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This collection of abstracts is part of a continuing series providing information on recent doctoral dissertations. The 13 titles deal with the following topics: confessional rhetoric in the poetry of Anne Sexton, rhetorical criticism, the Hippocratic oath, messages communicated through team sports as a medium of social interaction, the silent black language, humor in a lesbian speech community, invention in the Carolingian age, Arthur Schopenhauer, irony, communication and consciousness, the development of concept diffusion models and their application to the diffusion of the social concept of race, the rhetoric of contemporary feminist song, and communication as the vehicle of socialization. (FL)
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Wiseman, Richard Lee
COMMUNICATION AS THE VEHICLE OF SOCIALIZATION: AN INVESTIGATION OF A FOSTER GROUP HOME PROGRAM
The study argues that "confession" is the key to a specific rhetorical process of self-disclosure which establishes a universal, aesthetically appealing framework of meaning in the poetry of Anne Sexton. Instead of taking an autobiographical focus toward her personal subject matter, this inquiry examines structural features of Sexton's verse which dramatize the process of repentance and reconciliation experienced by her persona. Following Kenneth Burke's view, poetry becomes a symbolic process of rebirth that celebrates the human cycle of guilt-purification-redemption.

Sexton's published books, from To Bedlam and Part Way Back (1960) to The Awful Rowing Toward God (1975), contain instances of at least five penitential attitudes: mortification, victimization (scapegoating), contrition/apologia, mock lyric (self-parody), and edification. Her assumption of these stances establishes Sexton's rhetorical distance from and aesthetic control over the highly charged experiences which are regularly treated in her poetry, including intimate family relations, romantic love, identity crisis, creativity, death, and the religious quest.

Each of five analytic chapters discusses theoretical aspects of one penitential stance named above. It then examines how that posture is used as the rhetorical framework of one important Sexton poem and surveys her developing use of this literary convention.

Sexton's personae often describe potentially guilty acts as forms of mortification which point the way toward a reestablishment of innocence. The suffering encountered by surgery, madness, insomnia, depression, grief, or suicide-attempts can thereby heal the person's alienation from loved ones, motherhood, and God.

Sexton employs the framework of victimization (scapegoating) to alleviate the natural guilt feelings that accompany full sexual development and to absorb other personal tensions. While the scapegoat figure is often a family member in early poems, the object of victimization becomes mythical or abstract in the later verse. This development suggests rhetorical and psychological growth on the part of Sexton's personae.

The rhetorical strategies of contrition and apologia appeal to the compassionate forgiveness or rational approval which others can offer the guilt-ridden or wrongly-accused persona. In her early books, these techniques help remove barriers that others can offer the guilt-ridden or wrongly-accused persona, to the compassionate forgiveness or rational approval which others can offer the guilt-ridden or wrongly-accused persona, to the compassionate forgiveness or rational approval which others can offer the guilt-ridden or wrongly-accused persona, to the compassionate forgiveness or rational approval which others can offer the guilt-ridden or wrongly-accused persona, to the compassionate forgiveness or rational approval which others can offer the guilt-ridden or wrongly-accused persona.

Another technique for gaining rhetorical distance over autobiographical aspects of Sexton's work is the stance of mock lyric (self-parody). Not only does this ironic posture allow a balanced tension between positive and negative features of the persona; it treats otherwise distasteful or seemingly private experiences like suicide, mental illness, or death with an air of comic diminution to emphasize their universal aspects.

As the last penitential stance considered, edification suggests an overall perspective on Sexton's autobiographical approach. Instead of providing a formal to air one's "dirty laundry" or simulate the condition structuring which has universal appeal, confessional verse can, through the examples of one life, illumine the universal quest for a favorable resolution of human guilt. Connecting their individual problems with the general experience of inferiority, failure, or passivity, Sexton's personae gain aesthetic distance over their private anxieties and attain a redemptive insight about the character of all human experience.

The exploration of these five penitential frameworks demonstrates a style of poetic structuring which has universal appeal. It also shows how Sexton elevates what could be merely private matters into instances of the guilt-purification-redemption ritual which goads all human interaction.
also suggested that preoccupation with winning and success, with prestige and power, and with violence and the dissociation of pain tend to disrupt the positive group experience of sports. Hypotheses were drawn and suggestions were made for future research on the dynamics of communication through the social environment of sports. The edited topical life history method was demonstrated to be a useful tool for the study of communications environments.

THE SILENT BLACK LANGUAGE: POETIC MOVEMENT IN CULTURE


Every culture, and therefore, every working language belongs to a communication system. Body language is a fundamental, documentable aspect of communication. Further, one can improve one's ability to decode social, linguistic signals considerably by observing the body language of a particular person or group.

Using the video tape recorder as a research tool, although no tapes are included with the dissertation, I have shown some of the ways Black people relate to time and space (the timing and spacing of body action within a social framework), some of the concepts and rules of Black "non-verbal" language, some of the ways they talk outside of vocalized words.

This paper attempts then, principally, although not exclusively, to outline the silent aspect of the Black communication spectrum, and to deal analytically with several of its parts: specifically body movement or body motion (kinesics), touch (tactility), smell (olfactory) and "... aspects of the sociopsychological profile of Black culture in America, the system that wraps its philosophy, its entire socio-cultural machinery in a unique celebrative blanket.

This work draws, as a continuing thematic thread, on comparisons between the complex and often misunderstood genre of Black contemporary music (particularly jazz) and other Black nonverbal and verbal languages.

Since body language is frequently paralinguistic, that is to say, that since body language often assists or "cooperates with" the spoken word, much of this paper also deals with the verbal (vocal) level in Black culture.

The dissertation also focuses on that particular Black communication style in America called "The Hip Millieu," the dramatic, poetic system that is an extension of traditional African systems and outside of which Black communication is difficult to understand. Although written primarily in standard American English, sections of original poetry in Black English have been introduced to explain or illustrate concepts. In addition, excerpts from taped interactions of Black people in America are also presented in Black English.

The dissertation ends with a personal "philosophical" statement of the course which Black people must steer, particularly with respect to their attitudes toward our communication system--the heart of our culture--to rise up from the cultural "sink" in which we find ourselves.

A COMMUNICATIVE STUDY OF HUMOR IN A LESBIAN SPEECH COMMUNITY: BECOMING A MEMBER

ORDER NO. 7908194

PAINTER, Dorothy Sue, Ph.D. The Ohio State University, 1978. 257pp. Adviser: Professor John J. Makay

New members of the lesbian speech community use lesbian humor to constitute and reflexively interpret reality as lesbian reality is the phenomenon examined. The theoretical perspective is ethnomethodological with specific emphasis upon the work of Harold Garfinkel. Of interest are the methods members use to interpret social action. Differing perspectives and criticisms of ethnomethodology are examined. The perspectives, including the work of Garfinkel, Cicourel, Zimmermann and Poliner, McHugh, and Sacks, are compared concerning cut and invariant features.

Participant observation is necessary for collecting naturally occurring talk. The data are lesbian conversations when members are talking as lesbians, not experimental subjects. Observation data were collected in a lesbian bar using field notes, tape recordings could not be used because of loud music, shouting, and talking in the bar. Methods other than observation and note taking were used in an attempt to gain more complete data. The methods include:

1. Gathering information from informants
2. Comparing talk made--up by members with collected talk
3. Asking informants for stories underlying humor
4. Acting as an informant for a cultural stranger in the bar.

Lesbian humor is a complex communicative skill; the ability to do and interpret humor shows one to be a member of good-standing. Lesbian humor exists because lesbians pass outside the community but do not forget they are lesbians. Conversation occurring outside the community is interpreted from a lesbian perspective and straight assumptions about lesbians is heard as naive and humorous. Breaching humor normalizes specific breaches of lesbian social reality. Accounts are given of conversation from outside the community which breached lesbian reality. The accounts are interpreted using lesbian membership categorisation devices and social knowledge. The breach is normalised through laughter which indexes straight knowledge as naive. Stereotyping humor normalizes anti-lesbian stereotypes. A stereotype is said in which lesbians know straight beliefs about lesbians. The laughter constitutes the straight stereotypes as incorrect and reinforces lesbian knowledge. Schematically, the form of stereotyping humor is as follows:

P₁ (proposition 1), P₂ (proposition 2), U (utterance) P₁ and P₂ are mutually exclusive. If P₁, then not P₂. If P₂, then not P₁. Both P₁ and P₂ cannot be heard as true when interpreting U. U states P₁. To do humor, S (strait thought) is added to P₁. P₂ and SP₁ can both be heard as true when interpreting U. If P₁ and SP₁ are heard as true, P₁ and U must be heard as false. By interpreting U using Ps and "Ws, U is heard as false and humorous since P₁ is attributed to straights (SP₁). The message is "Straights think false (aim) things about lesbians." Since the utterance is attributed to straights, it then fits in the membership categorisation device, "Dumb Things Straights Say," which has been previously shown to be humorous.

Exclusive knowledge humor constitutes lesbian knowledge as being shared only by members. The knowledge is secret knowledge as it is an AB-resent only among members; withholding lesbian devices from straights allows lesbians to pass outside the community.

Examining naturally occurring talk valuable in that it allows one to become aware of constitutive and reflexive work necessary for achieving and maintaining a sense of social reality. Through an analysis of humor one can discover social knowledge and interpretive procedures of speech community members. Investigating interpretive procedures used for humor is problematic inasmuch as one needs to be a member constitutively and not be a member reflexively. It is suggested that various communities be examined and the social knowledge and interpretive procedures of speech community members be compared to discover invariant properties of member sense making practices.

INVENTION IN THE CAROLINGIAN AGE

ORDER NO. 7900416


One of the most neglected periods in the history of rhetoric is the Carolingian Renaissance. This study was undertaken to fill part of the void left by previous research. Specifically, I proceeded to examine invention from 780-900 A.D. In the method of investigation consisted of three parts: 1) an analysis of the intellectual and cultural developments during the early Middle Ages, 2) an analysis of the precepts of invention taught in the Carolingian schools, and 3) an application of those precepts to the practice of eloquence. Two classes of primary sources
were examined. The first class included such theoretical works as Alcuin's Dialogus de rhetorica et virtutibus, Rabanus Maurus' De institutione clarorum, and three commentaries on Martianus Capella's De nuptiis. The second class consisted of the sermons and apologetic works of Agobard of Lyons, Alcuin, John the Scot, Prudentius, Ratzmann of Corbie, and Rabanus Maurus. These sources were examined to answer three research questions: 1) What was the state of the theory of invention during the Carolingian period? 2) Did Carolingian writers use the precepts of invention to develop their sermons and apologetic literature? 3) What was the relationship between rhetoric and dialectic?

The results of this study show that the Carolingian period was instrumental in redefining the classical theory of invention and adapting it to the ends of Christian eloquence. faced with three positions on the issue of the union of wisdom and eloquence—the Ciceronian, the Augustinian, and the Capellanian—the Carolingian writers fused elements from each one in developing a systematic approach to the study of the liberal arts. This new conception of the arts coupled with opportunities for eloquence limited to ecclesiastical situations necessitated a change in the definition of the civiles quaestiones. Whereas in classical and early medieval rhetorical theory these issues dealt with probable and contingent matters, they involved in practice, in the Carolingian period, the discussion of certain eternal truths of the Catholic faith.

This change in the understanding of the civiles quaestiones led to important developments in the theory of rhetoric and the practice of eloquence. Some precepts of invention remained essentially the same as they appeared in the classical traditions: the structure of discourse, the status system, and the use of the modes of interpreting the Bible as proof. Other elements reflected the increasing concern for theological discussions. The topic was considered to be the province of dialectic, and inductive and deductive syllogisms replaced the examples and the enthymeme as forms of proof. The precepts of eloquence, the sermons, addressed to popular audiences and frequently dealing with questions of contingent ethics, tended to show the influence of rhetoric, while the apologetic writings were heavily influenced by dialectic. All of this evidence suggested that, during the Carolingian period, rhetoric was subordinated to dialectic, a conclusion confirmed by the direct statements of Alcuin and John the Scot. The final chapter explores more completely the implications of this conclusion for the history of rhetoric.

ARThUR SCHOPENHAUER: ICONOCLASM FOR A CONTEMPORARY COMMUNICATION PHILOSOPHy

SCHROEDER, Gale Young, Ph.D. University of California, Los Angeles, 1978. 419pp. Chairman: Professor Paul L. Rosenhal

The goal of communication research is to develop multidimensional, real-life explanations. A review of contemporary knowledge revealed the need for assimilative theories which would nurture descriptive rather than evaluative propositions of how the process actually functions as a dynamic system. The communication field apparently does not investigate or integrate a systemic concept which could account for what ultimately continues and connects all of the human systems. Arthur Schopenhauer, an early nineteenth century German philosopher, argued for "the will to live" as the primal interconnected force of the world and therefore communication. His intent of the will seemed to offer that dynamic dimension while his treat of ideas appeared consistent with current conclusions on the nature of perception, cognition and communication. Because a comprehensive analysis of his relevancy to the study of communication had not been undertaken, this project was designed to determine the ways in which Schopenhauer's philosophy could satisfy the need to develop a wholistic contemporary explanation of all human communication experiences.

Schopenhauer recognized communication as an integral manifestation of his philosophy but did not discuss it in any one particular part of his works. Consequently, his theory was constructed from investigation of all his writings. Most concepts were derived from his major work The World as Will and Idea. While many secondary sources were read as preparation, only primary sources were utilized for the actual development of his communication tenets.

Viewing Schopenhauer in contemporary perspective involved comparing his concepts with themes expressed in the accepted professional journals and books in the areas of communication, psychology and linguistics. This comparison was limited to the dominant interrelated components and definitions which are presently considered essential.

This study first explored Schopenhauer's perception and cognition tenets of the world as will and idea. These concepts were the foundation upon which a Schopenhauerian communication theory was built. The communicator as a willer, feeeler and perceiver was adduced from the perception tenets. The communicator as a knowor and the linguistic and para-linguistic codes for an encoding and decoding component were reasoned from his cognition theory. The essential nature of a message component and its structural and social constructs were primarily fashioned from his essay on "The Art of Controversy." A response component as well as a processual model were designed from an integration of all his relevant concepts.

Current themes were not shown to have been derived from Schopenhauer but rather the similarities among and differences between the two perspectives were analyzed. Substantive similarities in both sets of paradigms surfaced when communication themes could not account for an interconnected concept which resembled Schopenhauer's tenet of the will. Recent research in the field of physics was cited lending scientific credibility to the existence and relevancy of the will for communication theory.

Like Thebes, with its hundred gates, Schopenhauer's doctrines were the means for constructing a complete communication philosophy which intersected with twentieth century scientific knowledge at the very core of the world as will and idea. The results included: 'systematic tenets for a dynamic meta-communication philosophy, ten theoretical dimensions for wholistic communication analyses and numerous empirical propositions for scientific research. The ocean was charted for a contemporary communication philosophy with iconoclasm at the wheel.
In these redefinitions, irony was alternately associated with Christianity, which discouraged irony as an art of dissembling in rhetorical theory, initiated by Augustine’s De Doctrina Christiana, Cicero, and Quintilian. The second section examines a holistic approach to human learning and education as derived and implications to the practice of psychotherapy and education are drawn. Five principles of an evolved or more complex and comprehensive theory of language and literature; it is suggested, significantly contributed to a revival and expansion of the concept of irony. In the concluding chapters, particular attention is given to the relationship between rhetoric and dialectic were constructed.

THE DEVELOPMENT OF CONCEPT DIFFUSION MODELS AND THEIR APPLICATION TO THE DIFFUSION OF THE SOCIAL CONCEPT OF RACE


Communication is the sine qua non of socialization. Through communication, we learn who we are and how we are to relate with others. Unfortunately, there are times when our communication environment is inadequate for socialization. To be adequate, we must know what rules of relationship are operative, know how to perform in accordance with them, and be motivated to accept them.

Communication as the vehicle of socialization: an investigation of a foster group home program


Communication is the sine qua non of socialization. Through communication, we learn who we are and how we are to relate with others. Unfortunately, there are times when our communication environment is inadequate for socialization. To be adequate, we must know what rules of relationship are operative, know how to perform in accordance with them, and be motivated to accept them.

An understanding of how communication socializes is important for the rehabilitation of delinquent juveniles. To obtain this goal, it was decided to investigate the communication environments of correctional facilities, via, foster group homes, and determine whether differences in those environments result in differing degrees of appropriate socialization. Out of a target sample of 105 juveniles who had been in foster group homes, fifty-five were administered a lengthy interview questionnaire. The questionnaire included an adaptation of the Moos’ Social Climate Scales, items regarding the juvenile’s present social functioning, and various demographic items. The social climate scales were factor analyzed and then related to the outcome measure via regression analysis.
The factor analysis indicated that there were five viable dimensions: participatory decision-making, cohesion, recreation, personal problem orientation, and practical orientation. Of these five dimensions, the first one was related to most of the outcome measures, i.e., school performance (r = .41), work performance (.27), outlook on the future (.37), recidivism (−.34), perceived helpfulness of the group home (.52), school satisfaction (.45), and satisfaction with the group home (.53). Cohesion was related with satisfaction with the group home (.50), perceived helpfulness of the group home (.53), and feelings of worth (.32). There also were various qualitative data that supported these findings.

In conclusion, if you want to effectively socialize juveniles, you need to obtain their participation in the decision-making process and reward them for their participation.

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