

*From
Pittsburgh*



Continuing Our Conversation

*To
Iowa City*



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KBS News & Notes

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.



'99 conference

The Fourth Triennial Conference of the Kenneth Burke Society will convene on the campus of the University of Iowa in Iowa City, Iowa, 20-23 May 1999, on the theme "Culture, Criticism, Dialectic: Engaging Kenneth Burke." Hosted by the A. Craig Baird Center for Public Advocacy and Debate and the Department of Communication Studies at the University of Iowa, the conference features diverse opportunities for engagement: plenary keynote addresses, concurrent panel sessions, seminar sessions, informal but topical "post-prandial parlor" conversations, special and ongoing events, including video screenings, publishers' exhibits, photograph and artifact displays, and WWW projects, awards ceremonies, critics' roundtable discussion, featuring the keynote speakers, on-going conversations, into the evening. Key-note speakers for the conference will be Jane Blankenship, Michael Calvin McGee, and William R. Rueckert.

*culture, criticism, dialectic:
engaging kenneth burke*



The conference hotel is the Holiday Inn of Iowa City, which also will host the opening reception and other social activities. Special events are planned at Old Capital, the Iowa Union, the Becker Communication Studies Building, and the Amana Colonies. It's an easy walk from the Holiday Inn to the campus buildings; buses to the Amana Colonies will be provided for those flying in. Other tours can be set up to the Amish villages south of Iowa City and to the Herbert Hoover Presidential Library, ten miles away. Registration material will be available by March.

1999 Conference Information: pages 4-9.



*University of Iowa
Iowa City, Iowa
20-23 May '99*

'96 conference

Preparations for the 1996 Conference began at the 1993 Conference. The Chief Conference Planner, Star Muir of George Mason University, was elected and a Conference Planning Committee was formed which included Elvera Berry, Roberts Wesleyan College, Thomas Carmichael, University of Western Ontario, Timothy Crusius, Southern Methodist University, Greig Henderson, University of Toronto, James Klumpp, University of Maryland, Richard Thames, Duquesne University, and David Cratis Williams, University of Puerto Rico. The Program and Selection Committee was selected with co-chairs David Cratis Williams and Greig Henderson. The Awards Selection Committee was also duly constituted, with members Arnie Madsen (Chair), University of Northern Iowa, C. Allen Carter, Oklahoma City University, Mark McManus, West Georgia College, Jean Miller, University of Maryland.



continuing the conversation: kenneth burke's centenary

The Conference theme, "Continuing the Conversation," was suggested by Burke's own anecdote from *Philosophy of Literary Form*, where we join a lively conversation in progress, engage in discourse with others in the "parlor," and then depart with the discussion still vigorously in progress. Since Burke has "moved on," the theme of the 1996 centennial Burke conference contained the seeds of new growth and new directions: a celebration of the discourse and the interchange with which we are all engaged.

1996 Conference Report: pages 10-35

Duquesne University
Pittsburgh, PA
20-23 May '96

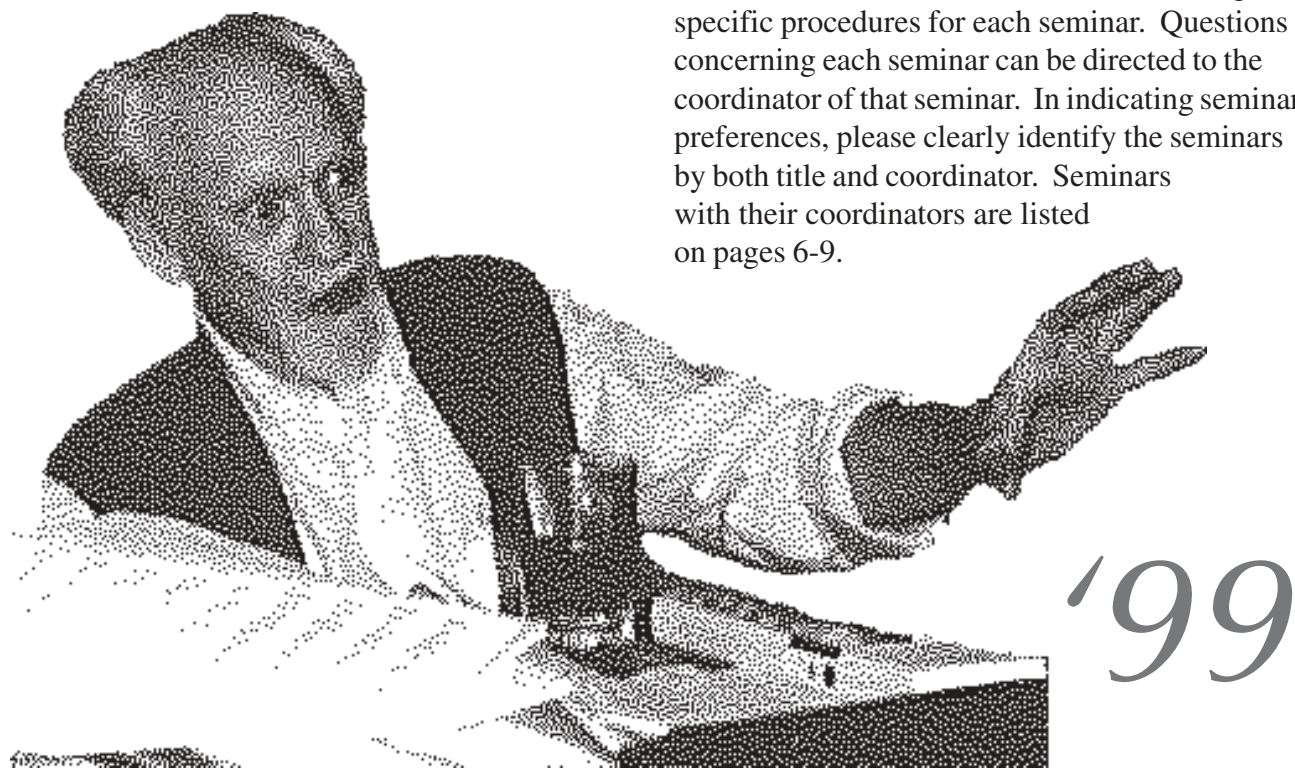


Submissions of Papers, Abstracts, or Program Proposals

The Society invites submissions of papers, abstracts, or program proposals. Topics are open to any subject related to Burkean scholarship. Only complete papers submitted by 15 December 1998 will be eligible for awards; papers and proposals submitted after that date but before 1 January 1999 will still be considered for inclusion on the Conference program. Papers accepted for the program will be considered for a volume planned to come out of the conference. Awards will be given for Top Graduate Student Paper and Top Paper overall. Texts of all submissions (papers, 300-500 word abstracts or program proposals) should be prepared for blind review. Identify student papers as such in the submission cover letter only. Send three copies of all submissions to David Blakesley, Department of English, Southern Illinois University, Carbondale, IL 62901-4503; or James F. Klumpp, Department of Speech Communication, University of Maryland, College Park MD 20742-7635. Paper and proposal selections will be announced by 15 February 1999.

Self-Nominations for Topical Seminars

The Society also invites self-nominations for topical seminars engaging the work of Kenneth Burke. The immediate goal of each seminar is to allow a group of participants to explore a specific topic of pivotal common interest in multiple sessions spread throughout the conference; however, the ultimate goal is to enable participants to develop research questions and scholarly agenda that guide further work on the seminar topic. Seminar participants will prepare and present position papers, although formats may vary among the seminars. Paper and program submitters are also encouraged to participate in the seminar series. In order to self-nominate for seminar inclusion, please send your name, contact information, and a rank order for your preferred three (3) seminars selections to David Cratis Williams, Burke Conference Planner, Department of English, University of Puerto Rico, PO Box 23356, San Juan, PR 00931-3356. Every effort will be made to honor seminar preferences. The deadline for self-nominations is 15 January 1999. Seminar placement will be announced by 15 February after which seminar participants will be contacted by the coordinators of their seminars with information concerning specific procedures for each seminar. Questions concerning each seminar can be directed to the coordinator of that seminar. In indicating seminar preferences, please clearly identify the seminars by both title and coordinator. Seminars with their coordinators are listed on pages 6-9.



Nominations for Awards

The Society also calls for nominations for awards in the following categories: Lifetime Achievement, Distinguished Service, and Emerging Scholar. The Lifetime Achievement Award recognizes sustained excellence in Burkean scholarship and pedagogy; previous recipients are Leland Griffin (1990), William Rueckert (1993), and Bernard Brock (1996). The Distinguished Service Award rewards major contributions to the work of the Society; previous recipients are Sharon Dailey (1990), James Chesebro (1993), and Dale Bertelson (1996). The Emerging Scholar Award honors a young scholar whose early work shows most promise for long term contributions to Burke studies; previous recipients are Dale Bertelson (1993) and Mark Wright (1996). Nominations should include a brief rationale qualifying candidates for the Awards for which they are nominated. All nominations are confidential. Deadline for all nominations is 15 December 1998. Please submit nominations to C. Allen Carter, 4320 Lyrewood, Norman, OK 73072. E-mail: mcarter944@aol.com.

Request for Archive Material

The Society invites persons and/or departments with videotapes, audiotapes, photographs or accounts of Kenneth Burke who would be willing to show, display, or otherwise share those materials at the Conference to contact J. Clarke Rountree, Department of Communication Arts, University of Alabama at Huntsville, Morton Hall, Huntsville, AL 35899-00001. Office phone: (205)-895-6645. E-mail: rountrj@email.uah.edu.

Additional Inquiries

Direct additional inquiries to the relevant planner:

Chief Conference Planner: *David Cratis Williams*, Department of English, University of Puerto Rico, PO Box 23356, San Juan, Puerto Rico 00931-3356. Office phone: (787) 764-0000, ext. 3797 or 2553. E-mail: davidcratiswilliams@worldnet.att.net

Local Arrangements: *Bruce Gronbeck*, Department of Communication Studies, 105 BCBSB, University of Iowa, Iowa City, IA 52242-1498; Office phone: (319) 335-4034. Messages: (319) 628-4033. Fax: (319) 335-2930). E-mail: bruce-gronbeck@uiowa.edu.

Program Planning and Seminars: *James F. Klumpp*, Department of Speech Communication, University of Maryland, College Park MD 20742-7635. Fax: 301-314-9471. E-mail: jk44@umail.umd.edu; **or,** *David Blakesley*, Department of English, Southern Illinois University, Carbondale, Carbondale, IL 62901-4503. Fax: 618-453-3253. E-mail: dblake@siu.edu.

Awards: *C Allen Carter*, 4320 Lyrewood, Norman, OK 73072. E-mail: mcarter944@aol.com.

Additional conference information will be posted on the following websites:

“Burke-L”: <http://www.siu.edu/departments/english/acadareas/rhetcomp/burke/index.html>.

“Kenneth Burke Society”: <http://www.home.duq.edu/~thames/kennethburke>.

Conference Calls

Back to Basics: Applying Burkean Thought in the Undergraduate Classroom

Seminar Coordinator: Dennis Ciesielski,
University of Wisconsin at Platteville.

Overview: Based on the presumption that scholarship informs pedagogy and pedagogy drives scholarship, this seminar proposes that we introduce Burke's ideas and theoretical approaches into the undergraduate classroom with an emphasis on general education or core courses. Approaching "entry-level" college thinking from Burke's rhetorical perspective might open new venues for learning and interdisciplinary collaboration, and compel incoming students to become participants in their education rather than buying into the competitive aspect Burke sees as exclusive and socially counterproductive.

Contact Information: Dennis Ciesielski, Department of Humanities, University of Wisconsin at Platteville, 1 University Plaza, Platteville, WI 53818. Office phone: (608) 342-1908. E-mail: ciesielski@uwplatt.edu.

Kenneth Burke and Ethics

Seminar Coordinator: Timothy W. Crusius,
Southern Methodist University

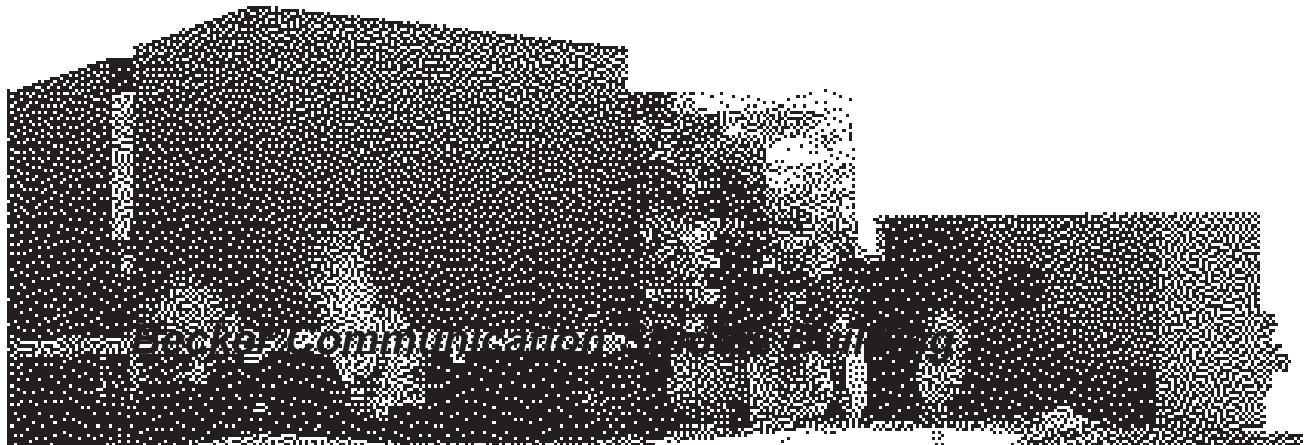
Overview: The purpose of the seminar is to explore the intriguing problem of ethics, after Nietzsche, in the "postmodern condition," and to do this in the context of Burke's career-long preoccupation with the ethical. As we know, for Burke ethics is not simply arbitrary or an example of the will to power, but ontological, rooted especially in the being of language, in the negative and the tendency to be "rotten with perfection." Thus, for him, there is no route "beyond good and evil." But there is also no urge on his part to return to classical ethics, whether "after Aristotle" or "after Kant." So there are many unanswered questions, among them the following we shall address:

- ◆ How should we characterize Burke's own ethics?
- ◆ How did Burke pose and approach the question?
- ◆ What happened to the Ethics of Motives?
- ◆ Compared to other philosophers of his time, how well did Burke cope with the question of ethics?
- ◆ What can Burke contribute to the postmodern conversation about ethics?

Contact Information: Timothy W. Crusius, Department of English, Southern Methodist University, Dallas, TX 75275. Office phone: (214) 768-4363. E-mail: tcrusius@mail.smu.edu

Kenneth Burke and the Rhetoric of the Seen

Seminar Coordinator: Bruce E. Gronbeck,
University of Iowa



Overview: 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. This seminar asks its participants to think about specific ways in which Burkean thought, criticism, and/or vocabulary are 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. There is a purposive ambiguity in this call: ways of studying either “visual discourse” or “public performance” are acceptable, for both are variations on the problem of understanding how The Seen works rhetorically. Participants may work in either or both vocabularies when approaching their position papers. Participants in this seminar will share, not common readings, but common screenings, which will be sent out as soon as seminarians are selected:

- ◆ a shortened version of “Triumph of the Will” (with English subtitles)
- ◆ a 1950s anti-Communist documentary
- ◆ the joint appearance of Bill and Hilary Clinton on “60 Minutes” in January 1992
- ◆ scenes from the funeral of Princess Diana
- ◆ selected political advertisements

Contact Information: Bruce E. Gronbeck, Obermann Center for Advanced Studies, N134 OH, University of Iowa, Iowa City, IA 52242; Office phone: (319) 335-4034. Messages: (319) 628-4033. Fax: (319) 335-2930. E-mail: bruce-gronbeck@uiowa.edu.

Kenneth Burke and American Poetry

Seminar Coordinator: Miriam Marty Clark, Auburn University

Overview: This seminar explores Burke's profoundly important and generative relationship to American poets and poetry from the 1920s to the 1990s, from Pound and Williams to Ammons and Nemerov. The seminar comprises three overlapping areas of study:

- ◆ Burke's poetics, beginning with *Counter-Statement*, particularly as those are (or can be) addressed to lyric texts;
- ◆ his analytical and critical writings on poets and poetry together with his engagements (through essays, reviews, talks, and letters) of other critical movements, particularly the New Criticism and Deconstruction, which focus significant energies on lyric poetry;
- ◆ and his influence, which is established through friendships with American poets (Moore, Nemerov, Ransom, Roethke, Williams) and associations with critics and theorists (Blackmur, Bloom, Cowley, DeMan, Donoghue, Ransom, Tate) of poetry. The primary purpose of the seminar is to develop a fuller understanding of Burke's contributions to poetry, poetry criticism, and literary theory in the twentieth century and so to expand our knowledge of his complex contributions to American intellectual life.

Contact Information: Miriam Marty Clark, Department of English, 9030 Haley Center, Auburn University, Auburn, AL 36849-5203. Email: clarkmm@mail.auburn.edu

'99 Seminars

Kenneth Burke and the American Philosophical Tradition

Seminar Coordinator: David Hildebrand,
University of Texas at Austin

Overview: At the present time, Burke's work is rarely invoked by philosophy at all, not even by American philosophers. This is surprising, given the abundance of important parallels between Burke's views and American philosophy, especially pragmatism. Participants in this seminar would

- ◆ investigate points of identification and division between Burke and American philosophical traditions;
- ◆ discuss what it means to categorize Burke as a philosopher, and thus how doing so can transform our understanding of Burke's critical project(s), as well as philosophy's;
- ◆ discuss the practical and ameliorative implications of these works for contemporary American life.

Contact Information: David L. Hildebrand,
2300 Enfield Road, Apt. D, Austin, Texas 78703
Office phone: (512) 469-0628. E-mail: hilde@uts.cc.utexas.edu

Burke, Phenomenology, and Existentialism: Can They Dance?

Seminar Coordinator: Wade Kenny,
University of Dayton

Overview: Burke's relationship to phenomenology and existentialism is checkered. On the one hand he is at times quite critical of writers such as Heidegger and Sartre; on the other he explicitly employs writers such as Kierkegaard and Nietzsche in developing some of his fundamental ideas, and

ironically produces ways of thinking that are very similar to the existentialist arguments that have been put forth in this century by Sartre and Heidegger for example. In this seminar, we will explore some of the key ideas in both existentialism and Burkology with a view toward mergers and divisions. Discussions may revolve around connections with specific scholars like Levinas, Sartre, Unamuno, Heidegger, Merleau-Ponty, or around specific issues such as the relationship between Heidegger's argument that things come into being through a dialectic between hiddenness and unhiddenness and Burke's notion of the terministic screen.

Contact Information: Wade Kenny, Communication Department, University of Dayton, Dayton, OH 45469-1419. E-mail: kenny@riker.stjoe.udayton.edu.

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

Seminar Coordinator: Kathleen Farrell,
University of Iowa

Overview: Literary and rhetorical scholars have paid little attention to Kenneth Burke's political activities and his struggle to theorize the relationship between aesthetics, rhetoric, and political action. This is surprising given the Greenwich Village milieu of intellectuals and artists. This seminar aims to focus on this aspect of Burke's work and life, taking advantage of the recent work by Jack Selzer and primary historical materials from the Burke archives at Penn State, the Newberry Library in Chicago, and the James T. Farrell collection at the University of Pennsylvania, the letters between Malcolm Cowley and Burke, and selected essays from the "Little Magazines" including the *Dial*, *Contact*, the *Masses*, *Seven Arts*, & the *American Mercury*.

'99 Seminars

Contact Information: Kathleen Farrell, Department of Communication Studies, University of Iowa, Iowa City IA 52242; phone: (319) 353-2253; email: kathleen-farrell@uiowa.edu

Kenneth Burke and the Rhetorical Tradition

Seminar Coordinator: Michael Leff, Northwestern University

Overview: The prominence of Burke's writings have encouraged, if not forced, efforts to place Burke in relation to the rhetorical tradition. The earliest of these efforts judged Burke in relation to the Aristotelian tradition, either as completely compatible (Holland) or as completely subversive (W.S. Howell). Burke has now been placed in relation to Ciceronianism, to deconstruction, to medieval allegorical hermeneutics, and to post-modernism. At this point, a new assessment seems to be needed, taking into account the variety and diversity of perspectives that already have appeared. Is there, perhaps, a Burkean way of understanding how Burke may be interpreted? If so, what would it be and how could we use it productively? This seminar will give special attention to the section entitled "Traditional Principles of Rhetoric" in *A Rhetoric of Motives*, since this text offers a concrete ground for beginning discussion, but all of Burke's corpus is open for consideration. Some topics that might arise include: the unconscious in Burke and whether it distinguishes his rhetoric from earlier traditions; Burke's notions of substance, ambiguity, perspective, irony; theory and practice as conceived by Burke; style (tropics) and invention (topics) as Burke understands them in the tradition and in relation to his own project; concepts of agency and the self in Burke and comparison to traditional and post-modern concepts; Burke's view of his own placement in history and the role of eloquence in his "counter-statement" to the prevailing attitude toward language and knowledge.

Contact Information: Michael Leff, Department of Communication Studies, Northwestern University, Evanston, IL 60208-1340; phone: (847) 831-4932; fax (708) 467-1036; e-mail: m-leff@nwu.edu.



The Enthymeme as Body of Proof in Kenneth Burke's Rhetoric?

Seminar Coordinator: Tilly Warnock, University of Arizona

Overview: This seminar builds on Don M. Burks' insight in "Dramatic Irony, Collaboration, and Kenneth Burke's Theory of Form" that Burke is "preoccupied" with "what may loosely be called a theory of enthymatic collaboration." We will generate a definition of "enthymeme," from Burke's two explicit uses of the term, Burks's article, and works on a suggested reading list, to track the development of "qualitative progression" in *Counter-Statement* and Burke's juxtaposition of this term with "syllogistic progression" in "Lexicon Rhetoricae." We will finally assess gains and losses of the claim that the enthymeme is the body of proof in Burke's rhetoric.

Contact Information: Tilly Warnock, Department of English, University of Arizona, Tucson, AZ 85721; office phone: (520) 621-3553; fax: (520) 621-7397; e-mail: warnocks@u.arizona.edu

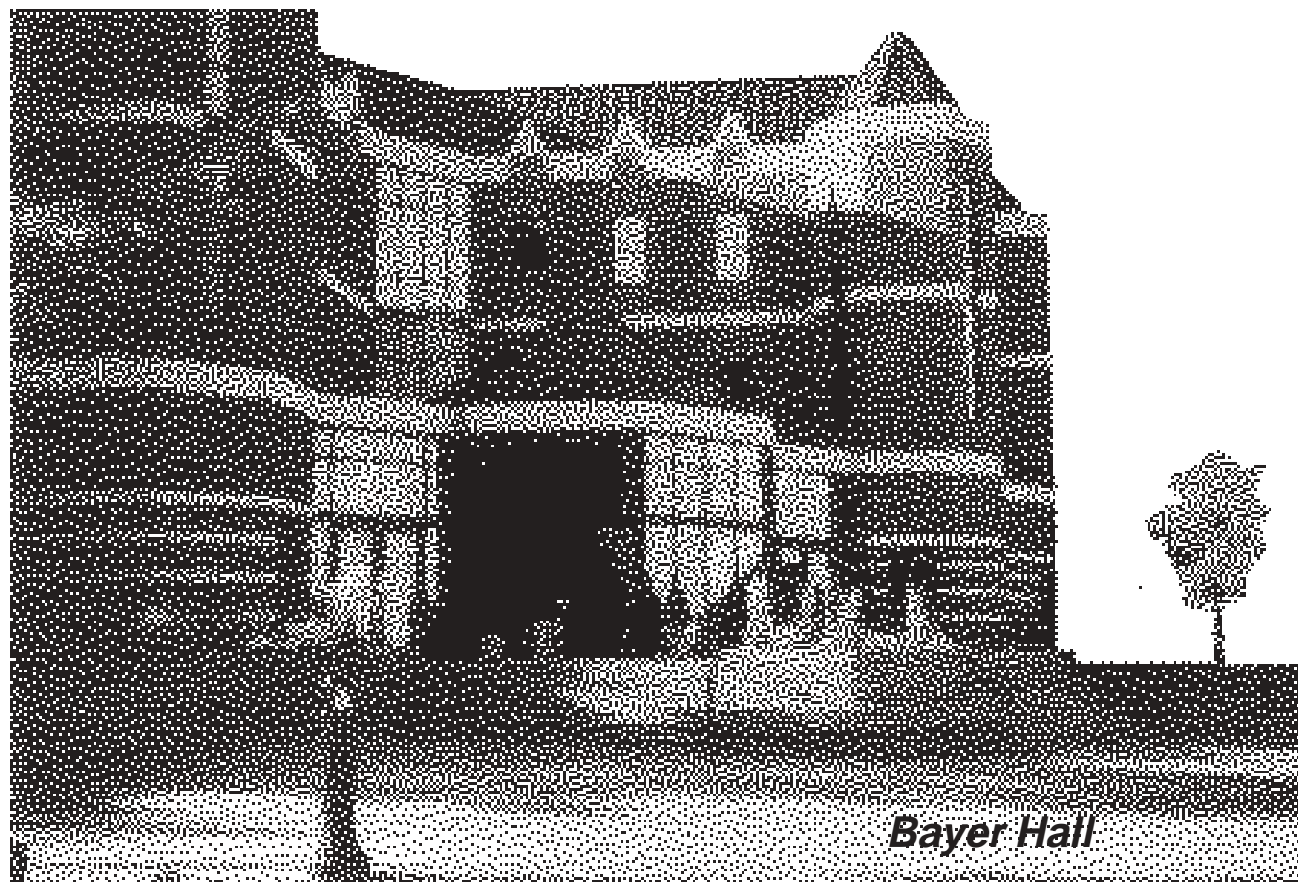
Given that 1996 represented Kenneth Burke's 100th year, it seemed entirely appropriate to celebrate his centennial and come full cycle back to Pittsburgh, his place of birth—an urban setting a bit different from the agrarian surroundings of the two prior conferences, and a bit more like the original conference in Philadelphia. The conference was hosted at Duquesne University in downtown Pittsburgh, and the seminars, presentations and discussions were held in Bayer Hall, a comfortable and recent addition to the campus. Outside a fountain sparkled and the campus in general reflected the loveliness of springtime in Pennsylvania with multicolored beds of flowers and the relaxed atmosphere of a campus after graduation. The weather provided a day of light showers, but was sunny and breezy much of the time.

Thursday evening Donn Parson, President of the Burke Society, provided opening remarks and invited us to join the conversation. The Univer-

sity Provost Michael Weber, a renowned historian of Pittsburgh, presented an opening slideshow with remarks about the cultural milieu of Pittsburgh at the turn of the century, when Burke lived there as a child. This narrative about Pittsburgh in the 1890's and the 1900's looked at the class structures which influenced young Burke, and provided an insightful grounding for those interested in the close relationship in Burke between context and motive. David Cratis Williams, Program Planner for the Conference, concluded the evening's opening session by introducing us to early Burke, discussing his childhood, high school experiences and friends that had lasting effects on Burke's approach to life.

At the business meeting, the Society voted to create a society journal, tentatively entitled *KB*, and gave approval for Richard Thames, past and continuing Editor of the *Newsletter*, authority to establish an editorial board and begin the process

Star Muir, Chief Convention Planner



of production. A new position, Society Historian, was created to oversee the History of the Kenneth Burke Society, and James Chesebro was selected (in absentia but with agreement) the first Historian of the Society. Andrew King of Louisiana State University succeeded as President. Officers elected were: Greig Henderson of the University of Toronto, Vice-President; David Cratis Williams of the University of Puerto Rico, '99 Convention Planner; Arnie Madsen of the University of Northern Iowa, Treasurer. Richard Thames was re-elected *Newsletter* Editor.



cuisine and ample libations. Awards were presented for *Lifetime Achievement*—Bernard Brock, Wayne State University; *Distinguished Service*—Dale Bertelsen, Blooms-burg University; *Emerging Scholar*—Mark Wright, Embry-Riddle University; *Top/Outstanding Graduate Paper*—Bryan Crable, Purdue University.

The Friday night concert was planned by members of Burke's family—Tom and Steve Chapin, Julie Whitaker, and Michael Burke—who fashioned a wonderful evening around his music and

Conference Highlights

Three speakers addressed the Conference in lieu of the single keynote of past conferences. Wayne Booth, Professor Emeritus at the University of Chicago, spoke on "Burke's Retreat from His Own Ontological Proof"; Richard Harvey Brown, Professor of Sociology at the University of Maryland, addressed the issue of "Postmodern Capitalism as Symbolic Action"; and Denis Donoghue, Professor of American Arts and Letters at New York University, spoke on "The Aesthetics of *Counter-Statement*." All provocatively opened up more conversations for participants and continued many of these discussions throughout the conference into the culminating panel on Sunday.

The Saturday night banquet was a highlight of the Conference. Andrew King stimulated the already effervescent crowd with a titillating and evocative tribute to the many different generations of Kenneth Burke. Burke books were raffled off to graduate students, four lucky ticket holders receiving two new Burke books apiece. Awards were presented to great applause and appreciation, and all of this in addition to an outstanding

poetry, pulling together a tenor, soprano, bass, guitar, violin, and piano to play classical and folk music as well a few Burkeian advertising jingles. Selections from some of Burke's letters were read, as well as some of his unpublished poems compiled and read by Julie Whitaker.

The Conference also featured a display of memorabilia and a gallery of photographs. Items available for viewing included an old typewriter, a Spanish copy of the *Rhetoric of Religion*, letters from Burke's travels, his copy of Aristotle's *Rhetoric* complete with annotations, t-shirts, musical scores, one of his canes, and his two-person wood saw. The gallery was a fabulous selection of photographs of KB and family, including several celebrity shots and some "mystery" pictures.

Due to the effort and creativity of Burke's family, these portions of the conference added the real flavor of Burke himself. For this humanizing of Burke, as well for their tremendous creative contributions and some of their insightful reactions in the seminars, the Society is greatly appreciative of the Burke family.

Welcome to Pittsburgh, the city of champions. The late Howard Cosell called it “the cyclorama of the industrial revolution—a showcase of sport’s excellence flanked by giant seigfrieds shoveling slag into blazing taconite smelt furnaces. He also called it: “a Homeric arena where even those who are not champions may inhale The same oxygen and drink the same water that those who are champions regularly consume.”

Three rivers, two mountain chains, four rail lines and six great arterial roads were—so said Andrew Carnegie—a strong foundation for personal, corporate and communal enrichment. Four score and 19 years ago when Kenneth Burke was born here at the very end of the reign of Queen Victoria, Pittsburgh was in its heroic age. “To walk its streets full of powerful day laborers, wide awake industrialists, and strong



But Burke would not want us to spend a single minute talking about his death. When Malcolm Cowley wrote: “you and I were nobodies at 50, just coming on at 60 and medal winners in our 80’s. We can enjoy freshness and novelty in our old age,” he echoed Burke’s sentiments who then quoted the French fabulist fondly: “Neither death nor the sun can be looked at steadily.” KB loved life. He noted that even the morbid prince Hamlet expostulated: “Me thinks there is no goodness in the worm.” Since this conference has looked at so many aspects of Burke’s life, thought and influence it is well to remember that it took a long time for Burke to become Burke. He grew through the medium of human suffering, false starts, misfires, crises, and always through the ferocious beating that life administers to those rare souls who attempt to live out their own values.

STORMING VALHALLA

Presidential Address: Andrew King, KBS President 1996-99

limbed mechanics,” said the visitor, Carl Sandburg, “was a fructifying experience for a poet.” “Walking the vivid scarlet and black night of the city,” wrote Vachel Lindsay “was like taking a bath in steel.”

Three years ago when this conference last met in the velvet green spring of the Virginia piedmont, Kenneth Burke still lived. He was eagerly expected, but he did not appear. Late on the second day, two enigmatic messages were sent to the convention.

The first: “Imitate the animals. Move to the center of the road.”

The second: “What is a bad story? Isn’t it a novel whose virtues have not been discovered.”

The first was interpreted as a plea to avoid binary tragedy by including a third term to insure a comic frame. The second was recognized as a parody of Emerson’s famous observation about weeds: “What is a weed? A plant whose virtues have not been discovered.”

As late as 1925 his correspondence reveals his uncertainty and differences. In January 1925, he wrote to Malcolm Cowley that he felt always like a certain character in Thomas Mann, an unengaged and ineffectual observer who seemed always to be watching other people’s lives through iron framed windows. Burke referred to Hans Castorp whose grail seeking quest with Santembrini, Peeperkorn, and other “sages” ended pointlessly in his first doomed infantry charge of The Great War. In the mid 1930’s he witnessed the death of the left’s faith in Stalin, whom many literati had revered as the Keeper of the flame of Socialism; he courageously told the intellectuals that even they could no longer ignore the clay feet of the man he had called, the little father, Lenin. In the late 30’s he suffered the nausea and vertigo of moral uncertainty: “God knows I was sluggish about making the change from aestheticism to social emphasis. Like Conrad’s

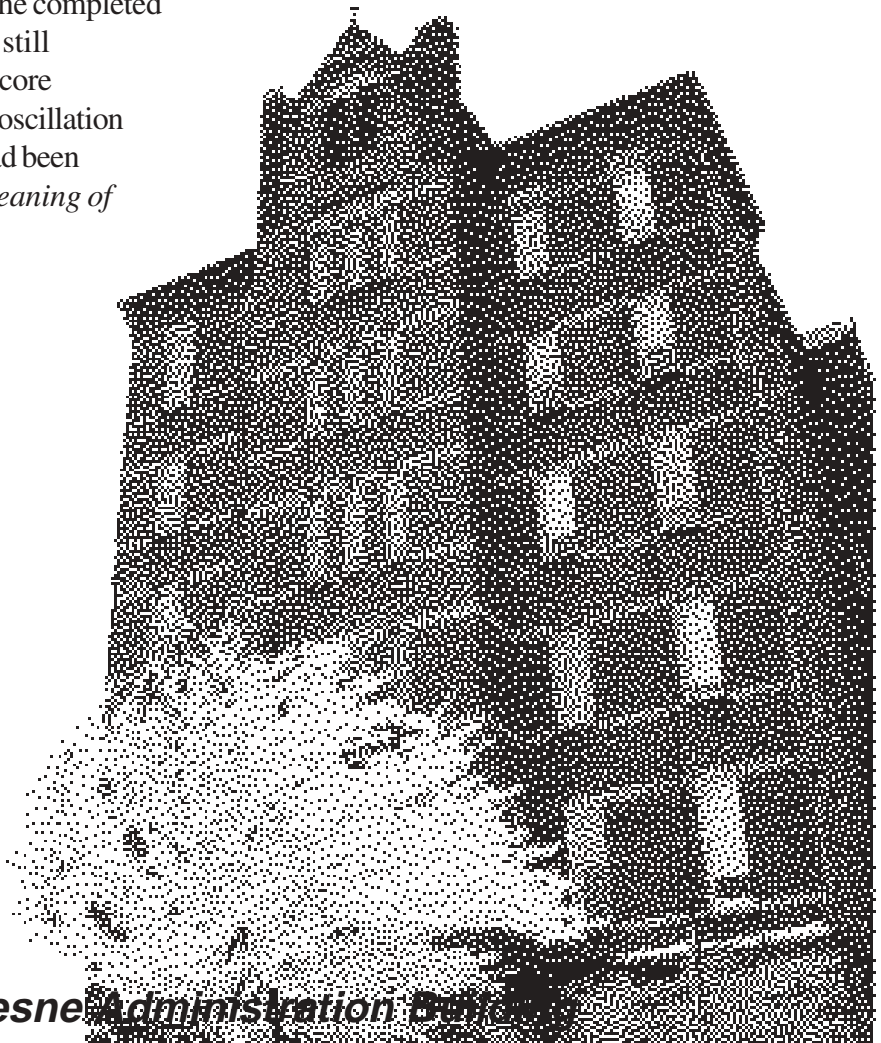
Lord Jim, I always just miss the full measure.” Burke was still a believer in Dostoyevsky’s standard—greatness lies only in extremes. Extremes! The opening of the 1940’s finds him reeling from the charge that he had stolen the pentad from I. A. Richards’ *Science and Poetry* published 1926. He defended himself angrily to Cowley in the *New Republic* arguing that he had conceived it in rough bark form in a 1922 issue of the *Dial* in a review of *Still Life and The Things We Are*. As the late Charles Krumpp averred in his famous adaptation of the Pentad in the Writing classroom a nine termed heuristic (containing the Pentad) appears in Horace (8 B.C.) In 1943 He still felt unworthy of a literary award proposed by Mariane Moore 17 years earlier. In 1946 he smarted under the savage attacks of Sidney Hook whose unhappy phrase beat upon Burke’s brain for four decades from *The New Republic*, and the *New York Review of Books*: “Burke lacks lucidity. Burke lacks lucidity. Burke lacks lucidity.” Two decades after he completed *Permanence and Change*, he was still incensed by the suggestion that his core concept of the psychic necessity of oscillation between stability and innovation had been stolen from I. A. Richards’ *The Meaning of Meaning*. In the late 40’s he told Cowley: People meet me and they say to me: “For all your talk, you seem to be a fellow who is in retreat.”

All this seems astonishing from a man who regularly drank watery coffee and devoured large sticky buns at Quaglino’s with the likes of Allen Tate, Mariane Moore, George Cram Cook, John Brooks Wheelwright, Lincoln MacVeagh and Paul Elmer Moore. But as his early pragmatism gave way to Grand Theory and System Building, and as his Marxism

was transformed, some say supplanted by Durkheim’s organicism, Burke became KB. By the late 1950’s the edges of his hair had turned silver gilt, his eyes seemed alive with prophetic light, his jaws strong and grinding, and his voice more strident and metallic. Each day he became more Burkeian.

In the 1960’s he was rounding up all his intellectual resources for the work that would justify his life. In 1969, after the death of his beloved wife, he traveled abroad for the first time. In the 1970’s he enjoyed celebrity and during the 1980’s and 90’s Burke could afford to surrender to Proust’s disease and without even Proust’s medium of the crumbling bits of brioche sweet madelines and flowery jasmine tea, he could watch the architecture of the past as it reared before him like a Japanese cardboard theatre. He could let the past haunt the present.

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Old Main, Duquesne Administration Building

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'96 Seminar Reports

Contemporary Left Rereadings of Kenneth Burke

Submitted by Greig Henderson (with a special thanks to Co-Coordinator, Charles Elkins)

Participants: Angelo Bonnadonna, Chris Carter, Bryan Crable, Caroline Dunlap, Mike Feehan, Christine Wise

Part of our discussion dealt with Burke's rhetoric of demystification and critique of ideology. Mainly to be found in *Rhetoric of Motives*, this critique seeks to reveal the places where a system of interested interpretations masquerades as a system of disinterested facts, where nature and universal essence are invoked and history and social existence are obscured, and where ideas are detached from the material conditions that enable them. Such a critique, however is immanent rather than transcendental since would-be demystifiers are fully positioned within the social

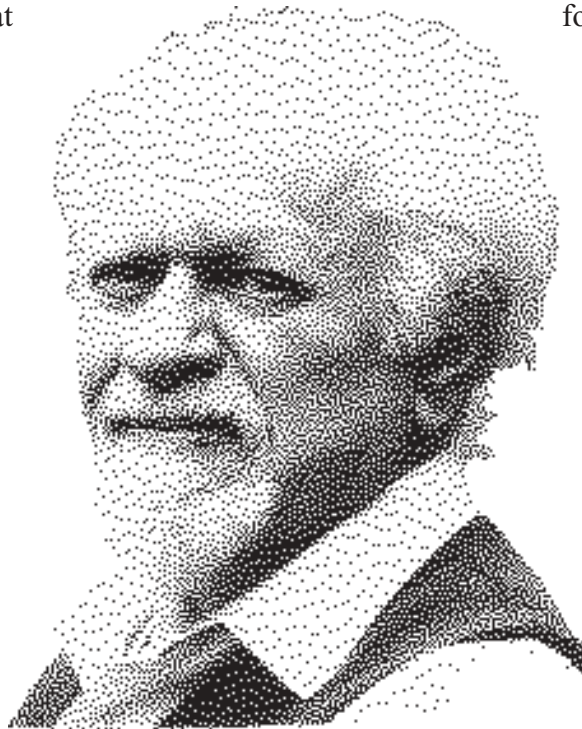
totality and are thus unable to transcend the situatedness of their own discourse. But even if no transcendental vantage point is available, it is still possible to get inside the discourse of the other. As Burke points out early on in his career, any ideology is inconsistent enough to be turned against itself, and the analyst who deploys immanent critique rather than transcendental criticism can aid and abet an ideology's self-deconstruction and thus transvaluate its symbols of authority. The result may be to bring about social change; immanent critique may lead to emancipatory critique.

No emancipatory critique can afford to ignore the scapegoat process, a pivotal term enshrined in the title of Chris Carter's recent book. Integral to the grammar of political narrative is a drama of surrogate victimage; the seminar presentation on this topic devoted itself to exploring the sacrificial crisis Burke not only wrote about but also lived through. The need for the purification of violent motives was acknowledged by all, but the participants gave voice to differing degrees of optimism and pessimism about the possibility of achieving it.

Another presentation looked at the role of the dialectic of constitutions, constitutions being, as Burke maintains, agonistic instruments and thus major players in ideological struggle. We were left with the tantalizing bit of information that just before his death, Burke was preparing to revisit the dialectic of constitutions and to develop anew his contention that the constitutional act is “the generative model for the study of language as symbolic action.”

The final contemporary left rereading of Burke looked at his work through the lens of the work of Mikhail Bakhtin and established fascinating parallels between dramatism and dialogism, the unending conversation and heteroglossia, poetic categories and chronotopes, the comic frame and carnival, and much more. The mutual concern of these two thinkers with addressivity and expressivity made their juxtaposition fruitful and illuminating.

Though obviously not a part of our seminar, the latest contemporary left rereading or mark is to be found in Bob Wess’s marvelous book *Kenneth Burke: Rhetoric, Subjectivity, and Modernism*. Adopting Louis Althusser’s sense of ideology as “the lived relation between people and the world” as a habitual style of perception that has affective and unconscious components as well as cognitive and conscious ones, Wess rejects the false-consciousness thesis of vulgar Marxism. According to Althusser, the human subject in the ideological sphere transcends its decentred state of dispersion and finds a consolingly coherent image of itself reflected back in the social mirror. Ideology, however, is not simply epistemological fraud, a beguiling terministic screen that separates us from the real, nor is it simply a causal consequence of commodity production. It is an essen-



tial medium for the production or “interpellation” of human subjects and an integral part of what Wess calls a rhetoric of the subject.” Since ideology is largely habitual behavior and unconscious thought, it is “eternal” and will exist even in a socialist society. As Burke observes, “ideology cannot be deduced from economic considerations alone. It also derives from man’s nature as a symbol-using animal. For Burke, to regard either

ideation or matter as the motive force of history is to commit a genetic fallacy, to use an essentializing strategy rather than a proportional strategy and thus to treat ideation or matter as originary causes rather than interactive ingredients in an overall motivational recipe. “Regardless of how our aptitude for symbolicity came to be a part of our physiological structure,” Burke writes, “once it began to develop it manifested a nature of its own. The realm of symbolicity, then, especially as enmeshed in the ideological state ap-

paratuses of government, school, church, family, law, and so forth, can be an originating force in its own right. Althusser’s endorsement of proportional rather than essentialist causality, Wess suggests, leads him to see ideology as an omnipresent and transhistorical fact of human life. Althusser, Wess writes, “intervened in Marxist discourse, not only to war against the deterministic essentializing that spawned faith in the inevitable march toward utopia in the grand narrative of history, but also to war equally against the historicizing that stressed the ‘relative’ to the exclusion of the ‘autonomous.’” Wess eloquently gets right, I think, what our seminar discussion was groping towards—his book being a cogent, insightful demonstration that the conversation is still ongoing and that there is still much to be said.

Language as Action: Burke, Austin, and Derrida

Submitted by Robert Wess

Participants: Wayne Booth, Michael Chambers, Richard Cole, Denis Donoghue, Rob Hamilton, William H. Rueckert, Robert Wess (coordinator).

Like seminars at previous conventions, this one was interested in relations between Burke and post modernism. It differed in trying a different approach, focusing on a narrow rather than a broad range of theorists and texts:

Burke: ‘Ritual Drama as ‘Hub,’” *Philosophy of Literary Form*, 103-16; “The Dialectic of Constitutions,” *Grammar of Motives*, 323-401; “Words as Deeds,” review-essay of *How to Do Things with Words*, by J. L. Austin, *Centrum* 3.2 (Fall 1975): 147-68.

Austin: *How to Do Things with Words*.

Derrida: *Limited Inc*, ed. Gerald Graff (includes all the texts that together constitute Derrida’s critique of Austin); “Declarations of Independence,” *New Political Science* 15 (1986): 7-53.

Seminar discussions concentrated mainly on sketching Burkean critiques of Austin and Derrida—concluding that Austin is too concrete and Derrida too abstract—but they also radiated out in various directions from the core issues involved in these critiques, particularly in the case of Derrida.

Austin and Burke are alike in rejecting positivist semantics and in conceiving language as action; Burke’s title for his review of Austin, “Words as Deeds,” marks their area of overlap. But Austin’s theory of speech acts, as illustrated by his analysis of marriage, is too concrete because it limits itself to describing the current conventions to which an act of marriage conforms. Burkean analysis, based on the constitution as the model for the act, explains such conventions instead of simply describing them. A constitutional act is an arbitration among competing “wishes” in a culture. Considered as a constitutional act, marriage is an act of inclusion and exclusion by which some wishes are sacrificed to others. In the past in America,

interracial marriage was excluded; today, gays and lesbians are challenging their exclusion. The Burkean act is situated in the “unending conversation” of cultural transformations.

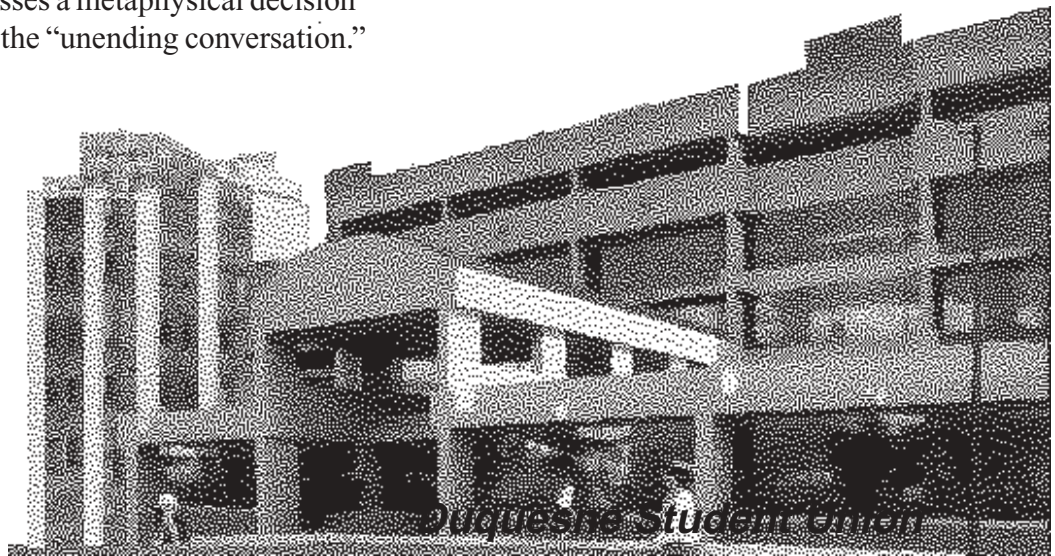
Arbitration among wishes in a constitutional act ultimately requires reference to substance to rationalize the sacrifice of some wishes to others (*GM* 376-77). Burke’s version of substance is a rhetoric of substance with its pentadic modes. This aspect of the constitutional act provides a Burkean standpoint from which to critique Derrida, who also rhetoricizes substance.

Derrida’s deconstruction is a “double writing”: first reversal, then displacement (*Limited* 21). Double writing frames and tames difference. When double writing is forgotten, Derrida becomes Derridada, a caricatured version who espouses an unchecked verbal freeplay. This caricature is an effect of the reception of Derrida’s work in the 1970s by a generation brought up on the New Criticism and its interest in formalistic interplay among words. For this generation, Derrida appeared to liberate this interplay from the confines of the autotelic text.

Double writing deconstructs the foundational hierarchy informing a text’s version of substance, revealing that this substance is not “given” but an effect of a “metaphysical decision” (*Limited* 93). Double writing’s first step reverses this hierarchy; its second displaces both hierarchies, in effect recreating the moment of metaphysical decision through which the text had to pass to come into existence. Burkean counterparts to such a decision are easily generated from the pentad—e. g., scene:agent vs agent:scene. Such a decision for Derrida is “undecidable” in the sense that there is nothing “out there” dictating that it go one way or another. A choice that in effect creates a world, a metaphysical decision is itself prior to any world: “A decision can only come into being in a space that exceeds the calculable program that would destroy all responsibility by transforming it into a programmable effect of determinate causes. . . . Even if a decision seems to take only a second and not to be preceded by any deliberation, it is structured by this experience and experiment of the undecidable” (*Limited* 116; Derrida’s italics).

Derrida's metaphysical decision is a point where his text and Burke's overlap. Derrida's version of this decision works within the terms of the text being deconstructed. In this sense, deconstruction is parasitic. Burke, by contrast, translates a text into his own terminology. Abstractness is the price Derrida pays for his procedure because the choice he exposes is always formal—a choice between competing hierarchies—and he leaves himself no way to situate this choice in historical circumstances. Burke's constitutional act is more powerful because it encompasses a metaphysical decision while situating it in the "unending conversation."

metaphysical decision and, on the other, Paul de Man's and J. Hillis Miller's conceptualization of prosopopoeia as the figure of figures, prior to the distinct ion between the literal and the metaphoric. In one formulation Hillis Miller speaks of prosopopoeia as con forming to the formula fit utilis usu—made fit for use by being used—as when a shapeless piece of wax is shaped by human hand to become useful (*Versions of Pygmalion* 7-8). Prosopopoeia gives face to that which has no



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Radiating out from Derrida's deconstructive exposure of a text's metaphysical decision, the seminar considered issues revolving around the kind of judgment deconstruction makes in exposing such a decision. Deconstruction says to an author, in effect, (1) that the substance underlying his or her text is an effect of choice, and (2) that this choice is permissible (deconstruction doesn't say a text's substance is false) so long as it's acknowledged rather than concealed behind a claim that the text's substance is "given." Into what kind of corner, based on what kind of assumptions—ethical or otherwise—does deconstruction put an authors! The seminar also considered parallels between, on the one hand, Derrida's and Burke's conceptualization of

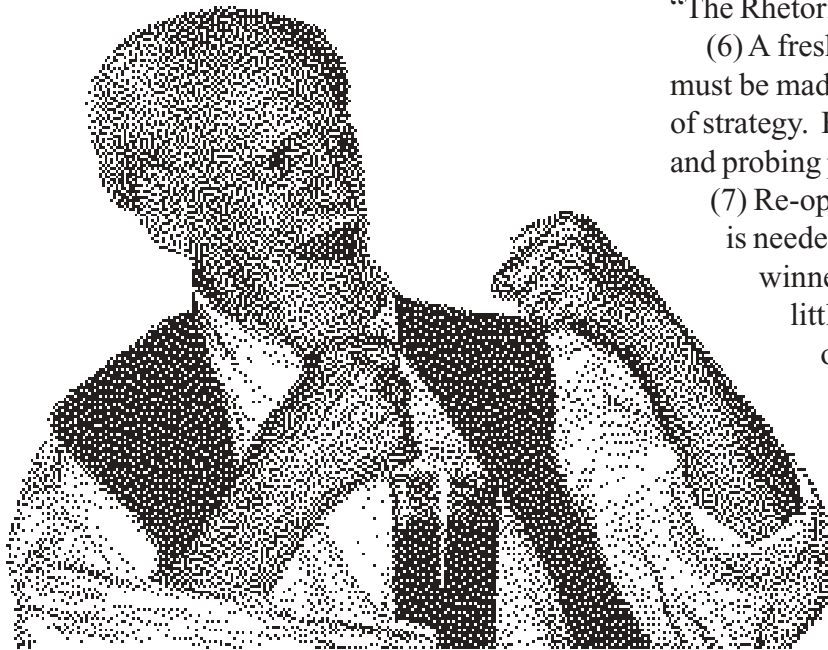
face, thereby creating a world within which, once it's in place, one can distinguish the literal from the metaphoric. Analogously, one might say that the "unending conversation" is the wax that any constitutional act transforms into a "substance." As Burke proposes, "it is in this 'unending conversation' that the assertions of any given philosopher are grounded. Strategically, he may present his work as departing from some 'rock-bottom fact' (he starts, for instance: 'I look at this table. I perceive it to have . . .' etc.). Actually, the very selection of his 'rock-bottom fact' derives its true grounding from the current state of the conversation, and assumes a different place in the 'hierarchy of facts' when the locus of discussion has shifted" (*PLF* 111 n. 27).

Kenneth Burke and His Generation

Submitted by Andrew King

Participants: Andrew King (coordinator), Jack Selzer, Ellen Quandahl, Nicki Michalski, Chris Malone, Rosa Eberly, Ann L. George

After four sessions, the group achieved oneness. During the first session we appeared to be in “free fall,” the second was a fever dream, the third a red alert on the frontiers of madness. The fourth brought deliverance. In the final session we entered into the House of Vishnu.



We did not reach settled conclusions. On the contrary, we posed series of questions and indicated some avenues of exploration. Like Tolstoy we no longer seek the big ideals but find wisdom only in the small passionate details of daily life.

(1) We question the so-called “stages” of Burke’s intellectual life. The longer we explored the Bohemian 20’s the more we came upon the exposed roots of Burke’s 30’s political consciousness and the seeds of his ecological turn in the 60’s.

(2) We find the SAGE OF ANDOVER model is not accurate. Even on his farm Burke lived largely through correspondence and longed to be

in the city. He was always the SOCIAL BURKE who like Cicero dreamed of the city when he was at his country house.

(3) Despite frequent comparison Burke and Habermas are not merely two great system builders. Habermas comes at problems from the top; Burke assembled his systems after constructing pieces at the bottom over decades. We propose that the metaphysical impulse was a product of the moral climate of the late 40’s and early 50’s.

(4) The emphasis on Burke’s materialist critique of capitalism has blurred the spiritual aspect of his critique. His ambivalent relationship with T.S. Eliot’s “solution” to the secularization of the West needs to be explored more fully.

(5) The group encourages fresh readings of “The Rhetoric of Hitler’s Battle.”

(6) A fresh look at Burke’s rhetorical ethos must be made. Burke is strategic when he speaks of strategy. He is constantly refashioning himself and probing possibilities of his role as polymath.

(7) Re-opening the rhetoric vs. poetic question is needed, not merely declaring Burke the winner and laughing about “shy temperate little distinctions” made by Howell and other traditionalists.

(8) Burke’s position on some specific issues of the time as revealed in correspondence and in the small magazines is protean to a degree we had hardly imagined. Nor is it so simple a matter as to say that genius always contradicts itself. Burke is ambivalent, perhaps envious and very human.

(9) Burke’s most powerful idea is “naming,” a concept independently re-discovered by a large number of 20’s thinkers. The “Definition of the Situation” of I.W. Thomas and Junger’s “The Human Being is a Chart Maker” were features of this decade’s obsession with this method.

(10) There is need to explore Burke’s relationship with C. Wright Mills whose work with euphemistic disguise seems to owe much to Burke’s influence.

The session will remain a happy memory, a benediction, a bright segment of our intellectual lives.

Kenneth Burke and the Questions of Multiculturalism

Submitted by Dale A. Bertelsen

Participants: Jennifer Adams, Dale A. Bertelsen (coordinator, substituting for James Chesebro), Bernard Brock, Eric Allan Hauser, John Hofland, Camilla Kari, Julie Whitaker.

Seminar participants met to consider the reliability and validity of a Burkeian critical perspective when applied in a multicultural context, and to test and evaluate the significance of conclusions reached using the Burkeian system in different cultures. Two initial assumptions guided the seminar's interactions:

(1) Burke's perspective and critical system suggest that culture and symbol-use are intimately related. In this view, a Burkeian perspective provides a foundation for how understandings are reached and the Burkeian critical system reveals insights about an object of study. Accordingly, Burke's system, on surface, seems an appropriate lens through which to view multiculturalism.

(2) Multiculturalism remains largely undefined in the academy and in popular and media discussions. Definitions traditionally center on the relationship between "normative" culture and "non-normative" cultures. "Normative" culture may be defined as Anglo-European cultures mediated or adapted in the United States. In contrast, "non-normative" cultures might be "co-cultures" within the United States or cultures beyond the borders of the United States. Accordingly, the symbol-using of "co-cultures" might be more appropriate objects of study for critics interested in questions of multiculturalism.

Although formal conclusions were not an explicit goal of the seminar, several areas of agreement emerged:

(1) For more realistic analyses, the criteria that enable a specific critique should grow out of the cultural milieu which generates that critique. A common critical vocabulary, such as that provided by Burke, may permit insightful cross-cultural analyses but may also obscure significant rhetorical dimensions in any given "co-cultural" analysis.

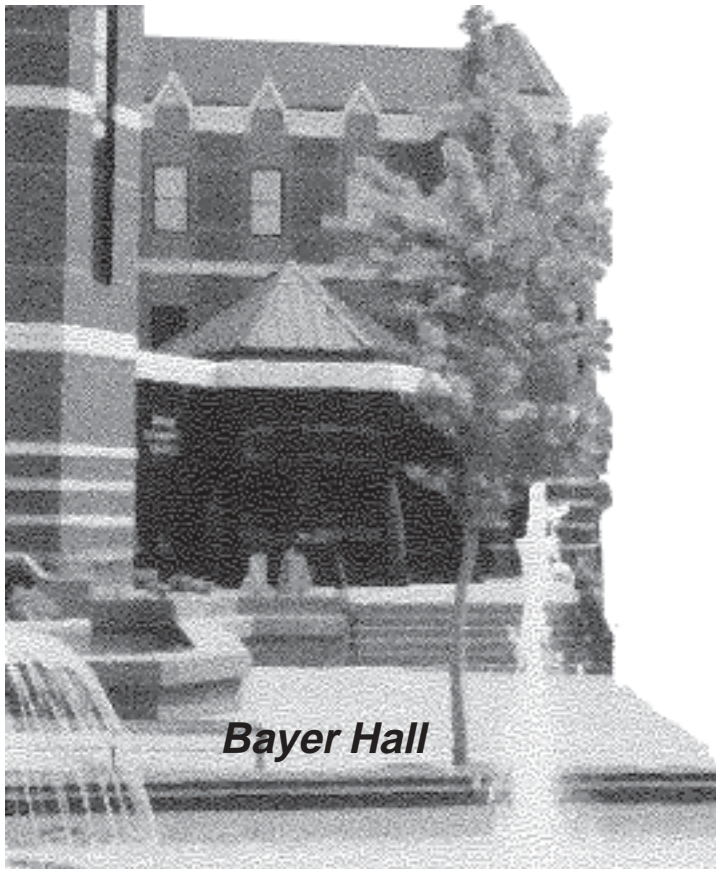
(2) Critical methods and their application may be limited by the critic's cultural orientation. Some Burkeian concepts, such as victimage, terms for order, and the pentad, are inherent in normative culture but not as apparent in many co-cultures. In addition, Burke's system seems rooted in literate culture and might, therefore, overlook significant aspects of oral and electronic co-cultures. Accordingly, some Burkeian concepts and methods might reflect a single culture orientation.

(3) If Burke's system is to remain a viable mode of analysis, its basic premises must be continually re-examined and extended. As Burke suggested, critics might use his system as a starting point and show where it succeeds and where it might be limited. Some participants suggested much of his early work might be suitable to co-cultural analysis, particularly his notions of master tropes, metaphor, identification, and representative anecdote.

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(4) Critics have a responsibility to maintain the possibility of other interpretations. Indeed, alternative interpretations may be highly desirable. Abiding by Burke's notion that "the main ideal of criticism, as I conceive it, is to use all that is there to use," critics are encouraged to function inductively, to tinker, and to recognize that in criticism as in life, things are "never twice the same."

Participants emphasized that Burke like any other critic has his own cultural orientation with inherent advantages, biases, and limitations. From this perspective most believed Burke's system could not be universally applied. Nevertheless most concurred that his perspective and critical system could be appropriately and usefully applied in co-cultural analyses if accompanied by careful examination and extension.



Bayer Hall

Burkean Perspectives on Argument and Argumentation

Submitted by Arnie Madsen

Participants: Brenda Burchett, Terry Croy, Charles Fierz, Andrew Hansen, Cynthia King, Arnie Madsen (coordinator) Jean Miller, Kevin Minch, Donn Parson, Garth Pauley, Lee Snyder, Calvin Troup

During our sessions, the seminar participants considered a number of questions: 1) Is there a perspective on argumentation that is uniquely Burkean in its focus? 2) If so, how would one define “argument” and “argumentation” via a Burkean perspective? 3) How would a Burkean perspective on argumentation differ from a Burkean perspective on rhetoric? 4) What elements would a Burkean perspective uniquely add to the study of argumentation? 5) What

traditional elements of argumentation would a Burkean perspective discount or ignore? 6) Is it useful to study argumentation from a Burkean perspective? 7) Where in Burke’s writings would one locate a Burkean perspective on argumentation?

The first two questions consumed most of our time in the seminar. We agreed that a traditional perspective on argumentation would involve four elements. Argumentation first would include the use of symbols and language. Second, a person engaged in argumentation presents a claim or conclusion. Third, support exists for the claim (evidence, reasoning, etc.). Fourth, the claim is intended to have an influence on an audience (persuade, form attitudes, induce actions, etc.)

The seminar participants further agreed that Burke is an effective arguer. However, “argument” and “argumentation” are not traditional Burkean terms. Other than the chapter on “Argument by Analogy” in *Permanence and Change*, those terms do not receive extensive consideration in any of Burke’s works.

Seminar participants suggested at least two reasons for why Burke did not focus on argumentation: (1) that he perceived the broader concept of rhetoric to be more important, and (2) that the rise of argumentation as a separate focus of study post-dated most of Burke’s major writings.

A traditional perspective on argumentation would probably not be the same as a Burkean perspective. Members of the group thus suggested the following Burkean perspective on argumentation: “with argumentation humans use symbols to position ideas within a context and in a form that influences the audience’s exploration of ambiguity.”

In other words, to study argumentation from a Burkean perspective, we may need to set aside some of our traditional notions regarding argumentation. A Burkean perspective on argumentation would broaden the argument frame to include much of what is traditionally considered as rhetoric or persuasion. As an example, traditional perspectives on argumentation

consider arguments to be either rational or irrational, logical or illogical, valid or invalid, and so on. The formal rules of argument construction offer clear guidelines by which to evaluate any claim.

However, one of the most powerful benefits of a Burkean approach is its utility for exploring claims that traditional perspectives on argumentation would be unable to consider effectively. A Burkean examination of argument would thus allow consideration of many strategies that occur in the gray area at the margins of traditional definitions. As Burke indicates in *Attitudes Toward History*, rather than a simple dichotomy between the rational and the irrational, there are instead three possibilities when we encounter a claim: it may be rational, irrational, or non-rational (171).

Many instances of what we typically label as “irrational” might instead be enactments of a different form of rationality than we are used to. For example, is the non-linear reasoning in Japan

mentative form. Metaphor, synecdoche, metonymy, and irony all offer possibilities for presenting claims to an audience. Rather than focusing on the argument “forms” such as the syllogism or Toulmin’s six elements of argument, Burke would thus focus on argument “form” as a means of positioning ideas to influence the audience.

Further, the Burkean perspective on argumentation serves to decrease the emphasis on adversarial models of argument. Thus, to engage in the process of argumentation, one does not need to try to “win,” or emerge victorious from a situation. Instead, one merely needs to assume a position in relation to a thing or an idea. As Burke suggests in *The Philosophy of Literary Form*, full exploration of ideas allows an individual to modify an argument, thus maturing it, in light of the response from the audience (444).

Just as the nature of argument would focus on interaction with the audience, so, too, standards

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or other Eastern nations irrational? We think not. Instead such non-linear reasoning is simply different than that explored by traditional argumentation theory.

Thus, as Burke suggests in *The Philosophy of Literary Form*, each instance of argument contains its own “logic” (148). An argument is thus not inevitably and exclusively rational or irrational, or logical or illogical. Such considerations are too precise and scientific for Burke. Instead, with Burke an argumentative strategy is more fluid as it is better or worse for meeting the unique constraints of a situation.

Much of the benefit of considering argumentation from a Burkean perspective is thus one of frame-broadening. Considering argument from a Burkean lens would not only change the vocabulary involved in the study of argument, but it would also inevitably add a new perspective, allowing us to see arguments in new ways.

As an example, each of the four master tropes (*Grammar* 503-517) may be examples of argu-

mentative form. For example, given a particular situation and predispositions of the audience, is the arguer’s evidence adequate to justify a particular claim?

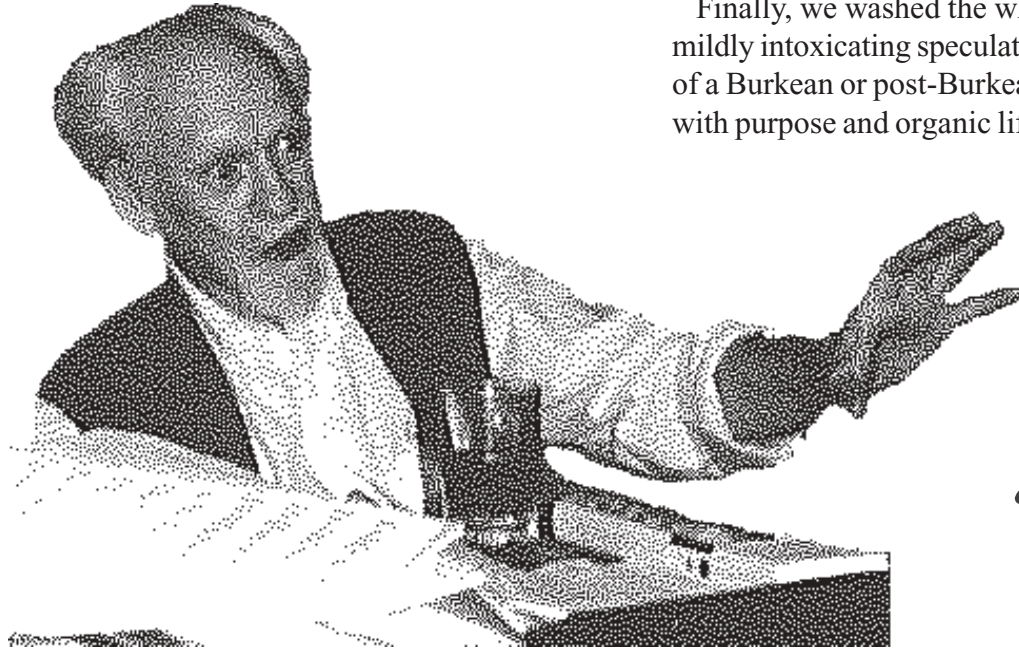
As with many other constructs considered by Burke, a clear distinction between argumentation and rhetoric would almost be a false distinction. One could easily transform an interest in argumentation into an interest in rhetoric, and vice versa. Further, we doubt whether Burke would have viewed such a demarcation as necessary (consider, for example, the fluid nature of Burke’s boundary between rhetoric and the poetic). At times, or in some contexts, a demarcation may have some utility. At other times the distinction would be less useful.

The group thus concluded that argumentation is both nowhere and everywhere for Burke. His writings can all lend insight into human argumentative practice, especially in instances where traditional argumentation theory would be incapable of adding insight due to the limits of such perspectives.

Burke on the Rhetoric of Science and Technology

Submitted by John Lyne

Participants: David Tietge, Mark Meister, Clarke Rountree, Tim Borchers, Edward Clift, Kirk Junker, John Lyne (coordinator)



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attendant aesthetic/spiritual accompaniments of same in the technological context. We ingested such questions as: Do the new cybermarvels re-introduce the possibility for re-enchantment of the world—perhaps a felicitous turn that Burke did not quite live to see? Might he have found some antidote there for his chronic technophobia? Might the “art of living” in the post Cold-War, post Steel-Town era (in our own fair land, at least) stand a chance of being meaningfully envisioned?

Finally, we washed the whole thing down with mildly intoxicating speculations on the possibility of a Burkean or post-Burkean “Metabiology,” with purpose and organic life as a central meta-

This band of Burksters merrily masticated on several of the chewy issue clusters concocted from the best dramatic ingredients.

First, we sank our teeth into the doubly-fragmented substance of knowledge/agency, giving rise to such Proustian reflections as these: How does technical expertise figure into public discourses from a Burkean perspective? Is conceptual integration possible, and if so, does it have any relationship to the unities/disunities of agency? Given the possibility for radical transformation of the technologies of information presented by cyberspace and other developments, what implications are there for social justice? Do the de-centering tendencies of the Net run counter to Burkean notions of hierarchy, or are those hierarchies forever re-instantiated?

We next formally induced an appetite for a discussion of Burke’s Poetic Humanism, and the

phor (so irresistible—but always inviting a slap on the wrist for bad scientific manners, given the anti-teleological bias of modern biology). And what of the Burkean foresight in declaring the return of that little fellow, “ecology”? Might we find a distinctively Burkean way of envisioning the world ecologically? (“Ever-Waxing Wayne” Booth found 36 references—dissertations?—on the subject!) How can we Inspirit the world with drama, meaning, and a properly considered anthropomorphism without starting to sound like theologians?

Just the right way to end. Everyone enjoyed a good cigar and discussed how much the seminar had been enlivened by the presence of Trevor Melia, Wade Kenny, and two of Richard Thames’ students, John McInerney and Sam Pallone. As we yet reflect on the fine atmosphere and preparations provided by our hosts, we continue to digest and process the substance of our rich repast.

Kenneth Burke as Philosopher

Submitted by Timothy Crusius

Participants: Edward C. Appel, David Blakesley, Timothy Crusius (coordinator), Robert L. Eulford, David Hildebrand, Stan Lindsay, Mark McManus, Danielle Rogowski, Sarah Sinopoli. Also attending some of the sessions: Richard Thames, Don Burks.

We organized our discussion around seven questions taken up in the following order:

- 1) How might we describe the current condition of philosophy?
- 2) Why make a case for Burke as a philosopher?
- 3) What is Burke's philosophy?
- 4) To what tradition or traditions does it belong?
- 5) To what contemporary movements or "schools" of thought does his philosophy best relate?

6) To what specific figures can we most profitably connect him?

7) What are his most important ideas and arguments so far as contemporary philosophy is concerned?

We were fortunate to have a wealth of perspectives, including several participants who had definite, articulate views of Burke's philosophy; partly because of this, the discussion format was quite successful, the dialogue far-ranging, stimulating, and! in the tradition of Plato's early dialogues, inconclusive. The following synopsis cannot, of course, capture the richness of the exchange, and it may imply in places a degree of consensus that probably did not exist.

How might we describe the current condition of philosophy?

One of the problems in making a case for Burke

as a philosopher is that contemporary philosophy is itself fragmented and in crisis. Taking our cue from the Kenneth Baynes et al. collection, *After Philosophy: End or Transformation?* we took the essential issue to be whether, in our post-metaphysical, post-epistemological age, philosophy is still possible, still worth the candle.

As against those who believe that philosophy should be replaced by something else (such as cultural criticism), we held out for philosophy after Philosophy, and believe that Burke did as well. In short, Burke belongs to that line of thinking that wants to transform Philosophy rather overcome it.

Why make a case for Burke as a philosopher?

For at least the following reasons, the case must be made and remade:

(1) Because in many of his most important books and articles, Burke claims to be doing philosophy.

(2) Because many of his most important recent critics (for example, Lentricchia and Gunn) have already made cases for Burke as philosopher. In fact, the tendency to take Burke as a philosopher goes back to the critical responses to *Permanence and Change* (1935).

(3) Because we may find in the question of Burke's philosophy common ground for all who have stake in Burke.

(4) Because otherwise his near exclusion from philosophical conversations has the sanction of our silence.

(5) Because it is hard to assess important aspects of Burke's achievement without a philosophical context.

(6) Because it provides a relatively fresh perspective, different from taking him as a rhetorical-literary critic-theorist.

—continued on page 24

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*continued from page 23—
What is Burke's philosophy?*

I offered for discussion my basic answer to this question: praxis philosopher for the linguistic turn, whose praxis is informed by a philosophical anthropology.

On this question we encountered what may become an essentially contested issue: Is there in Burke a “coy metaphysics” or even a “coy theology”? If so, Burke belongs, as Southwell contends, to Philosophy. Appel made the case for Burke as a “generic theologian,” a position lent some support by Wayne Booth’s address to the entire society.

Such a contention faces two main objections: Burke consistently denied belief in God; it may be argued that he also made no clear, unambiguous theological or metaphysical claims. Of course, one may be “theological” without a theos, and as Burke himself contended, any interpretative framework implies a metaphysics, including Dramatism-logology. But it is one thing to imply,

(1) Rhetorical philosophy (i.e., the Sophists, Isocrates, Cicero, Vico, etc., as discussed by Ernesto Grassi).

(2) American pragmatism (especially James, Mead, Dewey). David Hildebrand, both in the seminar and in a conference paper, asserted this connection forcefully and thoughtfully.

(3) Neomarxism (e.g., Lentricchia, but many others).

(4) Practical philosophy generally, with special attention to the philosophy of praxis in particular, from Aristotle to Marx.

There was some convergence in the notion that Burke’s philosophy is postmodern, develops through reflection on human behavior and achievement, as opposed to theory in the strong, classical sense (i. e., contemplation of the eternal), and that the point of Burke’s philosophy is praxis, the struggle “towards a better life.” But exactly how to place Burke in terms of philosophical traditions remains a very knotty problem.

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another to affirm; in any case, Burke never made the sort of claim that gets one into theological-metaphysical conversations.

The stake in this issue is high: If we take Burke as a coy theologian, we remove him from the mainstream of current philosophical conversation, which overwhelmingly assumes that Philosophy (i.e., the search for the Truth, foundationalism) is over. Even strongly religious philosophers (e.g., Ricoeur, Gadamer, Buber) have mostly relinquished Philosophy in the traditional, “strong” sense of the word.

To what tradition or traditions does he belong?

A major reason why Burke’s philosophical identity is a problem is that he does not belong to any well-known, easily definable “line” of thought. We can specify, say, where Marx came from; Burke is a much harder case.

We explored Burke’s affinities with

To what contemporary “schools” of thought does his philosophy relate best?

In brief, we would connect him with

(1) Hermeneutics (and with philosophers close to hermeneutics, such as Bakhtin)

(2) Critical theory (Nietzsche, Marx, and Freud, and their many followers, including especially the Frankfurt school)

(3) Neo-pragmatism

Interestingly enough, no one proposed pursuing the post-structuralist/deconstruction connection, as developed, for example, in Freccero, Nelson, and Williams. Perhaps this is an indication that Nelson’s case has proven unpersuasive. For Burke, as for Dewey, deconstruction is prelude to reconstruction, and Burke advances a philosophy that is far more than a decision to “read philosophy a certain way.”

(A challenge to deconstructionists everywhere: Try to deconstruct Burke’s “the symbol-using

animal” without getting oneself into a self-refuting position—i.e., without performing as the symbol-using animal.)

We began to run out of time as the last two questions came up. Nevertheless,
To what specific figures can we most profitably connect him?

- (1) To dialogue, dialogics, dialectic: e.g., Bakhtin, Buber, Gadamer
- (2) To theorists of human being, philosophical anthropology: e.g. Ricoeur, Charles Taylor, Hans Blumenberg, and many others who have not given up on a “proper” for wo/man.
- (3) To contemporary ethical philosophers, such as Levinas, Murdoch and MacIntyre. There was much interest in that never-written book, “The Ethics of Motives,” and in the general question of Burkean ethics. We may have here a seminar topic for the next meeting.

Reports

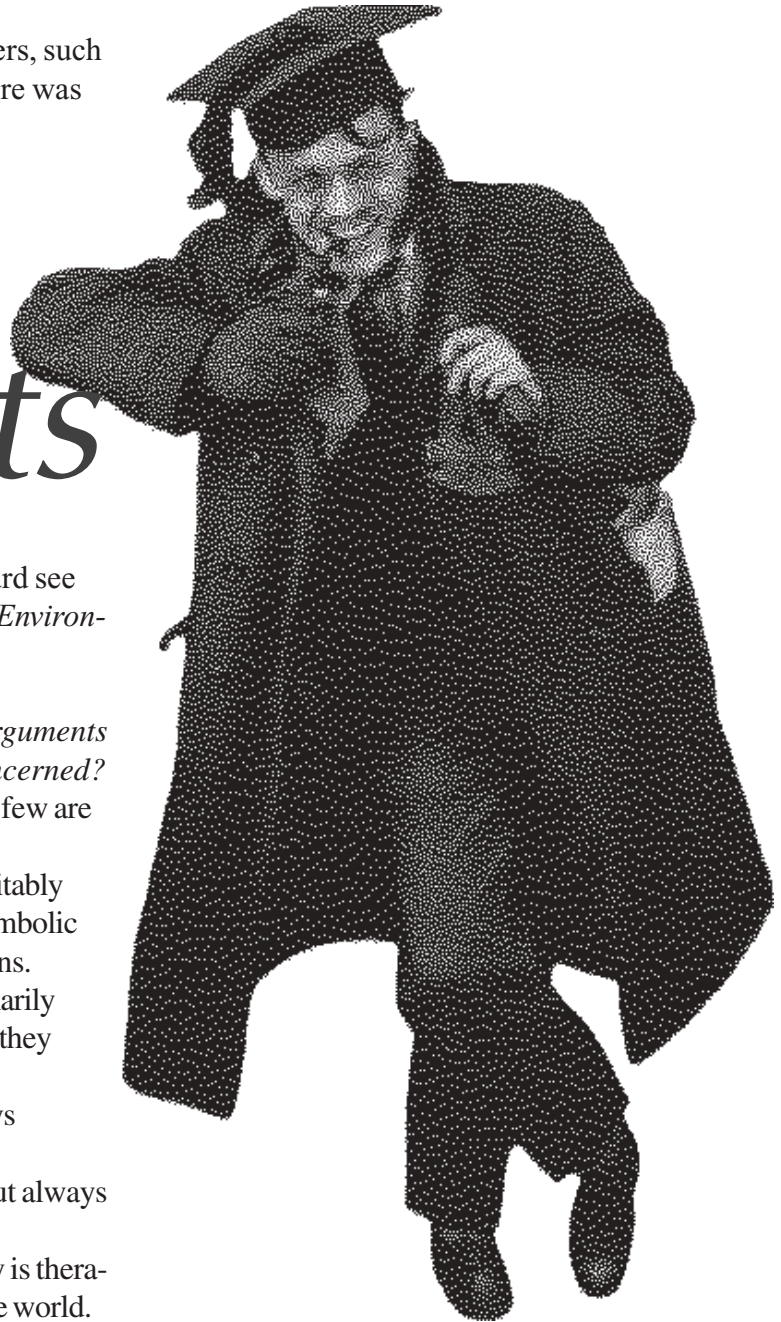
- (4) To ecological thinkers—in this regard see Holmes Rolston, *Philosophy Gone Wild: Environmental Ethics*.

What are his most important ideas and arguments so far as contemporary philosophy is concerned?
Here we really ran short of time, but a very few are listed below:

- (1) That the linguistic turn can most profitably study language as action-in-the-world as symbolic action, not as a self-contained system of signs.
- (2) “Know thyself” means in Burke primarily knowing that symbols are in the saddle and they ride humankind.
- (3) That mature human beings are always already rhetorically aligned.
- (4) That philosophy is not apart from, but always caught up in culture, history, and politics.
- (5) That a central function of philosophy is therapeutic, help in coping with ourselves and the world.

And so on. This little list can be added to almost indefinitely. Maybe if there is a Burke as Philosopher II we’ll pursue this question at length.

Salut! To anyone interested in Burke’s philosophy or in his role as a philosopher: I’d like to know who you are and what you’re thinking. Call 214-768-4363, or 214-341-9609 or write to Timothy Crusius, Department of English, Southern Methodist University, Dallas, Texas 75275.



Toward a Burkean Theory of Democracy and Democratic Social Change

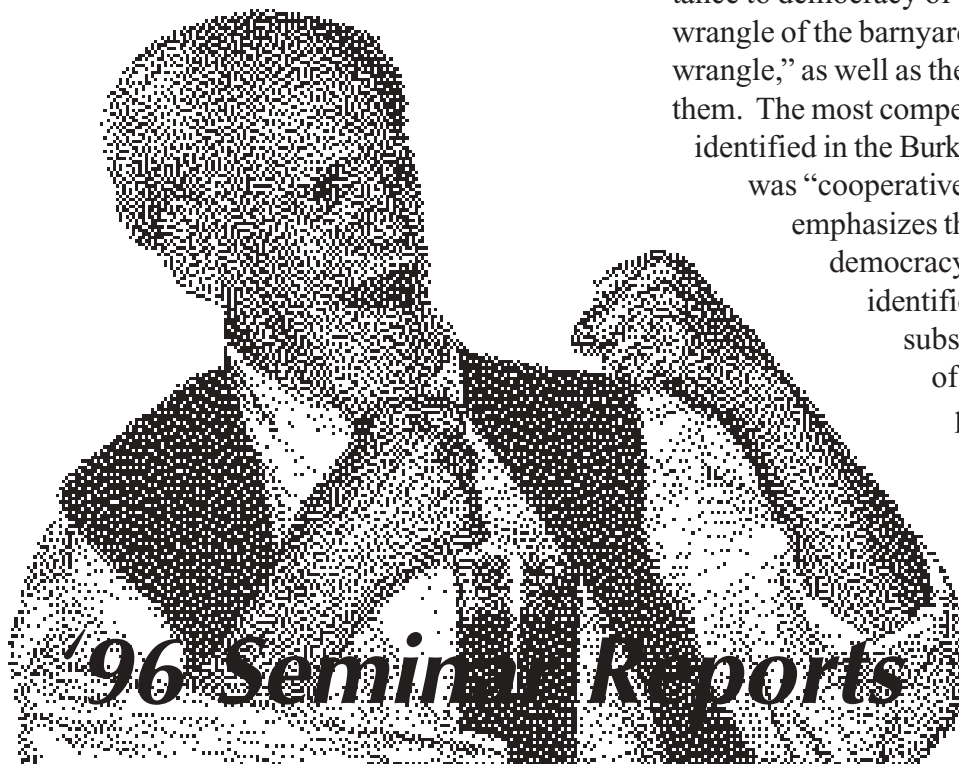
Submitted by James F. Klumpp

Participants: V. William Balthrop (coordinator), Daniel O. Buehler, Nathaniel Córdova, Thomas Flynn, Phyllis M. Japp, James F. Klumpp (coordinator), Janette Kenner Muir, Catherine Palczewski, Paul Stewart, David Cratis Williams.

Ours was a broad ranging conversation focused on the character of late twentieth century democracy. Conversation was extremely lively with considerable variety among perspectives within the seminar. The result was not so much agreement as it was challenge. All of us agree, however, that we will return home with the need to reassess fundamental beliefs about our topic after considering the viewpoints of fellow seminarists. This report is organized around some central themes of discussion:

What is a democracy? The call for our seminar specified that we were not merely concerned with the institution of government, but with broader questions about how we conduct public life. Our discussion reflected this broad scope, but the relationships between public life and the institution of government remained problematic. Is it helpful to differentiate between a public sphere (entered when private issues cross into conversations with others and a subsequent sense of community responsibility for the problem) and a governmental sphere (pertaining specifically to institutions of government)? Some of our group argued that this distinction was fundamental, that those cynical about the governmental sphere remained energized to participate in a public sphere and accepted the responsibilities and strengths associated with it. Others took the position that only a healthy participation in governmental processes can lead to a fully operating democracy.

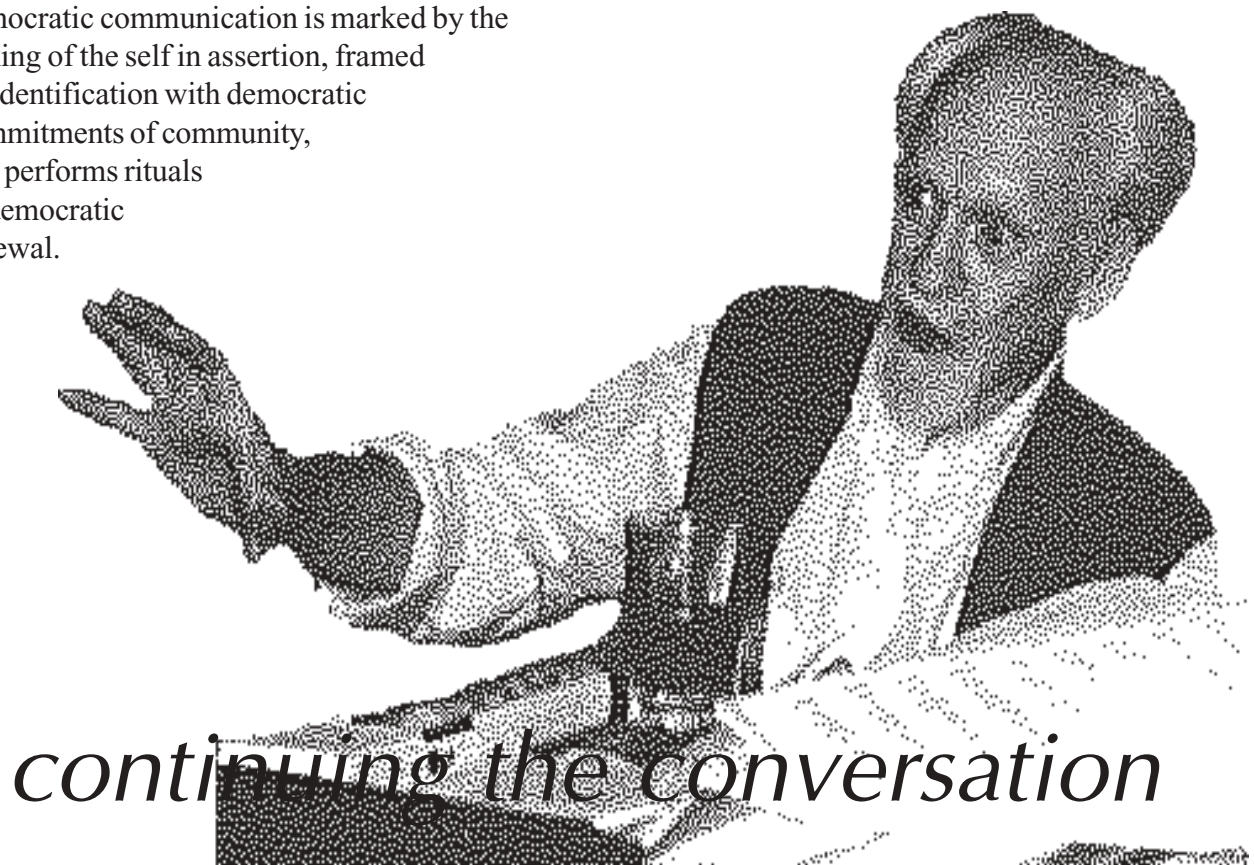
Places of agreement occurred on what constitutes democracy. We explored the nature of Burke's metaphor of the "parlor conversation," but some questioned the exclusivity they saw in that metaphoric space. Others believed the metaphor established the terms for an earned access to public life. We also noted the importance to democracy of what Burke labeled "the wrangle of the barnyard" or the "parliamentary wrangle," as well as the distinctions between them. The most compelling characteristic that we identified in the Burkean vision of democracy was "cooperative competition." This notion emphasizes that those participating in a democracy must articulate both identification with their communal substance (granting the power of choice to the discursive practices of their community) and assert their difference (assertion of perspective as a contribution to community). Discourse may vary in the emphasis between these terms, but democratic discourse enacts both in its messages.



Dimensions of Democracy: One way of expressing this perspective would be to develop terms which frame democratic symbolic action. As we discussed, three recurred: dialectic, identification, and ritual. "Dialectic" stresses disagreement, the adversarial, as well as the possibility of transformation; "identification" frames the dialectic as performed in the context of "the other." In democratic discourse, there is awareness of audience. Appeals are a necessary part of democracy, and appeals must rise above self-interest to frame situations in some greater notion of the common. Effectiveness requires this; that is the essence of the rhetorical art. This engagement is also the ethic of democracy; that choice is framed by motivation that identifies the speaker with his/her community. "Ritual" stresses that an account of democratic discourse must be punctuated more broadly than the individual message. Democracy frames a praxis, a way of acting. Democratic motives frame situations in particular patterns of symbolic action, and in the framing reinvent democracy anew. Only with a discourse that reproduces the commitments and meanings of democracy can democracy continue. In summary, democratic communication is marked by the risking of the self in assertion, framed by identification with democratic commitments of community, and performs rituals of democratic renewal.

The Status of Our Democracy: Critique of our current political practice came easily. That practice seems plagued by the impact of reduction: participation reduced to voting; voters to poll respondents; leadership to delivering messages; public opinion to poll reports and phone/mail counts; communication to sound bites. But as we focused more broadly on democratic practice in the late twentieth century, several more difficult issues marked our discussion. Are our students (or "are we" for that matter) cynical or skeptical about democratic participation? Although we never resolved the question, it opened an important distinction. Skepticism is an intellectual position, using doubt in productive ways. The ancient "cynics" took skepticism to such an extent that they separated themselves in fundamental ways from the norms of their society. They saw themselves removed. Is what we see in our modern democracy a cynicism or a skepticism? In which spheres?

—continued on page 28



We asked ourselves whether there was a place (physically and metaphorically) for debate in our society. Diatribe seems to be alive and well on the internet and in our other media. Yet so many seem to isolate themselves from traditional forms of political expression, rejecting the character of those engaged in the political process, and claiming disinterest. But just as surely there are counter-publics: places where those on the margins of traditional participation are able to develop their voices to join in new community relationships that can fundamentally change the nature of public interaction.

All of us agree that a key moment in our seminar was when convener Balthrop confronted us: Maybe this is, in fact, the golden age of democracy, he asserted. Counter-publics proliferate. Anyone can mount a home page on the internet. White supremacists reinforce each other electronically. Little can be said without someone getting in your face, disagreeing with your opinion. There are a thousand opinions on any issue.

developed. But we had intense discussion about what we teach and how we teach it to develop democratic power. One view stressed the wrangle, the tragic rite of the kill, the strategic instrumentalism that traditionally marks the teaching of persuasion: preparing our students to be agents of change. The other view stressed that meaningful democracy connects public notions in an intense way with “lived life.” This idea seemed to connect with notions of “literature as equipment for living,” with identification as the stress in the new rhetoric, and with the preference for the comic frame. Which view democratically empowers our students? Is the assertive engagement with other opinions, or identification with others in defining the situation, the central democratic act? Is a language of “strategy” more appropriate than a language of “style” in approaching our teaching? Is the symbolic action we teach substitute for, rather than participation in, democratic action? We talked extensively about

'96 Seminar Reports

The seminar had a hard time denying the description he provided, but had a more difficult time determining what the fact of the description implied. Is the crisis of modern democracy fundamentally about quality of discourse when Balthrop stresses quantity? Is he describing a healthy public sphere when our despair is over the governmental sphere? Is his judgement right as well as his description: Is this indeed the golden age of democracy?

Politics is “speech plus . . .”: One member cautioned us that democracy must involve more than “mere” talk. This seemed a good warning to a seminar filled with those who teach speech. One of our readings was Frank Lentricchia’s treatment of the relationship between teaching and action. As teachers, we recognized that our task was to enable or empower our students to democratic activity. Democracy is not a “natural” condition that emerges if only barriers to it are removed; rather it is a human potentiality that must be

discourse, we recognized that discourse implicated action in a healthy democracy, but the character of democratic action—for us as teachers, for us and our students as citizens, remained unresolved.

Undeveloped Burkean Powers in Democracy and Democratic Change: Our conversation was not so much about Burkean concepts as about modern democracy. Yet some Burkean powers surfaced, at times briefly, at times dominating the edges of our discussion. We isolated three as crucial in our report.

First, the notion of the appropriateness of the comic versus the tragic frames in politics was a common, yet unresolved theme of our discussion. The two views of teaching discussed above seemed to mark the fault line on this issue. In modern democracy does failure to recognize the tragic “rite of the kill” as a fact of politics disempower? Is the tragic at the heart of social change in a healthy democracy? Does the tragic work us toward redemption and thus cleanse and reinvent

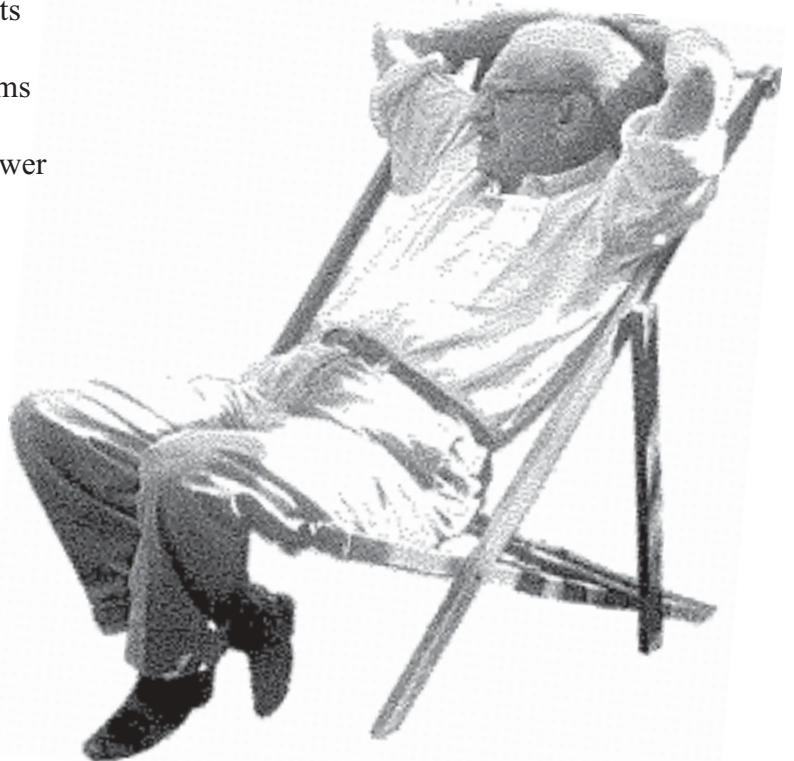
democratic forms? Burke seems to articulate a preference for the comic frame, yet his most powerful work — “The Rhetoric of Hitler’s Battle” for example — implements a tragic frame. Politics today is certainly marked by the wrangle and a healthy commitment to the symbolic rite of the kill. Is that wrangle feeding cynicism and destroying commitments to politics? Or is cynicism fed by a sense of inaction that would be fed by the comic?

A second Burkean theme, emphasized by Denis Donoghue’s plenary presentation was the aesthetics of democracy. One of the principles that a Burkean perspective on democracy seems to suggest is that political ends are achieved through aesthetic means. The seminar observed that current political discourse seems often to be shaped in what Burke has called a “psychology of information” (perhaps illustrated in Tony Schwartz’ image of *The Responsive Chord*, messages work by plucking the strings of voters) rather than a “psychology of form.” The latter would involve the merger of substance and style in an aesthetics of action. We noted Burke’s discussion of constitutions, a merger of substance and style as a representative anecdote for democracy. And we observed that such efforts as Martin Luther King’s “I Have a Dream” speech indicate that moments when the aesthetic of politics is most accomplished are moments when our democracy seems most endearing and enduring.

Third, we noted that a major unexplored power of Burkean criticism is the power of invention. At one point in our discussions, we raised a materialist voice: democracy implies not only a process but also a material arrangement of society. The notion reminds us that democratic social change requires a vocabulary of motives that names situations in “a way that we will be able to do something about them.” Today, our society seems to be beset by problems that are not yielding to democratic politics as practiced. The dislocations from globalization of the economy come to mind, as do the other issues that compose the “age of anxiety.” America’s racial divide continues unabated, perhaps even exacerbated by languages of

“affirmative action.” Abortion practices divide the nation as the search for “common ground” struggles. Among the powers of Burkean criticism is the power to develop and name situations in ways that open democratic approaches to them. Burkean critics become inventors of discourse as well as commentators on the invention of others. This more broadly conceived notion of inventing motives that shape praxis is one of the untapped powers that can empower democracy and democratic change.

Toward a Reinvigorated Democracy and Democratic Social Change: The lively discussion of our four days leaves each of us with questions to ask about our assumptions and new ideas to track down in approaching the crisis in democracy. We were a committed seminar, intense in our commitments to democracy, eager to engage others working on the problem, and willing to explore many ideas about democracy and democratic social change. We appreciate the opportunity that the seminar provided for conversation, wrangle, and invention.



Perspectives on Contemporary American Politics

Moderator:

Dale A. Bertelsen, Bloomsburg University

“Competently Managing the New Frontier?: The Representative Anecdote and the 1988 Dukakis Presidential Campaign”

Arnie Madsen, University of Northern Iowa

“Packwood’s Search for Purification: A Pentadic Inquiry”

Camilla Kari, University of Maryland

“Beyond the Voter Persuasion Paradigm:

A Burkeian Perspective on Political Alienation in the 1996 Presidential Election”

Thomas Flynn, Slippery Rock University

Marxist and Ontological Frames

Moderator:

Donn W. Parson, University of Kansas

“‘Metabiology,’ Marx, and Symbolicity: Burke’s Theory of Ideology”*

Bryan Crable, Purdue University

*Top Graduate Paper and Top Submitted Paper

“Kenneth Burke and the Nature of Reality”

Caroline Dunlap, Wayne State University

Rhetorical Criticism

Moderator:

Bernard L. Brock, Wayne State University

“Liver as Verb: The Biogrammar of Organ Donation”

Edward M. Clift, University of Utah

“Entelechy in Aristotle and Burke: Etymological and Terminological Considerations”

Stan A. Lindsay, Butler University

“Is this the weirdest thing?: A Burkean analysis of television talk shows”

Jennifer Adams, University of New Mexico.

Literary Perspectives

Moderator:

David Blakesley, Southern Illinois University

“Burke Among Others: The Early Poetry”

Jack Selzer, Pennsylvania State University

“Towards a Better Life: Burke, Booth, and Rhetorical Traditions”

Rosa A. Eberly, University of Texas at Austin

Perspectives on Politics

Moderator:

Phyllis Japp, University of Nebraska

“Self-Evident Truths? A Rhetorical Analysis of the Declaration of Sentiments”

Heather C. Balas, University of Maryland

“How to Burn a Witch and Other Recipes for Persecution: A Burkean Interpretation of the Salem Witchcraft Trials”

Christina Wise, University of New Mexico

“The Importance of Attitude in Constitutional Dialectic”

Kirk Junker, The Open University.

Science, Technology, and Perspectivism

Moderator:

John R. Lyne, University of Iowa

“The Third Productive Order: Notes on Burke’s View of the Rhetoric of Science and Technology”

David J. Tietge, Southern Illinois University at Carbondale

“Accuracy and Adequacy: Burke’s Perspective on Perspectives”

Richard M. Coe, Simon Fraser University

“The Seeds of Metabiology: Kenneth Burke and the Relationship Between Language, Mind, Body, & Reality as Informed by Naturalism and Biology”

Richard H. Thames, Duquesne University.

Philosophical Issues

Moderator:

Jim Klumpp, University of Maryland

“Burke, Rorty, and the ‘New Behaviorism’”

Edward C. Appel

“Was Kenneth Burke a Pragmatist?”

David L. Hildebrand, University of Texas at Austin

“Kenneth Burke and the Grammar of Existence:
An Introduction to Pentadic Ontology”

Wade Kenny, University of Cincinnati

Comic and Religious Perspectives

Moderator:

Andrew King, Louisiana State University

“What’s a 68? Going Down on Kenneth Burke
When He Doesn’t Return the Favor: Feminist
Humor and the Comic Frame”

Cate Palczewski, University of Northern Iowa;

“Kenneth Burke and Mary Baker Eddy”

Mike Feehan

“The Comic”

C. Allen Carter, Oklahoma City University.

Perspectives on Literary, Socio- logical, and Rhetorical Criticism: A Panel Discussion

The final program, scheduled for Sunday morning, was a culminating discussion panel featuring all of the guest speakers and additional invited participants. It was an opportunity to identify certain directions towards which people are moving the ongoing conversation.

Moderator:

Greig Henderson, University of Toronto

Panelists:

Wayne Booth, University of Chicago

Richard Harvey Brown, University of Maryland

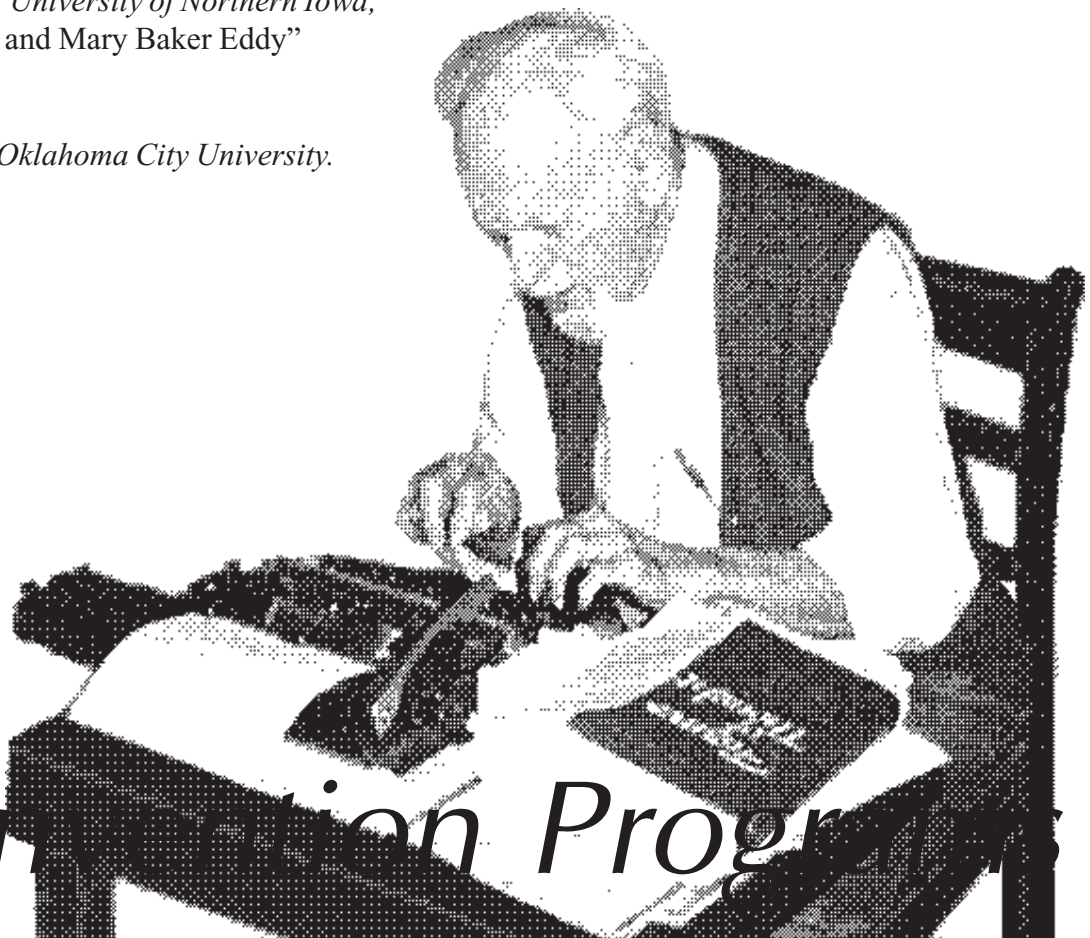
Denis Donoghue, New York University

Michael Leff, Northwestern University

William Rueckert, Professor Emeritus, SUNY.

'96

Convention Program



Kenneth Burke Society

Call to Order:

The meeting was called to order at 1:44 PM by Andrew King, Vice-President.

Reports of Officers:

Treasurer:

Star Muir reported that the Society was doing "pretty good." He recommended establishing a three year dues option, and recommended that the person elected as conference planner not also serve as treasurer.

Conference Planner:

Star Muir reviewed the current conference and presented recommendations for the next planner.

Program Planner:

David Cratis Williams reported for himself and Greig Henderson. He reviewed the current program.

Award Committee:

Arnie Madsen expressed his appreciation to his committee and recommended consideration of changes in awards.

Local Arrangements Coordinator:

Richard Thames expressed his appreciation to the Provost of Duquesne University and to the NEH for support for the conference.

Newsletter Editor:

Richard Thames reviewed the last three year's newsletters.

Elections:

Conference Planner:

David Cratis Williams, Greig Henderson, and Richard Thames were nominated for Conference Planner for the 1999 conference. David Cratis Williams was elected.

Treasurer:

Arnie Madsen was elected by acclamation.

Vice-President:

Greig Henderson and Bob Wess were nominated for Vice-President. Greig Henderson was elected.

Secretary:

Phyllis Japp was elected by acclamation.

Editor of Publications:

Richard Thames was elected by acclamation.

New Business:

Three Year Dues Option:

Moved (Parson), Seconded (Brock), and passed. The society should establish a three year dues option. Current dues would be \$50 for the 3 year option, \$25 for graduate students.

Office of Historian:

Moved (Muir), seconded (Parson), and passed. Amend Section 1 of Article V of the Constitution of the Kenneth Burke Society by deleting the word "and" and adding the following at the end: "and Historian." Amend Article V of the bylaws by adding the following: "Section 6. The Historian shall

Triennial Business Meeting

maintain the historical records of the society and such other material as s/he shall deem appropriate or as instructed by the President.”

James W. Chesebro was chosen Historian by acclamation.

Emerging Scholar Award:

A discussion of the award followed without action being taken.

Interdisciplinary Outreach:

Discussion ensued on the importance of reaching disciplines beyond the present attendees to build the conference. Local Arrangements chair Thames pointed out that 2000-3000 people should be contacted. The importance of electronic dissemination was stressed. No action was taken.

Establishment of a Society Journal:

Moved (Brock), seconded (Rountree), passed. Authorize the Editor of Publications to establish a journal named “KB: The Journal of the Kenneth Burke Society” to be published annually. Discussion indicated plans to publish the newsletter once a year in the fall and the journal once a year in the spring.

Adjournment:

The meeting was adjourned at 2:54 PM.

***Respectfully submitted,
James F. Klumpp
Secretary***



Minutes: 11 May 1996

Storming Valhalla

continued from page 13—

But as W. H. Auden said of Yeats: "In death he became his readers." Merto Ponte once said: "The greatest thinkers are not those whose dogma imposes itself upon us for a season. The thinker who I find most suggestive, is one who casts shadows that we struggle to dispel."

Burke was one of those American originals. He was a man apart from the usual run of university scholars and networking literati. There was something different about him. Something arresting. He was someone you never forgot—a thinker with a gift of universal familiarity and yet a

kind of Druid—an American original who stood at the lectern with Richard McKeon during the Aristotelian revival at Chicago—a man who spoke with Richard Weaver about his vision of a new Arcadia, a man who visited the shades of antiquity with Ezra Pound, who journeyed to Medieval and Renaissance hells with his friend, John Ciardi. Burke was a man who experienced greatly and dreamed even more greatly. Late in life he dreamed of being before the ship's mast with Herman Melville and Captain Ahab. He dreamed of arguing with Mephistopheles for the ransoming of Faust. Burke quoted Anne Sexton who has written: "In dreams you are never eighty."



And He has now outlived most of his old critics and those who remain value his mythopoeic style. I quote from the critic Bainerd Cowan: "Unlike the famous New Critics, Richards, Ciardi, and Brooks, his exposition was guided by neither linearity nor logic. Burke's was a mind medieval, a mind that ascended from symbol to symbol. His associational method of building through accretions and similitude was closer to that of the medieval myth singer, Blondel, than it was to the Chartered Public Accountary of Ivor Armstrong Richards." And so we would do well to recall the words of Lord Bacon on death:

With the dead there is no longer rivalry. Plato is never sullen. Cervantes is never petulant. Demustheses never comes unseasonably. Dante never stays too long. AND WE MIGHT ADD—Burke is always luminous, evocative, adventurous and full of scholarly enrichment. Welcome to his home town.

*Delivered Sunday, 11 May 1996
Duquesne University, Pittsburgh*

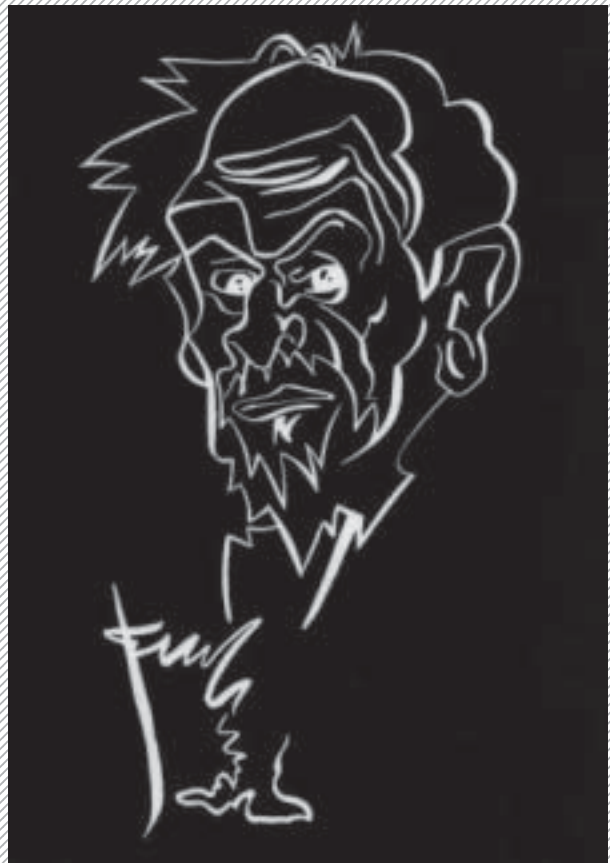
Kenneth Burke Society

Treasurer's Report

1993-1996

Balance Sheet does not reflect grant monies awarded and spent by Host Institution.

Opening balance \$1,937.95



Conference

Income

Total Conference Fees	5,425.00	
Dormitory Housing	800.00	
Parking	75.00	
		6,300.00

Expenses

Awards	161.88	
Scholarships (3)	450.00	
Supplies	278.60	
Dormitory		
Housing/Parking	1,640.00	
Beverages	411.00	
Food/Beverages by Duquesne University	3,857.22	
Hotel for Guest		
Speakers/Performers	1,428.00	
Travel/Food for Guest Speakers	785.29	
		9,011.99

Society

Income

History Sales	60.00	
Back Newsletter Sales	72.00	
Video Sales	150.00	
Membership	2,219.00	
Labels	27.00	
Interest on Checking Account	49.20	
		2,577.20

Expenses

Software	358.00	
Bank Charges	40.00	
International Check Charges	30.00	
Membership Mailing (underwritten by GM)	[729.75]	
Support of 1994 SCA Burke Commemoration Panel	200.00	
		628.00

Total Income: 8,877.20
Total Expenses: 9,639.99

Balance Forward
(1,937.95 + 8,877.20 - 9,639.99) 1,175.16

Submitted by Star Muir



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@duq2.cc.duq.edu



KBSNews and Announcements

The Society has posted an extensive website under the *Newsletter* Editor's supervision; news, announcements, archives, and much more can be found at the internet address www.home.duq.edu/~thames/kennethburke. Because of difficulties with the server, users have had problems accessing and surfing the site. Another address will be posted once the files have been moved to a new machine the department has purchased to function as the server for the Editor .

§

Obituary and Memorial issues of the *Newsletter* are still available for \$4 (mainly postage). Contact the Editor.

K•B•S•NOTEBOOK

This *Newsletter* combines the first two of three intended issues. A winter issue follows with details on the Iowa conference. Misjudgements and unforeseen difficulties led to changes in publication schedule. After the '96 conference, the Editor received a new computer, a scanner, and several software packages—all needed for the envisioned website and journal. Once the computer was set up, the Editor's office was upset for painting, then carpeting, then the ceiling's collapsing from a radiator leak. At the scheduled time of the first *KBSN* issue, Communication affiliated with English. Moving into new offices across campus disrupted production, limiting access to the typesetter the Editor had used to print high resolution pages for making photographic plates—a process necessitated by the different operating systems used by the Editor and university printing office and complicated by the 15-30MB *KBSN* files. When the Editor turned back to the *Newsletter*, information for the Conference which would normally be published in the second issue appeared to be forthcoming. He turned to setting up the new website, believing he could post conference information quickly when it became available, then publish the *KBSN*. But the Editor badly misjudged the work involved as well as the aches and pains that would result from extensive computer time needed to create arresting web pages. The entirely new graphics used in this issue are a product of the website effort.

