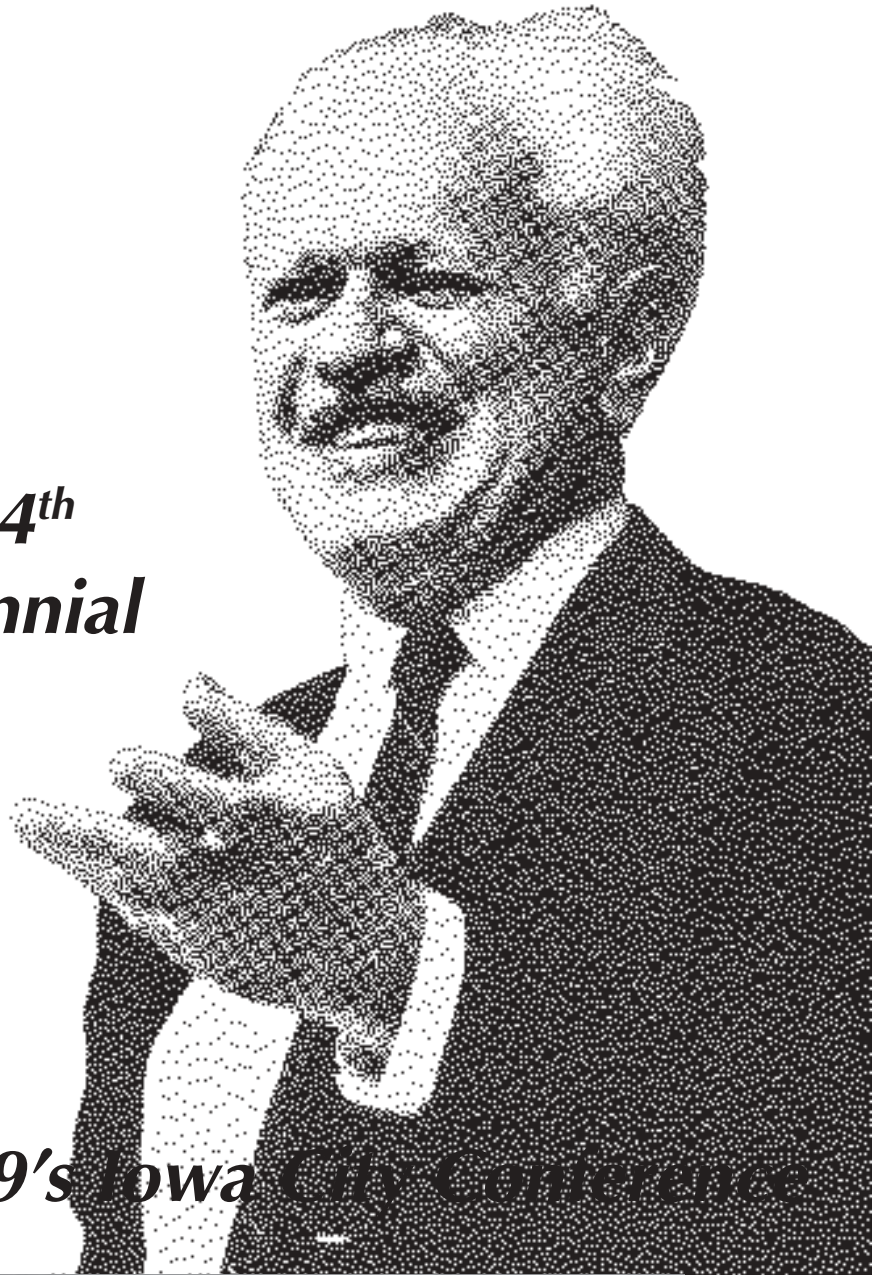




*The 4th
Triennial*



1999's Iowa City Conference



The bronze bust of Kenneth Burke sculpted by Virginia Molnar Burks is housed in the Pattee Library at the Pennsylvania State University. Photos are of the clay bust from which the bronze was cast. Taken in 1985 and copyrighted by Virginia Burks, they are used with her permission.

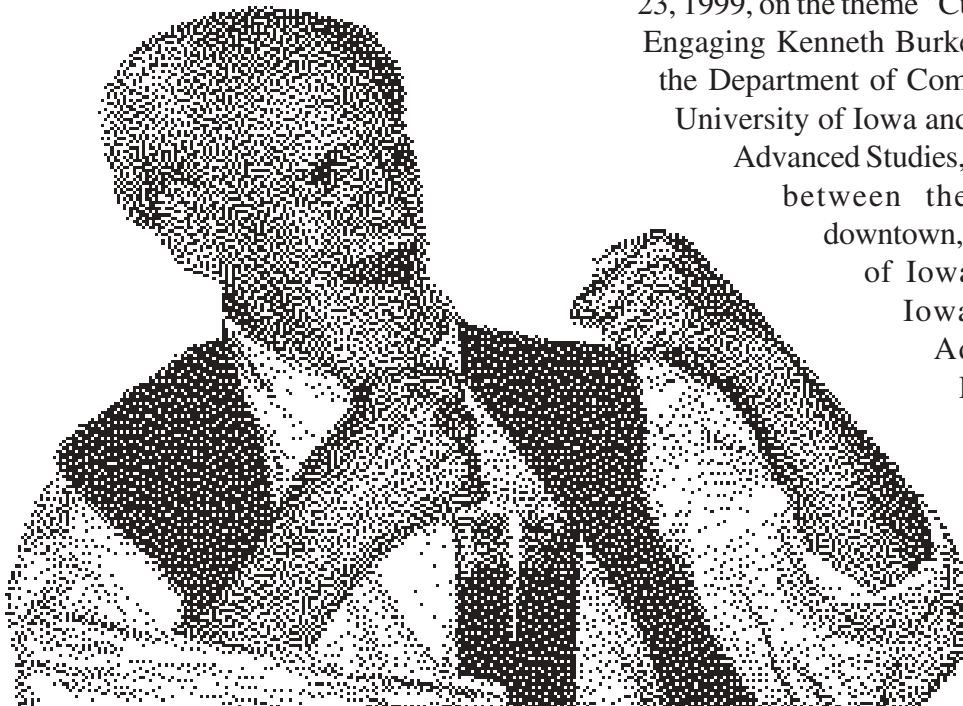
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the 4th triennial

conference report

David Cratis Williams. Chief Conference Planner



The Fourth Triennial Conference of the Kenneth Burke Society was convened in Iowa City, May 20-23, 1999, on the theme "Culture, Criticism, Dialectic: Engaging Kenneth Burke." Generously hosted by the Department of Communication Studies at the University of Iowa and the Obermann Center for Advanced Studies, conference sessions varied between the former Holiday Inn downtown, the Old Capitol of the State of Iowa, and the University of Iowa's Pappajohn Business Administration Building. Featured speakers included William H. Rueckert, Michael Calvin McGee, and Steven Mailloux. Bill Rueckert was unable to attend the conference personally, but Angelo Bonadonna ably presented his paper,

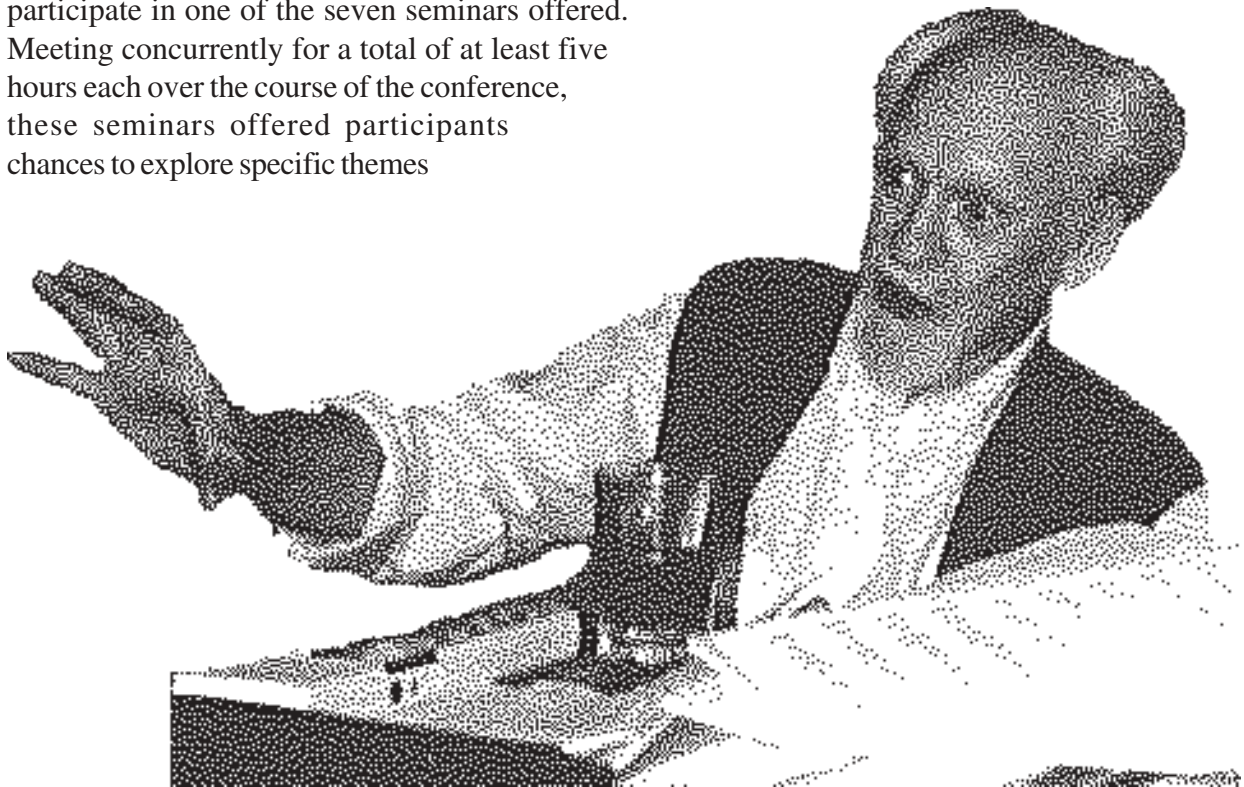
culture, criticism, dialectic:

“A Farewell to Kenneth Burke,” in the historic Senate Chamber of the Old Capitol of the State of Iowa, on Thursday evening, May 20, to kick-off the conference.

The official attendance at the conference was just over a hundred people (102), of whom roughly a quarter (26) identified themselves as students (including at least two undergraduates). Approximately one-third of registrants were female. Twenty-three U.S. states (and territories) were represented, as well as several parts of Canada. The Program Planners for the conference, David Blakesley from Southern Illinois University, Carbondale, and James Klumpp from the University of Maryland, collaborated (with occasional intrusions from the Chief Conference Planner) to offer conference participants a diverse range of opportunities “to engage Kenneth Burke.”

Most of the conference registrants elected to participate in one of the seven seminars offered. Meeting concurrently for a total of at least five hours each over the course of the conference, these seminars offered participants chances to explore specific themes

and issues, to present position papers relative to those themes and ideas, and to interact purposively with others with similar interests (although not necessarily similar positions!). Reports from the specific seminars should be included in this newsletter, so rather than attempt to identify the undertakings of each seminar, let me instead recognize and offer sincere nods of appreciation for their extra efforts to the seminar coordinators: Dennis Ciesielski, Miriam Marty Clark, Wade Kenny, Timothy Crusius (who prepared a seminar but at the last moment could not attend the conference), Bruce Gronbeck, Michael Leff, and Kathleen Farrell. And special thanks go to seminar pinch-hitters Herbert Simons, Ed Appel, and Barbara Biesecker.



“engaging kenneth burke”

Most of the other conference registrants along with many of those who also participated in seminars presented papers in the twelve panel programs. Altogether, 37 competitively selected papers were presented during these sessions. Paper topics and panel themes varied widely, as would be expected. The Program Planning and Paper Selection Committee, headed by Blakesley and Klumpp and including Miriam Marty Clark, Phyllis Japp, Jack Selzer, and Robert Scott, undertook the arduous task of reading, evaluating, and ranking all conference submissions. The authors of all thirty-seven selected papers are to be congratulated for their fine work. (See the next page for a list of those papers for which the Selection Committee offered special commendation.)

One of the new programming alternatives featured at the conference was the series of “Post-Prandial Parlors” following lunch on Saturday. Conceived as a series of five concurrent ‘conversations,’ the Parlors offered participants the chance to engage in lengthy conversations about specific topics or to sample briefly among the various conversations, sticking in their oars (ors) as they saw fit. Many thanks to those facilitating the conversations: Jack Selzer and Mike Jackson (“Organizing Oral Histories of Kenneth Burke”), Steven Mailloux, D. Diane Davis, and Michelle Ballif (“Burke & Rhetoric 2000”), David Blakesley and Jerald Ross (“Taking Burke On(line)”), Donn Parson and Rick Coe (“On Teaching Burke”), and J. Clarke Rountree (“Burke on Tape”).

The conference participants all came together for the keynote addresses and other special plenary sessions. In addition to William H. Rueckert’s address, the conference heard Michael Calvin McGee on “Burke and Fascism” and Steven Mailloux on “Rhetorical Paths of Thoughts: Burkean (Dis)Connections,” which included a comparison of junvenalia from Burke and Jacques Derrida. Other plenary sessions included a Burkean Miscellany (featuring readings from Burke’s letters and poems by Michael Burke and Julie Whitaker Burke, out-takes from the “Iowa Interviews” videotapes presented by J. Clarke Rountree, and a reflection by Elvera Berry, including a stirring rendition of “One Light in a

Dark Valley” by Paul Berry), the Presidential Addresses during the Awards Banquet (at which in-coming President Greig Henderson from the University of Toronto demonstrated to out-going President Andrew King of Louisiana State University that he too appreciates oratorical high style), and the conference-closing Roundtable Discussion of the theme, “Culture, Criticism, Dialectic: Engaging Kenneth Burke” (moderated by James Klumpp and featuring Barbara Biesecker, Steven Mailloux, and Robert Wess).

The Saturday night Awards Banquet was held in the historic Amana Colonies, a short van ride from downtown Iowa City (shorter for some vans than others as it turned out). The meal featured traditional cuisine of the Colonies, which evidently has not traditionally featured vegetarian cuisine. Efforts of the conference organizers to provide for vegetarian alternatives fell short, and apologies are extended. Others tended to enjoy the bountiful family style heapings of fried chicken, pork, vegetables cooked with meat fat, and other assortments. Imbibers seemed pleased with the quality of the local brew, and many toasts were offered during the course of the evening. Following the repast, out-going President Andrew King reflected upon his time in office, we think, and in-coming President Greig Henderson also waxed his oratorical skills. But the highlight of the Awards Banquet was, of course, the awards.

The Awards Committee was chaired by C. Allen “Chris” Carter. Tim Crusius, Donn Parson, and Phyllis Japp rounded-out the committee. They conferred the following awards on behalf of the Kenneth Burke Society:

And, continuing a tradition which emerged from New Harmony (at least as I recall), a raffle was held: all students (graduate and undergraduate) who had registered for the conference were eligible in a book drawing. With complimentary copies of Burke-relevant publications provided by various university presses, including Southern Illinois University Press and the University of Alabama Press, Ceremonial Directors David Blakesley and Jim Klumpp drew the names of winners—and many winners there were, thanks to the generosity of the presses!

Program Planning & Paper Selection Committee

David Blakesley and
James Klumpp, Chairs

Miriam Marty Clark
Phyllis Japp
Jack Selzer
Robert Scott

Awards Committee:

C. Allen "Chris" Carter,
Chair

Tim Crusius
Phyllis Japp

Top Paper:
Edward Berlinski, *Kenneth Burke and the Psychology of Identification*

Runner-Up Top Paper:
Gregory Clark, *Kenneth Burke's Rhetorical Aesthetic and the Scope of Public Discourse*

Top Student Paper:
Garth Pauley, *Criticism in Context: Kenneth Burke's "The Rhetoric of Hitler's 'Battle'"*

**Honorable Mention,
Top Student Paper:**
Brent Whitmore, *Contingency, Irony, Metabiology: Richard Rorty, Kenneth Burke, and the Golden Rule*

**Honorable Mention
Top Student Paper:**
Amy Sileven, *Motivating the Molten Mass of Humanity in Defense of Cultural Obsolescence: Kenneth Burke on Altering Cultural Paradigms*



Lifetime Achievement Award:
James W. Chesebro

Distinguished Service Award:
Robert Wess

Emerging Scholar Award:
*Mark Meister and Glenn Stillar
(co-recipients)*

4th Triennial Conference Report

Although the ultimate success of any conference resides in the experiences of and benefits gained by the individual participants, and is thus something which is really unknowable to a conference planner, from the narrowly logistical, 'are the trains running on time?' perspective of a conference director, the 1999 Triennial Conference could not have been better. I spent much of my time at the conference worrying about the fact that I didn't have anything to worry about: my thanks are extended for the dedicated efforts and exemplary job performances by all of those involved in the planning and implementation of the conference. The central planning committee—often a rather fluid group—exchanged ideas and many e-mails during the years between the Pittsburgh conference and the Iowa conference. There are really too many people who made valuable contributions to single them all out, but I would like to acknowledge the contributions of Greig Henderson, Barb Biesecker, Jack Selzer, Star Muir, Richard Thames, Kathleen Farrell, Chris Carter, and Cate Palczewski. And special recognition should be extended to the Society Treasurer, Arnie Madsen, who always extended himself far beyond the call of duty. Arnie was an indispensable part of the process from site selection through check-cashing: the conference could not have occurred without his efforts.

The sheer amount of work, the meeting room, hotel and transportation arrangements, the support and genial generosity provided through Bruce Gronbeck and the Local Arrangements committee was astounding. Financial and technical support afforded by the Obermann Center for Advanced Study and by the Department of Communication Studies at the University of Iowa allowed the Triennial conference to become a far more enriching and rewarding experience for all; in addition to their superb and gracious hosting of us, it was through their combined support that, for instance, the conference was able to offer an array of plenary speakers, as well as video and computer-enhanced

programming options. It was through the financial wizardry of Bruce Gronbeck and Arnie Madsen that conference fees for students were discounted as significantly as they were. David Hingsman coordinated a cooperative corps of van drivers (volunteer graduate students from the University of Iowa who frequently doubled as conference participants), and they all deserve our thanks and praise. Without them, many of us would no doubt still be standing in the Cedar Rapids airport wondering how to get to Iowa City. Barb Biesecker both served on central planning committees and helped with local arrangements. Kathleen Farrell, Bob Newman, and others among the Iowa faculty all aided and abetted. Randy Hirokawa, as Chair of the Department of Communication Studies, contributed significantly toward the success of the conference (perhaps even more than he had intended!). Bev Prostine with the University of Iowa's Center for Conferences and Institutes was unflagging in her support and assistance throughout the whole process, but perhaps especially during the often confusing (to me at least!) process of registration. And not enough thanks and nods of



appreciation can be extended to the networks of students—all graduate students in the Department of Communication Studies, at least so far as I was aware—who did much of the actual work (as is so often the case), from driving vans to working registration tables, from preparing materials to distribute to finding missing keys.

A final word of special thanks needs to be extended for the superb work done by the Program Planners, David Blakesley and Jim Klumpp. They arranged the seminar series, read and ranked all paper and panel submissions, constructed thematic panels, and oversaw all program development for the 1999 Triennial Conference. Blakesley was also de facto co-chief planner: he advised, assisted, and rescued me at every turn. Muchas gracias, David. His reward is to plan the Fifth Triennial Conference: good fortune and much success with the 2002 Conference!

Triennial Business Meeting

The meeting was called to order at 10:25 a.m. by outgoing President Andy King in the absence of in-coming president Greig Henderson.

Minutes: Minutes of the last meeting (5/11/99) were approved as submitted.

President's Report: King extended thanks to all involved in planning the conference.

Treasurer's Report: Arnie Madsen reported that conference expenses had not yet been tallied but were expected to be in the "black." The society is fiscally sound.

Conference Planner's Report: David Williams reported that pre-registration was 105 with approximately 100 attendees. Thirty of these were students.

Program Planners' Report: David Blakesley and James Klumpp received over 50 proposals, approximately ½ were completed papers. They will begin planning the proceedings volume. Authors should notify them on the availability of papers for the volume.

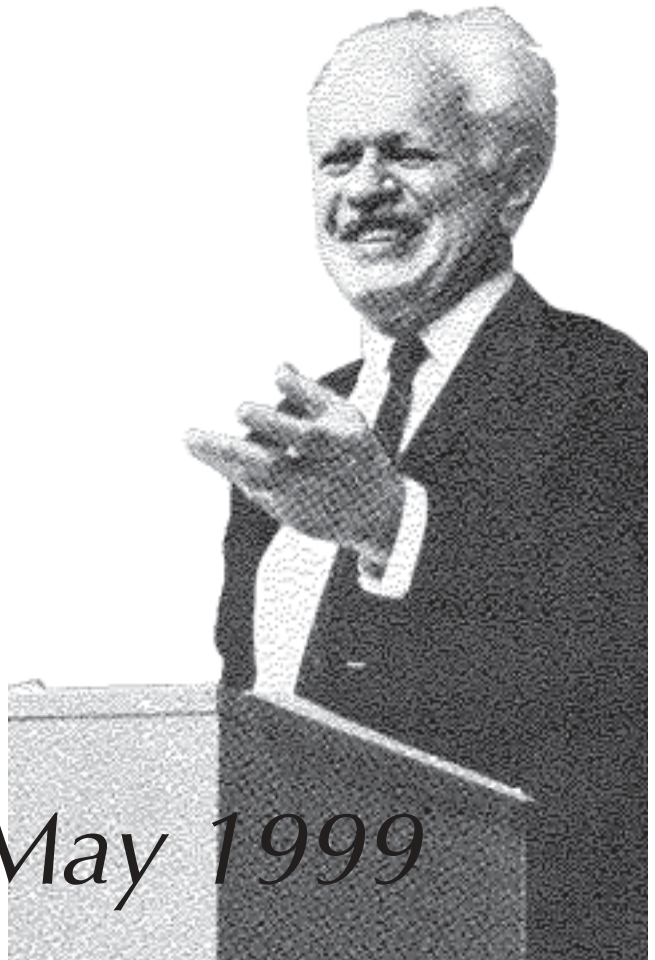
Awards Committee Report: Chris Carter reported that there were co-recipients for the "emerging young scholar award."

Publications Report: Richard Thames reported on the newsletter, the website, and the journal. Two newsletters rather than three were published due to the cost per newsletter. The website now has 61 pages. Problems will be corrected this summer. He is working on getting a bibliographic data base up and hopes to be able to scan in difficult-to-find essays of Burke's. Projected costs for a journal

would be \$4.35 per copy @ ca. 600 copies, totaling about \$2600 per issue. Fifty institutional subscriptions @ \$50.00 would be necessary to begin publication. Suggestions for content included commissioning essays from top scholars, using archival material and/or unpublished materials of Burke's. Discussion concerning funding ensued. A motion to charge officers with continuing to investigate costs and funding was approved.

Elections: David Blakesley was elected *Conference Planner*. Miriam Marty Clark was elected *Vice President*. Richard Thames was re-elected *Head of Publications*. Lance Haynes was elected *Treasurer*. Elvira Berry was elected *Secretary*. All elections were by acclamation.

Continued on page page 24



Minutes: 23 May 1999

Presidential Address

Greig Henderson

President,
1999-2002

Friends and
Colleagues,



With the last days in view, the trump of prophecy about to detonate and rapture surely poised to seize us all, I am especially honoured to be put into the elect company of my distinguished predecessors—Bill Rueckert, Donn Parson, and Andy King. Given the ubiquity of things millennial, it might seem indecorous to reject the eschatological in favour of the scatological, but, as all of us know, sometimes to our chagrin, Burke sings scat with the best of them. In “Mysticism as a Solution to the Poet’s Dilemma” he goes so far as to say that even when we are dealing with mystical poetry, “we may watch for alchemy whereby excrement is made golden, or for ways of defining essence whereby the freeing from an evil spirit is like transformation of flatus into fragrance.” And that, of course, is what afterdinner speeches aspire to—the transformation of flatus into fragrance, or, failing that, as Burke says of Freud, the interpretative sculpting of excrement.

When Tom Carmichael and I made the long trek from the Great White North to New Harmony, Indiana, in 1990, I had never met anyone, save for Bill Rueckert, who had read more than a few articles by Burke. It was a revelation to discover so many kindred spirits, so many people who knew KB, as they called him, better than I. The burgeoning of publications since that inaugural conference has been remarkable, to say

the least. The Andover sage has been feminized, ecologized, pragmatized, multiculturalized, postmodernized, cheered, jeered, and maybe even queered. His system has been extended, and he has been ushered into the 21st century. Even though I have been a willing participant in this eminently valuable process, and even though I know that in the scholarly world publication for publication’s sake is the reigning necessity, what impresses me most about Burke, 25 years after my first encounter with his writings, is not no much his contemporary relevancy as his unique style of thought, a style of thought that, like Emerson’s or James’s, is inimitable and irreplaceable. And that style of thought is what gets lost in every translation, particularly insofar that style enacts what Burke call “the sheer exercise of symbolicity for its own sake, purely for the love of the art.” “Each writer,” he maintains, “has his own idiom which everyone else must speak with an accent.”

The Burkean idiom is unmistakable. “The word is more like dance than a concept.” “Language is one vast menagerie of implications.” “The veil of Maya is woven of the strands of hierarchy—and the poet’s topics glow through the mist.” “Death . . . is beyond experience. Yet in a way it is very apparent even in the things we find on the beach, with their dirty Surrealist shapes.” “An answer can seem wholly radiant only with those for whom the question has radiance.” “For the humorless statement may foretell homicide, and the humorous one may be the very thing that forestalls homicide.” Attuned to the sonorous paranomasia of words and the sheer palpability of signs, Burke’s style of thought is as much poetical as philosophical, and many of his most pivotal distinctions—apposite/opposite, a part of/apart from—are as such sound-driven as sense-driven. But that is a topic unto itself, a topic on which Burke himself has been “suggestive to the point of bewilderment.”

A style of thought is also characterized by its exempla. Who else but Burke would distinguish between the primal dog, the jingle dog, the lexical dog, the entelechial dog, and the tautological dog? To pursue this dogmatic line a little further, we might happily concur with William Empson that critics, as barking dogs, are of two sorts: those who merely relieve themselves against the flower of beauty, and those, less continent, who afterwards scratch it up. Like Empson, Burke was of the second sort. Unexplained beauty aroused an irritation in him, a sense that here was the right place to start scratching. If beauty and truth become body and turd in the process, so be it. Most important, however, to Burke's style of thought is his humble recognition that "no single terminology can be equal to the full complexity of human motives." In "Freedom and Authority," he articulates three major points which will, I hope, glow through the mist of our collective inebriation and shine as illuminating principles for our society.

1. Ideas, like proverbs, cancel one another out, without losing their validity.
2. Ideas are like personal Characters—and there is room for many in the gallery of portraits.
3. Have yes and no, but keep them on the run; and between yes and no, insert all notable degrees.

Since this conference is dedicated to culture, criticism, and, above all, dialectic, it might be pious in a roundabout way to end with a few lines from Burke's poem—"The Dialectician's Prayer."

And may we have neither the mania of the One
Nor the delirium of the Many—
But both the Union and the Diversity.

To salute both the union and the diversity, I think, is the right way to honour the memory of Kenneth Burke and the society that bears his name.



Amana Colonies—Scene for the Banquet, Awards, & Addresses

A TRIBUTE TO K.B. by Elvera B. Berry

David Cratis Williams' instructions were, "**Try to keep it light!**" That plea or admonition has given me considerable pause as I have reflected on K.B., the MAN (the bark, the howl, the dance of eyes and cane and hand). The whole point about Burke is that he's so steeped in irony that like author Thomas Mann, whose work he translated, Burke lives on the brink of the heavy, endeavoring "to make the heavy light . . . bearable." He's always on the edge, seducing us into "amused self-recognition" (Mann). Knowing that "at the very start one's terms jump to conclusions," I invite you to listen for Burke's words from text and *Flow-erishes* as I share just a few of my recollections.

DEFINIENDUM:

HE IS YET TO BE DEFINED!

I first met Kenneth Burke less than a year after Harry Chapin's death, which was still very much on K.B.'s mind. Over the past 18 years, my focus has shifted from primarily academic passion to appreciation of **the man who lived his work**—and the desire to introduce undergraduates to him and his legacy.

I was introduced to "Dramatism and all that" in my Master's program in Communication. I'd already gone "to college to get things straight" and was well on my way to "getting them crooked." Perhaps because of my family background and previous Master's in German, I was drawn immediately to Burke's complexity of thought and structure—so deliciously German. My actual rendezvous with Burke began on a **dares** when the professor observed, after my thesis orals: "Too bad you're not a drinker! If you drank, Burke would probably like to talk with you." Not knowing which of my selves alcohol might reveal, I didn't dare

travel down that road. Nevertheless, while I might **not** have been hooked on "Alky, my friend," I was hooked on Burke. So I wrote to him anyway, knowing I would never hear from him. **And I didn't!**

Then, almost a year later, in April 1982, I heard he was giving a lecture in Rochester. I forced myself to arrive very early, wondering whether I would have the courage to talk with him, only to discover that he had been asking his hostess (who did not even know me) **where I was**. Later, he described his "layers of civilization" from which my work had recently been unearthed. Somehow, he just **assumed** that because **he** was coming to Rochester, **I would show up!**

Thus, our co-haggling began! It took me a while to discover that the physician of dissecting everyone else's assumptions did not necessarily apply the scalpel to his own. But we were on our way, and like many, I was in danger of succumbing to the

"psychosis of the perennial graduate student: . . . so thoroughly trained in crossing bridges before [she] comes to them, [she] can't cross bridges." When I extended my study into a Ph.D., Burke encouraged me to contact **Billions Rueckert** to sit on my dissertation committee, observing "By now, Wild Bill knows me better than I know myself!"

What struck me most about K.B. during our first encounter was the **character** embodied in that man. I had been taken with the genius of his **work** and had struggled to grasp and test its "Great-Gramma Brodie" implications. Now I was caught by the **eight-foot-four-inch spirit** in his **five-foot-four-inch frame**. His was a midget frame, a poem, made huge by wit—and age. Dramatism could be studied in his writings, but here was Drama: a blend of word and body, of image and idea, of **-ism** and **-ize** and **-ology**. He had learned his own after-fifty lesson: "how ripen without rotting?" His essence **darted** across the room; his irony **exploded!** "**The**

HE WAS A SINCERE, ETC.

He was a sincere but friendly Presbyterian—and so

If he was talking to a Presbyterian,
He was for Presbyterianism.

If he was talking to a Lutheran,
He was for Protestantism.

If he was talking to a Catholic,
He was for Christianity.

If he was talking to a Jew,
He was for God.

If he was talking to a theosophist,
He was for religion.

If he was talking to an agnostic,
He was for scientific caution.

If he was talking to an atheist,
He was for mankind.

And if he was talking to a socialist, communist, labor
leader, missiles expert, or business man,

He was for
PROGRESS.

cockroach couldn't get into a situation like Vietnam; he's too stupid!" I can just imagine what he'd be saying about Kosovo, "human collateral," and mistaken targets of computer-based instruments of peace.

K.B. had come to Rochester, New York for a public address, a poetry reading and, above all, to visit his ailing friend and Publisher of *The Dial*: Dr. James Sibley Watson, Jr. He arrived in Rochester only to discover that Dr. Watson had, to quote Burke's *Poems of Abandonment*, "cleared out" while Burke was enroute. As he told me of his indescribable sense of loss, I felt as though I had met a friend at friend's expense. He had come to **visit**: instead, he was called to **eulogize**, and I became (by chance or fate) the welcome distraction from his grief—both then and later, especially after the death of his beloved Happy.

Over the next decade, K.B. was a regular topic of conversation in the Berry house. I suspect my son, who first played K.B.'s piano at age eight, cannot recall a time when Burke was not a household word as we attempted to move from "**instinct[ive] all or none**" to "**reason[ed] compromise**" without worshipping at the altar of PROGRESS!



Out of all the memories of meals and haggles at conferences, several family visits to the Compound's "aftergrowth," periodic correspondence, and numerous discussions of "age and ailments"—K.B.'s having been kept "beyond [his] season"—I return to my first couple of encounters as defining moments—as representative anecdotes.

Two-and-a-half years after I met K.B., Rochester Institute of Technology hosted "A Celebration" honoring Burke's benefactor, Dr. Watson. Only then did I appreciate the magnitude of his loss. I knew Dr. Watson had been a major influence in Burke's life, giving him a start on *The Dial* when he was **a young, would-be writer, musician, critic**—giving him money to buy what would become "the compound" in Andover, so he could

cultivate his genius. But only as I saw K.B., together with Malcolm Cowley, paying tribute to the late Dr. Watson, did I begin to comprehend the depth of devotion and respect.

Here were Kenneth Burke and Malcolm Cowley (lifelong friends whose bodies had learned and used—and misused—language for some nine decades) struggling to express gratitude for their visionary and benefactor: **Cowley in a wheelchair; K.B. with cane and hearing aids, trying desperately to coordinate the lightening speed of his mind with the age-induced thickness of his tongue.** I went home and penned an attempt to capture his dignity in a couple of ditties: *The -ize Have It!* and *The -ism*.

Cowley's still powerful bass voice belied his aging body and confirmed his own statement: **"There's a law in every living thing that drives it forward to its own destruction."** He spoke of K.B. as "my oldest friend" and

DEFINIENDUM:

—continued

The -ize Have It

**With mind to crystallize
and mouth to oratize,
What more?
With ears to minimize
and tongue to penalize,
What less?**

**No more . . . no less
Than strength to mobilize
the hands that tenderize:
Than face to actualize
the eyes that magnetize;
Than nose to supervise
the lips that verbalize
the YES!
(Thus: the body's yet to be defined,
but more or less explicitly implied.)**

The -ism

**The -ism is man's lamentation
Whose hallmark is discrimination;
The story she tells,
This lady of spells,
Is what he calls civilization.**

Elvera B. Berry, 1982

described his childhood memory of Kenneth at four following the three-year-old Malcolm around the Cowley house. “The home was full of breakables,” said Cowley, “so Kenneth took it upon himself to remind me, ‘**Don’t touch! Mustn’t!**’” Then Cowley paused and laughed heartily as he observed the ultimate reversal: “As a critic,” he said, “Kenneth touches **everything!**”

I began to see not only Malcolm, the individual of whom K.B. had so often spoken—with whom so often battled, but the endurance of a relationship begun in another century and extending through and beyond the period of *The Dial*. Cowley admitted he “was not part of the inner circle of *The Dial*, but about Dr. Watson and that inner circle he reported: “They were good to me when I was hungry and needed kindness. I owe each of them a debt that cannot be repaid. . . . They published many of the penniless unknown who became known!”

Among those published, of course, was K.B., who tried desperately that evening to express his personal affection for Dr. Watson. “When *The Dial* disappeared,” he said, “you can’t imagine what that did to me. . . . *The Dial* was magic; it made a whole world for me. . . . After the end of *The Dial*, I had a recurring dream that *The Dial* was going on but they hadn’t told me.” I watched K.B. in agony trying to choose appropriate symbolic action from among far too many memories. Later, as we talked, he voiced his frustration over having been asked to pay formal tribute to Dr. Watson. With tears in his saddened blue eyes, he confessed, “**I found this an impossible assignment. How can I do justice to the Doctor who gave me a backbone?**”

Likewise, I ask this evening, “How can I do justice to the man who gave me an intellectual passion? A man who gave me equipment for living? A man who is yet to be defined?”

Justice! Justice was always an issue with K.B., whether attempting to honor one who “gave me a start . . . my career,” or wrestling with the “self-imposed destiny” afforded through technology, or bemoaning the fact that “logologically, I had to be on Bork’s side” (in the Chief Justice hearings) because “they never asked him the right questions; they were just out to kill him!” “It would [indeed]

seem that nothing can more effectively set people at odds than the demand that they think alike” (*Rhetoric of Religion*). Even while voicing frustration and anger, he chose not to succumb to long-term rage—however warrantable the outrage. He practiced his own attitudinal “medicine” responsibly: abhorring scene or act, decrying agency or purpose, but ultimately preserving the dignity of the agent—even an agent who would steal his ideas about ethics! He knew that even if one “inherited several million dollars,” one inherited the filthy lucre “PLUS original sin.”

In academe, we talk about developing the ability to step outside ourselves; K.B. stepped **outside, inside, around, through, and beyond himself** in his unending quest to “figure this thing out.” And it did not matter where he dug, or who joined the idea-seeker in the excavation, because “the cure for digging in the dirt is an idea; the cure for any idea is more ideas; . . . and the cure for all ideas is digging in the dirt.” **All of us** “consubstantially” were, and are, invited to join him “on a voyage of discovery together”—“on good terms” and “under the sign of good will” (Burke’s 1955 definition of education). Always open to self-deconstruction, always intent on “keeping the conversation going,” he would plead: “Let me try again; a direct hit is not likely here” (*Rhetoric*). And thus, the music critic of *The Dial*, the composer of *Imitation Spiritual: One Light in a Dark Valley*, orchestrated the unending score of *Definiendum*—of what is yet to be defined.

I have asked my husband to remind us of “One Light” as he sings:

ONE LIGHT IN A DARK VALLEY

sung by tenor Paul Berry

As we conclude, we take comfort in Burke’s recognition that “nothing is more unforeseeable than the fate of a doctrine at the hands of its disciples” (1955). And we acknowledge that technology notwithstanding, “Things aren’t so bad.” Just “know loveliness when you see it”; then, “**Buck up! Put on your pants, put in your teeth, and go out for a walk!**” **You, too, are yet to be defined!**

Back to Basics: Applying Burkeian Thought in the Undergraduate Classroom

Submitted by Dennis Ciesielski

Coordinator: Dennis Ciesielski (Wisconsin-Platteville)

Participants: Carolyn Dunlap, David M. Grant, Debra Japp, Gary L. Jones, Christina Reynolds, Jerald, L. Ross, Jeff White, Randy Siniard

Because much of an undergraduate education begins with general education or core-curricula, our discussion turned rather quickly to how Burke's thought can be applied to "teaching" rather than "professing." The difference here is that general education courses need to serve as the link or bridge

teaching and education in general, often leaving Burke behind in a vivid pedagogical discussion that was, nonetheless, very Burkeian.

The pedagogical perspective here brought to the fore teaching and evaluative methods that might not have been seen as Burkeian until we initiated this discussion. Portfolio teaching and evaluation, we discovered, relates well with KB's dramatic "poetic metaphor" and links well with James Moffett's own theory of dramatic development. Community book programs (where the whole student body reads the same literary texts which are, in turn, addressed across the curriculum), addresses KB's rhetoric of identity and his sense of the never-ending conversation. As well, we discovered that the community book program proves KB's call that "literature is equipment for living" and that through a shared textual experience, undergrad students can come together in a sort of text-as-forum situation which will unify and motivate the critical and integrative thinking requisite to full and useful education.

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between high school pedagogy and the upper-level college/university experience by offering a smooth transition from often passive high school learning to active, participatory university learning. Our basic conclusion regarding a Burkeian application to pedagogy is that we "should teach *like* Burke rather than teach Burke." With the understanding that KB is not generally recognized in Education departments, we worked toward the parallels between his own ideas and those who *are* recognized as education specialists. And, as one might expect, we discovered a lot of conceptual relationships that sometimes predate the experts. Yet, in order to maintain our discussion, we had to remain aware of the fact that, though deeply involved in human behavior and language theories, KB did not present himself as a pedagogue. Perhaps this is why the more we worked at discussing Burkeian principles regarding education per se, the more we moved toward a profound discussion of

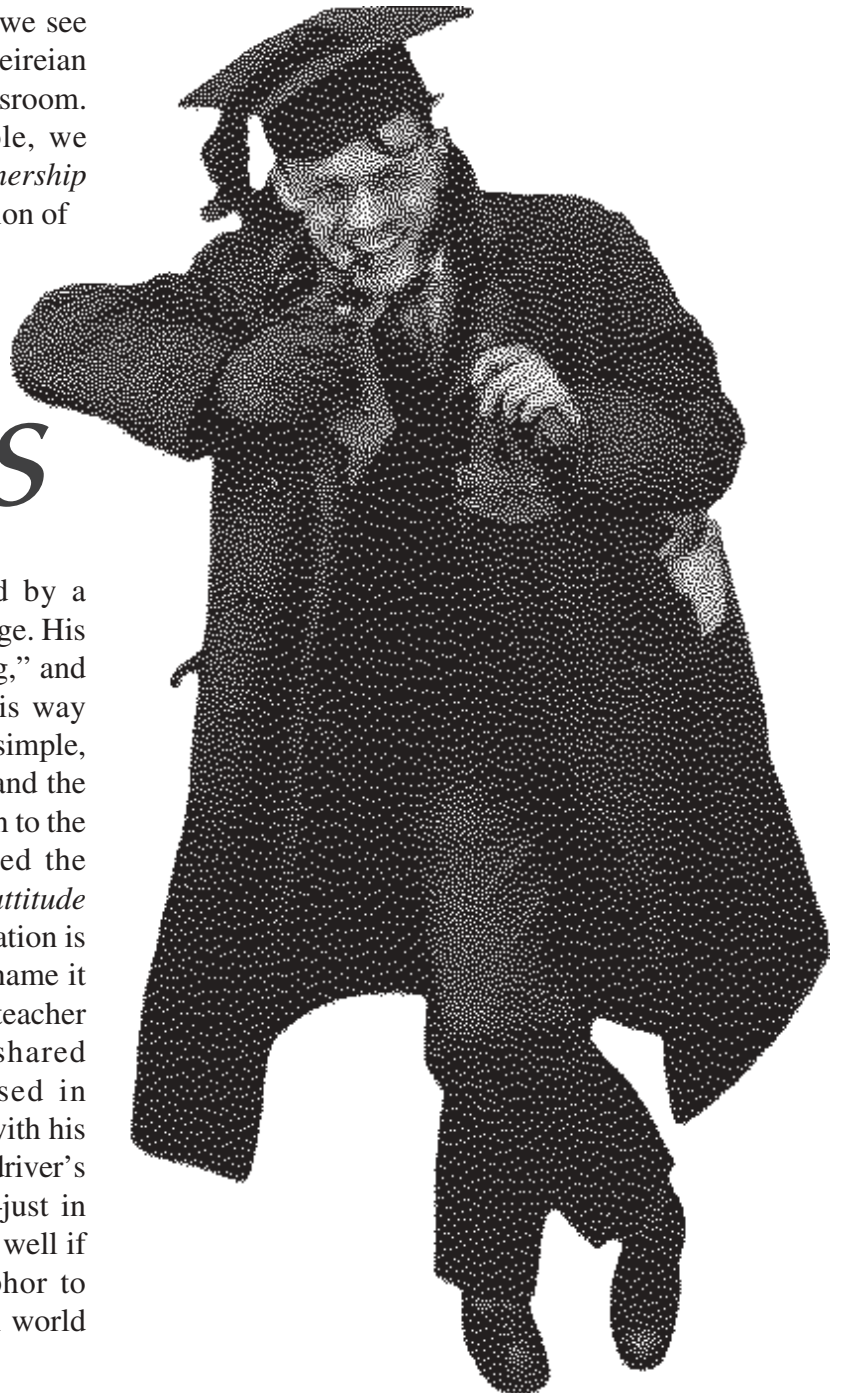
Perhaps the most popular topic here was communication pedagogy. From first-year composition to public speaking and upper-level rhetoric/writing courses, Burke's theories work well. For example, *language as symbolic action* and KB's *definition of man* ring true in reading/writing and speaking courses; however, as we all noted, teaching the definition of man is not the way to get Burke's points across to our young adult students. Rather, than teaching a Burkeian attitude, we must teach *with* a Burkeian attitude, e.g., instead of bringing Burke into the classroom, we might do better to bring in his ideas, sifted and re-languaged in consideration of our young audience. In this case, we might work to teach/show that all signifiers are symbolic through well designed writing and reading assignments designed to allow the student to discover these concepts on her own. The guided self-discovery that language makes things happen, that we live in a world of our own making and

thus ought to look toward our own part in this making moves a young adult into a sense of her own participation in the world. And, much of this can come from language oriented, integrative pedagogy. James Berlin's culture-as-text and Paulo Freire's banking versus problem-solving pedagogies were invoked as Burkeian ideas put to work in the classroom. Peter Elbow's and Lakoff and Johnson's metaphor analyses were brought up as well. Seeing and discussing the classroom and learning as metaphor with students brings together the traditionally disparate ends of an authoritarian hierarchy and serves to remake students into participants in their own education. Here we see KB's poetic metaphor come to life in Freireian pedagogy and Ira Shor's democratic classroom. Furthering the student-as-participant role, we discovered that participation engenders *ownership* and, consequently, the care and consideration of an owner regarding her or his property. Again, we find Burkeian ideas at work in his own concept of ownership.

Reports

The ownership thread was prompted by a member of our seminar who is still in college. His observation that "core courses were boring," and his further observation that they were this way "because the teachers too often see them as simple, unimportant, and as something both they and the student have to do before they can get down to the real work of upper-level courses" moved the discussion into the Burkeian territory of *attitude* and *terministic screens*. How we see a situation is how we will react within it, how we will name it into its own semantic being. Hence, both teacher and student need to work toward a shared metaphor, a common perspective based in dialogue. Our student member continued with his own metaphor: "Students ought to be in the driver's seat with the professor in the backseat—just in case." This "driver's ed." metaphor works well if we further the dramatistic poetic metaphor to include the classroom as a part of the real world

where people and language make things happen. Understanding the symbolic properties of language, the identification process within collaboration, the profound importance of students' ownership of ideas, and the participation in their own life's process will change the artificial environment of the traditional classroom into real-world experience. What happens in the classroom will become a real experience with real results.



A final discussion worked around the idea of teacher education. Not so much for new teachers, but those already out there. Because the work load is so high and because many teachers simply work to perpetuate a status quo, a Burkeian attitude may never fully “happen” in American education. Furthering this point was the observation that the people who teach undergraduate courses (13th and 14th grades) are not obligated to attain teacher certification. Methods and evaluation are pretty much based upon previous teachers/professors and, often, with less than progressive results. The Burkeian attitude discovered in Freire, Berlin, Shor, and other dialogic teachers pretty much stays with the advocates while remaining vague or invisible to the rest of the professional world. Our seminar concluded with questions relative to faculty development programs founded on dialogism, Burkeian identity and philosophy, and perhaps most important, the concept of the terministic screen and metaphor analysis. Through these conceptual grids, undergraduate general education might be offered for what it is: a young adult’s first step into the professional and intellectual world where ideas become our own through honest and efficient dialogue

Afterward: Our seminar was really an exhilarating experience. It was a pleasure to be in the company of so many great teachers and Burkeian thinkers. Great time with the sound of many oars a-splashin’.

Art, Politics & Social Change: Will the Real K.B. Please Stand Up?

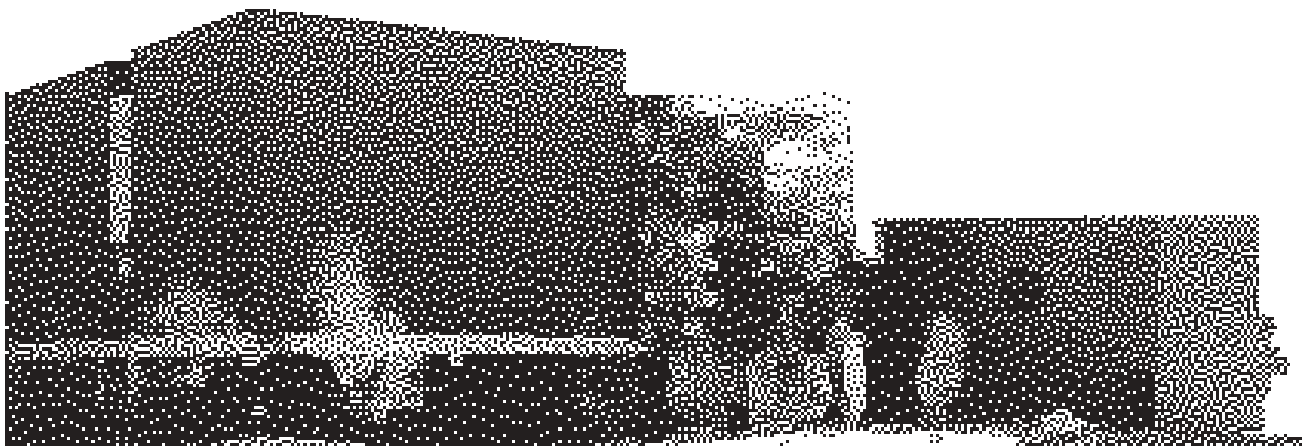
Submitted by Kathleen Farrell

Coordinator: Kathleen Farrell (Iowa)

Participants: Bernie Brock (Wayne State), Ann George (Texas Christian), Carol Jablonski (South Florida), Kate Palczewski (Northern Iowa), Jack Selzer (Pennsylvania State), David Cratis Williams (Puerto Rico)

The discussion about the relationship between Burke’s scholarship and political activities led the seminar to a number of central questions. How is art political? How can the intellectual be both political participant and critical observer? Did Burke avoid political battles? Why? Can his activities in the 1920’s and 1930’s be viewed as explicitly political? Why didn’t he speak out against McCarthy in the 1950’s? The participants grappled with these questions using a number of archive materials from the Burke papers at Newberry, Penn State, and *The Southern Review*.

The group decided to continue to meet and plan a number of NCA seminars, publish reports on archive research, and try to involve graduate students in future seminars. The unanimous consensus was that the seminar was extremely productive. We hoped to gather in the future.



Becker Communication Studies Building

Burke and the Rhetorical Tradition

Submitted by Michael Leff

Coordinator: Michael Leff (Norwestern)

Participants: Paul B. Berry (Yale), Angelo Bonadonna (St Xavier), Bryan Brito (Detroit, MI), Michael Chambers (Maryland), Nathaniel I Cordova (Maryland), W. Lance Haynes (Missouri, Rolla), Ellen Quandahl (San Diego State), Sarah E. Stokely (Mount St Mary's College), Robert Wess (Oregon State)

The seminar was advertised as a venue for assessing Burke's relationship to the rhetorical tradition, and the section from *A Rhetoric of Motives* entitled "Traditional Principles of Rhetoric" was to serve as a starting point for a general discussion. When the group met, however, we agreed that the scope and complexity of the general theme was daunting, and so we retreated to the assigned text. The seminar consisted of a close reading and discussion of "Traditional Principles of Rhetoric." At Bob Wess's suggestion, we divided the text into three parts, the first extending through the chapter on "Image and Idea," the second from "Rhetorical Analysis in Bentham" to "A Metaphorical View of Hierarchy," and the third from "Diderot on Pantomime" to the end. Each section became the focus for one of our three meetings.

Wess also offered an hypothesis for interpreting the text. Applying the Burkean principle of "from what to what" to Burke's own work, Wess maintained that, the first main part of *A Rhetoric of Motives* ("The Range of Rhetoric") ends with an argument about how symbolic inducement is realistic but also entails idealistic and hence magical and mysterious elements. And from this point Burke opens consideration of social/political is-

ues in "Traditional Principles of Rhetoric" as he investigates the relationship between scientific and rhetorical perspectives on language. The goal of this development, Wess maintained, is to show that rhetorical language "englobes" the neutral language of social science.

The group's discussion generally supported Wess's position. We concluded that the pivotal moment in the text comes with the chapters on Bentham and Marx. Here Burke shows, in a kind of deconstructive reading, that the supposedly neutral language of Bentham's utilitarian calculus or Marx's dialectic disguise partial commitments and partisan motives. There seems no escape from the rhetorical "barnyard," no strategy that allows us to step out of partisan language of political conflict. The neutral language of science cannot purify our motives, and so it is itself "englobed" by the rhetorical motive and the linguistic mysteries attached to it.

Two dissenting views were expressed about this interpretation. First, some members of the group argued that Burke recognizes multiple functions of language and does not seem to grant any one of them priority over the others, and hence Burke would resist the subordination of the scientific to the rhetorical. But, others rejoined, this position, though it might have relevance in later Burkean writings, does not explain the argument spun out in *A Rhetoric of Motives*. The subordination of scientific to rhetorical language seems quite clear as we read through the text. Secondly, some members of the group were uncomfortable with the verb "englobe," since they thought that it suggested a rather un-Burkean discarding of the scientific perspective (the "englobee" in the rhetoric/science pair). Hence, the verb "transcend" was offered as a replacement. Defenders of "englobe" responded that the word did not imply discarding scientific language, since an englobing term encompasses another term in much the same way as a transcendental term absorbs another term. The group came, to no consensus on this issue.

Seminar Reports

There was some concern expressed about how one might differentiate rhetoric from poetic in this text. In the section on Bentham, there are hints about rhetoric as “applied poetic” and about differences between rhetorical and poetic functions of language. But we could not formulate a clear distinction anywhere in the stretch of text we were considering. It appears that, in *A Rhetoric of Motives*, Burke regards rhetoric and poetic as using almost precisely the same linguistic instruments, and he is uninterested in sorting differences between the two in other respects.

Our interpretation of “Traditional Principles of Rhetoric” differs considerably from the one ordinarily advanced by rhetoricians. The text is conventionally read as a theoretical justification for expanding traditional limitations on the scope of rhetoric, and it is regarded as opening a “latent” history of rhetoric. Our position stresses Burke’s own rhetorical position as he engages in argument about a hierarchy of linguistic functions. In this reading, the rhetorical function, whether conceived as persuasion or as identification, englobes or transcends the scientific function because persuasion, identification, and poetic appeal always take priority in the social arena over the scientific bias in favor of univocal clarity. Burke does not expand the domain of rhetoric so much as he discovers in the rhetorical function something that always trumps mere information. This reading, moreover, attempts to apply Burke’s own priorities to his text. That is, it views Burke as a situated actor arguing for rhetoric by using rhetoric, and it discounts a more static view of Burke as “theorist” who is concerned about settling boundary disputes for abstract purposes.

Burke and American Poetry

Submitted by Miriam Marty Clark

Coordinator: Miriam Marty Clark (Auburn)

Participants: Thomas Carmichael, James East, Greig Henderson, Donald Jennerman, Andrew King, Robert Mielke, Stacy Seibert

Our group considered Burke’s writings on poetry and poetics. Our aim was to understand more fully Burke’s contributions to twentieth-century literary criticism and theory and his influence on the American poets who were among his most deeply engaged readers and interlocutors. Perhaps more important within the context of this conference, we wanted to consider a vital aspect of Burke’s thought that has sometimes been neglected as Burke studies prospers in the fields of speech communications, rhetoric, composition, philosophy, and the social sciences.

Burke’s discussions of poetry are expansive at some points, minutely focused at others. We began by considering *poetry* as one of his keywords, noting its indispensability in emerging Burkean systems as partner to drama at the root of dramatism. We also considered the importance throughout Burke’s work of poems as *instances* of symbolic action, enacting as they do in highly compressed, complex ways—and retaining traces of mysticism—an array of symbolic operations, a range of mountings, mergers, divisions, transformations. That both *A Rhetoric of Motives* and *A Grammar of Motives* end in readings of poems marks the centrality of poetry to Burke’s thought in those volumes.



In our second and third sessions we looked at Burke as reader and theorist of poetry, mapping his critical methodologies as they develop from *Counter-Statement* to the late essays and considering in particular his vigorous dialogue with the New Critics in the essays and reviews of the thirties and forties and his later engagements of continental (DeMan, Derrida) and American theorists (Bloom, Miller, and others) whose work addresses lyric poetry. During the third session we discussed several of Burke's essays on poems and poets, focusing most closely—and with considerable admiration—on his readings of Theodore Roethke (“The Vegetal Radicalism of Theodore Roethke”) and William Carlos Williams (“William Carlos Williams”). We also talked some during this session about Burke's long friendship with Williams, formative on both sides.

Our final meeting was devoted to Burke the poet. We began by considering the relationship between Burke's poems and his other writings, then turned to reading and discussion of a selection of poems. While these are uneven in quality, they provided good occasion to think about how Burke's ideas—about the musicality of verse, about literature as equipment for living, about transcendence—make their way into verse. It also gave us a chance to think broadly about Burke's *uses*, both practical and theoretical, of poetry.

Our seminar was one of explorations rather than conclusions. Goaded by inquiries from a rhetorician and longtime Burkean who was not a participant in our seminar and who is not (by his own admission) a reader either of poetry or of Burke *on poetry*, we did address a question I take to be of fundamental importance for Burke studies, especially as it is presently constituted with an emphasis on communications, rhetoric, and the social sciences. That is, whether a reader can come to an adequate understanding of Burke *without* engaging his discussions of poetry and poetics. Much in our discussions over three days would suggest that the answer to this question is no. It

isn't simply a matter of doing justice to Burke's wide ranging contributions to American literary and intellectual life or of acknowledging the texts, literary as well as philosophical, that influence his thought. The centrality of poetry—as the subject of study and the object of fascination; as symptom and cure; as metaphor and illuminating instance; early and late—makes it unavoidable in any sustained encounter with Kenneth Burke.

Burke and Ethics

Submitted by Ed Appel

Moderator: Herbert W. Simons (Temple)
Coordinator: Timothy W. Crusius (Southern Methodist)—Unable to Attend

Participants: Ed Appel (Leola, PA), Don Burks, (Purdue), C. Allen Carter (Oklahoma City), David Schuermer (Southern Illinois, Carbondale), Amy Sileven (Southern Illinois, Carbondale), Karen Whedbee (Purdue)

This seminar was structured by a problem seemingly inherent in Burkean ethics, and a potential solution to or way of dealing with that problem, posed by the seminar's moderator, Herb Simons:

“Melodrama energizes but its method is demagogic. It evokes *righteous outrage*, but not necessarily *warrantable outrage*. Comedy, as Burke characterizes it in ‘Poetic Categories,’ is the anti-thesis of melodrama. It offers up the ‘maximum of forensic complexity.’ But, in so doing, it converts villains into fools. And Burke's method of humble, comic irony renders all of us fools, thus greatly weakening the capacity of good people to do more than demystify (as Burke did his analysis of the doc's con artistry). With Frank Capra, I am prepared to say there are times when debunking is neces-

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sary, not just demystification; and when people need to be mobilized around values worth defending. But I am opposed to righteous indignation that is not also warrantable indignation. Hence my opposition to melodrama. How, then, to extract ourselves from this tangle? (From the working paper submitted to seminar participants, 'From Melodrama, Through Comedy, To Warrantable Outrage.')

The problem is one that has been around since the 1984 Burke Conference in Philadelphia: Doesn't Burke's comic-frame approach to human relations, so strongly implied in his "bottom line" codicil in "Definition of Man [and Woman]" about the "rotten[ness] of [melodramatic, or tragic] perfection," preclude "warranted outrage"? Can audiences, in fact, be mobilized to pursue "good" ends in the face of moral enormities if anger is going to be prescinded from the very start? Are persons, values, programs, and goals, in any case, all equally

course, Burke. The assumption is that, in response to what seems at first sight to be morally outrageous behavior, human beings so naturally respond with heated, uncritical indignation. Such a reaction is not warranted outrage, no matter how criminal the offense may seem. It is "melodrama," akin to the sensationalized and exaggerated theatre of the nineteenth-century English stage, where characters were types, most likely heroes or villains; the struggle, between the altogether good and the altogether bad; the motivations and the causes of the action, subordinated to form and "machinery." (A genuine search for causations, for multiple "punctuations" of the events being considered, is essential for deepening the "picture" of what is happening that so exercises us.)

"Persuasion dialogue" or the "ideal conversation" encourages and seeks to implement the "comic detachment" Burke recommends for dealing with

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"foolish," to use Burke's comic descriptive, or near enough to equally foolish that "righteous indignation" seems a kind of naive hubris? Are, say, the noted atrocities of the twentieth century fit subjects for only comic interpretation and evaluation?

A way of moving from outrage as a primal emotion to warranted, justified, perhaps even "tempered," outrage was proposed and then implemented in a practical, informal debate carried out in the seminar. This discussion of a contemporary moral problem sought a transformation, perhaps, in our thinking, from melodrama, through comedy, to justified "outrage," if, and only if, that outrage were, at the end, deemed warrantable.

The theory undergirding this discussion came mainly from Douglas Walton's notion of "persuasion dialogue" and Juergen Habermas's principles of the "ideal conversation," as supported at various points by Gadamer, Heidegger, Rorty, and, of

moral issues. It plays especially upon Burke's favorite "master trope," irony. It requires a dialectical interplay among all voices and views to the end that a matured "practical wisdom" may emerge to guide moral action. It will result in a "situated" ethic rather than a universal one. Certain dramatic universals in the process of arriving at that ethic, however, will manifest themselves (e.g., the hortatory negative, temptations to the scapegoat process, the guilt-redemption cycle of concepts). Participants should be aware of motivations inherent in the structure of language itself, as well as the possible time-and-place-bound limitations of the principles, or some of the principles, of right and wrong one takes for granted.

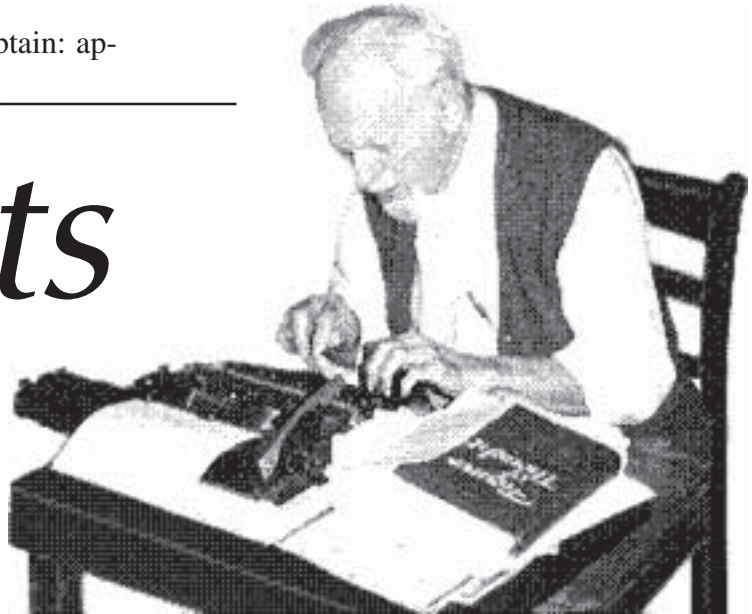
Characteristics of "persuasion dialogue" or the "ideal conversation" that constitute the "comic" route from "primal outrage" to, perhaps, "warranted outrage" are as follows:

1. No one should dominate the conversation. All voices must be heard.
2. Participants will not be objective, but they still should cultivate a mindset of not trying to “win” the debate for the sake of winning.
3. Consensus will not be a required outcome. One should get that burden off his or her mind at the outset. In fact, there may be even more uncertainty at the end. That result in itself could be salutary. One would at least be shorn of the certainties he or she began the colloquy with.
4. “Edification” (Rorty) is the aim, not pursuit of “objective truth.”
5. Moderator and participants will take care not to lose the original thread in inevitable digressions that the give and take of heated debate produce.
6. Positions are to be presented skillfully, but not manipulatively.
7. A “double hermeneutic” should obtain: ap-

or she may disagree with it. “Perfecting” the other’s position, putting the very best face on it one can think of, may reveal some flaws in one’s own.

The moral dilemma chosen for discussion and debate was that of Kosovo. Many of the principles enumerated above were put into play. Easy, one-sided condemnation of Milosevic and the Serbs was challenged on several fronts. The United States and NATO were cited as sources of controlled, melodramatic information, as well as Serbia. Evidence of violence committed against the Serbs within the last decade, as well as in previous centuries, was offered, evidence not readily found in United States publications. No consensus on the issue was forthcoming, in part because of limited time.

Reports



preciation and depreciation of what one hears. One should cultivate the art of identifying with other conversationalists, putting oneself in their shoes, resulting in empathetic listening. At the same time, one should cultivate the art of mistrusting what one hears, resulting in critical listening.

8. One should, in other words, give in to the subject matter, see each position as partial, listen to the other voices, cooperate in giving everyone a chance to speak, while guarding against being easily “taken in.”

9. One should listen and watch for metacommunication, as well as for direct communication. So much of what is said is not found in the stark words themselves.

10. One may try, or be asked to try, perfecting or improving upon the other’s position, though he

Some conclusions on the seminar offered by participants are these:

- It may be impossible for human beings to shed their prejudices in such a discussion.
- Melodrama in the theatrical sense looks very much like tragedy in the rhetorical sense.
- The seminar may not have produced a consensus on the nature or validity of Burkean ethics.
- The proposed system of approach to ethical questions credits and uses insights drawn from Burke’s cult of comedy, while at the same time expanding its horizons in dealing with a complex, often brutal, and always recalcitrant world.

Burke and the Rhetoric of the Seen

Coordinator: Bruce E. Gronbeck (Iowa)

Participants: Barbara Biesecker, David Blakesley, Tim Borchers, Tony Brussat, Greg Clark, Danny DeLong, Diane Hemmings, Amy Heyse, Phyllis Japp, John Lucaites, Mark Meister, Clarke Rountree, and Leah White.

Burke's fondness for words about words is legendary, yet it must be remembered that he likewise appreciated visualization and face-to-face performance as dimensions of symbolic action. Yet Burke left no systematic legacy on the analysis of visual, especially mass-mediated, discourse. In this seminar, participants discussed ways in which Burkean thought, criticism, and/or vocabulary could be useful in studying especially electronic—radio, television, film, the digitized world of the Internet—but also other forms (e.g., theatre, demonstration, spectacle) of publicly shared, seen, and performed discourse. In addition to some online discussion, we reviewed a shortened version of "Triumph of the Will" prior to the conference. At the conference, much of our attention focused on ways that Burke's terminology could help us understand the interanimation of visual and verbal rhetoric, with particular emphasis on the products and role of mass media in popular culture.

Burke, Phenomenology, and Existentialism: Can They Dance?
Report in the next issue

8:30 AM FRIDAY

I. Terministic Screenings

◆ Perspective by Incongruity in the Exploration and Synthesis of Key Burkean & Ciceronian Terms: Piety and Decorum, Perspective by Incongruity, Burlesque, Frame, and Wit

H. Scott Placke

◆ A Critique of Burke's Substance?

Steve Long and Bryan Salmons

◆ Contingency, Irony, Metabiology: Richard Rorty, Kenneth Burke, and the Golden Rule

Brent Whitmore

II. In Search of Kenneth Burke: Mining the Archives

◆ Engaging Kenneth Burke: A Report from the Archives, *Jack Selzer*

◆ The *Southern Review* Files: Burke and Attitudes Toward History, *Ann George*

◆ "Dear Fren and Infloonce Person": Burke & Nemerov in the 1950s, *Miriam Marty Clark*

III. "That Guy Makes Me Tired": Burke, Aristotle, and Beyond

◆ Aristotle's Enthymeme and Burke's Theory of Form Revisited: Part I, *Karen Whedbee*

◆ Aristotle's Enthymeme and Burke's Theory of Form Revisited: Part II, *Don Burks*

◆ The Comic Root of Postmodern *Kairos*
Jeff White

4:00 PM FRIDAY

I. Rhetoric and Poetics

◆ Temporizing Election: Burke, Donne, and Courtship of the Eternal, *Brent Nelson*

◆ A. R. Ammons' Dialogue with Burke: Language, Nature, and the Resources of Lyric
Miriam Marty Clark

◆ Gnosis and Nihilism in *Under the Volcano*: A Meta-Rhetoric of Pure Persuasion

Greig Henderson



II. Thirtysomething Writings

- ◆ “The engine after long development”: From *Towards a Better Life to The Philosophy of Literary Form*, Jerald L Ross
- ◆ Criticism in Context: Kenneth Burke’s “The Rhetoric of Hitler’s *Battle*”, Garth E. Pauley
- ◆ Bims and Bams: Style and Argument in Kenneth Burke’s “Semantic & Poetic Meaning” Patricia Tallakson

III. Presidential (Im)Politics

- ◆ “The Perfect Enemy”: Clinton, the Contradictions of Capitalism, and Slaying the Sin Within *Virginia Anderson*
- ◆ Clinton’s Search for Symbolic Redemption *Zachary White*
- ◆ A Sense of *Telos*: Bill Clinton & His Remarks Before the Religious Leaders Breakfast *Tony Brussat*

10:30 AM SATURDAY

I. Burke Among the Philosophers

- ◆ Representation, Repetition, and the Political Unconscious: Burke and Marx’s *Eighteenth Brumaire*, Tom Carmichael
- ◆ Perspectives: Nietzsche & Burke, Gary Scott Groce
- ◆ Interrogated by the Response: Kenneth Burke and Jacques Derrida, C. Allen Carter

II. Writing Women In: Critical & Theoretical Feminist Applications of Burkean Theory

- ◆ Transforming Sexism: Impiety & Perspective by Incongruity, Keri A. Bodensteiner
- ◆ The Citadel’s Response to Harassment Allegations: Burke’s Pentad as a Grounding of Ideographs, Julie Davis
- ◆ Between Persuasion and Invitation: Burkean Identification as an Inclusive Theory of Persuasion Sarah T. Partlow
- ◆ Logology: A Feminist Application of Burke’s Method, Valerie Renegar
- ◆ Burke, the Paradox of Identification & Intersectionality of Race and Gender, Stacey Sowards

- ◆ Respondent: Ekaterina Haskins

III. Interfacing

- ◆ The Kenneth Burke-Malcom Cowley Correspondence, L. W. Rosenfield
- ◆ Burke to Basics: Dialogue and Cultural Studies in the First-Year Writing Program *Dennis Ciesielski*
- ◆ Burke and the Web: Determining Motive in the Click of the Mouse, *Isabel Pederson and Neil Randall*

9:30 AM SUNDAY

I. Burke & “Everyday Life”: Health, Happiness & “The Good Life” in Consumer Culture

- ◆ Purification through Simplification: Cutting Down, Scaling Back, Opting Out, *Phyllis M. Japp*
- ◆ Burke’s “Good Life” & the TV Food Network *Mark Meister*
- ◆ “Caring Enough” to Purchase a Sentiment: A Burkean Analysis of Greeting Cards *Diana Rehling*
- ◆ Technology as “Representative Anecdote” in Popular Discourses of Health and Medicine *Lynn Harder*

II. Don’t Be a Freud in the Dark

- ◆ Norman Douglas’ *Nerinda* and Kenneth Burke *Donald Jennermann*
- ◆ The Rhetoric of Desire: Burke’s Freud as Dialectician, *Ellen Quandahl*
- ◆ Kenneth Burke & the Psychology of Identification, *Edward Berlinski*

III. Enculturation

- ◆ The Dialectic of John Locke’s Constitution Then & Now; or The Turn from Enlightenment to Post-Enlightenment Culture, *Robert Wess*
- ◆ Motivating the Molten Mass of Humanity in Defense of Cultural Obsolescence: Kenneth Burke on Altering Cultural Paradigms, *Amy Sileven*
- ◆ Kenneth Burke’s Rhetorical Aesthetic and the Scope of Public Discourse, *Gregory Clark*

1999 Programs



DUQUESNE UNIVERSITY

Founded in 1878 by the priests and brothers of the Holy Ghost, Duquesne University carries a more than century-old tradition of providing a unique liberal and professional education with an emphasis on moral values, a dedication to quality teaching and a commitment to service. Today Duquesne University serves more than 8500 undergraduate and graduate students, offering more than 150 programs on the bachelor's, master's and doctoral levels in its nine schools: the College and Graduate School of Liberal Arts and Sciences and the schools of Business Administration, Education, Health Sciences, Law, Music, Natural and Environmental Sciences, Nursing, and Pharmacy.

The Communication Department at Duquesne offers bachelor's degrees in either Communication Studies, Journalism, or Media Studies and master's degrees in either Rhetoric & the Philosophy of Communication or Corporate Communication. The Communication and English Departments offer a joint Ph.D. in Rhetoric.

The Kenneth Burke Society is a nonprofit organization incorporated in the State of New York since 1988. Annual dues of \$20 for faculty and \$10 for students (or triennial dues of \$50 and \$25 respectively) fund+ the Society's triennial conference and other activities. Members receive a subscription to the *Kenneth Burke Society Newsletter* plus future publications (see insert). The *KBSNewsletter*, published annually under the Society's auspices, is financed by and produced in the Communication Department at Duquesne University, Pittsburgh, PA 15282 (phone 412-396-6446; fax 412-396-4792). A second annual publication, *KB: A Journal of the Kenneth Burke Society*, is planned. Readers are encouraged to "join the fray" by submitting letters, abstracts, or manuscripts that promote the study, understanding, dissemination, research, critical analysis, and preservation of works by and about Kenneth Burke. Authors should prepare manuscripts following MLA or APA guidelines and submit both a paper copy and a disk file using any established Macintosh, MS-DOS, or Windows wordprocessor.

Editor—Richard H. Thames, Duquesne University
E-Mail: thames@duq.edu



KBSNews and Announcements: The 5th Triennial

Plans are underway for the Fifth Triennial Conference of the Kenneth Burke Society, which will convene in May 2002 in New Orleans, Louisiana. The conference theme and initial call for seminar proposals will be announced in Fall 2000, with a call for paper and session proposals,

travel and lodging information, and other news to follow. The chief conference planner is David Blakesley. Ellen Quandahl is one of the two program planners, with the second to be announced soon. James Mackin will serve as local host. Watch for future announcements on Burke-L (and its website at <http://www.siu.edu/departments/english/acadareas/rhetcomp/burke/index.html>), the Kenneth Burke Society website, and in upcoming issues of the Society's Newsletter. For further information and to make suggestions, contact David Blakesley, Department of English, 1356 Heavilon Hall, Purdue University, West Lafayette, Indiana 47907; email: burkeler@yahoo.com; phone: (765) 494-3740.

Minutes: continued from page page 7

New Business: A life membership category at \$150 was approved. The offer of complimentary memberships to interested members of Burke's family was also approved.

Replacement of officers in the interim between triennial meetings is covered by the constitution, Article V, Section 1, so no action was necessary.

The proposal to create a new award modeled on the Dial Award was remanded to officers for further consideration.

Ed Appel announced that a scholar in India needs copies of Burke's books. Please contact him by e-mail (edappel@epix.net) if you have books to contribute.

Continuation of the oral history project and the tape projects was endorsed. Jack Selzer will serve as contact.

The meeting was adjourned at 11:20.

Respectfully submitted,
Phyllis Japp, Secretary