

# Cultural Rhetorics

ENC 3373-0001 // Tuesdays and Thursdays 3:00PM-4:15PM // Fall 2016

## //contact

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Office Hours: Tuesdays 10 am-noon, Wednesday 1-4 pm, and by appointment

## //overview & goals

In this course, we will explore (1) rhetoric from a cultural vantage point and (2) culture from a rhetorical vantage point. What does this mean? Essentially, we will seek to understand how people and communities practice rhetoric—how they use writing, speech, new media, bodies, performances, and so on—to negotiate and make meaning at various sites and contexts (school, work, home, bars, streets, social media, etc.).

While “rhetoric” is Greek word (and has often been canonized through a Western-European framework), we will work to expand frequently anthologized and linear accounts of rhetoric—and we will seek to understand the political purpose for doing so. We will look at rhetoric as it is practiced and made in many communities. Such a constellating orientation aims to recognize and value different ways of knowing and doing.

After reviewing more general cultural and rhetorical theory, we will learn how to better excavate our own cultural rhetorical practices, and how they shift in relationship to and with the places and spaces we traverse. To do this work, we will focus on discussions and concerns within writing and rhetoric studies as they intersect with or are affected by public spheres and everyday practices.

Note: Parts of this syllabus were adapted from a course taught by Professor Stephanie Wheeler.

**learning goals**

- gain familiarity with and practice applying rhetorical and cultural theories to everyday practices
- develop understanding on how differences in culture affect negotiations of literate and rhetorical activity
- recognize that communities have with their own rhetorical traditions/histories, beliefs, values, and assumptions
- demonstrate an ability to use rhetorical listening as a method
- identify how culture, power, and identity operate in the places/spaces you inhabit
- acknowledge communicative practices beyond alphabetic text and speech

**//required texts**

- Lindquist, Julie. *A Place to Stand: Politics and Persuasion in a Working-class Bar*. Oxford University Press, 2002.
- Taylor, Diana. *Performance*. Duke University Press, 2016.
- PDFs uploaded to Webcourses

**//policies****access/accommodation**

I am committed to maximizing your learning potential and making this course as accessible as possible. If there is any way that I can adapt this course to better meet your needs as a learner, please let me know. If you have a documented disability, I will provide any accommodations that have been best determined by you and Student Accessibility Services.

Contact for Student Accessibility services:

website: <http://sas.sdes.ucf.edu/>

email: [sas@ucf.edu](mailto:sas@ucf.edu)

office: Ferrell Commons 185

phone: 407-823-2371

**classroom conduct**

Students must follow UCF standards for personal and academic conduct as outlined in The Golden Rule. As a matter of common courtesy, please come to class on time and prepared. More importantly, proper classroom conduct also entails creating a positive learning experience for all students, regardless of race, sex, religion, sexual

orientation, social class, or any other feature of personal identification; therefore, sexist, racist, prejudicial, homophobic, or other derogatory remarks will not be tolerated.

### **late work**

All assignments must be turned in on time. In extreme cases, you may be allowed an extension if you contact me *before* the regularly scheduled due date.

### **Gordon Rule**

This course is a Gordon Rule course, which requires you to write four major assignments and receive a C- or higher to pass. You must turn in all major writing assignments to pass the course. See the UCF Golden Rule for further information: <http://www.goldenrule.sdes.ucf.edu/>

### **academic integrity and plagiarism**

Plagiarism consists of knowingly copying and/or reproducing the work of someone else without supplying appropriate credit. In cases involving deception (e.g. buying an online paper or copying others' work without giving them credit), consequences can result in failing the assignment or, if serious enough, failing the course. If at anytime you are unsure about what constitutes plagiarism, please schedule a time to meet with me.

For further details about Academic Integrity at the University of Central Florida — including a detailed list of examples of academic dishonesty and procedures and penalties for dealing with instances of academic dishonesty — visit <http://goldenrule.sdes.ucf.edu/>.

## **//assignment overviews and course expectations**

### **20%** class participation

You are expected to participate in every class we meet. You will be evaluated on the ways in which you participate in adding to the collaborative knowledge that we will be producing each day. You can do this in a number of ways:

- Participate in class discussion and in-class writing assignments
- Encourage or provide space/avenues for your peers to contribute to class discussion

- Volunteer/share notes on class discussion with the rest of us
- Bring in useful technologies, artifacts, or news to help foster discussion

If at any time I am concerned that you're not adequately participating in class, I will let you know privately. And if at any time you're concerned you're not participating enough, please do talk to me privately.

## **10%** reading responses (Webcourses discussion board)

This course requires thorough engagement with the assigned readings. Such engagement will, of course, allow us to have meaningful discussions in class, but it will also prepare you for the other major assignments in this class (including the midterm and final project). To help keep track of what we read and to better prepare you for class discussion, you are asked to write a response to each reading. These responses should move beyond summary—and should pose questions, applications, or connections with other readings/discussions. In other words, you should *critically* engage with course readings.

Each day's response should be about 350-400 words and should engage the assigned reading for the day. On days where multiple readings are assigned, you can choose one reading or engage with all of them. Of course, you are welcome to make connections across readings throughout the semester.

## **20%** midterm (take-home essay)

The midterm for this course will consist of take-home essay questions that will allow you to explore and use some of the concepts we have been discussing in class. You will choose two of five questions to answer, and you will be free to contact me for questions if need be.

## **10%** space and place journal

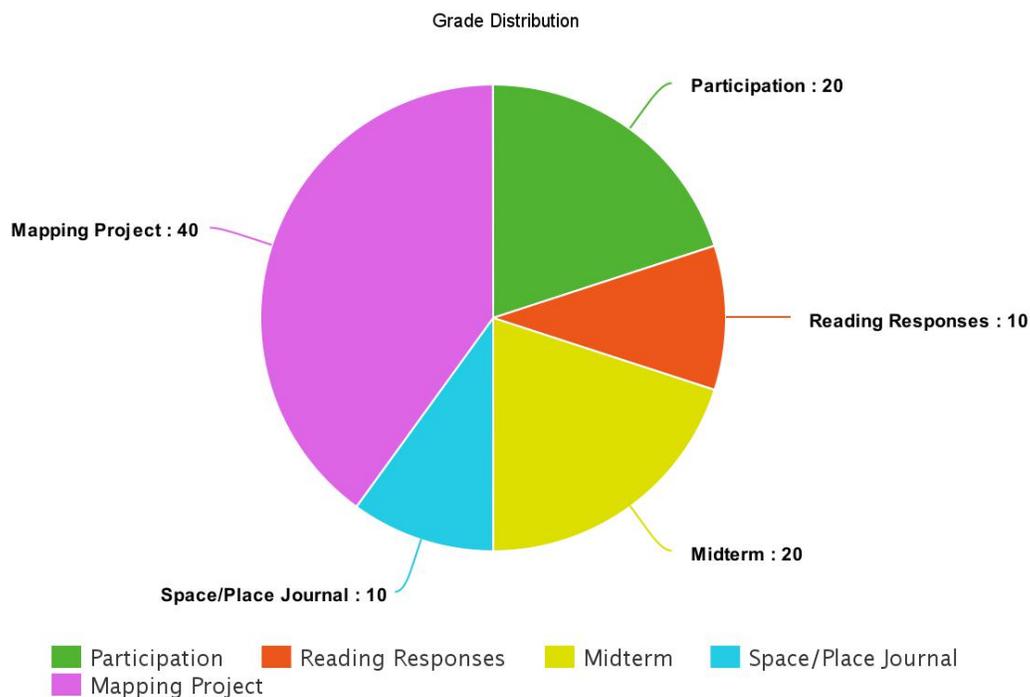
You are asked to keep a journal of the spaces and places you frequent. Entries in your journal will help you complete the final mapping project. I will collect your journal entries three times throughout the semester to give you feedback. More detailed instructions for approaching your journal will be provided.

## 40% cultural mapping project

The mapping project—an example of “thinking by doing”—is a process-based way for you to think about your cultural practices and identities within the various places and spaces you have encountered. The mapping project will be split into multiple parts, including:

1. Descriptions of the places you frequent (from journal)
2. A mapping of the places you inhabit (using Google maps or another tool)
3. A rhetorical and reflective analysis of the *making* of the map

You will produce one map with 5 descriptions of places you frequent that describe the images, practices, language habits, performances, etc., that help construct the space and your own sense of identity. Your final analysis will show how the map makes an argument about the [power structures](#) that influence your “habits of dwelling.” More details forthcoming on the Cultural Mapping project sheet.



## //schedule

### **Week 1—Listening**

August 25: Ratcliffe, Rhetorical Listening

### **Week 2—What is Rhetoric?**

August 30: Covino & Jolliffe, What is Rhetoric?

September 1: Bizzell & Herzberg, Rhetorical Tradition (Intro); Baca, Crossing Borders

### **Week 3—Pluralizing: From Rhetoric to Rhetorics**

September 6: Mao, "Reflective Encounters: Illustrating Comparative Rhetoric"

September 8: Octalog III; Lipson and Binkley

### **Week 4—Constellating: Cultural Rhetorics**

September 13: Haas, "Wampum as Hypertext"

September 15: Cultural Rhetorics Theory Lab

### **Week 5—Beyond Print: Bodies, Events, Makings**

September 20: Dolmage, Metis

September 22: Bratta, Event

### **Week 6—The Uses of Performance (Part 1)**

September 27: Taylor, Chapter 1: Framing [Performance]

September 29: Taylor, Chapter 4: The New Uses of Performance

### **Week 7—The Uses of Performance (Part 2)**

October 4: Taylor: Chapter 6: Knowing through Performance

October 6: Taylor: Chapter 7: Artists

### **Week 8—Negotiating Rhetorics, Negotiating Identities**

October 11: Miles, Butch Rhetorics

October 13: Anzaldúa, How to Tame a Wild Tongue

### **Week 9—Cross-Cultural Solidarity**

October 18: Ramos: "Building a Culture of Solidarity"

October 20: No-class: Take-home midterm

### **Week 10—Rhetorics of Space and Place (Part 1)**

October 25: Reynolds, Ethos as Location

October 27: De Certeau, The Practice of Everyday Life

**Week 11—Rhetorics of Space and Place (Part 2)**

November 1: Powell, Stories Take Place

November 3: Edbauer, Rhetorical Ecologies

**Week 12—The Uses of Rhetoric in a Working-Class Bar (Part 1)**

November 8: Lindquist, A Place to Stand

November 10: Lindquist, A Place to Stand

**Week 13—The Uses of Rhetoric in a Working-Class Bar (Part 2)**

November 15: Lindquist, A Place to Stand

November 17: Lindquist, A Place to Stand

**Week 14—Rhetoric, Performance, and Identity in Queer Spaces**

November 22: Rodriguez, Gesture in Mambo Time

November 24: No Class—Enjoy the Holiday

**Week 15—Mapping Your Cultural-Rhetorical Practices**