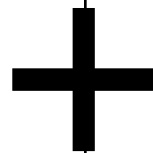


text



FIELD
text + FIELD

Edited by

Sara L. McKinnon, Robert Asen, Karma R. Chávez,
and Robert Glenn Howard

Innovations in Rhetorical Method

to join in solidarity with Occupy protesters across the country and *global uprisings around the world*! Remember, the people, united, will never be defeated! We are going to march downtown throughout the business district and then turn back and regroup at the governor's mansion. *Feel free to grab a sign to carry the message with us into the streets.* This is a peaceful protest so please don't litter, block traffic, or engage counter protesters at all. Be loud and be proud! Are you ready? LET'S GO!!!

ANDA: Alright John, get excited; this is where the real work begins. *Let's go change the world!*

[As they march, they pass Occupier 3, dressed in black and wearing a devil mask.]

JOHN: Oh jeez . . .

ANDA: Hey, what's your costume about?

OCCUPIER 3: I'm supposed to be a corporate devil.

ANDA: Oh, that's cool.

OCCUPIER 3: Yeah . . . not many people get it.

ANDA: Well it makes for good discussion. [Devil walks off.]

JOHN: You don't really think that do you?

ANDA: What do you mean?

JOHN: "Makes for good discussion"? That sort of stuff makes people think we should be laughed at and not listened to. You can't have a meaningful dialogue with someone wearing a costume. *Besides, if everyone were wearing masks people will think we are here to cause trouble and have a reason to hide who we are.*

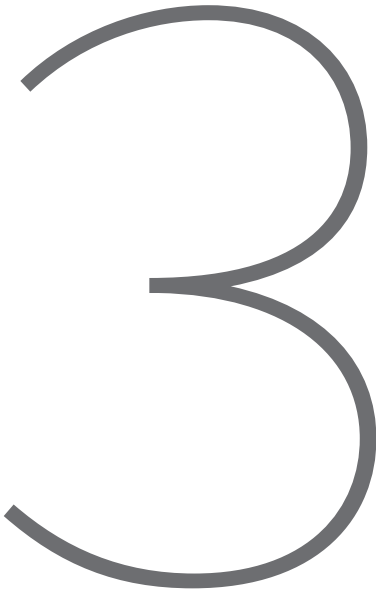
ANDA: Come on, *you can have a real discussion with a man in a mask.* Relax John, it's fun. *If nothing else it's a conversation starter.* Besides he's expressing himself in a creative way. He's getting people to think about how they see things. He got our attention, didn't he?

JOHN: Yeah, but not in a good way. Drunken streakers get attention. Masked anarchists throwing bricks through Starbucks' windows get attention. But they don't get taken seriously. He has the right to dress and act how he wants, but let's be honest, that behavior only helps those who say this movement is just a bunch of crazy college kids with no message and nothing better to do. I mean what if a picture of that guy lands on the front page of the newspaper tomorrow?

ANDA: I dunno, no more Catholic supporters? *But at least we will have made the front page.*

JOHN: My grandma already suspects that Satan is behind Occupy Wall Street and *we'll probably make the front page regardless.* *The real question is what message and image are we sending?*

ANDA: Well, think about it this way: having diverse personalities gives us strength. It means we are flexible and inviting and then we can attract



From Guåhan and Back

*Navigating a “Both/Neither” Analytic
for Rhetorical Field Methods*

Tiara R. Na’puti

Guåhan (Guam), often overlooked due to its “small” size, is rarely covered by the mainstream U.S. media. Its infrequent moments of media attention are often accompanied by trivializing discourse.¹ This isolation and silencing contributes to a lack of knowledge about Guåhan, even though it is one of the “oldest colonial dependencies in the world”² and a major hub for U.S. military activity.³ Ironically, in a region “so profoundly affected by American colonialism,” Guåhan is “largely absent from the American imagination.”⁴ However distant from the public eye, Guåhan is a place where complex issues of national belonging, indigenous identity, colonialism, and securitization converge.⁵

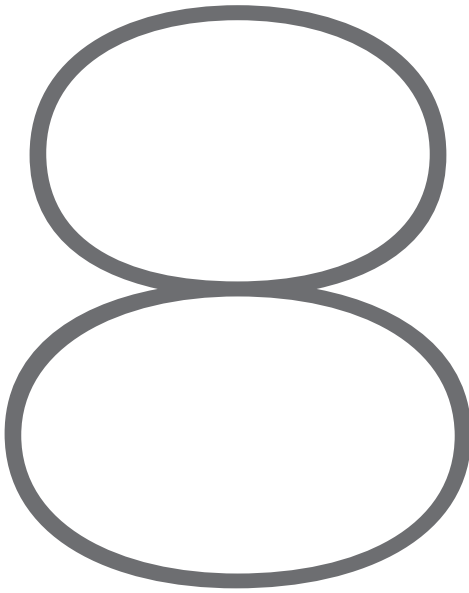
Guåhan’s existence at the nexus of colonialism demands attention from rhetorical studies and Pacific studies, where the region mistakenly named the Micronesia Islands has been profoundly absent from the fields of inquiry.⁶ Communication scholars have argued that colonial relations are rhetorically naturalized and maintained, and therefore it is imperative to investigate colonial sites and rethink beyond dominant theoretical frameworks of communication rooted in the West.⁷ Raka Shome calls for postcolonial interventions within the rhetorical canon that open up to alternative marginalized dialogues

on a very radical stance that exists largely outside of traditional legal avenues, very much in violation of democratic decorum. Nevertheless, such action may be deemed necessary in order to be heard or to reach the appropriate audience. Advocates inherently recognize these competing social and political judgments, navigating the choppy waters between existing belief and new realities created through their outcries. In essence, then, rhetorical ethnography is an attempt to apprehend the nature of judgment as it is gained and performed by vernacular advocates.

Judgment, Rhetoric, and *Phronesis*

The nature of political, social, and critical judgment continues to be a difficult theoretical question. Rhetoric has always been concerned with judgment, especially as it is received in the moment of speaking. The nature of judgment in criticism remains contested in rhetorical scholarship. On the one hand, for Aristotle, the “object of Rhetoric is *judgment*,” something to be gained by the audience upon the hearing of the speech.²² Judgment, in this case, is contained within the speaker and audience, passed on or altered by the act of speaking. On the other hand, judgment is something that critics have regarding the nature of speech, which has long been a point of contention for literary, art, and rhetorical criticism.²³ In the distancing of rhetorical criticism from its neo-Aristotelian roots, Edwin Black outlines the nature of critical judgment arrived at through the reading of speeches, establishing that “rhetorical transactions are not things; they are processes.”²⁴ The act of judging a speech requires, then, a concern for context, history, and ideology—a well-established turn in rhetorical methods.²⁵ Criticism that includes a variety of theoretical perspectives can provide insight into the motivations, ideologies, and indeed judgments of speakers and audience, leading to a deepening of knowledge about the nature of power in discourse. Another concern regarding critical judgment is the relationship between theory and method, with some believing that method exists as a way to support the critic’s evaluation of speech and, in turn, produce “better” judgments of the text.²⁶ The establishment of *rhetorical* methods served early disciplinary needs; yet the trappings of formalizing neo-Aristotelian criticism proved inadequate and faulty, finding flawed or partial judgments.²⁷ Similarly, criticism only partially fulfills its aim in understanding judgment, especially through its distancing of the critic from embodied speech.

The critical turn in rhetoric invited myriad perspectives and stances toward the production of discourse.²⁸ Consequently, the nature of judgment was troubled by a host of theorists, including Derrida, Baudrillard, and Foucault. As James McDaniel and John Sloop put it, “The status of judgment in ‘postmodern’ thought is highly problematic, and leans rather heavily toward the negative.”²⁹ Indeed, the critical turn in rhetoric leads to persistent critique,



Being, Evoking, and Reflecting from the Field

*A Case for Critical Ethnography
in Audience-Centered
Rhetorical Criticism*

Alina Haliliuc

In 2001 Carole Blair asked a question with which we still grapple today: how do “we, as critics, make the object ‘real’? How do we make it matter to our readers? The term ‘matter’ has an important double edge here, as a noun that suggests substance and presence, but also as a verb that implies the rendering of significance.”¹ Blair came to these questions when she noted her students’ deeper critical-analytical engagement with rhetorical criticism of artifacts they witnessed in person. Somehow, “being there” meant knowing differently and raised expectations for academic writing that matched one’s experience as an audience member. In many ways, our discipline has taken a decisive turn toward examining the materiality of rhetoric and the experience of audiences, but we still wrestle with how best to do this work.

*In addition to the editors, the author would like to thank Jesse Schlotterbeck for his suggestions on drafts of this essay and Amanda Gunn for stimulating conversations in the early stages of this project.



FIG. 10.1 Military personnel accessing the Internet while in the combat field. Photo courtesy of U.S. Department of Defense.

in the mountains of Afghanistan do not have access to running water, many of them do have access to “Internet cafés,” portable satellite units equipped with a router and up to eight laptops to provide service personnel with free Internet access and phone calls home.²⁴

Because U.S. military personnel in Iraq and Afghanistan gained Internet access around the same time Facebook emerged as a public sensation, the majority of our fighting forces adopted the multimodal platform as their chief means of communication with loved ones back home.²⁵ In fact, they bypassed e-mail in favor of Facebook altogether. As one marine said, “I only e-mailed one person one time and that was like a high school football coach.”²⁶ What is more, during interviews many personnel bracket experiences with “pre-Facebook” and “post-Facebook” deployments as qualitatively different, often referring to them as two distinct “types” of deployment. For example, during a pilot study I conducted with the Iowa Army National Guard, a soldier described the difference between his first 2006 “pre-Facebook” deployment and his most recent 2010 “post-Facebook” deployment as follows: “It’s definitely a change from the first [deployment] ’til now. There’s a lot more connection, I mean, it’s, you can even as a unit, AKO [Army Knowledge Online] can be a real pain. AKO is our military e-mail.”²⁷ And unfortunately to say, it’s much easier to get a hold of a deployed soldier on Facebook than it is on AKO. As sad as it sounds it’s the truth. That’s been a big deal.” The soldier’s comment references improvements