

1. General Information

1a. Submitted by the College of: ARTS & SCIENCES

Date Submitted: 2/19/2013

1b. Department/Division: Arts and Sciences

1c. Contact Person

Name: Diane Robertson

Email: georgia.robertson@uky.edu

Phone: 257-7002

Responsible Faculty ID (if different from Contact)

Name: Janice Fernheimer

Email: jfernheimer@uky.ued

Phone: 257-6973

1d. Requested Effective Date: Semester following approval

1e. Should this course be a UK Core Course? No

2. Designation and Description of Proposed Course

2a. Will this course also be offered through Distance Learning?: No

2b. Prefix and Number: WRD 420

2c. Full Title: RHETORICAL TRADITIONS (subt req)

2d. Transcript Title:

2e. Cross-listing:

2f. Meeting Patterns

LECTURE: 3

2g. Grading System: Letter (A, B, C, etc.)

2h. Number of credit hours: 3

2i. Is this course repeatable for additional credit? Yes

If Yes: Maximum number of credit hours: 6

If Yes: Will this course allow multiple registrations during the same semester? Yes

2j. Course Description for Bulletin: This course offers a detailed examination of the history and theory of a specific rhetorical tradition or group of traditions. Students will gain familiarity with key concepts and terms in a rhetorical tradition, compare and contrast culturally situated definitions of rhetoric, and better understand the way rhetorical historiography influences how rhetorical traditions are defined and taught. Repeatable up to 6 hours.

2k. Prerequisites, if any: Prereq: Completion of WRD 320 or consent of instructor.

2l. Supplementary Teaching Component:

3. Will this course taught off campus? No

If YES, enter the off campus address:

4. Frequency of Course Offering: Spring,

Will the course be offered every year?: Yes

If No, explain:

5. Are facilities and personnel necessary for the proposed new course available?: Yes

If No, explain:

6. What enrollment (per section per semester) may reasonably be expected?: 30

7. Anticipated Student Demand

Will this course serve students primarily within the degree program?: No

Will it be of interest to a significant number of students outside the degree pgm?: Yes

If Yes, explain: [var7InterestExplain]

8. Check the category most applicable to this course: Traditional – Offered in Corresponding Departments at Universities Elsewhere,

If No, explain:

9. Course Relationship to Program(s).

a. Is this course part of a proposed new program?: Yes

If YES, name the proposed new program: BA in Writing, Rhetoric, and Digital Studies

b. Will this course be a new requirement for ANY program?: No

If YES, list affected programs:

10. Information to be Placed on Syllabus.

a. Is the course 400G or 500?: No

b. The syllabus, including course description, student learning outcomes, and grading policies (and 400G-/500-level grading differentiation if applicable, from 10.a above) are attached: Yes

Distance Learning Form

Instructor Name:

Instructor Email:

Internet/Web-based: No

Interactive Video: No

Hybrid: No

1. How does this course provide for timely and appropriate interaction between students and faculty and among students? Does the course syllabus conform to University Senate Syllabus Guidelines, specifically the Distance Learning Considerations?

2. How do you ensure that the experience for a DL student is comparable to that of a classroom-based student's experience? Aspects to explore: textbooks, course goals, assessment of student learning outcomes, etc.

3. How is the integrity of student work ensured? Please speak to aspects such as password-protected course portals, proctors for exams at interactive video sites; academic offense policy; etc.

4. Will offering this course via DL result in at least 25% or at least 50% (based on total credit hours required for completion) of a degree program being offered via any form of DL, as defined above?

If yes, which percentage, and which program(s)?

5. How are students taking the course via DL assured of equivalent access to student services, similar to that of a student taking the class in a traditional classroom setting?

6. How do course requirements ensure that students make appropriate use of learning resources?

7. Please explain specifically how access is provided to laboratories, facilities, and equipment appropriate to the course or program.

8. How are students informed of procedures for resolving technical complaints? Does the syllabus list the entities available to offer technical help with the delivery and/or receipt of the course, such as the Information Technology Customer Service Center (<http://www.uky.edu/UKIT/>)?

9. Will the course be delivered via services available through the Distance Learning Program (DLP) and the Academic Technology Group (ATL)? NO

If no, explain how student enrolled in DL courses are able to use the technology employed, as well as how students will be provided with assistance in using said technology.

10. Does the syllabus contain all the required components? NO

11. I, the instructor of record, have read and understood all of the university-level statements regarding DL.

Instructor Name:

SIGNATURE|RDMO222|Roxanne D Mountford|Dept approval for ZCOURSE_NEW WRD 420|20120309

SIGNATURE|RHANSON|Roxanna D Hanson|College approval for ZCOURSE_NEW WRD 420|20120327

SIGNATURE|JMETT2|Joanie Ett-Mims|Undergrad Council approval for ZCOURSE_NEW WRD 420|20120828

WRD 420 Rhetorical Traditions: Rhetoric Between Athens and Jerusalem

Professor: Janice W. Fernheimer,
(jfernheimer@uky.edu , www.fernheimer.org)

Class Times:

Office hours: Patterson Office Tower 1303 3:30-5:00 pm Tues/Thurs, and by appointment.

Contacting Dr. Jan: The best way to reach Dr. Jan is by email.
jfernheimer@uky.edu

Class Website: <http://rhetoric.fernheimer.org>

Course Description

This course offers a detailed examination of the history and theory of a specific rhetorical tradition or group of traditions. Students will gain familiarity with key concepts and terms in a rhetorical tradition, compare and contrast culturally situated definitions of rhetoric, and better understand the way rhetorical historiography influences how rhetorical traditions are defined and taught. *Repeatable up to 6 hours. Prereq: Completion of WRD 320 or consent of instructor.*

Rhetoric Between Athens and Jerusalem

Rhetoric is a powerful, architectonic art that often gets maligned in colloquial English by its association with “bullshit” or empty speech. Yet the tenets of rhetorical theory have allowed for both the analysis and production of powerful symbolic texts for thousands of years. In this course we will investigate the history of rhetoric in Ancient Greece and Israel to explore the productive space between Greco-Roman and Jewish rhetorical traditions. We will also learn about contemporary debates in rhetorical historiography as well as contrastive and comparative approaches to studies in rhetorical history and theory.

Student Learning Outcomes:

By the end of this course, students will:

1. Gain familiarity with classical Greek and early Jewish rhetorical traditions.
2. Identify key terms and concepts in classical Greek and Jewish rhetorical traditions.
3. Compare/contrast culturally situated concepts of rhetoric.
4. Discuss key debates in rhetorical historiography.
5. Practice (and ideally improve!) research and writing skills.

Required Texts and Materials

- Aristotle's *Rhetoric*
- Plato's *Gorgias*
- Plato's *Phaedrus*
- *Deuteronomy* (also known as Devarim in the Torah)
- *Megilat Esther*

- *Koholet (Ecclesiastes)*
- *The Song of Songs* trans. Ariel and Chana Bloch
- Other readings will be provided through PDF in the course reserves on Blackboard.
- A functional email account you check regularly (preferably your UK account).
- A dropbox account and a flashdrive to back up/save materials. Don't worry, dropbox is free. www.dropbox.com
- A willingness and openness to learn!

Scholarly Writing in Practice

Over the course of the semester, you will have the opportunity to practice and hone your scholarly writing in several genres that you will be asked to produce throughout your academic career: the abstract or proposal, the research or conference paper, and the short essay response paper. I encourage you to begin thinking about the issues, ideas, and concepts you'd like to learn more about early on and to talk to me and your peers about appropriate venues for further research and/or possible presentation and publication.

Assignments:

- **Short Writing Assignments—10% (5% each) Due by Sept. 27.**
Students will write 2 short reading response papers of no more than 2 pages single-spaced (1000 wds) each.
 - **Major Research Project Proposal— 10% Due by Oct. 18.**
Students will write a detailed project proposal, which identifies a research question, locates key resources to be read in the research process, and offers a hypothetical thesis. This proposal is 1-2 pages long (single-spaced) and will be evaluated based on the sophistication of the research question—is it engaging, controversial, arguable?; as well as the variety and quality of research materials identified. In addition to the proposal, students will also include an annotated bibliography of materials they have consulted or plan to incorporate into the final paper.
 - **Major Research Project First Submission—10% Due Nov. 17.**
Students will bring a full draft of their final paper to class for peer review.
 - **Peer Review of a Colleague's Major Research Project—5% Due Nov. 17.**
 - **Major Research Project –25% Due Dec. 12 at noon**
Students will write an 10-15 page research paper based on a research question of their own choosing. Full grading criteria will be available on the assignment prompt. Final submission.
 - **Presentation of Final Research Project—10% Due Dec. 8.**
Students will give a brief oral presentation of the research they conducted for their final presentation. Presentations will take place during the class period.
 - **Mid-term—20% Due Oct. 6**
 - **Class Participation—10%**
- Total =100%**

Extra Credit Opportunities

Scholarly Book Review or Additional Reading Response for up to 5%

Grading

You must complete all assignments to receive a passing grade in the course.

Grades in the class are determined by your performance in two related but different tasks:

- 1) Your daily performance, participation, and engagement (weekly reading and short papers, conferences with me, attendance) and
- 2) Your performance on time-bound tasks that constitute the major assignments in this course (abstracts/proposal, mid-term, papers, peer review, final portfolio of short responses). For major assignments, you will receive a letter grade. At the end of the semester, final grades will be calculated on the following scale:
A 90-100%
B 80-89%
C 70-79%
D 60-69%
E 59% and below.

Mid-Term Grades

Mid-term grades will be posted in myUK by the deadline established in the Academic Calendar (<http://www.uky.edu/Registrar/AcademicCalendar.htm>)

Course Policies

Attendance and Participation

It probably goes without saying that part of the joy and delight of upper division courses is that you get out of them what you put into them. In order to help ensure that we have a productive semester together, I require the following:

- 1) Each student will come to every class on time, prepared to actively discuss and engage the assigned reading material. In my experience, students who follow these guidelines tend to do better in college generally and my courses specifically.

Daily Questions

In order to help you come prepared, I require you to post questions to the Blackboard discussion board by 8am the day of class. You must post at least three questions, and you do not have to post questions if you are submitting a writing response that day. Over the course of the semester you are allowed to miss 3 classes worth of questions without penalty. If you miss more than 3 classes worth of questions, you will lose points from the class participation part of your grade. You can assume you are receiving full credit for your questions, unless I contact you to inform you that you are not asking appropriate or acceptable questions.

Daily questions are important because they help you stay on top of and engaged with the reading, and they allow me to understand what you understood, what you didn't, what needs further explanation. Questions should demonstrate you've done the reading, but can ask for further clarification of definitions, issues, historical context, etc.

You are allowed to miss three classes no questions asked (though if work is due that day, it needs to be turned in to Blackboard, even if you aren't there). Notice I don't distinguish

between excused or unexcused absences, so save your absences to use when you are sick or when you have an emergency. If you find that an unavoidable problem prevents you from attending class, please discuss the problem with me. **After your fourth absence, your final grade for the course will be reduced by 5 points or ½ a letter grade. After six absences, you will fail the course.** If you contract an illness that requires you to miss more than the allotted three classes, please contact me and provide appropriate medical documentation. Notice, your ethos will be substantially stronger if you contact me by email *before* you miss class.

- 2) Each student will treat our class as a safe intellectual space and community, one that values challenging questions but which does not tolerate hateful language or behavior. I ask that you engage one another in ways that are respectful and productive and that you treat each other and me with collegiality and humanity. In our reciprocal community, sometimes the best way to demonstrate your respect for a person, text, or idea is to ask a difficult question, disagree with someone or something, or challenge the assumptions that gird a belief, idea, or response. I ask that we each find ways to challenge each other so that our responses further rather than shut down the conversation.
- 3) Part of building our reciprocal community requires that each person not only participate, but also be aware of his or her participation. Challenge yourself to both notice and moderate how much “verbal space” you take up in class. If you are the kind of person who participates freely and easily, challenge yourself to make space for others to participate. If you are the kind of person who often doesn’t speak much in class, challenge yourself to become an active participant.

Late Policy

Late arrivals are distracting for class activities, so I urge you to set two alarm clocks, drink some coffee, or do whatever you need to do to arrive on time and be alert. **I will count two tardies as one absence. If you are more than 10 minutes late for class, you will be marked absent for the day.** In order for you to fully contribute to both the workshops and class discussions, it is important that you are not only physically but also mentally present in class. Although it is my general policy to let you know about exams or quizzes ahead of time (they are clearly marked on the daily schedule), I reserve the right to add quizzes to the class agenda if too many class members appear to be unprepared. So be prepared and on time.

A note on preparation: When doing your reading, talk back to the text—ask questions, write in the margins, connect ideas to things you already know or are learning in other classes. Being prepared means being able to respond thoughtfully to the reading, not just doing it. Help yourself by taking notes so that you are prepared to discuss issues in depth.

Late Assignments

Your assignments for this course are due at the beginning of class on the dates indicated in the class schedule below. You may request (in advance) one two-day extension of the due date of a major assignment (not the first submission of the final paper). Late assignments are not accepted unless a two-day extension has been requested and approved in advance of the deadline. If you cannot attend class on the day an assignment is due, you must post the assignment to Blackboard by the beginning of class. You may not miss class on the day of peer review or final presentations.

Plagiarism

Part II of Student Rights and Responsibilities (6.3.1; online at <http://www.uky.edu/StudentAffairs/Code/part2.html>) describes what constitutes academic dishonesty and what the penalties are. It states that all academic work, written or otherwise, submitted by students to their instructors or other academic supervisors, is expected to be the result of their own thought, research, or self-expression.

We will be learning proper MLA citation methods in this course, and I will expect you to follow them. You are responsible for making sure you follow proper citation methods, however, for all materials whether or not we explicitly discuss them in class. If you ever have a citation question, please come talk to me. Plagiarism is serious stuff, and I'm always happy to talk with you about citation so that everyone's ideas are properly credited.

Any material you use from someone else's work must be appropriately recognized as such or you will be committing an act of plagiarism (regardless of whether you intended to or not). Any time you use someone else's exact words you must put them in quotation marks. Any time you use someone else's ideas but express them in your own words, you must provide the name of the author and the page number where you read about them as well as a full listing for the source in your works cited. If you do not follow proper citation methods, you will put yourself in danger of failing the course.

The minimum penalty for a first offense is a zero on the assignment on which the offense occurred. If the offense is considered severe or the student has other academic offenses on their record, more serious penalties, up to suspension from the university may be imposed.

Some Ways Students Commit Plagiarism

When students submit work purporting to be their own, but which in any way borrows ideas, organization, wording or anything else from another source without appropriate acknowledgment of the fact, the students are guilty of plagiarism.

Plagiarism also includes reproducing someone else's work, whether it is a published article, chapter of a book, a paper from a friend or some file, or another source, including the Internet.

Plagiarism also includes the practice of employing or allowing another person to alter or revise the work which a student submits as his/her own, whoever that other person may be.

Plagiarism also includes using someone else's work during an oral presentation without properly citing that work in the form of an oral footnote.

Whenever you use outside sources or information, you must carefully acknowledge exactly what, where, and how you have employed them. If the words of someone else are used, you must put quotation marks around the passage in question and add an appropriate indication of its origin. Plagiarism also includes making simple changes while leaving the organization, content and phraseology intact. However, nothing in these rules shall apply to those ideas which are so generally and freely circulated as to be a part of the public domain.

You may discuss assignments among yourselves or with me or a tutor, but when the actual work is done, it must be done by you, and you alone. All work submitted must be new, original work; you may not submit work you have produced for another purpose or class.

Collaboration is something we will be doing a lot of in this class. Collaboration differs from collusion, which is an unsanctioned kind of working together that becomes an act of academic dishonesty. I have explicitly asked you to collaborate in specific ways for your oral presentations, sharing resources for final projects, doing peer review, and that's all fine. Collusion would involve a case where two of you turned in the exact same assignment without acknowledging one another (i.e. it has the same structure, form, and uses the same examples even if the wording is not verbatim). If you have a question about the nature of the collaboration you are engaging in, please come talk to me, *BEFORE* you turn in your assignment.

A Note about Cellphones: I understand they are helpful and useful, but please turn them off or at least to silent/vibrate during class. Consider yourself warned that this is a pet peeve of mine, and recognize it will not do wonders for your ethos as a student in my class if your phone rings.

Also, if your phone rings in class you will be responsible for the whole class taking a pop quiz. I'm not a dragon, even if my policy on phones seems draconian, so if you have an emergency (someone is in the hospital or something of that nature of dire consequences), please let me know and then feel free to put your phone on vibrate and step out of class to answer your call.

Class Online Syllabus

I am responsive to student requests for changes in the schedule if you make a persuasive case for them, which means that the daily schedule may change during the semester. You will be responsible for checking the online syllabus and schedule before beginning your homework for each of our class meetings for any changes or updates. I will post all assignments here and on Blackboard. If you lose an assignment page or handout, you are expected to get a copy from Blackboard rather than me.

Gender and Pronoun Reference

It is no longer customary to use the masculine pronoun for cases of indefinite pronoun reference, e.g., "When a professor grades papers, he is often swayed by a student's degree of effort." Instead, style books recommend changing pronouns to the plural form, e.g., "When professors grade papers, they are often swayed by a student's degree of effort." It is standard procedure in professional settings and this class to use "gender-fair language." Feel free to bring your gender-bender sentences to class so we can figure them out together.

Blackboard

All of your work in this class must be posted in the appropriate place in Blackboard and available in hard copy. In general, all assignments will require a title, your name, my name, the name of our course, and the date.

Backing Up Your Work

Technological failures are bound to occur and you'll need a back up. If you follow my advice and back up to two places, you'll be amazingly unbothered when your hard drive crashes or your roommate spills coffee on your laptop. Trust me. You are *required* to save all work in at least two places: a flashdrive and your dropbox account. You may also opt to back up your materials to other locations such as your public folder, your email, or a CD-R/RW. Copies of work also can be saved in the "Content Collection" area of your Blackboard account. If your assignment is

lost in cyberspace, you will be expected to repost it within the same day. “My computer crashed” is today’s equivalent of “the dog ate my homework” and neither will be accepted as excuses for late or missing work!

E-mail Policies

Regardless of how you address your friends, family, or peers, remember that in this class e-mail is an officially recognized mode of communication for class business. It’s an electronic letter and should be treated as such. When you e-mail me, please make sure you include a subject, i.e. “A & S 300, Rhetoric Class, Your student,” so I know it’s one of my dear students trying to reach me. In the text of the e-mail itself, be sure to use an opening and closing salutation, i.e. “Dear Dr. Jan.,” or “Hi Professor Fernheimer,” and “Sincerely,” “Best wishes,” or “See you in class.” Most importantly, make sure that you sign your name, so I know to whom I am responding. This part is especially important if your handle is something like “sugarspice or cooldaddy@hotmail.com.”

Of course, if you’ve got a handle like the aforementioned, you probably want to consider opening an official UK account for class-related correspondence.

In general, I will try to respond to your email within 48 hours, though there will be times in the semester when it may take me longer. I also do not check email on the weekends, so plan accordingly if you have an urgent question. I encourage and invite you to make use of office hours or email me for an appointment if your schedule conflicts.

Alternate Class Meeting Spaces

If it’s nice and you can stay focused, we may meet outside (consider that an incentive). On temperate days, you may want to dress accordingly (short skirts and kilts may make sitting outside less comfortable).

Writing Center

The Writing Center is located in W. T. Young Library, Thomas D. Clark Study, 5th Floor, Ist Wing (phone: 257-1368). The staff can help you with all aspects of your writing at any stage of the process, including brainstorming, organization of ideas, revising. I will not require you to go to The Writing Center, but I strongly recommend that all of you go at least once and try it out. Remember the folks who work there are trained writing professionals, so do not expect them to simply “correct” or “edit” your paper. Rather, know they will challenge you to think about your work and how to advance it! To have the best possible session, be sure to bring your assignment instructions along with whatever drafts, peer comments, or instructor feedback, or rubrics you’ve received.

Students with Disabilities. If you have a documented disability that requires academic accommodations, please see me as soon as possible. In order to receive accommodations in this course, you must provide me with a Letter of Accommodation from the Disability Resource Center (Room 2, Alumni Gym, 859-257-2754, jkarnes@uky.edu), for coordination of campus disability services available to students with disabilities. We can then collaborate on the best solution.

If you have a physical or other condition which is not quite a disability but might impair your ability to participate in class (an instructor who regularly keeps you late, a bad back which

prevents you from sitting for long periods, the need to keep your blood sugar up, the feeling that you've lost all energy and motivation), please let me know. Although I'm not a medical doctor, I do know about a wide variety of student services that you have access to but might not be aware of, and I'm happy to point you in the right direction. If you're not physically or otherwise comfortable, you cannot be fully intellectually engaged. There are ways to make arrangements so that everyone gets the support they need to be happy, comfortable, and thus productive. After all, you're human, not just student automatons.

Weekly Schedule

Week 1: Introduction to the Course

Aug. 25

In Defense of Rhetoric

<http://www.youtube.com/watch?v=BYMUCz9bHAs>

Week 2: What is Rhetoric and Rhetorical Study?

New Approaches to Rhetorical History and Criticism

Aug. 30

Booth, Wayne . Ch 1 and 2 from *The Rhetoric of Rhetoric*

“How Many Rhetorics” 3-23

“A Condensed History of Rhetorical Studies” p. 23-39

The Viability of the Rhetorical Tradition

Ch 1 “Revisionist Historiography and Rhetorical Tradition(s)” by Richard Graff and Michael Leff, p. 11-31

Study Question: What are the contexts in which you've heard the term rhetoric? How do the methods described in the reading compare to the research methods of your home discipline? What is compelling and or confusing about the concept of historiography?

Recommended Further Reading:

Definition of Classical and Comparative Rhetoric from Sloan's *Encyclopedia of Rhetoric*

The Viability of the Rhetorical Tradition

Ch 4, “De-Canonizing Ancient Rhetoric” 61-75 by Robert N. Gaines

Rhetoric Before and Beyond the Greeks

Sept. 1

Lipson, Carol S. Introduction to *Ancient Non-Greek Rhetorics* (2009) p. 3-36

Kennedy, “Rhetoric in Greece and Rome” Ch 9 p191-214

Edelman, Samuel. “Ancient Traditions, Modern Needs: An Introduction to Jewish Rhetoric.”

Journal of Communication and Religion 26 (2003) 113-125

Short Writing Response Due

Study Question: What is similar and different in these rhetorical traditions? What are some of the pathways of interconnection or disconnect?

Recommended Further Reading:

Rhetoric Before and Beyond the Greeks

Introduction p. 1-21 by Lipson and Binkley;

Kennedy, George A. *Comparative Rhetoric: An Historical and Cross-Cultural Introduction* 1-7

Kennedy, George A. *Classical Rhetoric and Its Christian and Secular Tradition: From Ancient to Modern Times*,

Ch 1 “Traditional and Conceptual Rhetoric” p. 1-15

Ch 2 “Progymnasmata” p. 20-29

Ch 3 “Sophistic Rhetoric” p.29-50

Murphy, James J. “Conducting Research in the History of Rhetoric: An Open Letter to a Future Historian of Rhetoric.”187-196. Print.

Falk, Erica. “Jewish Laws of Speech: Toward Multicultural Rhetoric.” *Howard Journal of Communication* 10.1 (1999) 15-28

Week 3: Big Daddy A’s Rhetoric

Sept. 6

Aristotle’s *Rhetoric*, Book I. p.1-110

Study Question: What is rhetoric? Why would Aristotle bother to define it? And to define it as he does?

Available online: <<http://www.public.iastate.edu/~honeyl/Rhetoric/index.html>>

Short Writing Response Due

Sept. 8

Aristotle’s *Rhetoric* Book 1 Continued

Haskins, Ekaterina. *Logos and Power in Isocrates and Aristotle*.

Introduction 1-10

Ch 1 “Between Orality and Literacy” p. 10-31

Short Writing Response Due

Recommended Further Reading:

Eric Havelock, Preface to Plato (ch 1-4, p -87)

Ch 2 “Between Poetics and Rhetoric” p. 31-57

Week 4: Big Daddy A’s Rhetoric Continued

Sept. 13

Aristotle’s *Rhetoric*, Book II and III.

p.111-250

Study Question: Why does rhetoric need psychology?

Short Writing Response Due

Sept. 15

Aristotle’s *Rhetoric*, Book II and III.p.111-250

Short Writing Response Due

Discussion Continued

Possible Skype visit from Ekaterina Haskins, Rensselaer Polytechnic Institute

Recommended Further Reading:

Aristotle, *The Poetics*

Kennedy, George A. *The Art of Persuasion in Greece*.

Ch. 3 “ Early Rhetorical Theory Corax to Aristotle” p 52-114

Week 5: Arguing With G-d

Sept. 20

Deuteronomy (*Devarim*, lit. “words”). P.814-985 Fox translation (PDF)

Metzger, David. “Pentateuchal Rhetoric and the Voice of the Aaronides” (PDF). p.165-181

Study Question: What obliges us to be persuaded? Is there a rhetoric of hearing as well as a rhetoric of speaking?

Short Writing Response Due

Sept. 22

Psalm 116 and 22

Charney, Davida. "Performativity and Persuasion in the Hebrew Book of Psalms: A Rhetorical Analysis of Psalms 116 and 22"

RSQ (2010) 40:3 2477-268.

You will be able to engage Davida Charney, University of Texas, with your questions through a discussion on BlackBoard.

Short Writing Response Due

Study Question: What do arguments to G-d tells us about arguments between people?

Recommended Further Reading:

Zulick, Margaret, "The Normative, the Proper, and the Sublime: Notes on the Use of Figure and Emotion in Prophetic Argument" *Argumentation* 12: 481-492, 1998.

Gitay, Yehoshua. *Isaiah and His Audience*. Assen, Netherlands: Van Gorcum, 1991.

Zulick, Margaret D. "The Active Force of Hearing: The Ancient Hebrew Language of Persuasion." *Rhetorica* 10.4. (Autumn 1992): 367-380

Week 6: Philosophy vs. Rhetoric

Sept. 27

Plato's *Gorgias*.

Study Question: What is the relationship between "philosophy" and "story"? What is rhetoric if we understand it as a story? What is rhetoric if we understand it as philosophy?

Short Writing Response Due

Mid-term Take-Home Essay Questions Distributed

Sept. 29

No Class Rhosh Hashana

If you're not observing the holiday, use this time to start thinking about mid-term questions and to catch-up or get ahead of reading in this and your other classes.

Recommended Further Reading

Boyarin, Daniel. *Socrates and the Fat Rabbis* (2009).

Ch 3: "'Confound Seriousness with Laughter': On Monological and Dialogical Reading—The *Gorgias*" p. 81-133.

Week 7—Mid-term Check-in

By this point, everyone should have written and turned in 2 short writing response papers.

Oct. 4

Gorgias's Encomium to Helen (in your Aristotle edition, appendix) p. 251-256

Mid-term Questions due to BB by 8am

Mid-term Review

Oct. 6

Mid-term Take-Home Essay Due

Mid-term Quiz in Class

Week 8: Contrastive and Comparative Methods

Oct.11

Kennedy, George A. "Prologue". *Comparative Rhetoric: An Historical And Cross-Cultural*

Introduction p. 1-7

Scott Stroud, "Pragmatism and the Methodology of Comparative Rhetoric" *Rhetoric Society Quarterly* 39.4 (2009) 353-79.

Lu Ming Mao (Response to Stroud) "Doing comparative Rhetoric Responsibly" *Rhetoric Society Quarterly* 41.1 (2011) 64-69

Scott Stroud (Response to LuMing Mao) "Useful Irresponsibility? A Reply to Mao on the Purpose(s) of Comparative Rhetoric" *Rhetoric Society Quarterly* 41.1 (2011) 69-75

Possible Skype or guest visit from LuMing Mao. (University of Miami)

Study Question: What counts as methods? Why are Mao and Stroud arguing? What is at stake? What methods might be helpful for you for your paper?

Specific Writing Prompts for Final Essay Distributed

Oct. 13

Focus on Writing

Fernheimer, Janice W. "Talmidae Rhetoricae: Drashing up Models and Methods for Jewish Rhetorical Studies" *College English* p. 577-589

Holdstein, Deborah. "The Ironies of Ethos." *JAC* 2000 (20:4): 942-948.

Study Question: What is Ironic about Ethos? What can you deduce about methods for Jewish Rhetorics (or other Rhetorical traditions) from these readings?

Methods and Semester Long Writing Project

Inventio for questions to consider

Mid-term exams returned

Week 9: Defining Knowledge Through Dialectic

Oct.18

Plato's *Phaedrus*. p.413-579

Study Questions: What is true knowledge? How might "dialectic" be understood as the road to knowledge? Text available online: www.gutenberg.org

Project Proposal and Annotated Bibliography Due

Oct. 20

What's Love Got to Do With It?

Song of Songs trans. Bloch and Bloch p. 1-116

Study Question: How are beauty and love defined in this text? How are they different from or similar to Plato's notions in the *Phaedrus*?

Week 10

Hellenistic Interactions

Oct. 25

Ecclesiastes (Heb. *Kohelet*). p.875-884

Study Question: How and why does *Ecclesiastes* (Heb. *Kohelet*) attempt to resolve the differences between Hebraic and Hellenic thought?

Susan Handelman, *Slayers of Moses*. Ch 1-2 p. 3-50 "Greek Philosophy and the Overcoming of the Word," "Rabbinic Thought: The Divinity of the Text"

Project Proposals Returned

Oct. 27

Kinneavy, James. *Greek Rhetorical Origins of the Christian Faith*.

Section Three

"The Historical Argument a Probability" 56-94

Hellenistic Culture in Palestine
Hellenistic Education in Palestine
Jewish Education in Palestine

Daube, David. "Rabbinic Methods of Interpretation and Hellenistic Rhetoric" *HUCA* 22 1949
239-264

Study Question: How is Hellenistic rhetoric defined? Is it a useful term?

Week 11: A Jewish Woman Rhetor

Nov. 1

Megilat Esther

Study Question: How is rhetoric defined or enacted in this text? What kind of rhetor is Esther?

Nov. 3

Zaeske, Susan. "Unveiling Esther as a Pragmatic Radical Rhetoric" *Philosophy and Rhetoric*, Volume 33, Number 3, 2000, pp. 193-220

Study Question: What does Zaeske argue? Why is it important for Jewish and other rhetorics?

Week 12: Talmud and Jewish Argumentation

Nov. 8

Fisch, Menachem. *Rational Rabbis: Science and Talmudic Culture*

Ch1 "Science as An Exemplar of Rational Inquiry" 1-28

Ch 2 "The Great Tannaitic Dispute: The Jabne Legends and Their Context" 51-96

Read the Sugya *Ovens of Akhnai*

Study Question: How might you define Rabbinic rhetoric? What is Talmudic argument?

Nov. 10

Possible Guest visit and Chevruta-Style Learning Session

Week 13

The Talmud between Athens and Jerusalem

Nov. 15

Talmudic Argument

Boyarin, Daniel. *Socrates and the Fat Rabbis* (2009)

Ch 4 "Jesting Words and Dreadful Lessons: The Two Voices of the Babylonian Talmud"
133-193

Excerpts form Sergei Dolgopolski's *What is Talmud?* (2009)

Ch 1, "What is Talmud" p7-14

Nov. 17

Full Submission of Final Research Paper Due, Peer Review

Week 14: The Talmud as Argument

Tues. Nov. 22

Dolgopolski Ch 2 "The Talmud in Hediegger's Aftermath" 14-69

Or

Hidary, Richard. "Classical Rhetorical Arrangement and Reasoning in the Talmud: The Case of Yerusahlem Berkhot 1:1"

p. 33-64 *AJS Review* 34:1 (2010)

Recommended Further Reading

Sergei Dolgopolski's *What is Talmud?*

Ch 3 “The Art of (the) Talmud” p. 69-117

Ch 4 “The Ways of the Talmud in its Rhetorical Dimension: A Performative Analytical Description” p 179-233

Topic: From Rhetoric to Action or a Consideration of Ethics

Aristotle’s *Nicomachean Ethics*. Study Questions: What is ethics? How might A help us to formulate an ethics of communication, persuasion, and teaching? Text available online:

www.gutenberg.org

Pirkei Avot. Study Questions: How does PA render “ethics” as something that can be learned or taught?

Week 15

Dec. 6

Writing Day—time to work on essays/meet with Dr. Jan

Dec. 8

Final Paper Presentations

Week 16

Mon. Dec. 12 by noon.

Final essays due.

Recommended Further Reading/Bibliography for Research

Boyarin, Daniel. *Socrates and the Fat Rabbis*. Chicago: University of Chicago Press, 2009.

Conley, Thomas M. *Rhetoric in the European Tradition*. Chicago and London: University of Chicago Press, 1990.

Dolgopolski, Sergey. *What Is Talmud? The Art of Disagreement*. New York: Fordham University Press, 2009.

Donawerth, Jane, et al. “An Annotated Bibliography of the History of Non-Western Rhetorical Theory Before 1900.” *Rhetoric Society Quarterly*. 24.3/4 (1994): 167–80. Print.

Edelman, Sam. “Ancient Traditions, Modern Needs: An Introduction to Jewish Rhetoric.” *Journal of Communication and Religion* 26.2 (2003): 113–25. Print.

Falk, Erika. “Jewish Laws of Speech: Toward Multicultural Rhetoric.” *Howard Journal of Communications* 10.1 (1999): 15–28. Print.

Fernheimer, Janice. “Black Jewish Identity Conflict: A Divided Universal Audience and the Impact of Dissociative Disruption.” *Rhetoric Society Quarterly* 39.1 (2009): 46–72. Print.

———. “From Jew to Israelite: Making Uncomfortable Communion and The New Rhetoric’s Tools for Invention.” *Argumentation and Advocacy* 44.4 (2008): 198–212. Print.

Fisch, Menachem. *Rational Rabbis*. Bloomington: Indiana University Press, 1997.

Fonrober, Charlotte Elisheva and Martin S. Jaffee. Eds. *The Cambridge Companion to The Talmud and Rabbinic Literature*. New York: Cambridge University Press, 2007.

Frank, David A. “The Jewish Countermodel: Talmudic Argumentation, the New Rhetoric Project, and the Classical Tradition of Rhetoric.” *Journal of Communication and Religion*. 26.2 (2003): 163–94. Print.

———. “‘Shalom Achshav’—Rituals of the Israeli Peace Movement.” *Communication Monographs* 48.3(1981): 165–82. Print.

Gilyard, Keith, and Vorris Nunley, eds. *Rhetoric and Ethnicity*. Portsmouth: Heinemann,

2004. Print.

Graff, Richard. Introduction. Graff, Walzer, and Atwill 1–8.

Graff, Richard, Arthur E. Walzer, and Janet M. Atwill, eds. *The Viability of the Rhetorical Tradition*. Albany: State U of New York P, 2005. Print.

Greenbaum, Andrea, and Deborah Holdstein, eds. *Judaic Perspectives in Rhetoric and Composition*. Cresskill: Hampton Press, 2008. Print.

Gruen, Erich. *Diaspora: Jews amidst Greeks and Romans*, Cambridge: Harvard University Press, 2002.

Heritage and Hellenism: The Reinvention of Jewish Tradition. Berkely: UCLA Press, 1998

Handelman, Susan. *The Slayers of Moses: The Emergence of Rabbinic Interpretation in Modern Literary Theory*. Albany: SUNY Press, 1982.

Haskins, Ekaterina. *Logos and Power in Isocrates and Aristotle*.

Havelock, Erik. *Preface to Plato*. Cambridge: Harvard University Press, 1963.

College English: Special Topic: Composing Jewish Rhetorics 7: 6 (2010)

“The Philosopher, the Rabbi, and the Rhetorician” by Susan Handelman

“Deterritorialization and the Jewish Rhetorical Stance” by Michael Bernard-Donals

“Orthodox Jewish Women Bloggers”

“The ‘Place’ of Rhetoric in Aggadic Midrash”

Katz, Steven B. “Letter as Essence: The Rhetorical (Im)Pulse of the Hebrew Alefbet.” *Journal of Communication and Religion* 26.2 (2003): 126–62. Print.

Kennedy, George A. *The Art of Persuasion in Greece*. Princeton University Press, 1963.

Kennedy, George A. *Comparative Rhetoric: An Historical and Cross-Cultural Introduction*. Oxford University Press: 1998.

Kennedy, George A. *Classical Rhetoric and Its Christian and Secular Tradition from Ancient to Modern Times*. Chapel Hill: University of North Carolina Press, 1999.

Kiew, Amos. “Theodore Herzl’s The Jewish State: Prophetic Rhetoric in the Service of Political Objectives.” *Journal of Communication and Religion* 26.2 (2003): 208–39. Print.

Lightstone, Jack N. *The Rhetoric of the Babylonian Talmud, Its Social Meaning and Context*. Canada: Wilfred Laurier University Press, 1994.

Lesley, Arthur M. “A Survey of Medieval Hebrew Rhetoric.” *Approaches to Judaism in Medieval Times*. Ed. David R. Blumenthal. Chico: Scholars P, 1984. 107–33. Print.

Lipson, Carol S., and Roberta A. Binkley, eds. *Ancient Non-Greek Rhetorics*. West Lafayette: Parlor P, 2009. Print.

———, eds. *Rhetoric Before and Beyond the Greeks*. Albany: State U of New York P, 2004. Print.

Print. Mao, LuMing. “Searching for the Way: Between the Whats and Wheres of Chinese Rhetoric.” *College English* 72.4 (2010): 329–49. Print.

Ouknin, Marc-Alain. *The Burnt Book: Reading the Talmud*. Trans. Llewellyn Brown. Princeton: Princeton University Press, 1995.

Rabinowitz, Isaac. “Pre-Modern Jewish Study of Rhetoric: An Introductory Bibliography.” *Rhetorica* 3.2(1985): 137–44. Print.

Samely, Alexander. “Forms of Rabbinic Literature and Thought” (Oxford UP 2007)

Stern, David. “Rhetoric and Midrash: The Case of the Mashal.” *Prooftexts* 1.3 (1981): 261–91. Print.

Tauber, Abraham. “Jewish Rhetoric.” *Communication Quarterly* 17.4 (1969): 57–67. Print.

Zaeske, Susan. "Unveiling Esther as a Pragmatic Radical Rhetoric" *Philosophy and Rhetoric*, Volume 33, Number 3, 2000, pp. 193-220 (Article)