Non western rhetoric notes

Examining non-Western rhetorics is a fundamental start, moving beyond the Western lens, moving towards a cultural/historical respective recontextualization is the challenge. Within the context of this course,

their dissemination across structural [and] scalar boundaries…and their recontextualization within different fields and at different scales

aims at revealing structures of power and unmaking ideologies; [is] interested in the way discourse (re)produces social domination; and

“introduce[ed] a rereading of one of the classical canons, the *Analects* and

More specifically, Binkley (2004) addresses the notion of the “other” within Enhenduanna, discussing Mesopotamian contributions before Greece, and Ding (2007) argues for a recontextualization of non-Western rhetoric for examination “in their own historical settings” to gather a more Chinese-centered understanding of Confucian rhetoric.

We select, focus and develop, bringing more clearly and vibrantly into view particular features that we frame and foreground, while simultaneously disregarding or minimizing other features and dimensions that we might have selected, developed and showcased instead

citing Glen, defines rhetoric as “inscribing the relationship of power and language” and

in order to “conduct piece-by-piece analyses before putting them together into a larger picture”

Ding’s (2007) triangulation of research methods brought forth a “more nuanced and comprehensive understanding of ancient texts [by] taking its historical background into consideration” (156) again, making the contribution of CDA a viable methodology to address recontextualization.sough

Reflecting Berlin’s (1994) sentiment that revisionary histories “should never rest secure in any ahistorical, universal mode of thought” (127),

Addressing the challenges of perception and limitations within histories of rhetoric,