos, New Mexico during World War II, a diverse group of women also helped to ensure the project’s success, including technicians, service workers, and the wives of scientists. In their retrospective accounts, these women appeal to the mythic place and urgent time of Los Alamos. These appeals serve a dual purpose, highlighting women’s contributions to the effort, but also helping writers to come to terms with what effort engendered a bomb capable of unprecedented destruction.

**Jess Enoch—When the Workplace is an Archive: Affirming Diversity through Historiographic Recovery**

Feminist scholars “affirm diversity” by recovering the voices of historically marginalized women. To recover these voices, scholars make the archive a work space and spend time at various sites excavating documents, artifacts, and images. Although such research is necessary for recovery efforts, feminist historians must consider what it means to do this work and bring archival materials to scholarly discussions. Jess Enoch will consider the historiographic complexities that feminist scholars face as they conduct archival research. More specifically, she will discuss alternative ways to approach the archive as not only a research site but also a site for civic action.

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## **I.13 Negotiating Loss: Disability and Grief**

**Walker Arts and Humanities, Room 143 • Saturday, 8:00 AM – 9:15 AM**

**Colin Kennedy Donovan**, The Evergreen State College (*chair*)

**Qwo-Li Driskill**, Michigan State University

**Rochelle L. Harris**, Central Michigan University

Understandings of disability in the United States emerge from the institutions of the freak show and the medical industry that see disability as a spectacle or as a problem to be cured. The medical model of disability is rooted in a colonial slave economy that diagnosed African and African-American bodies with physical and mental conditions such as “negritude” and “drapetomia” to pathologize African bodies and legitimize slavery. Institutions such as the Hiawatha Asylum for Insane Indians were created specifically to

silence Indigenous resistance and sterilize Native bodies. Despite these histories, disability politics are rarely examined in relationship to colonization, and the bulk of the disability movement and Disability Studies have yet to thoroughly examine and/or create decolonial and anti-racist disability rhetorics. Panelists Colin Kennedy Donovan and Qwo-Li Driskill will examine these connections, articulate a decolonial disability rhetorical analysis, and call for radical decolonial disability scholarship and activism.

**Colin Kennedy Donovan—Re-membering the Root: Directions of a Radical Disability Rhetoric**

The majority of Americans fail to question the validity or immutability of American nationhood, and the white-dominated field of Disability Studies has yet to fully incorporate histories of racism and colonialism into our cultural disability scholarship. Rosemarie Garland Thomson calls the disabled body “the bodily manifestation of political anarchy.” What does this definition tell us about an anti-colonial and anti-racist disability rhetoric? This paper will outline historical interweavings of disability, racism, and colonialism, show how these roots are being replicated in the disability rights movement, Disability Studies, and the anti-war movement, and suggest alternative strategies to realign the current direction of disability studies.

**Qwo-Li Driskill—The Land that Learned to Survive: Decolonial Disability Rhetorics in Native Women’s Literature**

In Linda Hogan’s (Chickasaw) *Solar Storms*, the young protagonist Angel, her face scarred as a result of parental abuse, says of a traditional landbase she and her elders are fighting to save, “It was a raw and scarred place, a land that had learned to survive, even thrive, on harshness.” The work of Native women disrupts colonial ableism by articulating disability as a site of cultural resistance and continuance. This paper will examine the ways in which Native women present radical disability rhetorics in their work as a part of struggles for Native sovereignty, survival, and decolonization.

**Rochelle L. Harris—Textures and Tensions of Critical Grief and Intertextuality**

In this paper, I work with the concepts of “critical grief” and “intertextuality,” arguing that to become critically active one must first enable a capacity to be consubstantial with the idea, oppression, or experiences for which one is acting while also having strategies to negotiate the loss which accompanies such action. To choose a critical engagement with self and culture is to create a juxtaposition in which one inhabits multiple languages, perspectives, etc., composing a space in which they inform each other. I draw on Amy Lee and bell hooks, as well as narratives about homosexuality, to make this argument.

## **I.14 Subjectivity in Motion: Third World Women Authors Writing Praxis**

**Walker Arts and Humanities, Room 144 • Saturday, 8:00 AM – 9:15 AM**

**Jennifer Nichols**, Michigan State University (*chair*)

**Melissa Hasbrook**, Michigan State University

This panel examines the writing of third world women authors who fashion political praxes through their writing of subjectivity. Movement contributes significantly to how the authors, and the subjects that they write in/through their texts, negotiate subjectivity while navigating discursive paradigms that regulate and homogenize identity. The authors resist the static subjecthood assigned to women as laborers, foreigners, and sexual deviants by writing subjectivity as ambiguous, dynamic, and plural.

### **Jennifer Nichols—“Poor Visitor”: Mobility and Voice as Structural Critique in Jamaica Kincaid’s *Lucy***

Nichols analyzes Jamaica Kincaid’s novel, *Lucy*, for its resistant dialectic, which creates a space for critiquing hegemony in its various forms, from colonialism to racism to nation. Through the viewpoint of Lucy, an Antiguan au pair who migrates to New York to work for a wealthy white family, Kincaid fashions a resistant discourse that exposes the self-invested privilege of white-washed liberal politics, particularly a U.S., white, middle-class feminism that serves its own interests. In her analysis, the panelist draws upon the feminist theories of Judith Butler.

### **Melissa Hasbrook—Serpentine Movement in Napanla: An Analysis of Gloria Anzaldúa Writing Mestizaje**

Hasbrook examines Gloria Anzaldúa’s *Borderlands/La Frontera* for its mestiza language, which exposes and challenges dominant discourses including mythologies of white superiority and nation. Through writing as *una atravesada*—a borderlands subject—Anzaldúa writes identity as a performance that defies being pinned down by ideologies and hegemonic structures. From a between-space of Napanla, the author’s “serpentine movement” subverts objectification of subjecthood while inventing discourses of mestizaje. The panelist also draws upon the postcolonial theories of Homi Bhabha.

**Keynote Speaker:**

**9:30 AM–10:45 AM in Fisher Hall, Room 135**

**Jacqueline Jones Royster**

**Acts of Memory: Gender, Race, and Nation**

Jacqueline Jones Royster will be examining the roles that cultural memory play in writings by African American women with regard to socio-political issues. She will focus on the intertwining constructions of womanhood, race, and national identity as these women use writing in support of social activism.

**BIOGRAPHY:** Jacqueline Jones Royster, Senior Vice Provost and Executive Dean of the Colleges of Arts and Sciences and Professor of English at The Ohio State University, has three complementary areas of interest in research: the rhetorical history of women of African descent, the development of literacy, and contexts and processes related to the teaching of writing. She has authored numerous articles and books that illustrate this confluence of concerns in both literacy studies and women's studies. She has held numerous leadership positions in academic professional organizations and has received a range of awards honoring her research and teaching accomplishments.

11:00 AM–12:15 PM, Saturday

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**Session J (J.1–J.14)**  
**Saturday, October 8, 2005**  
**11:00 AM – 12:15 PM**

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**J.1 Featured Panel: Chairs of Conferences Past**

**Memorial Union, Ballroom A • Saturday, 11:00 AM – 12:15 PM**

**Chair:** Nan Johnson, The Ohio State University at Columbus

**Definitions and Directions? Views on Feminism(s) and Rhetoric(s) from Past Chairs of the Conference**

This panel will provide an overview of definitions and directions for the field of feminist rhetoric studies from the perspectives of past chairs of the conference who will share how organizing the conference influenced their view of the field, or even more interestingly, how their views of the field affected how the conference was structured and conducted. The panel will address these questions: How has the conference itself contributed to definitions and directions in the field? What insights were gained about the field from giving the conference or upon further reflection on that experience? What new areas of study and teaching contexts have emerged in the conference over the last several years?

**Lillian Bridwell-Bowles**, Louisiana State University

**Feminist Rhetoric(s) from Inter/Intra-Disciplinary Perspectives**

**BIOGRAPHY:** Lillian Bridwell-Bowles received her undergraduate and master's degrees at Florida State University and her doctorate from the University of Georgia. She is currently a Professor of English, Director of Communication Across the Curriculum at Louisiana State University, and a member of the Women's and Gender Studies Program. Before coming to LSU, Bridwell-Bowles was a Professor of English, Director of the Center for Interdisciplinary Studies of Writing, and a member of Women's Studies at the University of Minnesota. In addition to serving as Chair of CCCC, she and Hildy Miller co-chaired the Second Biennial Feminism(s) and Rhetoric(s) Conference, Minneapolis, in 1999.

**Nancy DeJoy**, Binghamton University

**Opening Up Feminist Rhetoric Studies to Undergraduate Education**

**BIOGRAPHY:** Nancy DeJoy received her Ph.D. from Purdue University in 1992. Since that time she has been teaching first-year writing, resistance writing, feminism, and writing theory courses. Her activist work focuses on community literacy projects. She has published in all of these areas; her book, *Process This: Undergraduate Writing in Composition Studies* was released last year by Utah State University Press. DeJoy is currently Associate Professor of English and Writing Program Director at Binghamton University, where along with her administrative duties she will continue to teach undergraduate students, train graduate teaching assistants, and teach graduate courses in composition theory and resisting rhetorics.

**Susan H. Delagrang**, The Ohio State University at Mansfield  
**Historicizing How Feminist Rhetoricians Have Responded to  
Technology and New Media**

BIOGRAPHY: Susan H. Delagrang is an Assistant Professor of Rhetoric and Digital Media at The Ohio State University (Mansfield campus). Her research and teaching interests include Digital Media and Visual Rhetoric, Writing Technologies, Feminist Rhetoric, Composition Studies, and Teaching with Technology. She is currently focused on the risks and rewards for students and faculty of writing/designing academic texts in new media.

**Nan Johnson**, The Ohio State University at Columbus  
**Historiography, Theory, and The Shaping of Key Questions in the Field**

BIOGRAPHY: Nan Johnson is a professor of English at Ohio State University. She is the author of *Nineteenth-Century Rhetoric in North America* (1991), *Gender and Rhetorical Space in American Life* (2002), and numerous articles and reviews on the history of rhetoric, historiography, and the teaching of writing. Nan is a feminist scholar and teacher who is primarily interested in the politics of rhetoric and culture. The central focus of her teaching is on engaging students in being critical of how rhetoric works in our everyday lives and in composing texts as agents of change.

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## J.2 Histories of Rhetorical Agency

**Memorial Union, Ballroom B-1 • Saturday, 11:00 AM – 12:15 PM**

**Mary Rosner**, University of Louisville (*chair*)  
**Robin Murphy**, Bowling Green State University  
**Jeanette W. Morris**, East Carolina University  
**Evangeline Briley**  
**Andréa D. Davis**, Michigan State University

**Mary Rosner—First Sights: Victorian Travelers Encountering the Extraordinary**

While it is commonplace to draw on Mary Louise Pratt's analysis of travel literature by nineteenth-century explorers/imperialists as reflecting the "monarch-of-all-I-survey" trope, exceptions to this trope may be more interesting. This paper examines exceptions that share the common experience of encountering structures extraordinary for the perceivers: the words/visual that describe David Livingstone's first sight of Victorian Falls and the words/visual that describe Mary Kingsley's first sight of Mount Cameroon. Opposing these European first sightings and offering something other than subjection to a powerful force—are the [translated] words that describe two Ugandans' introduction to various industrialized features when they visited England in 1902.

**Robin Murphy—Ain't I funny, too? Women's Humor as Social Agency**

This presentation will analyze three women rhetors from the mid- to late- nineteenth century and their ground-breaking uses of humor as a rhetorical technique. Fanny Fern, a Caucasian, employed humor as gendered resistance. Sarah Winnemucca, a Native American Piute, used wit to legitimize her negotiations with the white male. Finally, Sojourner Truth utilized humor as activism for women's sovereignty. This presentation will not only show these women's savvy sense of kairos, but will also demonstrate how humor crosses cultural boundaries to initiate civic discourse thereby granting agency to marginalized cultural groups.

**Jeanette W. Morris & Evangeline Briley—Nothing from Nothing Leaves Nothing: Rhetorical Analysis of Evangeline Briley’s *Nothing: The Mentality of the Black Woman***

As Roger Fowler notes in *Power*, language is power, a “social practice” that simultaneously possesses the ability to reify and confront “positions of authority and privilege,” as well as the strength to serve as the foundation for the “statuses and roles upon which people base their claims to exercise power, and the statuses and roles which seem to require subservience.” Calling the roles, statuses, and positions of Black women and men into question in her rhetorically, socially, and politically charged *Nothing: The Mentality of the Black Woman*, Evangeline Briley, a dynamic woman of activism, strength, and vision, effectively uses rhetoric to evoke readers—especially Black women—to contemplate, analyze, and restructure views of themselves and those with whom they live, work, love, and compete. Using Richard Weaver’s idea of rhetoric as an embodiment of worldviews from which arguments are constructed to appeal to specific audiences, I will argue that Briley effectively constructs the image of dignity to appeal to the culture of her readers in order to impel them to pursue knowledge, equality, and respect. Relevant not only to Black women in 1977, Briley’s work is a text of relevance and necessity in the twenty-first century. Because of its potential to catalyze dialogue concerning the relations amongst women, men, and races, *Nothing* is worth revisiting—or discovering.

**Roles of Presenters:**

Jeanette W. Morris will discuss Evangeline Briley’s *Nothing: The Mentality of the Black Woman* from a discourse analysis perspective, based on the essay.

Evangeline Briley will discuss her work from the perspective of the author, providing insight into the rhetorical strategies and aims of the text. Furthermore, Briley will be available for questions concerning her views of the relevance of *Nothing* in the twenty-first century.

**Andréa D. Davis—Rhetorical Doubling: Reading the Mission of the National Museum of the American Indian**

This presentation will provide a rhetorical analysis of the language used in the mission statement of the National Museum of the American Indian. This mission statement is unique in that it performs a double rhetorical strategy in affirming both the diversity and commonality among Natives and between Natives and non-Natives.

Scholars and teachers who seek to build coalitions, enact collaboration, engage in or teach using team projects, or many other facets of scholarship and interaction may find this inclusive double rhetorical approach to be a useful tool to help us build intellectual language in ways that include all individuals.

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### **J.3 With Excessive Force: Three Perspectives on the Rhetorical Problems and Promises of Excess**

**Memorial Union, Ballroom B-2 • Saturday, 11:00 AM – 12:15 PM**

**Kelly Pender**, Purdue University (*chair*)

**Tara Pauliny**, University of Wisconsin-Oshkosh

**Karen Kopelson**, University of Louisville

Recent theorizations of the trope of “excess” paradoxically proclaim it repressive and liberatory. Taking such duality as a given, this panel understands excess as both a rhetorical strategy and a theoretical concept, and investigates the promise and the problems inherent in its deployment. By examining how notions of excess have been conceptualized and utilized within liberatory and/or feminist writing pedagogy, by an historical feminist



rhetorician, and in popular discourses of recovery from addiction, this panel discusses how excess enables and/or disables access to rhetorical power.

**Kelly Pender—The “‘Excessive’ Vs. The ‘Non-Excessive’”: A Critical Look at the (Mis)Appropriation of Excess in Composition**

Joy Ritchie and Kathleen Boardman have suggested that one of feminism’s most powerful “tools” is the excessive, i.e. that which is “in excess of what a singular linear argument requires” (1999). Similarly, Geoffrey Sirc has argued that excess can help composition break free from its “slavish” commitment to reason and embrace the “messy remainders” that it has ignored (1995). While the idea that excess has liberatory power certainly has merit, this paper will question how excess has been portrayed by compositionists seeking to access that power. Specifically, this paper will argue that the excessive is often opposed to the non-excessive in a misleadingly simple way, and that when this happens, composition remains trapped within a humanist, patriarchal paradigm that impedes, not encourages, feminist critique.

**Tara Pauliny—Ida B. Wells and the Persuasive Excess of Her Anti-Lynching Campaign**

This paper will discuss how Wells’ work has been said to “defy categorization,” and how, as a public rhetorical figure, she is variously regarded as religious and moral, militant and intractable, vain and materialistic. Focusing on the combination of Wells’ shifting and provocative ethos with her repetitive use of gruesome and titillating evidence, Paulin will argue that it is just this kind of rhetorical excess that serves Wells so well. By invoking racial stereotypes, sexualized imagery, and classed perceptions, Wells usurps prevalent discourses of nineteenth-century middle-class femininity, true womanhood, and black female exoticism and uses them to her advantage. Wells’ excessive rhetoric not only engages various audiences, but also appropriates discourses that are aligned against her; ultimately, her work exploits opposites, appropriates norms, and illustrates the persuasive power of rhetorical excess.

**Karen Kopelson—Resisting Recovery, Recovering Excess: 12 Steps to Critical Consciousness**

This paper argues that the rhetoric of Alcoholics Anonymous and the larger “recovery movement” has infiltrated the larger culture to some politically debilitating ends. Encouraging ceaseless self-absorption that comes at the expense of sociopolitical analysis, recovery ideology works insidiously to help contain progressive political movement and intellectualism, and to replace critical thinking with absolutist beliefs. For these reasons and others, feminist critics have argued that “recovery presents an impasse for feminist critical practice” (Friedling 2000). This presentation extends the feminist critique of traditional recovery rhetorics, and suggests alternative rhetorics that exceed the recovery-monolith—alternatives that remind us that the personal is always political.

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## **J.4 *et al.*: A Multi-voiced Exploration of the Promises and Challenges of Collaboration**

**Memorial Union, Ballroom B-3 • Saturday, 11:00 AM – 12:15 PM**

**Maureen McBride**, University of Nevada-Reno

**Kara Moloney**, University of Nevada-Reno

**Maureen McBride & Kara Moloney—*et al.*: A Multi-voiced Exploration of the Promises and Challenges of Collaboration**

In this multi-media presentation, we add our voices to the on-going conversation about collaboration in the field of rhetoric and composition. Specifically, we are interested in the promises and challenges of collaboration, especially as we look to create opportunities for

collaboration in our composition classrooms. Our exploration began as a collaborative historiography project that examined how (or if) nineteenth century attitudes about reading and writing influence our contemporary composition classrooms. Although we set out to discover whether nineteenth-century attitudes about women's literacy still echo throughout our culture, we quickly found ourselves immersed in a truly collaborative project, which raised many different questions. Why had we decided to collaborate in the first place? Did our final project reflect the personal collaboration that went into it? Would this collaboration lead to others? Could we create similar collaborative opportunities in our classrooms? By sharing our own collaborative process through video, PowerPoint, and conversation, we hope to invite discussion about the messiness and intensely personal nature of collaboration.

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## **J.5 “Because I Refuse to Make You...”: Living, Being, and Offering Rhetorical Options for Creating Change**

**Memorial Union, Alumni Lounge A • Saturday, 11:00 AM – 12:15 PM**

**Christa J. Downer**, Texas Woman's University (*chair*)

**William Waters**, Northwest Missouri State University

**Karen A. Foss**, University of New Mexico

**Sonja K. Foss**, University of Colorado-Denver

The members of this panel conceptualize the change process beyond the traditional and dominant role of persuasion. Because we understand persuasion as an act of control and an attempt to gain power over another person, we find inconsonant our feminist efforts to eliminate relationships of domination and oppression and the role of persuasion to “make” others change. Consequently, we discuss new ideas for how change happens. We begin the session by outlining the major tenets of these different change processes. Each speaker will briefly discuss new options for change that are emerging in the areas of multiculturalism, composition, and feminist theory. Finally, because we are presenting alternatives to a central assumption in rhetorical theory, we envision a dynamic discussion with audience members concluding the session.

### **Christa J. Downer—Transforming Student-Citizen-Agents: Multiculturalist Notions of Social Change**

Participants in the multicultural debates, regardless of their ideological positions, agree upon certain fundamentals. For example, from right to left of the political spectrum, there is agreement that higher education is a seedbed of civic virtues albeit what these virtues are, how they are performed in social relationships, and how they should be instilled in student-citizens remain points of contention. Nevertheless, this basic belief locates higher education classrooms as sites of social change. In this presentation, Christa J. Downer discusses how multiculturalists employ new options for change that work synergistically to transform student-citizen-agents. These emerging strategies are characterized by self-reflective work and altering our own perceptions.

### **William Waters—Offering Options of Non-Violent Change in the Composition Classroom**

Composition classrooms, informed by various liberation pedagogies, are often sites of change. As a method of teaching mature, academic writing, students are often forced to revisit deep-seated beliefs to develop new insights. In this presentation, William Waters explores instructional and assessment techniques for inviting non-violent change in the composition classroom.

**Karen A. Foss & Sonja K. Foss—Perspectives on Change from Feminist Rhetorical Theories**

In this presentation, Karen A. Foss and Sonja K. Foss explicate the assumptions behind and tenets of a new perspective on social change derived from feminist rhetorical theories. The emerging perspective is characterized by five major tenets and moves beyond the tradition of persuasion in its use of strategies, focus, and assessment for effectiveness. The new theory of change is derived from feminist theorists such as Sally Miller Gearhart, Sonia Johnson, bell hooks, Starhawk, and Gloria Anzaldúa.

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**J.6 Gender, Collaboration, and Historical Scenes of Knowledge-Making in Rhetoric and Composition**

**Memorial Union, Alumni Lounge B • Saturday, 11:00 AM – 12:15 PM**

**Janice Lauer**, Purdue University (*chair*)

**Jennifer Bay**, Purdue University

**Shirley K. Rose**, Purdue University

**Margaret S. Morris**, Purdue University

In an historically feminized profession, as Lauer and other have argued, it is important to understand practices for constructing knowledge that may fall outside of traditional definitions of scholarship. Using feminist epistemologies to examine knowledge-making practices and practitioners over the past fifty years of writing instruction, this panel will examine often overlooked or dismissed scenes for generating disciplinary and professional knowledge in composition studies.

One of the scenes often dismissed are the early meetings of CCCC in the 1950s, which were organized around workshop sessions in which participants examined a particular problem or issue and worked together to develop solutions. The results were a series of written reports of these workshops, published annually in CCC from 1950 through 1975. Another scene often taken for granted is the influence of conversations about collaboration in the late 1980s and early 1990s. While such knowledge-making is still stressed in the classroom, much scholarly collaboration remains an invisible activity of rhetoric and composition professionals.

These two particular scenes highlight the need to address more recent historical sites in composition studies, particularly in the twentieth century, in order to develop an understanding of the profession that will acknowledge our distinctive ways of disciplinary knowledge making.

**Jennifer Bay—Capturing the 1950s Academic Subject**

Jennifer Bay will provide a history of academic subjectivity and traditional ways of knowledge production in the academy. She will argue that the notion of the academic subject has historically been masculinized and thus, unavailable to women due to their material conditions and gendered expectations. Taking this subject into account, she will explore the models for academic scholarship and professional identity that were available to women, specifically in the early years of the field (1950s), with particular attention to demographics, material conditions of the profession, and social, cultural, and political events of the period.

**Shirley K. Rose—Making Knowledge at Early CCCC Workshops**

Shirley K. Rose will examine the first 15 years of CCCC workshop reports for evidence of the knowledge-making processes that characterize the workshop format, looking specifically at what constrains, subverts, and fosters the interactions that contribute to

11:00 AM–12:15 PM, Saturday

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knowledge-making. This presentation will explore the extent to which current feminist epistemologies and feminist methodologies in rhetoric and composition studies provide adequate ways and means for understanding the intellectual work of mid-twentieth-century composition scholars.

**Margaret S. Morris—Affirming Collaboration as a Scholarly Practice**

Margaret Morris will examine why collaboration remains a fixed feature in the writing classroom, while rhetoric and composition faculty collaboration remains largely a hidden site of knowledge construction. This presentation will examine a fuller significance for faculty collaboration, with particular attention to institutional supports and restraints, as well as the impact of feminist collaborative practice on knowledge construction.

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## **J.7 Rhetoric and Black Womanhood**

**Memorial Union, Red Metal Room • Saturday, 11:00 AM – 12:15 PM**

**Elisa Marie Norris**, Syracuse University (*chair*)

**Gwendolyn D. Pough**, Syracuse University

**Elaine Richardson**, Pennsylvania State University

This panel explores the rhetoric of Black women and asks the questions: Where have we been? Where are we now? And, where are we going? The panel begins by reclaiming the rhetoric of prominent anti-lynching activist and clubwoman, Ida B. Wells-Barnett as a way to lay the groundwork for a Black woman's rhetorical tradition that is steeped in truth telling and activism. The panel then moves to look at contemporary incarnations of Wells-Barnett's mission by looking at the recent rise in African American women's book clubs and women's participation in hip-hop culture.

**Elisa Marie Norris—Searching for Common Ground: An Examination of Stasis in the Anti-Lynching Rhetoric of Ida B. Wells-Barnett and Jane Addams**

This paper analyzes a 1901 exchange between Wells-Barnett and Addams that happened on the pages of *Independent Magazine*. In her piece, Addams asserts that lynching, as a form of corporal punishment, is barbaric and insists that other measures must be devised. Wells-Barnett challenges this argument and posits that lynchings are forms of social control used by southern Whites to maintain the balance of social, political, and economic power that began to shift during Reconstruction. Their disagreement is definitional in nature—a conflict of stasis. To further complicate this rhetorical situation are issues of embodiment and life experiences, and these concerns are present in contemporary conversations between Black and White feminists. This paper hopes to accomplish two things: to examine how a conflict in stasis can complicate a rhetorical exchange and to explore Wells-Barnett's construction of Black Woman as Rhetor.

**Gwendolyn D. Pough—Reading, Writing, and Organizing: Contemporary Black Women's Book Clubs and the Activist Legacy**

This paper examines the recent resurgence in African American women's book clubs and reading groups through their activist and outreach activities. While there is a growing body of research on African American women's literacy, essay writing, and oratory focused on the late nineteenth and early twentieth centuries, there has been no scholarly work to date focused on the literacy practices of contemporary Black women readers of popular fiction. The paper shows how contemporary African American women use gatherings centered on the discussion of literature to influence the literacy experiences of other African Americans and also to influence the representations of African American women in the larger society.

Many of the contemporary African American women's book clubs and reading groups mix their own reading with literacy-based outreach in Black communities. This paper maintains that the contemporary book clubs are deeply connected to African American quests for literacy, racial uplift, and attempts to control representations of the past—that they in fact build on these legacies.

**Elaine Richardson—Lil Kim: Speakin' the Truth**

This paper suggests that the rhetorical situation created by rapper Lil Kim's perjury trial represents an excellent case study for revisiting Black women's language and literacy practices. Several studies have addressed the topic of Black women's Hip-hop language practices (Rose, 1994; Celious, 2002; Pough, 2004). Rose explored Black women rappers' discourse practices in the public sphere. She noted women's reluctance to critique their male peers in racially mixed public audiences and attributed this practice to historical and cultural conditioning. The main question that this paper explores is: How does Lil Kim negotiate her cultural values, codes of street life, and her Hip-hop persona? This presentation will focus on African American females' discourse practices around rap music and hip-hop culture applying analytical practices of Critical Discourse Analysis (CDA), the New Literacy Studies, and African American rhetorical analysis.

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## J.8 Research on Women

**Walker Arts and Humanities, Room 318 • Saturday, 11:00 AM – 12:15 PM**

**Iklim Goksel**, University of Illinois-Chicago (*chair*)

**Jaqueline McLeod-Rogers**, University of Winnipeg

**Billie Hara**, Texas Christian University

**Isabel Baca**, University of Texas-El Paso

**Iklim Goksel—Virginité, Womanhood, and Forms of Resistance: Notes from an Ethnographic Fieldwork in Turkey**

I am currently in Turkey conducting fieldwork. My project utilizes both ethnographic field methods and rhetorical inquiry to explore a set of discursive and non-discursive practices in the context of virginity examinations in Turkey. In my project, I look at the ways in which women create new spaces for themselves so that they can subvert systems that oppress them. In a context where virginity is constructed as a norm, women employ various strategies to subvert oppression. Hymen configurations are one of these strategies and I explore them in the light of my ethnographic fieldwork.

**Jaqueline McLeod-Rogers—Margaret Mead's *Coming of Age in Samoa*: Ethnography as Art**

Margaret Mead, a foremother of ethnographic method in Anthropology, has suffered a storm of critical attack, calling into question the authenticity of her early study of female sexuality in *Coming of Age in Samoa*. Reconsiderations have centered on establishing the verity of her findings.

My presentation will reevaluate her rhetorical approach, establishing that her work has been mistakenly understood as belonging to what John Van Maanen calls the "realist" phase of ethnography, when in fact it is closer to his definition of the impressionist approach. From her first evocation of sensual Samoa, she writes in a language that evokes kinesthetic and sensory response.

With the growing use of ethnography to study writing communities, questions about positionality and representation have arisen amongst compositionists. While feminist ethics is generally supportive of diminishing the distance/difference between researcher and

subjects, Mead's approach provides an alternate model, so that the ethnographer, identified as an outsider/ observer, abandons the science of realist representation and aims instead at the art of conveying interpretive impressions.

**Billie Hara—Biographical Narratives: Battered Women and the Politics of Victimhood**

This paper presents an ethnographic study and a critical evaluation of women and their writings during a time when they resided in a battered women's shelter. As shelter residents, women construct biographical narratives that allow them to (re)discover a voice that can lead them to an understanding of their situations and themselves. This type of biographical writing is often cast from the grand perspective of "woman as victim," but I argue that within this biographical writing certain rhetorical strategies and language patterns emerge that contradict the victimhood label.

**Isabel Baca—Spanish, English, or los Dos? Communicating within the Spanish/English Bilingual Family on the El Paso, Texas/Juárez México Border**

Being a Latina has awakened my interest in exploring the ways minorities use language for specific purposes and use their different linguistic codes as effective rhetorical strategies. Based on a study of four Spanish/English bilingual families residing on both sides of the U.S./Mexico border, this paper focuses on how these bilingual speakers use English, Spanish, and code switching to achieve different purposes in their communication with each other. Moreover, these speakers' language attitudes play an integral role in their choice and use of each of these language codes. This paper shows how these bilingual speakers use their diverse linguistic variety as an effective rhetoric.

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## J.9 Research and Gender Bias

**Walker Arts and Humanities, Room 108 • Saturday, 11:00 AM – 12:15 PM**

**Karla Kitalong**, University of Central Florida-Orlando (*chair*)

**Patricia Sullivan**, Purdue University

**Meredith W. Zoetewey**, Purdue University

**Samantha Blackmon**, Purdue University

**Karla Kitalong—An Anti-Feminist Rhetoric of Stock Photography? Digital Asset Management, Metatags, and the Consequences of Classification**

Digital asset management (DAM) systems organize digitized media, including images, reports, films, audio clips. "Management" entails assembling, labeling, and classifying such "assets" within relational databases. Businesses, education, government, and non-profits increasingly rely on DAM to regulate proliferating information.

Recent metatag searches of stock photography DAM systems yielded disturbingly gender biased results. In this paper, I couple work by classification theorists Bowker and Star (1999) with database design principles such as "aboutness" (Maron) and "findability" (Morville) to show how DAM metatags function rhetorically to paint an unbalanced, undesirable "picture of women's worlds and of social relations between the sexes" (Harding 184).

**Patricia Sullivan & Meredith W. Zoetewey—Public Depictions of How Women Are (Becoming) Unwired**

This presentation examines the positioning of women in public stories (news accounts, trade journals, and advertising) related to emerging portable technologies: cell phones, laptops, PDAs, and MP3 players, for example. This paper will chart the positions for women laid out in public narratives about wireless hardware and argue that these portrayals range from somewhat hostile toward women to portraits characterized by the absence of women,

an important point for professional writing and other disciplines defined, at least in part, by their relationship with technology. Comparing the public discussions of these new wireless technologies to those for previous new technologies, the speakers will then speculate on how (and whether) women are presumed to be unwired.

**Samantha Blackmon—Hot, Helpless, and Homesick: Rhetorical Representations of Women in Video Games**

In *What Video Games Have to Teach Us About Learning and Literacy*, James Paul Gee makes it clear that he does not focus on issues of violence and gender representation. I argue that by not paying specific attention to gender in video games we passively reinforce the notion that the stereotypic portrayal of women as sex object with their sexual characteristics exaggerated and emphasized or as an object to be retrieved or rescued is acceptable (Sheri Graner Ray 28-9). This paper further interrogates rhetorical representations of women in video games based upon Gee's learning principles.

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## **J.10 Composition and Power**

**Walker Arts and Humanities, Room 109 • Saturday, 11:00 AM – 12:15 PM**

**Carol Kountz**, Grand Valley State University (*chair*)

**Tim Fountaine**, St. Cloud State University

**Jennifer DiGrazia**, University of Massachusetts-Amherst

**Lauren Rosenberg**, University of Massachusetts-Amherst

**Carol Kountz—War and Peace: Finding Harmony Among Writing Genres**

To improve the writing climate at our institution, we asked, what causes other units to disdain our writing program's results? Feminist perspectives suggest that a perceived imbalance of power between first-year composition and different units' writing products created adversarial relations. Others saw FYC as dominating the definition of writing by limiting it to the essay, characterized as conversational, effete, and feminized. Some units viewed their genres as self-contained, needed by their majors, but unappreciated. We can change those power relations by acknowledging the equal value of impromptu texts, by opening a dialogue about correctness vs. revision, and by building a writing taxonomy at our institution.

**Tim Fountaine—The Disciplinary Space of Writing Centers: A Profession(al)'s Lifeworld in Need of Feminist Sensibilities**

This presentation examines contradictions within writing center circles that embrace the idea of employing feminist principles in one-to-one teaching practices while engaging in disciplinary practices that perpetuate an "us" and "them" binary (i.e., theorists versus practitioners). The usefulness of teaching practices in writing centers informed by feminist pedagogies is well established in composition scholarship (e.g., DiPardo, Gillam, Woolbright). Even so, the institutional gendering of writing centers as feminized spaces persists. Published research frequently bristles against external constructions of writing centers as sites for remediation and personal attention (e.g., North, Grimm, Carino), yet the professional interactions of writing center practitioners generally do not result in the kinds of sustained alliance formations that could interrupt such patriarchal conditions and work to reshape the disciplinary space writing centers occupy within academia. This paper discusses theory-practice schisms at the disciplinary level of writing center practice and explores how feminist rhetorics (e.g., Butler, Luke, Gore) suggest plausible—and responsive—alternative disciplinary practices.

**Jennifer DiGrazia & Lauren Rosenberg—No One Wants to Go There: Resistance, Denial, and Possibilities for Queering the Writing Classroom**

David Wallace claims that the goal of a queer pedagogy is to “be transformative,” to use language to analyze the ways discourse “break[s] apart the usual ideologies that have accrued as ‘the effect of fixity.’” Despite composition’s commitment to issues of diversity and to egalitarian methods of evaluation, pedagogical application and theorizing, we believe gender and sexuality are still not being discussed in ways that truly expose and critique normalcy and its tendency to operate unchecked. Although some feminist and queer theorists use queer inquiry as a lens to examine a wide range of ways various texts position students and teachers in a composition classroom, we suggest that specific applications of a queer pedagogy and the effects of using a queer text in composition classrooms need closer examination.

Our past experience writing about and presenting work on the intersections of queer theory, feminist ideals, and composition pedagogy has shown us that the goal of constantly interrogating one’s position doesn’t easily translate into classroom practice. Our presentation will examine the impact a queer application might have in a writing classroom, what it did in three teachers’ classrooms, and what directions we might take it. The question, “Is there a mismatch between what queer theorists claim is possible and what occurs in the real space of the classroom?” will be addressed within a two-fold presentation.

Jennifer DiGrazia will present data collected from teacher and student interviews, classroom observations, and student-authored essays conducted and written in response to the introduction of a queer text in three first-year writing classes. Contrary to claims that a queer text is too difficult for first-year writing students or beyond the scope of what should be addressed in first-year writing classrooms, the data suggests that a queer text facilitated many of the aims articulated by feminist composition scholars. It fostered discussion; encouraged students to consider normative ideologies about gender, sexuality, ability, race and class; and it presented students with strategies that they could use to experiment with style and substance.

As Jacqueline Royster suggests, listening is a relationship between bodies. Lauren Rosenberg proposes that rhetorical listening is both a way to queer the writing classroom and a potential place to begin to interpret what can happen (and what’s not yet happening) in the classroom. Based on Kristie Fleckenstein’s notion that discourse and body are linked by time and situation, this presentation examines various conditions of embodiment, such as space and place, emotion, and the ability to listen. Rosenberg will consider the relationship of students’ and teachers’ bodies to each other and to writing produced in academic classes as a way to understand how a queer approach can find its way into composition pedagogy. What happens when the body bubbles over? How can an understanding of bodily excess inform our practice as writing teachers? What can we do to create the kind of listening relationship that will allow us to think differently?

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**J.11 Rag Rugs and Designing Women: Archives as Sites for Feminist Reconstruction**

**Walker Arts and Humanities, Room 116 • Saturday, 11:00 AM – 12:15 PM**

**Tarez Samra Graban**, Purdue University (*chair*)

**Alexis E. Ramsey**, Purdue University

**Amy Ferdinandt Stolley**, Purdue University

Important historical work on women’s rhetorical performances can occur in regional archives, but while items in the archives are preserved, they are seldom catalogued or made accessible for researchers to identify, examine, and recuperate the critical (often wide-reaching) movements they represent. Based on their unprecedented access to a local



archive's collections, these panelists focus on the possibilities of using archival research to discover unconventional texts, re-constructing the narratives of their female "subjects" and allowing their "authors" a foray into more mainstream rhetorical spaces. This panel will consider how a study of local archival materials can expand our notion of a feminist historiography and add to our understanding of feminist rhetoric(s) through an emergent, locally contextualized methodology. The panel's reflective examination and critical rereading of women's artifacts as texts gives under-represented rhetorics of textiles, clothing, and regional activism greater inclusion within mainstream rhetorical studies.

**Tarez Samra Graban—The "Little Woman" at Lafayette: Recuperating Wit in Helen Gougar's Politics and Persuasion**

Woman's Suffrage history often overlooks the national influence of younger Midwest activists because of expired allegiances or lost work. Modern rhetorical history tends to marginalize these suffragists' oratorical practices as "dramatic" or "unconventional" because of their infrequency and divergence with serious forms. Graban examines the letters and speeches of Midwestern social reformer Helen Gougar to reveal her political sway over national nineteenth-century figures and movements. A linguistic and discursive re-reading of these writings demonstrates how Gougar worked simultaneously with and against the reform rhetoric of her time, making new possibilities for oppositional discourse and for the "modern" girl.

**Alexis E. Ramsey—(Ad)Dressing the Past: Women's Fin-de-Siècle Clothing and a Rhetoric of Clothing**

Inspired by a series of turn-of-the-century dresses, this panelist works to create a rhetoric of clothing. This nascent rhetoric examines how social perceptions of the feminine body and behavior interact with individual enactments of femininity at the material level. To explore such interaction, Ramsey discusses the rhetoric of three archived dresses, contextualizing the dresses in relation to local women's organizations of the period. By theorizing women's experiences through material culture, this panelist demonstrates ways in which women are often silent rhetoricians who can hide or flaunt their bodies to forward their political agendas in nonsubversive ways.

**Amy Ferdinand Stolley—"Piecing a Quilt's Like Living a Life": Examining Historical Quilts as Autobiographical and Political Texts**

Stolley analyzes two late nineteenth-century quilts as texts, examining the intersections between the craft of quilting, the quilter's identity, and her community. The presenter will examine the rhetorical decisions the quilter(s) made in choosing different patterns, fabric textures, stitches, and colors to represent the message of the quilt and influence her "readers" in an effort to demonstrate that domestic work was almost always political.

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## J.12 Nineteenth-Century Rhetorics

**Walker Arts and Humanities, Room 134 • Saturday, 11:00 AM – 12:15 PM**

**Samantha Looker**, University of Illinois at Urbana-Champaign (*chair*)

**Lisa Zimmerelli**, University of Maryland

**Samantha Looker—Women's Work, Women's Worth: The Rhetorical Feminization of Teaching in Mid-Nineteenth-Century America**

This paper examines the relationship between feminization and devaluation in the rhetoric of nineteenth-century educators Catharine Beecher and Emma Willard. Beecher and Willard frame education as women's ideal profession, an extension of their role as mothers. Keeping teaching so firmly within the bounds of traditional feminine activity,

though, creates contradictory ideas of its value as an actual profession.

While both women emphasize teaching's potential to provide single women with opportunities for gainful employment, they simultaneously create a picture of women as not only "better" teachers but also "cheaper" ones, thus upholding a tendency to devalue both teaching as a profession and women as professionals.

**Lisa Zimmerelli—A Narrative of Defense: Rhetorical Strategies in Nineteenth-Century Female Preacher's Spiritual Autobiographies**

This paper will investigate spiritual autobiography as a distinct genre for nineteenth-century U.S. women's defenses of preaching and will interrogate the raced and classed dimensions of the tradition of women's preaching defenses. Religious speakers Jarena Lee, Zilpha Elaw, Maggie Van Cott, Julia Foote, and Nancy Towle use narrative to assert their right to the ministry. Their use of spiritual autobiography is a rhetorical genre choice that appears to locate power with God alone, deflecting attention from their rhetorical agency and threat to church hierarchy. However, these women appropriate tools of both discourses—spiritual autobiography and defense of women's preaching—to articulate the need for a broader-defined tradition of women's ministry.

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## J.13 Rhetorics of Queer Theories

**Walker Arts and Humanities, Room 143 • Saturday, 11:00 AM – 12:15 PM**

**Melva J. Kearney**, University of South Alabama (*chair*)

**Danielle Mitchell**, Penn State University-Fayette

**Amy K.M. Hawkins**, Columbia College

**Amber Davisson**, Western Illinois University

**Melva J. Kearney—Governing Sexual Re-orientation: Lesbians Rediscovering the Lost Feminine Box**

Using Kenneth Burke's cluster criticism method, I will analyze the testimonies of "former" lesbians who have enlisted support and/or treatment from three prominent "sexual re-orientation" organizations—Parents and Friends of Ex-Gays (PFOX); Evergreen International; and Exodus International. The purpose of this analysis is to demonstrate the organizations' emphases on traditional female gender roles, innate heterosexuality, sexual orientation as choice, and the loss of femininity as cause for same-sex attraction. At the same time, I will address the faith-based funding relationship between these organizations and the U.S. Government, and its policy implications as the nation addresses the equality of homosexuals.

**Danielle Mitchell—Devious Dykes: The Rhetorical Figure of the Obsessed Lesbian in Popular Culture**

Popular programs such as *Will & Grace* and *Queer Eye for the Straight Guy* often rely on the rhetorical power of the "funny gay man" as they create mainstream representations of the LGBT community. I would like to extend the academic discussion by focusing on another sort of figure, the obsessed lesbian. Thus, in "Devious Dykes," I will conduct a close reading of *The Stalking of Laurie Show*, the made-for-cable movie about the murder of a Pennsylvania teenager. By examining the text's rhetorical features and ideological effects, I will tease out its role in the negotiations of sexuality currently taking place in the media.

**Amy K.M. Hawkins—Rhetorical Considerations of My Queer Culinary Cunt**

Focusing on my recent change of queer-identifying label from lesbian to transgender, I consider the difference in rhetorical power of these subject positions through my own interest in the culinary arts. Beginning with the rhetorics of lesbian identity as they are

presented through literary, language-based concerns with legitimacy (cookbooks and lesbian feminism), I shift to consider the discursive differences of transgender identity in terms of an experiential, material relationship with invisibility (cooking and genderqueer theory). Overall, I assert that transgender rhetorics, understood in terms of ritualistic, material desire, can serve to expand current ways of defining, comprehending, assessing, and representing diversity.

**Amber Davisson—Seeking a “Context” to Understand the Body: An Analysis of *The Vagina Monologues* as a Counterpublic Sphere**

In 1996 Enslar first performed *The Vagina Monologues*. This play, soon after, spurred the international V-Day movement. The goal of the text was to encourage women to talk about their bodies. Enslar argued women need a context to understand their bodies; the context she created is what Fraser called a counterpublic sphere. The counterpublic sphere allows *The Vagina Monologues* to cross borders and be as significant for women in Ghana as it is for women in Michigan. This paper explores the rhetoric used to construct the counterpublic sphere, and the importance of that rhetoric in making V-Day an international movement.

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**J.14 How Deep is the Well?: Afrafeminist (Re)Definitions of African American Women’s Intellectual Power**

**Walker Arts and Humanities, Room 144 • Saturday, 11:00 AM – 12:15 PM**

**Maria Lorraine Bibbs**, University of Wisconsin-Madison (*chair*)  
**Rhea Estelle Lathan**, University of Wisconsin-Madison  
**Eric Darnell Pritchard**, University of Wisconsin-Madison

This presentation builds on the work of Afrafeminists who argue that African American women were central to all struggles against oppression. Further, it calls attention to African American women who contributed to knowledge-making as a means to advance social justice and action against institutionalized marginalization and amongst each other. This is particularly clear in the case of African American women rhetors who have a tradition of attempting to accomplish social work through writing in ways that are habitually underrepresented by both rhetorical studies (with its focus on logical argumentation in the public sphere) and literacy studies (with its focus on thick descriptions of literate practice aside from individual agency in any one act). This panel is our attempt to deepen the well of African American women’s intellectual enterprise and to illustrate the complexity of critical intelligence running through African American women’s rhetorical and literate practices.

**Maria Lorraine Bibbs—Writing Herself into History**

This presentation will examine the work of Alice Dunnigan, who in 1947 became the first Black woman to serve as a White House press correspondent. In her autobiography and papers she demonstrates her knowledge of writing’s power, by challenging future generations to use their writing talents to fight against social injustice. This is a study of Dunnigan’s performative rhetoric which critiques the racism and sexism she witnessed in the Black community and dominant culture. Dunnigan’s presence on Capitol Hill challenged the system’s denial of a national body of literate, politically interested African-Americans and women.

**Rhea Estelle Lathan—Another Day’s Journey: A Case of African American Adult Political, Social, and Spiritual Literacy Learning**

This presentation discusses Bernice Robinson, an African American woman who was the first teacher for the Citizenship Schools in the South Carolina Sea Islands, 1955-1962. This presentation is an exploration of Robinson’s valuable participant in citizenship education, including an analysis of her teaching methods and the influence on empowerment literacy learning during this campaign. Robinson is an example of a grassroots, working-class Black woman using literacy as an instrument for change also providing material for researching the relationship between literacy and economic, political, and social changes from the perspective of people living through those changes.

**Eric Darnell Pritchard—If Black Women Were Free: Literacy, Liberation, Lesbianism, and the Combahee River Collective**

This presentation will examine the literacy practices and rhetorical traditions of the Combahee River Collective, a “second wave” Black feminist organization established in 1974. The presentation will analyze and discuss the ideology, position papers, and consciousness raising sessions of the Collective in order to further illuminate the relationship between Black women’s sociopolitical ideologies and their literacy acquisition. This calls attention to the Collective’s employment of traditional literacy practices to impart knowledge on lesbianism as a unique cultural literacy event for Black feminism(s). The Combahee River Collective challenged marginalization from the inside out, using cultural literacy and rhetorical constructions to raise the consciousness of Black feminism(s) to the reality of homophobia within Black feminist consciousness.

**Session K (K.1–K.14)**  
**Saturday, October 8, 2005**  
**12:30 PM – 1:45 PM**

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**K.1 Feminism and Young Women**

**Memorial Union, Ballroom A • Saturday, 12:30 PM – 1:45 PM**

**Jennie Fauls**, Columbia College-Chicago (*chair*)

**Janice Chernekoff**, Kutztown University

**Rosalie Morales Kearns**, University of Illinois at Urbana-Champaign

**Jennie Fauls—Christians Versus Cool: 7th Heaven's She-vangelists Wage Holy War Against *The O. C.*'s Devilish Divas**

In order to reconcile my current pop culture fascinations and work in feminist rhetorics, I approach a new phenomenon in youth-targeted television. I compare girl-speak among female teen characters in order to discern truths about “coming of age” role modeling.

Two TV shows feature wildly different female archetypes, identified as much by their communication styles as by their looks. The goody-goody daughters of a preacherman on the WB's *7th Heaven* narrate their own ultra-moral behaviors as if their puritan peers are aching for sermonizing.

So do our girls respond to this type of heavy-handed appeal? The language embraced by the women on Fox's *The O.C.* has more agency and persuasive power. I determine that the girls of *The O.C.* wield more influence over real girls by not letting their message show.

**Janice Chernekof—Alternative Rhetorics in the Personal Critical Essay**

I will demonstrate the possibility of transforming the composition classroom from a site of resigned obedience to one where students critically examine questions of rhetoric and power across forms of writing. While I encourage students to become competent in and question the boundaries of academic writing, the personal critical essay affords an opportunity to examine alternative rhetorics and experiment with diverse styles, forms and languages. This assignment employs a “richer vision of texts” that Bridwell-Bowles argues will assist in the development of “a politically situated view of language and the creation of texts.” Quotes from students' work will be incorporated.

**Rosalie Morales Kearns—Creative Writing Classroom Practice and Insights from Writing Studies**

My paper draws on feminist and antiracist theory to critique the “Iowa model” of undergraduate and graduate creative writing workshops. I argue that intrinsic to the Iowa model is an adversarial style of classroom discussion, which allows the most vocal and confrontational to assert what counts as good writing and impose their aesthetic norms on the rest. I draw on feminist theorizing about normativity, feminist studies of classroom dynamics, Bauer and Jarratt's concept of a “feminist sophistic,” and alternate aesthetics described by antiracist and postcolonial writers like Toni Morrison, Chinua Achebe, and Edouard Glissant.

## K.2 Celebrity Mothers

**Memorial Union, Ballroom B-1 • Saturday, 12:30 PM – 1:45 PM**

**Elizabeth Ann Mackay**, Miami University (OH) (*chair*)

**Emily B. Anzicek**, Wayne State University

**Claudia Cassidy Bennett**, Michigan State University

### **Elizabeth Ann Mackay—“Fit Instruments”: Early Modern Maternal *Ethos* and Uncovering the Unlikely Mother**

If early modern mothers' domestic activities are performative, women who are not mothers use them to authorize their speech and endorse their rhetorical actions. In *The Imprint of Gender*, Wendy Wall argues that maternity creates a space for women to write and speak, what I call a maternal *ethos*. Performing as mothers, women appropriated the mothers' advice genre to negotiate subject positions ascribed to them, to write and hazard “the threatening [public] arena” as instructors, writers, and rhetors (Wall). Through the genre of mothers' advice, “social mothers” or “othermothers” performed maternity for “children” not biologically related to them. Sarah Wight, a young prophetess, is an “othermother” drawing upon the trope of mothers' legacies to instruct, write, and argue for her right to enter the public sphere. In this paper, I argue that in the pamphlet, “The Exceeding Riches of Grace Advanced,” Wight uses maternal legacy to empower her prophecy and to “othermother” young women who visit her.

### **Emily B. Anzicek—Pretty and Pregnant: Images of Celebrity Motherhood in 1950s and Contemporary Magazines**

Questions of motherhood continue to shape and complicate women's lives in a society that has ostensibly changed since the 1950s when women were defined by their roles as wives and mothers. Motherhood's place in contemporary American life is abundantly clear in the “Hollywood Baby Boom” of 2003 and 2004, when many famous American women became mothers. Interestingly, the images of these women are strikingly similar to images of celebrity mothers in the 1950s in tone and in ideological implications. This paper will examine the ideology of the Hollywood Baby Boom through its images and will discuss what these images and the rhetoric that surrounds them mean for contemporary American women.

### **Claudia Cassidy Bennett—“Mother Can You Spare a Rhyme?”: The Representation of Motherhood in Popular Music**

The evolution of what Kath Woodward terms the “independent mother” is accurately represented in popular music. The music of Bonnie Raitt, Madonna, and Fantasia gives a strong indication of the concerns and experiences of the independent mother. Madonna not only sings about these experiences, but she lives them as well. Madonna's representation of motherhood has changed from her mother focused pre-motherhood voice to her child focused post-motherhood voice. The female voice expressed by Raitt, Madonna, and Fantasia effectively represents women's experience of motherhood.

### **K.3 Feminist Pedagogies: Collaborative and Sophistic**

**Memorial Union, Ballroom B-2 • Saturday, 12:30 PM – 1:45 PM**

**April L'Heureux**, St. Cloud State University (*chair*)

**Laura A. Field-Beyrer**, University of North Carolina-Greensboro

**Kay Mooy**, University of Texas-El Paso

#### **April L'Heureux—Beyond Theory: Feminist/Sophistic Rhetorical Pedagogies in the Composition Classroom**

Feminist rhetoric and composition scholars have established links between sophistic rhetoric and Feminist theory (Jarratt and Crowley). Both dispute a positivistic Truth and forward truths based on situational contexts; both recognize and confront differences, and both are based on the principle that rhetoric's purpose is to deliberate problems and generate solutions in a democratic society.

However, there is a dearth of pedagogies for these theories in the composition classroom. This presentation will offer samples of practical classroom applications of sophistic/feminist theories which will assist instructors in teaching students argumentation based on acknowledged differences and contextual solutions in a democratic society. These pedagogies are designed to move students beyond the polarized, agonistic style of discourse they've witnessed in the larger cultural context.

#### **Laura A. Field-Beyrer—Someone Should Study Me Now... 'Cause I'm Here and I'm Real: Why We Need the Rhetoric and Activism of Contemporary Feminist Singers**

Contemporary feminism struggles to make women's historical experiences relevant to students today. Often students proclaim women's liberation reached its goal, which complicates how we use the rhetoric of past women's movements. One way to connect women's history with issues that face women today is through the music of contemporary feminist artists such as Ani DiFranco and the Indigo Girls. My presentation focuses on using the rhetoric and activism of these artists to disrupt cultural narratives about gender, sexuality, and violence. I will share classroom strategies that have helped me place contemporary women's voices in dialogue with canonical feminist texts.

#### **Kay Mooy—In Our Classrooms: Pedagogy to Confront Hegemony**

My premise is that the resources and opportunities in a society are unequally distributed among individuals according to group membership (race, gender, class, sexual orientation, etc.). Social institutions systematically reproduce inequalities that favor the dominant group and oppress others. I discuss using feminist pedagogy and contact/conflict zones in different ways to free classrooms from the invisible hegemonic theory of whiteness, which underpins all we do in our classrooms. bell hooks says we need to have "transformative" pedagogy. This paper will include methods to transform that pedagogy. No education is politically neutral. I propose decentering Western civilization to recognize Others.

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## **K.4 Feminist Pedagogies: Digital, Cyber, and Real Time**

**Memorial Union, Ballroom B-3 • Saturday, 12:30 PM – 1:45 PM**

**Karl Stolley**, Purdue University (*chair*)

**Kelly A. Concannon**, Syracuse University

**Jill M. McKay**, Michigan State University

### **Karl Stolley—Think of It as Language, Not Code: Teaching Digital Writing for the Semantic Web**

What-You-See-Is-What-You-Get (WYSIWYG) software packages (Dreamweaver, FrontPage), relied upon for years by instructors and students alike, are quickly revealing our devastating “trained incapacities” (Burke).

Newly-emerging Web languages and standards like eXtensible Hypertext Markup Language (XHTML) and the Document Object Model (DOM) will require digital writers to confront the hyper-masculine discourse of code. To promote the accessibility, usability, and aesthetics of digital writing in developing “semantic Web” (w3.org), this speaker will present original, practical teaching methods aimed at increasing and diversifying the voices “paying attention” (Selfe) to and changing the often-threatening [code] language of digital writing’s design and development.

### **Kelly A. Concannon—Teachers “Scared Straight”: Encountering Rhetorical Spaces of Aggression, Hostility, and Objectification in Cyberspace**

The intersection of gender and technology presents a tenuous relationship for feminist pedagogues. On the one hand, computer technologies delineate liberatory learning spaces based on the absence of encounters with marked bodies (Selfe). On the other hand, however, technology creates rhetorical spaces which replicate sexism, racism, classism, etc. This tension is illustrated through websites which review teachers. While they potentially allow students freedom to speak anonymously without institutional restraint, oftentimes they are archived spaces of aggression, objectification, and violence onto the bodies of teachers (Bay, Ferganchick-Neufang). A rhetorical analysis highlights various themes and language practices of student “resistance,” while raising serious questions and institutional, psychological, and physical consequences concerning the ways pedagogues are scared straight through technology.

### **Jill M. McKay—“I didn’t Mean to Upset You”: Positionality of Female Graduate Students in the Male Dominated Classroom**

This paper will discuss the sometimes-strained power dynamic many female graduate instructors encounter in basic composition classrooms dominated by “non-traditional,” male students. Broadly, this paper will address the nature of these student/teacher relationships and how they complicate the classroom dynamic on various levels. Specifically, this paper will examine and analyze vignettes of classroom encounters between female graduate instructors and “non-traditional” male students in order to better understand the origin and nature of these power struggles and how to achieve a “best practice” approach in these moments to both improve our pedagogy and our positionality as women in the academy.



## **K.5 Women's Rhetorics: Scrapbooks, Conduct Books, and Recipes**

**Memorial Union, Alumni Lounge A • Saturday, 12:30 PM – 1:45 PM**

**Florence Elizabeth M. Bacabac**, Bowling Green State University (*chair*)

**Jane Greer**, University of Missouri

**Jen Almjeld**, Bowling Green State University

**Suzanne Kesler Rumsey**, Michigan State University

### **Florence Elizabeth M. Bacabac—“Sizing Up” Conduct Book Rhetoric for Women: Conduct Rhetors as Instigators of Change or Transcribers of the Status Quo?**

Conduct books written for women in medieval Europe to the twenty-first century United States support the popular notion that these texts transform society's characterization of women for a more stable social order and status success. However, upon close examination of such manuals across different time periods, the dominant pattern reveals close association with their distinct cultural orientation. This paper problematizes the traditional “transformative” value of conduct book rhetoric by exposing concrete evidences of how cultural hegemony displaces the role of the conduct rhetor as an active instigator of change to a mere passive transcriber of the status quo.

### **Jane Greer—Composing Vernacular Histories of Rhetorical Education: Schoolgirl Scrapbooks of the Progressive Era**

In 1900, sixty percent of students in public high schools were girls, and historian Jane Hunter suggests that girls' experiences in secondary classrooms and extracurricular activities may be one of the most significant means by which public rhetorical spaces were expanded to include female voices in the early twentieth century. This paper examines several scrapbooks kept by female high school students, including *The Girl Graduate* kept by Stella Ralstin of Kiowa County, Kansas in 1925, and *Rosebud Memories* kept by Alice Lind of Philadelphia in 1924. As a vernacular history of women's rhetorical education, these scrapbooks merit the attention of today's feminist scholars.

### **Jen Almjeld—Collecting Culture: Scrapbooking Pieces Together from the Past to Shape Society and Individuals**

Scrapbooking has taken our nation by storm, but this strongly gendered literacy practice is more than advanced photo album construction. This discourse mode is rooted in the commonplace books kept by women in the eighteenth and nineteenth centuries. Like their predecessors, scrapbooks are not only a place for women to collect memories, but also a site for creating stories and identities. Scrapbooks are locations where women negotiate their self-images in light of society's prescribed gender roles. Also, just as commonplace books were used for self-education, scrapbooks and similar composition practices may encourage modern females to explore their own identities.

### **Suzanne Kesler Rumsey—The Rhetorics of Home: Recipe Writing as Heritage Literacy Artifact and Technical Communication**

Home, and writings originating from there (e.g. recipes), have historically had no place in technical writing. Cooking now has started to cross boundaries between home/work, male/female, mundane/exotic. However, the profession and hobby of cooking are distinct from cooking and recipe-keeping as mundane practice (de Certeau; Bourdieu). Recipes are still a gendered technical writing genre that struggles for legitimization (Allen). This presentation explores specific recipes to show how they fit within the field of technical

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communication, how women have long used recipe writing as an act of survivance and community (Powell), and how recipes are artifacts of heritage literacy practices.

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## **K.6 Resisting and Constructing Categories of Race, Class, and Gender in Popular Media**

**Memorial Union, Alumni Lounge B • Saturday, 12:30 PM – 1:45 PM**

**Denise L. Oles**, Wayne State University (*chair*)

**Mary Thompson**, James Madison University

**Hayoung Choi**, University of Cincinnati

### **Denise L. Oles—From the Big House to Our House: Reinventing Martha Stewart**

Martha Stewart is experiencing an image crisis. She was indicted for insider trading, found guilty of all charges, sentenced, and then served a five-month prison term. The question is, can Stewart's image and reputation—both personal and corporate—survive the guilty verdict and the onslaught of negative publicity? Examining the case of Stewart, this essay reviews the homemaker's attempts to reemerge into the limelight despite her tarnished and less-than-perfect image, and concludes with a critical discussion of this case. This study seeks to apply Benoit's image repair theory to the case of Martha Stewart and interrogates her attempt to regain the title of homemaker extraordinaire.

### **Mary Thompson—America's Next Top Model**

Thompson analyzes Tyra Bank's successful production as a site of conflicting discourses of race and ethnicity. Over its four seasons, *ANTM* has presented viewers with ethnically diverse groups of female contestants competing for professional modeling contracts. Women of color, though, are encouraged by Banks, on the one hand, to embrace their "ethnic identities" as "unique" and "exotic," while other non-white contestants are chastised for holding too rigidly to ethnic identity and, for example, "acting too Black." This paper presents a feminist rhetorical analysis of the construction of ethnicity as an optional fashion accessory to consider how white female beauty is normalized and privileged, despite the show's overt intention to the contrary.

### **Hayoung Choi—Constructed Subject and the Problem of Resistance: *Dictee* by Theresa Hak Kyung Cha**

My presentation will examine *Dictee*, a novel by Korean-American writer and video artist, Theresa Hak Kyung Cha. *Dictee* describes a process of coming into speech by a subject who seems to have forgotten how to speak. Considering that language is an essential means of subject construction and an index which reveals the effect of the construction, *Dictee* can be read as a work that shows how an alternative "eccentric" feminine subject is constructed discursively. In analyzing *Dictee*, I borrow the concept of "overdetermination" from Althusser. Against Marx's primary idea that economic conditions alone determine the superstructure, Althusser suggested a more dynamic model of determination, in which various social institutions interpellate the subject. *Dictee* is interesting in that it shows how an individual can respond to the siege of domesticating power ambivalently. I examine this ambivalence at work as I focus on Cha's use of language in the novel. More specifically, I'm interested in how Cha overthrows the interpellation of the institutions, such as religion, family, nation, and language itself.

## K.7 Anger and Agency

**Memorial Union, Red Metal Room • Saturday, 12:30 PM – 1:45 PM**

**Joy Ritchie**, University of Nebraska-Lincoln (*chair*)

**Christine Stewart-Nuñez**, University of Nebraska-Lincoln

### **Joy Ritchie & Christine Stewart-Nuñez—Critical Anger: Revising Women's Relationship to the Rhetoric(s) of Anger**

In our collaborative presentation, we will offer a theory of critical anger: anger that is actively linked to reflection, invention, and listening, anger as a critical tool for defining power relations, and anger that leads to agency and action. We will discuss briefly how anger and power relations are intertwined, especially how anger is deployed and manipulated in the current popular and political cultures; how anger has been constructed historically and rhetorically; and how cultural values concerning anger reconstruct binaries and hierarchies that are mapped onto our psychological and biological circuitry.

We then will move to an interactive workshop format in which participants will engage in writing, discussion, and performance in order to explore the implications of critical anger: for us as teachers and writers 1) who help students and ourselves destabilize and revise traditional and current constructions of anger; 2) who use anger strategically and rhetorically rather than repressing, ignoring, or feeling guilt and/or silencing others' anger without critical listening; 3) who consider women's and feminist perspectives on anger to make use of its energy and its potential for social action.

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## K.8 Rhetorics of Embodiment

**Walker Arts and Humanities, Room 318 • Saturday, 12:30 PM – 1:45 PM**

**Carly Thomsen**, St. Cloud State University (*chair*)

**Alison Knoblauch**, University of New Hampshire

**Kristen Seas**, Purdue University

### **Carly Thomsen—The Sauna: Space, Body Image, and Rhetoric**

Hélène Cixous argues, "Woman must write herself, must write about women and bring women to writing from which they have been driven away as violently as from their bodies" (Laugh). Although French feminists called for *écriture féminine* over 30 years ago, there are still few discussions of how academic feminists can mend the division between mind and body. By juxtaposing an analysis of women's discourses in locker rooms and in saunas, this paper examines the complex relationships between space, bodies, and rhetoric.

Although the locker room is a space that normalizes women's hatred of our bodies, alternative spaces can be carved out to resist this socialization, challenging stereotypical images of body expectations. Women using a sauna exemplify this point perfectly: comfortably naked or partially clothed, free of constraining undergarments, our vaginas, breasts, and protruding pudges are exposed. In ridding ourselves of the mental baggage that accompanies expectations of the body, we have not rid ourselves of our bodies, but rather have embraced them. And it is with this complete, if momentary, comfort, that our brains are able to flourish. Overall, this paper argues that the sauna provides a space that allows women to be more present in our bodies and our minds, and thus allows for more productive conversation and personal empowerment.

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**Alison Knoblach—Different Bodies, Different Voices: Exploring Embodied Rhetoric**

In 2000, Patricia Bizzell called for a recognition of “the researcher, her body, her emotions” in the work that we do in rhetoric and composition. Embodied rhetoric offers feminist scholars one way of answering this call. This presenter will examine the multiple definitions of embodied rhetoric, explore the intersections of feminism(s) and embodied rhetoric, and investigate the benefits and drawbacks of employing embodied rhetoric within a feminist framework. More specifically, this presenter will consider the difficulties of using embodied rhetoric to speak to our positionalities and experiences without essentializing or erasing difference.

**Kristen Seas—Cutting the Cord: Seeking New Corporeal Rhetorics for Non-phallic Subjects**

To further feminist critiques of phallic definitions of subjectivity, I argue that we must seek out alternative corporeal rhetorics to account for subjects falling between/beyond a two-sex system of cultural intelligibility. Recent feminist theories have cited the body as integral to subjectivity and yet tend to perpetuate psychoanalytic binaries by replacing the phallus with rhetorics invoking the female body. This paper proposes that we consider rhetorics that do not rely on the presence or absence of sexual anatomy, such as the potential rhetoric of the umbilical cord as a liminal figure of interpenetration and becoming that affirms all trans/gendered subjects.

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## **K.9 Rhetorics of Science**

**Walker Arts and Humanities, Room 108 • Saturday, 12:30 PM – 1:45 PM**

**Karen Taylor**, Tulane University (*chair*)

**Michele Adams**, Tulane University

**Leo Ureel**, Northwestern University

**Kate Lockwood**, Northwestern University

**Alanna Frost**, University of Louisville

**Michele Adams & Karen Taylor—Framing Feminist Rhetoric: Women and the Public Face of Science**

Science and its rhetorical practice are consistently perceived as having an anti-feminist bias. In this study engaging feminist rhetoric of science, we ask to what extent women are perceived as scientific experts by the news media. We examine the science sections of *Newsweek* and the *New York Times* for a six-month period for evidence of the perception of women as the public face of science. We code quoted scientific “sources” in the articles for gender, area of specialty, gender of interviewer, position within article, and length of quote. Subsequent analyses will include a qualitative evaluation of the quotes themselves.

**Leo Ureel & Kate Lockwood—An Examination of Women’s Writing Strategies in Computer Science**

Historically there has been a male dominance of the computer science field and we want to understand literacy strategies incorporated by women researchers as they publish research in this male-dominated field. First we plan to do a close reading of one individual female researcher’s body of work. This is followed by a corpus analysis using the ACM digital library and looking for feminist rhetoric based on keywords, citations, and categorization of papers within the corpus. Finally we’ll do a more general review of other key individuals in the field.

**Alanna Frost—Stories, Transformations: Feminists and the Barbara McClintock Trope**

The cautionary tale of biologist Barbara McClintock, whose important genetic research was not recognized for 30 years, is an oft-repeated narrative for feminist scholars. For over twenty years Evelyn Fox Keller has utilized various McClintock narratives in texts about gender and science. We have heeded Keller's engagement and celebrate McClintock as an icon of feminine science practice. Although Keller argues against such transformations of McClintock's scientific practice, the name McClintock has become a rhetorical move. To identify the strategies employed in the creation of McClintock narratives, this presentation will examine multiple McClintock stories created since Keller first introduced her to the feminist community.

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**K.10 Alternative Rhetorics**

**Walker Arts and Humanities, Room 109 • Saturday, 12:30 PM – 1:45 PM**

**David M. Grant**, University of Wisconsin-Madison (*chair*)

**Keith S. Lloyd**, Kent State University-Stark

**Jennifer Young Abbott**, Wabash College

**David M. Grant—Sustainable Literacy and Ecofeminism**

Scholarship in literacy (Friere and Macedo 1987, Fleckenstein 2002) and ecofeminism (Warren 1990, Plumbwood 2002) has shown that physical/ material and semiotic ecologies are interrelated systems. However, to what extent agents are determined by their participation in systems and how they can exercise agency to change those systems is a difficult question. In this paper, I imagine how an ecofeminist literacy grounds literate practices in a material reality while also leaving space for social and material agency through the use of field data from an outdoor, postsecondary composition course.

**Keith S. Lloyd—Redesigning the “Master’s Tools”: A Feminist Hermeneutic for Re-thinking Argumentation from a Feminist Perspective**

Background: In the nineteen eighties and nineties, a significant segment of feminists in a variety of fields (i.e. Annas, 1995, Tompkins, 1987; Frey, 1990; Flynn, 1988; Gearhart, 1979; Foss and Griffin, 1995; Lamb, 1991; Spender 1985), questioned the combative, logical, objective nature of academic writing and presentation. Such critiques, as might be expected, resonated with feminists and others concerned with revising academic argumentation and writing. They also met with significant opposition because of their seemingly “essentialist” dichotomization of masculine and feminine “styles” or approaches (Bruner, 1996; Easley, 1997), assumptions about women’s relation to combative language (Jarrett, 1991), and/or logical inconsistency (Fulkerson, 1996).

For example, Richard Fulkerson, in NCTE’s *Teaching the Argument in Writing*, writes, “While the feminist critique of argument has a number of supporters, it seems to be held by a distinct minority of feminists.... And even those who hold it ironically find themselves forced to write arguments in support of the position” (*Teaching the Argument in Writing* 167-168). Feminist critiques were interpreted as part of a general trend away from agonistic models of argument (Gilbert, 1994; Cohen, 1995; Fulkerson, 1996; cf. Farrar, Musgrove, Stewart, and Cosby, 1995), as one option among other options (Lynch, 1997; George and Cooper; Sefcovic and Bifano, 2004), and/or as a needed perspective with qualifications (Fulkerson, 1996; Bruner, 1996; Easley, 1997).

Because of their stress on gender awareness and our motivations for arguing, feminist critiques provide a unique opportunity to reconceptualize argument in more inter-relational terms.

This presentation offers a heuristic adapted from the most used model of argument in composition and communications, Stephen Toulmin’s informal logic, in order to bridge the

gap from argument as-is (objective agonism), to argument as could be (gender aware; situation/perspectival). To do so, I replace Toulmin's six-part legally-based (agonistic) model to a nine part visually-based one.

<b>Toulmin's Terms</b>	<b>Feminist/Connective Terms</b>
Claims	Perception
Warrants	Chosen Lens
Data	Situated Observation
Qualifier	Given this lens
Rebuttal	Outside the lens
Backing	Frame of the Lens

The visual metaphor reminds the user of the temporary and situational nature of our observations. To increase this awareness, I add three other elements: "Interrelated Perceptions" (to account for argument complexities); "Field Specific Horizons" (dialogical context of the field of similar arguers); and "Historical/Cultural Horizons," (to further describe argument influences).

The model can provide a clear, usable feminist heuristic for creating recognizable arguments that resist the argument as war metaphor while stressing personal historical, cultural, social, and gendered situations.

Implications: The key feminist critique of argument was that the impersonal and objective metaphor of war abstracts argument from human relations and sets arguers in opposition, implying that argument is Darwinian (Frey) rather than illuminating or hermeneutical. This presentation offers a clear heuristic to understand and generate arguments from within Feminist perspectives, opening up possibilities for both women and men. Discussions will include how this model applies in creating, teaching, or reading arguments, as well as ideas about gender's relation to argument.

### **Jennifer Young Abbott—Feminists as Muckrakers: The Campaign Against the Promise Keepers**

This essay explores the rhetorical strategies of the National Organization for Women in its 1997 campaign against the Christian men's group, Promise Keepers. I agree with the scholars who have characterized the feminists' response to Promise Keepers as negative and defensive. I disagree with their argument, however, that this rhetoric harmed the feminist campaign because it simply deconstructed Promise Keepers' positive and Biblically grounded appeals without providing an alternative positive vision. I argue, instead, that in exposing Promise Keepers' covert political aspirations, the campaign's "negative" rhetoric constructed a positive vision of the national moral order— a vision steeped in powerful civil religious appeals and political ideographs. The feminists failed to gain support for their persuasive campaign because their exposé unwittingly endorsed Promise Keepers' distinction between politics and religion, which strengthened the men's claims.

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## **K.11 Women and Law**

**Walker Arts and Humanities, Room 116 • Saturday, 12:30 PM – 1:45 PM**

**Leslie J. Harris**, Northwestern University (*chair*)

**Margaret Willard-Traub**, Oakland University

### **Leslie J. Harris—Myra Bradwell: Redefining the Relationship between Women and Law**

The second half of the nineteenth century is rife with debates over women's relationship to law, and Myra Bradwell was a prominent yet little studied figure in these debates. Bradwell gained prominence as the editor of the *Chicago Legal News* and the plaintiff in the

United States Supreme Court's 1872 *Bradwell v. State of Illinois*. I will start with a rhetorical analysis of *Bradwell v. State of Illinois*. Then, I will analyze examples of *Bradwell's* rhetoric in the *Chicago Legal News*, focusing on how she attempts to redefine this relationship between women and law while remaining within a legal framework.

**Margaret Willard-Traub—Material Witnessing: Women's Voices in Contemporary Death Penalty Mitigation**

In this presentation I examine videotaped testimony and transcribed exchanges between attorneys and witnesses during a federal, capital murder trial in light of current genre theory and studies in the materiality of language. In these exchanges, the 'voices' of female character witnesses are constructed in ways that serve the material purposes of litigators by partially reassigning moral culpability from the defendant to one female family member. These exchanges thus contribute to the potential for what social psychologist and attorney Craig Haney has described as jurors' and judges' "uncritical, emotional response" during capital trials, a response most often attributed to race rather than gender bias.

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**K.12 "But on the inside...": Boundary Outlaws and Queer Rhetoric in *No Dumb Questions* and *The L-Word* (includes screening of *No Dumb Questions*)**

**Walker Arts and Humanities, Room 134 • Saturday, 12:30 PM – 1:45 PM**

**Film Screening—*No Dumb Questions***

**Erin Smith**, Michigan Technological University (*chair*)

**Alex Ilyasova**, Michigan Technological University

This panel examines how the rhetoric of inside/outside is used to interrogate and come to terms with transgendered and bisexual subjects in the recent documentary *No Dumb Questions* (2001) and the cable television show *The L-Word*. Judith Butler has argued that naturalized categories of sex and gender require that "insides" and "outsides" work in tandem, providing a means by which we can discern an a priori subject who is at once referenced or signaled by its gendered effects. Transgendered and bisexual subjects/characters in *No Dumb Questions* and *The L-Word* trouble the ability of others to construct them in terms of this binary and, at the same time, struggle in different ways to lay claim to a performative alternative. Our papers examine the tensions between rhetoric and performativity as they inform our understanding of gendered subjects.

**Screening: *No Dumb Questions***

**Erin Smith—The Trouble with Uncle Bill: Unsettling Heteronormativity in *No Dumb Questions***

Melissa Regan's award-winning documentary *No Dumb Questions* (2001) tells the story of a family with three young girls (ages 6, 9 and 11) who learn that their Uncle Bill is about to become their Aunt Barbara. The film, which is a very moving tale of love and acceptance, provides, at the same time, a fascinating look at the rhetorical underpinnings of gender identity. Throughout the film, the girls invoke the language of "inside" and "outside" as they attempt to understand Bill/Barbara. Their multiple and shifting uses of this binary illustrate its regulatory function with regard to sex/gender, and demonstrate the power of transgendered subjects to disrupt it. At the same time, the consistent repetition of this binary configuration points to the heteronormative frame for the film, one that may reinscribe—as much as it deconstructs—the naturalized categories of sex and gender that the film questions.

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**Alex Ilyasova—Epistemology of *The L-Word***

In 2004 a new cable show—*The L-Word*—made it to the small screen. What is particularly striking about the airing of this show is that it is the first of its kind to focus on the lives of a small group of lesbians. Consequently, TV viewers are, arguably, for the first time getting a glimpse into the complex issues surrounding sex, gender, and especially sexual orientation. In order to address some of the inherent challenges of discussing gender and sexuality, I focus on two characters from *The L-Word*—Ivan, a transgender female-to-male, and Alice, a bisexual character—both of whom embody the tensions between gender and sexuality. Moreover, I will discuss the relationship of these characters to performative and identity-based queer theory and queer pedagogy.

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**K.13 African-American Rhetorics**

**Walker Arts and Humanities, Room 143 • Saturday, 12:30 PM – 1:45 PM**

**Monika R. Alston**, Pennsylvania State University (*chair*)

**Kimberly J. Chandler**, Wayne State University

**Cynthia Smith**, Ohio University

**Monika R. Alston—Understanding Womanist Rhetorics: A Case Study of Representative Barbara Lee**

Womanism is a useful lens through which we can view the rhetorical strategies of African-American women. Faced with racism and sexism simultaneously, African-American women have created activist rhetorics that boldly express their self-determination, love of self, and their commitment to the survival of their entire community, even in the presence of the most hostile opposition. This paper focuses on the public rhetoric of Representative Barbara Lee following her sole “no” vote against the authorization for the use of force following September 11th. Lee’s womanist rhetoric is an opportunity to continue to engage how race and gender influence rhetorical practices.

**Kimberly J. Chandler—Superwoman Was A Black Girl!: The Communication of Identity and the Strong Black Woman Myth**

Historically, Black women have been characterized by the Strong Black Woman (SBW) myth; whether asexual Mammies or over-sexed Sapphires, they possess a superhuman strength, yet are deviant in various ways—inferior, unfeminine, criminal or promiscuous.

To what extent do Black women identify themselves in terms of this Myth, both its positive and its negative stereotypes, and do they perceive that others see them according to it? I conduct a textual analysis of focus group interviews with Black women to answer these questions.

For most of Rhetoric and Composition’s contemporary history, our methodological questions have focused on the issue of questioning ideological stance. While important, this focus ignores key issues about historiographical methodology and the space needed to explore, puzzle and conjecture.

**Cynthia Smith—The Body as Commodity: The Buying and Selling of Sojourner Truth**

Sojourner Truth was often used as a marketable commodity by the abolition and suffrage movements. Her rhetorical construction by both centered on creating her into a figure that could support the cause while her rhetorical and physical body remained trapped within stereotypes of race and gender comfortable for a white middle- and upper-class audience. Using texts, such as those by Harriet Beecher Stowe and Frances Gage, I will compare the ways in which her (rhetorical and physical) body was used as a commodity and the ways Truth used these stereotypes to claim rhetorical space for herself and other black women.



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## K.14 Rhetorics of Popular Media

**Walker Arts and Humanities, Room 144 • Saturday, 12:30 PM – 1:45 PM**

**Greg Kerkvliet**, St. Cloud State University (*chair*)

**Nikki Lask Aitken**, Illinois State University

### **Greg Kerkvliet—Utilizing Media to Promote a Positive Image of Feminism**

Starting in the nineteenth century, educated women like Fuller, Harper and Stanton utilized their intelligence and awareness of social issues to further causes increasing female and racial freedoms. With public speeches and printed articles, they and others fought for issues such as abolition of slavery and suffrage for women and minorities. Although public speeches have diminished in use, scholarly articles and books by an ever-increasing number of feminists in academia have continued the trend. Unfortunately, this effectiveness has been largely limited to those sources, with messages from mass media being the prevalent form of information consumption about feminism. While reflecting the opinions of the dominant group in a patriarchal system, the printed and visual media have been loath to include messages promoting social change, including feminism. Despite this, progress continued to be made throughout the 1960s, 70s and 80s, with increased academic discussion and coalition building by white and minority females.

Unfortunately, these advances have come with the popular message that those who were formerly oppressed, including females, now enjoy equal footing with their historical oppressors. Regarding feminism, current philosophies have led to negative connotations of anyone that could be labeled a “feminist.” In addition, writers like Roiphe have painted current feminism as the domain of radicals and not in line with the philosophies of the past; for her stance, she and other writers with similar stances have been applauded by popular media. In order to diminish the effect of such voices, there must be authentic feminist voices to reach popular media, something that has not happened to this point. This presentation will discuss possible reasons how mass media has furthered negative notions of feminism and suggest possible methods for spreading a more accurate depiction.

### **Nikki Lask Aitken—Wit and Witlessness: How Narration Reconstructs the Text**

When analyzing Margaret Edson’s play, *Wit*, the female protagonist is the primary agent who constructs her gender, situation, and action through her narration of the text. This paper deals with the construction of camera gaze in film and how this gaze reconstructs the narration of the play to remove agency from the female protagonist. Stemming from Laura Mulvey’s analysis of the scopophilic gaze of the male camera, this narration works to remove agency and to reconstruct gender in a contrary way to that of the play.

2:00 PM–3:15 PM, Saturday

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**Session L (L.1–L.14)**  
**Saturday, October 8, 2005**  
**2:00 PM – 3:15 PM**

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**L.1 Gender and the Body**

**Memorial Union, Ballroom A • Saturday, 2:00 PM – 3:15 PM**

**Heidi Bostic**, Michigan Technological University (*chair*)

**Lindal Buchanan**, Kettering University

**Aurora Wolfgang**, California State University-San Bernardino

**Lindsay Taylor**, University of St. Thomas

**Lindal Buchanan—Acting Bodies: Sarah Siddons, Maternity, and the Eighteenth-Century Stage**

Actors, who deliver the words of playwrights rather than their own, have typically been overlooked in rhetorical studies despite the fact that the theatrical stage was one of the first battlegrounds on which women struggled to gain public acceptance. An especially noteworthy “public” woman in this regard was Sarah Siddons, the preeminent late eighteenth-century tragic actor, whose undeniable talent and influence led to a first: recognition of a woman in such rhetorical manuals as Gilbert Austin’s “Chironomia” (1806) and Henry Siddons’ “Practical Illustrations of Rhetorical Gesture and Action” (1807). While acknowledgment of a woman as a model of delivery signals a milestone in women’s rhetoric, even more fascinating is Siddons’ negotiations of feminine gender constraints on and off stage. I will focus, in particular, on her handling of pregnancy and maternity in the public eye, an issue of increasing interest to rhetorical scholars examining the intersection of gender and the body.

**Aurora Wolfgang—Rhetoric and Ridicule: Intertextuality and Lesbian Identity in the Letters of Sévigné and Graffigny**

For eighteenth-century letter writer Françoise de Graffigny, seventeenth-century *épistolière* Marie Chantal de Sévigné served as a rhetorical model who mediated her own correspondence. This paper focuses on Graffigny’s borrowing of the figure of Mlle du Pléssis, Sévigné’s overly attentive neighbor, who Sévigné seems to construct as a lesbian suitor. Graffigny nicknames her own amorous friend “Mlle du Pléssis” in her own voluminous letters; to what extent, then, does Sévigné’s prior writing generate the particular meanings of a “du Pléssis” for Graffigny? Further, to what extent is the written construction of lesbian desire shaped by class, gender, and the historical moment? Both women’s letters point to a *mélange* of judgments about aesthetic value, class, gender, and sexuality used to construct a du Pléssis, whose undesirability lies in her “inappropriate” attachments—both amorous and social.

**Lindsay Taylor—A World Where She Doesn’t Disappear: The Gynocentric Vision of Sarah Pierce**

While in her mid-twenties, Sarah Pierce penned the first known vision of feminist utopia in America. Her poem, “Verses, written in the Winter of 1792, & addressed to Abigail Smith, Jr.—by Sally Pierce,” subverts the patriarchal system through creatively imagining a community of female ownership, sufficiency, and social mission. Foundationally, the poem reacts against the consequences of marriage. Pierce is known to historians today for her establishment of the Litchfield Female Academy, which operated for over forty years. Sarah Pierce’s feminism dreamed of a gynocentric community and manifested itself in female education.

## L.2 Feminisms and Popular Culture

**Memorial Union, Ballroom B-1 • Saturday, 2:00 PM – 3:15 PM**

**Lisa M. Wagner**, Ohio University (*chair*)

**Kathleen Carlton Johnson**, Independent Scholar

### **Lisa M. Wagner—After All, Your Mother’s Getting Older Too: Changing Family Life as Represented in *Seventeen Magazine* During Second Wave Feminism**

This paper illustrates how the institution of the American family, during feminism’s second wave, was represented in *Seventeen Magazine*. Families in the 1960s and 1970s embraced a changing social environment, one in which the American family would be transformed into a more open, conversant, forum of support; a place, especially for young women to grow and strengthen their individualism. In particular, a popular young women’s magazine, *Seventeen*, is examined for the ways in which this magazine portrayed family life and how it advised young women to situate themselves within the institution.

### **Kathleen Carlton Johnson—Fantasy, Feminism and Martha Stewart**

Female Consumerism and Gendered reading are a standard pattern of grocery store magazine merchandising. Although it is true that women’s magazines have long had a historical presence in the American periodical tradition, they also represent a consistent presence in women’s reading habits in the United States. Many of these magazines can trace their history back to the early 1900’s, if not before, *McCall’s*, *Ladies Home Journal*, *Woman’s Home Companion*, *Good Housekeeping*, to name but a few. These titles are still present in our periodical literature, but interesting enough they also appear now in the check out lanes of the grocery store almost anywhere in the United States. These magazines have had an interesting evolution as they have reflected the changes in American society by consistently mirroring the image of the American housewife.

Today these handfuls of titles have been joined by newer productions. Many spawned by women talk show hosts, Oprah, and Martha Stewart, in particular. These newer ventures use many of the old formulas of the women’s magazines; craft, cooking and caring, but with a new twist. This paper is interested in the fantasy aspect of the newer magazines, who specifically address the working woman.

Martha Stewart’s, *Martha Stewart Living*, is a completely merchandized production. It is to sell a more wholesome lifestyle to many women, working or not, on “Good Things.” The reality of the venture is that Martha Stewart is a tough minded business woman. Her magazine purports a bucolic setting of a natural world, far from the rush of job and office buildings and the real demands of family life. It transports the reader to a fantasy world of leisure, crafts and cooking that is more about lifestyle than actual home economy. The housewife of Martha Stewart is a consumer and thus sold the image of a stay at home world to the embattled working women, who are feminist by day and a fantasy homemaker in their off hour dreams.

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## L.3 Feminist Representations of the Other

**Memorial Union, Ballroom B-2 • Saturday, 2:00 PM – 3:15 PM**

**Denise Landrum**, University of Kentucky (*chair*)

**Marlia Banning**, Kent State University

**Barbara L'Eplattenier**, University of Arkansas-Little Rock

**Kim Thomas-Pollei**, Brigham Young University

### **Denise Landrum—Feminist Ethics in Creative Nonfiction and Composition**

Many writers in composition studies and creative nonfiction use the stories of other people to examine larger social issues. Despite the care writers take in presenting the stories of other people, a significant question remains: How can I tell this story without sacrificing the aesthetic? This presentation explores my own developing opinions on ethical representation through the lenses put forth by Lynn Bloom in her discussion of creative nonfiction and by Gesa Kirsch in her discussion of feminist ethics of representation in composition studies. I conclude by extending feminist modes of ethics in composition studies to the discipline of creative nonfiction.

### **Marlia Banning—Is Reflexivity (in Reading, Writing, and Research) a Feminist Method?**

Reflexivity is defined and practiced as a process of self-awareness, an inclusive ethic in qualitative methods, an inquiry into how knowledge is produced and by whom, a feature of representational systems, and a widely dispersed symptom of modernity. Although it is a contested term across disciplines, it is often invoked as a specifically feminist attribute of research and other representational practices. This paper asks if reflexivity is particular to feminist methods and how it is integral to inquiry into how ideologies and worldviews, ways of thinking and discourse, and memory and emotions are bound up together in notions of subjectivity.

### **Barbara L'Eplattenier—Archival Methodology and Methodological Ethos**

This presentation reviews existing literature on archival methodology and questions its inherent ideological assumptions. For example, it explores the notion that, despite our claims to postmodernism, we often force archival research into “closed” constructions and interpretations rather than leaving them as open-ended inquiry projects which allow us to further explore our past. Finally, the presentation will draw on a number of diverse theories to offer a new model for creating methodologies—specifically the concept of methodological ethos.

### **Kim Thomas-Pollei—Rhetoric of the American Women's Immigrant Memoir: Constructing a Cross-Generational Collective Identity as a Textual Place**

Rhetorical analysis of immigrant memoirs, as a shared textual space, constructs a site for discourse which provides and enables a participatory location for marginalized women's voices. As a metaphorical and literal resistance to existing patriarchal paradigms, twentieth-century immigrant women's memoirs construct a collective gender identity through shared social discourse. This discourse offers conceptual possibilities of shared textual place which locates and mitigates the hardship of exclusion. Ultimately, the exclusionary metaphors of these memoirs enact a rhetorical exchange which chronicles a journey toward a collective identity that is community building.

## L.4 Historiography and Feminist Rhetorics

**Memorial Union, Ballroom B-3 • Saturday, 2:00 PM – 3:15 PM**

**Janet Carey Eldred**, University of Kentucky (*chair*)

**Jo Ann Griffin**, University of Louisville

**Bridget O'Rourke**, Elmhurst College

**Elizabeth Sim**, Saint Cloud State University

### **Janet Carey Eldred—Surplus Literacy: Women, Editing, and Early Twentieth-Century Class Publications**

“‘Getting on a magazine’ constitutes a goal for an amazingly large proportion of girls who annually come barging out of leading colleges with their sheepskins flying” (93). So writes Ruth Adams Knight in *Lady Editor*, a commercial reference book aimed at a 1941 audience of “career-bent” young women. Even with the labor demands created by WWII, the problem was one of surplus education, of restricted opportunities for highly literate women: Other than teaching, what work could these women wielding sheepskins do? This presentation studies the work of women editors in the early twentieth century, using the critical frameworks of composition history, feminist media studies, and New Literacy Studies (NLS).

### **Jo Ann Griffin—Elva Anne Lyon: A Pink Collar Composition Case Study: 1937–1945**

As a member of the University of Louisville’s composition staff between 1937 and 1945, Elva Anne Lyon functioned as a member of what we today might call a pink collar underclass. Despite perceived gender-bias and devaluation of composition instruction, Lyon collected, edited and presented to the university a remarkable resource: 35 volumes of student compositions. This presentation documents Lyon’s frustrations as peers received more support and recognition. Lyon represents women educators in her day and provides another example of historical variety that complicates histories of composition pedagogy.

### **Bridget O'Rourke—“You Inhabit Reality”: The Social Rhetoric of Jane Addams**

In a 1909 letter to Jane Addams, William James wrote: “Madam, you are not like the rest of us, who seek the truth and try to express it. You inhabit reality, and when you open your mouth, truth can’t help being uttered.” Addams’ social visionary ethos—the audience’s sense that she inhabited newly reconstructed social realities—sustained her moral authority and energized life at Chicago’s Hull-House settlement. Her rhetorical reconstruction of civic virtue for urban industrial society illustrated the potential of rhetoric to promote social change as well as the cultural and historical limits on women’s discursive action.

### **Elizabeth Sim—Constructing a Resistant Feminist Model for Literacy through a Re-Examination of the Literacy Practices of Fannie Lou Hamer**

Freirean critical literacy theory proposes a bottom-up model of literacy education, envisioning literacy practices as critical sites for resistance. Although feminist theory has enriched this model by exploring the intersections of gender and race (in addition to class) in literacy practices, the importance of alternative literacy practices continues to be obscured by the emphasis on conventional print and technological literacy. This paper uses strands of feminist and post-colonial theories (Mohanty, Sandoval, Lugones, and Pérez) to further expand our understanding of the critical literacy education model and to give equal value to less traditional literacy practices, such as the ability to “read” and interpret cultural landscapes.

The rhetoric of civil rights activist Fannie Lou Hamer serves as the framework for this discussion. Hamer’s rhetorical contributions to the Civil Rights movement are well-documented (Hamlet, Mills), yet she continues to be negatively characterized as semi-literate

because of her limited attainment of conventional print or “essayist” (Farr) literacy. Re-examining Hamer’s literacy practices through the dual lenses of Freirean critical literacy theory and feminist/post-colonial theories, this paper will argue for the construction of a resistant feminist model for literacy—one that embraces alternative literacy practices and resists the exclusionary, patriarchal literacy system now defined by a binary literate/illiterate divide.

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## **L.5 Reconceptualizing Conventional Roles for Women and Men**

**Memorial Union, Alumni Lounge A • Saturday, 2:00 PM – 3:15 PM**

**Christine Garbett**, Saint Cloud State University (*chair*)

**Heather Camp**, University of Nebraska-Lincoln

**Robin E. Jensen**, University of Illinois at Urbana-Champaign

### **Christine Garbett—Repressive Discourses of Marriage and Motherhood: Recuperating the Rhetoric of Charlotte Perkins Gilman and Emma Goldman in the Feminist Composition Classroom**

Charlotte Perkins Gilman and Emma Goldman wrote one hundred years ago about the dangers of marriage and motherhood in reproducing repressive notions of femininity. Despite notions of progress for women, the institutions of marriage and motherhood remain situated today in their most oppressive forms (Eisenstein, Levine, Millett, and Dinnerstein). Using an analysis of “The Protection of Marriage Act,” personal experiences and Gilman and Goldman’s texts, this paper will analyze contemporary rhetorics of hetero-normative familial constructs and argue that a recuperation of Gilman and Goldman’s work can provide the critical literature to empower students to imagine feminist alternatives to the traditional construction of marriage and motherhood. This presentation will offer pedagogical strategies to help students examine how their own experiences are situated in competing social structures.

### **Heather Camp—Charlotte Perkins Gilman’s Representation of Men in *Women and Economics* and *Herland*: Contradictions or contributions to Her Feminist Ideals?**

My presentation examines the representations of men that prominent twentieth century feminist Charlotte Perkins Gilman constructs as a means to advancing her feminist ideals. Gilman’s writing suggests that she recognized the necessity of reconceptualizing men’s roles in order to give women access to a wider range of social roles and gender definitions. Particularly in *Women and Economics* and *Herland*, I see Gilman trying to work out how masculinity might be reconfigured to achieve these ends. Ultimately, I conclude that in *Herland*, Gilman is more effective at reconfiguring masculinity in ways that offer diverse and liberating possibilities for women.

### **Robin E. Jensen—“What Every Girl Should Know”: Margaret Sanger’s Oxymoronic Rhetoric Concerning Sexual Education**

Margaret Sanger wrote “What Every Girl Should Know” (1916) to educate women and girls about sex. In doing so, she faced what Karlyn Kohrs Campbell (1973) labels the “oxymoron of women’s liberation” because encouraging women to learn and speak about sex without men’s censorship threatened the foundations of Progressive Era society in the U.S. A close reading of Sanger’s book will both reveal its potential for creating a public of powerful women and help us to better understand why Sanger might have included some statements in her work that seem at odds with her socialist-feminist ideology.

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## L.6 Health vs. Medical Care

**Memorial Union, Alumni Lounge B • Saturday, 2:00 PM – 3:15 PM**

**Carlann Fox Scholl**, Purdue University (*chair*)

**Hannah Bellwoar**, University of Illinois at Urbana-Champaigne

**Jennifer Novak**, University of Minnesota

**Carlann Fox Scholl—Rebirthing the Clinic: A Case Study-Based Look at Relationship-Centered Medical Care**

This presentation investigates postmodern medical practice through an examination of Dr. Avon Henderson's (pseudonym) work as a professor of clinical medicine, who educates first-year medical students. Dr. Henderson seeks a model of relationship-centered care to replace the modernist biomedical discourse, defined by Foucault in *The Birth of the Clinic*. This relationship-centered care model instantiates Cixious's notions of the Gift—in contrast to the Proper—within postmodern medical practice. Such "Gifted" discourse differentiates relationship-centered care from the current biomedical model's evidence-based approach.

**Hannah Bellwoar—Digital Health and Feminist (Re)Visionings of Healing**

This multimedia presentation examines some of the assumptions about vision and technology implicit in rhetoric surrounding digital mammography. I argue against reductive narratives in medical practice that use digital technologies to define agency in women's health. Drawing from my experiences as a feminist working with medical records, I offer a multi-voiced, multimedia reflection that resists the binaries present in the rhetoric of "digital health." I offer my own situated knowledge and understandings through the theories of Haraway and Cartwright to identify some of the paradoxes of digital health and offer a (re)vision of feminist healing.

**Jennifer Novak—What Kinds of Doctors are We Making?: How Medicine is Shaping New Technology-Enhanced Teaching Practices**

My presentation offers a rhetorical analysis of the discourses surrounding technology enhanced teaching at the University of Minnesota Medical School.

The following questions underpin my study: What does technology work to accomplish? What does this incorporation of technology mean for the physicians that this medical education shapes? To answer these questions, my investigation uses a Foucauldian framework to analyze interviews with faculty, residents, students and staff, classroom observations, and university documents. This framework allows me to understand how medical teaching and learning practices shift in response to the introduction of technology tools, how normalized medical practices perpetuate, and how new knowledge-making systems emerge.

## L.7 Reproductive Politics

**Memorial Union, Red Metal Room • Saturday, 2:00 PM – 3:15 PM**

**Amy Koerber**, Texas Tech University (*chair*)

**Kim Price**, Ibis Reproductive Health

**Marcia M. Smith**, University of Arkansas-Little Rock

**Angela Haas**, Michigan State University

### **Amy Koerber—Bucking the System: Rhetorical Agency in the Context of Medicalized Childbirth**

This paper will present the results of interview research I plan to conduct this summer with women from local prenatal classes, breastfeeding support groups, and a natural childbirth activist group. This project builds on my previous research, which suggested that women who breastfeed in the U.S. must resist a long-standing rhetorical construct of breastfeeding as an out-of-reach ideal. In the current study, I focus on the ways that women use rhetorical agency to resist certain elements of medical discourses on pregnancy, birth, and breastfeeding as they attempt to achieve positive childbirth and breastfeeding experiences in hospital environments.

### **Kim Price—What's in a Name? The Role of Metaphor in Reproductive Policy Discourse**

Policy debates regarding reproductive technology often turn into arguments over the “appropriate” terminology to use when referring to the technology at hand and who has the proper authority to make such judgments. Drawing from examples from recent debates, such as the emergency contraception discussions, and using metaphor analysis, this paper examines how policy actors (including the media, policy makers and advocacy groups) negotiate this naming and framing process. I argue that the ability to name things grants groups a certain amount of control over the discourse, and it influences how policy-makers and the general public conceptualize and think about policy issues.

### **Marcia M. Smith—The Rhetoric of Reproduction: Amniocentesis as Threat to Diversity**

Advances in reproductive technology have led to a multi-billion dollar industry in prenatal testing, primarily through ultrasound imaging and amniocentesis. Hundreds of conditions can now be detected, and some treated, before birth. While many physicians and parents welcome these advances, they have not arrived without political and ethical debate. The decisions called into play by prenatal diagnosis not only take on the burden of life and death, but also raise issues of how we are to view potential disability. This presentation will consider questions of societal reactions to prenatal diagnosis, genetic counseling, and the ethical implications of medically “eliminating” diversity within our culture.

### **Angela Haas—Wired Wombs: A Rhetorical Analysis of Online Infertility Support Communities**

This paper analyzes the interaction and social behavior within online infertility communities and concludes that, despite claims that improved access has liberated female members of cybercommunities, men, even when outnumbered, are still occupying positions of power in “feminine” cyberspaces via their controlling and/or disrupting discourse. Thus, the paper concludes with a call for a deeper understanding of the rhetoric surrounding infertility and reproductive technologies and suggestions for feminist rhetors to position themselves as agents of social change by designing safer online spaces for women diagnosed with infertility and shaping public policy in ways that not all women managing their infertility can.



## L.8 Rhetorics and French Women Writers

**Walker Arts and Humanities, Room 318 • Saturday, 2:00 PM – 3:15 PM**

**Nancy Myers**, University of North Carolina-Greensboro (*chair*)

**S. Elizabeth Florian**, University of Wisconsin-Milwaukee

**Diane Desrosiers-Bonin**, McGill University

**Jean-Philippe Beaulieu**, Université de Montréal

### **Nancy Myers—Demonstrating Feminine Rhetorical Agency in the Work of Christine de Pizan**

Drawing on her three 1405 prose works about women, I argue that Christine de Pizan demonstrates feminine rhetorical agency discursively and materially. Discursively, she enacts this through her dual persona of author and character, while materially the duality appears as personal examples of dress and behavior in her autobiography and as precepts of dress and behavior in her code book. Moreover, I further argue that this precept, practice, and embodied approach operates subversively to unmask and undermine the limited social expectations of and cultural standards for women during the fifteenth century.

### **S. Elizabeth Florian—Christine de Pisan and the Quarrel of the Rose**

My paper discusses Christine de Pisan's participation in a lively debate on women's roles in society. The quarrel disputed woman's place in the courtly love tradition. Using effective rhetorical strategies, Christine ably defended herself and other women, exhibiting intellectual agility. Her work has been credited with sparking the four-century-long debate known as the "querelle des femmes." Although Christine would be remembered for her later works, especially the *Book of the City of Ladies*, her position in this quarrel represents Christine's first public stand against misogyny.

### **Diane Desrosiers-Bonin—Rhetoric and French Women Writers of the Sixteenth Century**

Although rhetoric is traditionally represented as a woman bearing arms or identified with the muse P  itho, few rhetorical studies have been devoted to French women writers of the Ancien R  gime. While it is true that some articles have dealt with the issue based on particular writings, there has not to my knowledge been any general consideration of the rhetorical practices or specific aspects of French feminine eloquence during this period, both synchronically and diachronically. One might well ask the reason for this absence.

After a brief summary of the research on rhetoric in the writings of sixteenth century women and an attempt to account for its scarcity, I will review recent work that has reconceptualized and expanded the fields of application and the methods for applying rhetoric, including the arts of secondary rhetoric, *ars dictaminis* and the various forms of *sermo*, so that the contribution of women can be included. I will consider those avenues of research as yet unexplored, such as the link between the rhetorical purposes pursued by women and the "literary" genres they used in the sixteenth century, the strategies to which they turned in shaping their authorial identity (ethos), the enunciative characteristics of their polemical writings, etc.

### **Jean-Philippe Beaulieu—Creating a Feminine Authorial Persona: Rhetorical Strategies in Marie de Gournay's "Discours sur ce Livre"**

Known mostly for her "protofeminist" treatise entitled *  galit   des hommes et des femmes*, Marie de Gournay (1565-1645) also published, in her collection of *Advis* (1641), numerous moral, political and pedagogical texts. The opening writing of the *Advis*, the "Discours sur ce Livre," is an unusually long piece of authorial justification which explains Gournay's

endeavours and choices. My paper will focus on the rhetorical strategies at work in Gournay's assertion of her worth as a writer. Analyzing the "ethical postures" in which Gournay shows herself will reveal the modernity and the complexity of the authorial image conveyed by this Discourse.

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## **L.9 Historically Reconfiguring Women's Roles as Workers, Educators, and Mothers**

**Walker Arts and Humanities, Room 108 • Saturday, 2:00 PM – 3:15 PM**

**Katharyn M. Privett**, Auburn University (*chair*)

**Sarah Bowles**, Miami University (OH)

**Janine Solberg**, University of Illinois at Urbana-Champaign

**Amy J. Wan**, University of Illinois at Urbana-Champaign

**Katharyn M. Privett—Undoing Mother: The Coup d'état of Chopin**

I suppose this is what you would call unwomanly; but I have got into a habit of expressing myself. —Kate Chopin, *The Awakening*

Kate Chopin's rhetoric of the disembodied mothering, *The Awakening*, preempts feminism as we know it. By separating the body of a woman from the bodies of her children, motherhood becomes a decisive act one chooses to do rather than a state in which one lives (Chopin 115). Chopin's portrayal of the self as the signifying reality of a woman usurps all previous meaning, and allows for motherhood to be reappropriated as a constitutive and noncorporeal alternative. In some sense a funeral elegiac in itself, Chopin's fictional account of the life and death of Edna Pontellier works as a discourse of the epideictic genre, rich with riotous potential: it is the persuasive yet audible call for the unessential mother.

**Sarah Bowles—A Woman's Place: Katherine Pettit, May Stone, and the Hindman Settlement School**

In 1902, two central Kentucky clubwomen, Katherine Pettit and May Stone, moved to an Appalachian mountain town in order to found the Hindman Settlement School. These "square women," so dubbed by the townspeople, succeeded in creating one of the longest-running social settlements in the U.S. The ties between the Hindman school and the urban American settlement movement—most often associated with settlement pioneer Jane Addams—seem obvious but have been largely unexplored. How might our understanding of this important period in educational history—indeed, in women's history—begin to change if we shift our focus away from urban centers and into rural America?

**Janine Solberg—Girl With a Paycheck: Gender and the Rhetoric(s) of Clerical Work in Early Twentieth-Century Vocational Materials**

By 1920, almost fifty years after the introduction of the first commercially viable typewriter, women had become a permanent fixture in the modern office, and a steady stream of career advice literature was beginning to be produced for young women. This paper will offer an analysis of the rhetorics (feminist and otherwise) at play in these early vocational materials, which sought to justify women's presence in the workplace, even as that presence was framed in highly prescriptive ways. I contend that the tensions and contradictions evident in these materials produced important spaces for working out new models of womanhood.

**Amy J. Wan—Women’s Work: Union Sponsored Literacy Training in the United States, 1900-1940**

This paper examines how female unionists used concepts of literacy and citizenship rhetorically and materially in the U.S. worker education movement of the early twentieth century (1900-1940). Through a study of educational documents produced for workers by unions like the Women’s Trade Union League and the International Ladies Garment Workers Union, I explore the connection between gender and the cultivation of worker consciousness in union sponsored literacy training. This paper focuses on work-based literacy as a way to make explicit work’s role in the production and education of literate worker-citizens.

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**L.10 The New American Woman of the Nineteenth Century**

**Walker Arts and Humanities, Room 109 • Saturday, 2:00 PM – 3:15 PM**

**Wendy Hayden**, University of Maryland-College Park (*chair*)

**Dana Carluccio**, University of Illinois at Urbana-Champaign

**Wendy Hayden—The Rhetoric of Science as the Basis for Nineteenth-Century Free Love Feminism**

Nineteenth-century free love feminists argued for women’s sexual freedom and choice in sexual relations, increased sex education, and the importance of speaking about sex. In the science and medical books of the period, they found a basis for their arguments.

Darwin’s theories of natural selection and sexual selection provided evidence for their argument that women’s sexual status was hindering human evolution.

This paper analyzes the rhetorical techniques used in selected speeches and writings by free love feminists Victoria Woodhull, Lois Waisbrooker, and Hulda Potter-Loomis. It shows how these women accommodated Darwinian discourse for their own rhetorical ends.

**Dana Carluccio—Rhetorics of Functional Causality**

In the 1860s, evolutionary theory produced a new rhetoric of causality that challenged static interpretations of social and biological roles. My paper explores how the new rhetoric of functional causality helped shape the field of the evolutionary psychology of gender. I focus on the nineteenth century concept of “male variability,” which posited that it was the function of males to cause changes in species and the function of females to preserve those changes’ effects.

I show that the causal rhetoric behind this concept made racial psychology rather than sexual biology the template for evolutionary theories of gender, and that this template survives through the present day.

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## L.11 Resistance Initiated by the Disenfranchised

**Walker Arts and Humanities, Room 116 • Saturday, 2:00 PM – 3:15 PM**

**Donna L. Scheidt**, University of Michigan (*chair*)

**Kathryn E. Lane**, University of Louisiana-Lafayette

**Lisa Costello**, Louisiana State University

**Sue Carter**, Bowling Green State University

**Inez Schaechterle**, Bowling Green State University/Buena Vista University

### **Donna L. Scheidt—Breeching the Feminine: A Textual-Visual Rhetorical Analysis of Gender Politics in the Junior Girls' Play**

In early twentieth-century campus theater, female university students experimented with gender identity by assuming male roles ("breeches parts") as well as parodying them. Such experiments gave rise to political contests between students and administrators who subjected such performances to extraordinary regulation, particularly regarding spectatorship.

Rhetorical analyses of the material culture (scrapbooks, photographs, news clippings, musical scores, etc.) of the University of Michigan Junior Girl's Play in the 1910s and 1920s reveal the ways these performances engaged contemporary definitions of coeducational identity. Such analyses also offer scholars of feminist rhetoric means by which they might more effectively bridge textual and visual archives.

### **Kathryn E. Lane—Where's Virginia Now?: Mass Cultural Consumption of a Feminist Icon**

The iconography of Virginia Woolf pervades modern culture. Her likeness appears on book bags and coffee mugs. She has even been recreated as a finger puppet. And yet how does this popularization change Woolf's legacy? Is her work reaching a broader reading public or is her call for "a room of one's own" being subsumed by popular culture?

This paper will discuss the rhetoric of marketing Woolf as icon, as well as the power dynamics which entangle our cultural understanding of this "feminist" writer and allow for her recent repositioning as the "angel in the bookstore."

### **Lisa Costello—Rhetorical Strategies and Gendered Responses in Laura Hillman's *I Will Plant You a Lilac Tree* and Elie Wiesel's *Night***

This paper will compare the rhetorical strategies of women and men in two Holocaust memoirs. Laura Hillman's *I Will Plant You a Lilac Tree* (2005) and Elie Wiesel's *Night* (1960), memoirs written from the perspective of teenagers in the Nazi concentration camps, will be compared rhetorically to discover the difference in gendered responses. Gendered responses to specific losses of freedom will be analyzed, as well as the differences that result from the forty-five years between their publications. This is an important topic because as memoirist Charlotte Delbo notes, the "blind spot in public memory" of the Holocaust is gender.

### **Sue Carter & Inez Schaechterle—Ritual, Public Display, and Enthymemes: The Construction of Frances Willard's Christianity**

Under the leadership of Frances Willard, the Woman's Christian Temperance Union created a vocal and active following among conservative women who were persuaded to support the organization's social reform agenda (Mattingly, Campbell, Bordin). Key to gaining the support of her followers was Willard's wide-ranging rhetorical agenda of harnessing women's spirituality in the service of reform. Specific strategies included ritual practices, public display of a womanly ethos, and Willard's redefinition of traditional Christian enthymemes. In writings such as "A White Life for Two" and "Woman in the

Pulpit,” Willard lays out an argument for the equality of men and women as well as the right of women to speak in public and preach that is based on a conception of God as both male and female.

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## L.12 Female Bodies

**Walker Arts and Humanities, Room 134 • Saturday, 2:00 PM – 3:15 PM**

**Daniela Ragusa**, University of Rhode Island (*chair*)

**Kelly Jo Fulkerson**, University of Tennessee-Chattanooga

**Rechelle Christie**, Texas Christian University

**Martha A. Webber**, University of Illinois at Urbana-Champaign

**Daniela Ragusa—Big Girls, Don’t Cry! The “New” Rhetoric of the “Plus-Size” Fashion Industry: An Institutional Critique**

Women’s fashion magazines construct femininity neither as biological nor mythological, but rather as visual: reproduction and intuition are primarily unseen phenomena; beauty is visible. Femininity lies in the beholder’s eye according to white, capitalist patriarchy’s gaze. Women can never be too thin, white, rich or young; some are fit to be seen, others wish they were. Alternative standards formed by specialty magazines make formerly invisible (of size, race, poverty, or age) women powerful. Words like “real-size” and pictures of larger models fail to create a new rhetoric completely apart from the old to ultimately disempower women consumers economically and philosophically.

**Kelly Jo Fulkerson—The Chador: Sartorial Rhetoric of Iranian Women**

My paper will examine the sartorial rhetoric of the chador, or complete female body covering in Iran, during the rule of Ayatollah Khomeini as an attempt to re-establish fundamental Islamic governing principles. Pulling from Quranic passages and other analyses, I will establish the religious and political impetus for the covering of the female body in Islamic societies. The paper’s focus, though, will examine women’s adoption of a new external rhetoric and how this prescribed rhetoric defined them as the cultural repositories of fundamental Islam. Finally, I will explore the counter-hegemonic rhetoric produced against the new social standards.

**Rechelle Christie—Body of Evidence: The Visual Rhetoric of Subversive Female Bodies**

Karen Foss and Sonja Foss argue that we need to consider various forms of rhetoric in order to recognize the public nature of women’s rhetorical practices. Writing the female body, specifically the practice of tattooing, can be a valuable rhetorical strategy for publicly challenging traditional constructs of femininity. Rather than allowing the female body to act as a blank canvas in which society can inscribe its own collective readings, body art compels us to consider what rhetorics are significant to that unique political location. This presentation will address how images inscribed on the body are utilized to emancipate the female body from public inscription; it will also reveal how women’s visual body rhetoric reflects the politics of female liberation and the triadic waves of feminism.

**Martha A. Webber—Kio’s Accessorized Interface: Discourses of Fashion and Gendered Technology in Wearable Computing**

Martha A. Webber argues that new technologies designed for the body appropriate and reproduce gendered distinctions from fashion discourses. Through an analysis of representational narratives of wearable computers produced by MIT Media Lab, the paper intimates these depictions of wearable computers function to deploy gender on the site of the body. The representations of the female computer-users accentuate their sexualized

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bodies both through the computer's design and operation features. Unnecessary for computer operation, these features are produced merely to preserve gender distinctions in the conceptualization of new technology.

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## L.13 Citizenships and Feminisms

**Walker Arts and Humanities, Room 143 • Saturday, 2:00 PM – 3:15 PM**

**Andrea Williams**, University of Calgary (*chair*)

**Paige Marie Van Osdol**, University of Missouri-Kansas City

**Angela G. Ray**, Northwestern University

**Cindy Koenig**, Northwestern University

### **Andrea Williams—Canadian Women's Suffrage Rhetoric: The Rhetorical Practices of Nellie McClung**

This paper explores the rhetoric of one of Canada's leading women's suffrage and temperance activists, Nellie McClung. Although scholars like Cheryl Glenn, Karlyn Kohrs Campbell, and Shirley Wilson Logan have in recent years begun to write women into the rhetorical tradition, women's rhetorical practices in the Canadian context remain largely unexplored. This paper examines the rhetoric of Nellie McClung—teacher, journalist, novelist and political speaker, focusing on her public address. In particular, my paper will examine McClung's plainspoken style and use of humour as a strategy to subvert negative stereotypes about women suffrage activists and disarm opponents of the cause.

### **Paige Marie Van Osdol—Gertrude Buck and the Dramatic Workshop: Rhetorical Theories Meet Educational Practices**

As a rhetorician, Gertrude Buck challenged the traditional methods of composition instruction. Jo Ann Campbell's *Toward a Feminist Rhetoric: The Writing of Gertrude Buck* has made Buck's theories on rhetoric and education widely available to today's feminist historians of rhetoric. During her own time, however, Buck was quite famous in her local community of Poughkeepsie, NY for founding the Vassar Dramatic Workshop and the Poughkeepsie Community Theatre. Based on archival research conducted at Vassar College, this paper investigates Buck's work in drama, which, I argue, reflects the same themes of organic unity, cooperation and community service that are present in her theoretical texts.

### **Angela G. Ray & Cindy Koenig—The True Meaning of This Term Citizenship: Subversive Interpretation in the Suffrage Rhetoric of Virginia and Francis Minor**

How did U.S. woman suffrage advocates of the 1870s link interpretation and performance? Reconstruction-era activists offered subversive interpretations of the U.S. Constitution, asserting that women already possessed a right to vote and should simply perform that right. Francis and Virginia Minor of St. Louis argued for this interpretation all the way to the Supreme Court, and their rhetorical strategies were adopted by many other activists, including Susan B. Anthony. Via textual analysis of historic documents produced by the Minors, we demonstrate that the link between interpretation and performance was a complex conception of federal citizenship that demanded women's bodily enactment.

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## **L.14 Disrupting Constructions of Abnormality: Breast Cancer Narratives, AIDS Reports, and Birth Plans**

**Walker Arts and Humanities, Room 144 • Saturday, 2:00 PM – 3:15 PM**

**Lizabeth Rand**, Hampden-Sydney College (*chair*)

**Kathleen Lamp**, University of Illinois at Urbana-Champaign

**Kim E. Hensley Owens**, University of Illinois at Urbana-Champaign

### **Lizabeth Rand—The Creative Force of Words: An Analysis of Three Breast Cancer Narratives**

In this presentation, I will discuss several early narratives about breast cancer—including Betty Rollin’s *First, You Cry*, and Audre Lorde’s *The Cancer Journals*—and the ways that each engages and enacts disruption. I also use a more recent essay by Barbara Ehrenreich, “Welcome To Cancerland,” in order to compare the experiences of women across generations. My argument is that Rollin, Lorde, and Ehrenreich all use words to shock and anger people and therefore to subvert what our assumptions might be about women with breast cancer. Words are therapy, and their disruptive quality is what allows each woman to heal.

### **Kathleen Lamp—Conflicting Discourse on AIDS and Sex Trafficking in Mumbai and Kolkata**

Paula Treichler, in examining the cultural construction of the AIDS epidemic, argues AIDS is associated with “abnormal” sexual practices and in the developing world AIDS is seen as a knowable biological phenomenon (2004). The 2004 *Report on the Global AIDS Epidemic* claims that in India sex workers are primarily responsible for the spreading AIDS. This report privileges knowledge as the means for stopping the spread of AIDS and assumes that sex workers have control over their bodies. I will explore how discourses on AIDS and sex workers in south and south-east Asia ignore the social and economic status of women.

### **Kim Hensley Owens—Birth Plans as Preemptive Strikes: Bodily Authority and Rhetorical Disability**

Catherine Prendergast, writing of her friend’s experience with mental illness, argues that “to be disabled mentally is to be disabled rhetorically” (202). In this paper I extend Prendergast’s argument to include those who, because they are experiencing pain, are temporarily positioned as if they were mentally incapacitated, and therefore rhetorically disabled. I focus on birth plans, which pregnant women write to express their wishes for childbirth; a woman’s writing is expected to stand in for her voice when she is (perceived to be) unable to speak. I argue that birth plans both presume and work against this rhetorical disability.

# 6th Biennial International Conference Call for Papers

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Civic Discourse



6th Biennial International  
Feminism(s) &  
Rhetoric(s) Conference  
University of Arkansas at Little Rock

The 2007 Feminism(s) and Rhetoric(s) conference invites proposals on civic discourse, feminisms, and rhetorics. The conference draws its inspiration from the fiftieth anniversary of the Integration of Little Rock's Central High School, the presence of the Clinton Presidential Library, and the Clinton School for Public Policy.

This conference asks us to explore civic discourse and how civic discourse, feminism(s) and rhetoric(s) interact with, for, and against each other.

Participants may think about the following questions:

- What is civic discourse? What counts as civic discourse?
- How has civic discourse changed over the years for women? For feminism?
- What does it mean to participate in civic discourse in the 21st century?
- How do we participate in civic discourse?
- How has the internet/electronic discourse affected civic discourse?
- How has civic discourse become corporatized?
- How has globalization impacted civic discourse?
- What does it mean to be a feminist and/or rhetorician participating in civic discourse?

We look forward to reading proposals from a wide variety of disciplines, including, but not limited to, history, ethics, new media, political science, social justice, pedagogy, law, literature, art and art theory, queer theory, cultural studies, economics, environmental studies, science, social activism, communication studies, technical communication, philosophy, and engineering.

Formats may include individual presentations (20 min.), 3-4 member panels (1 1/2 hours), and workshops or roundtables (1 1/2 hrs.). Although traditional presentations are acceptable, we encourage participants to create formats that go beyond the read-aloud academic paper. Interactive sessions that include discussions, dialogues, and performances are especially welcome. Please, each applicant submit only one proposal.

More information on proposal submission and the conference will be available online at <http://www.cwshrc.org> after January 1, 2006.



