MCCKARD FUND PROPOSAL
FOR
“GO TELL IT ON THE MOUNTAIN”
A PROJECT FOR RESEARCH, STUDENT INTERNSHIPS, AND CAMPUS PROGRAMMING
CALENDAR YEARS 2021-2023

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“One place understood helps us understand all places better.”
—Eudora Welty

ABSTRACT
“Go Tell It On the Mountain” is a proposal for the first of three years of support for a collaborative faculty/student study of speaking and listening on the mountain. Our initial focus is on three institutions—The University of the South, The Monteagle Sunday School Assembly, and the Highlander Folk School—and the broad Judeo-Christian underpinnings of each. Our working assumption is that these institutions and the mountain they share drew and fostered a rhetorical community of speakers, listeners, and interlocutors to debate and discuss controversial issues and topics of the day. McCrickard funding will support on- and off-campus research by faculty and students in the Center for Speaking & Listening and the Sewanee Rhetoric program, summer internships for undergraduate (and later Theology) students, and campus programming (lectures, forums, and debates) that extend the rhetorical community to the present by engaging a broad, diverse, and lively public of students, faculty, local residents, alumni, and external visitors. Funding will also serve as seed money to facilitate grant applications to extend the project well beyond the three years proposed and requested here.

PROJECT NARRATIVE
The project draws its theoretical and methodological rationale from two bodies of work. The first is the rich and robust literature on place, particular the rhetorics of place. The second is the equally hearty work on controversy and rhetorical optimism.

Rhetorics of Place
Rhetoricians and their opponents have long recognized the importance of place. In his Phaedrus, Plato has Socrates draw Phaedrus outside the city walls to more readily discuss the nature of love and its relationship to the human soul, the power of speech and its connection to a healthy polis. Their discussion occurs under a plane tree, in a green and pastoral place “out of the city,” a place “along the Ilissus” where there is “a fair resting place, full of summer sounds and scents,” a place, in short, where persons of goodwill can discuss and debate controversial issues far from the madding crowd.1 Twenty-first-century rhetoricians explored more deeply the idea of a “rhetorical situation,” one that encourages and invokes discourse. In his now classic

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essay, Lloyd Bitzer argues that certain situations “give rise to” and “call forth” discourse on controversial subjects, while others do not. Rhetorical situations, he writes, are evidenced by an “exigence” (a “need marked by urgency”) constraints, and a “rhetorical audience,” one open to persuasion and both willing to, and capable of, change. More recent scholarship has deepened and broadened this line of thinking. For instance, Danielle Endres and Samantha Senda-Cook offer “a heuristic framework—place in protest—for theorizing the rhetorical force of place and its relationship to social movements,” and a larger team of collaborators expands this idea into a theoretical and methodological framework, locating “place” at the very center of rhetorical studies. Our project draws upon and extends this understanding of place, arguing that institutions and local populations can together create and cultivate larger rhetorical communities than the museums, streets, fields, churches, and courtrooms upon which the literature currently focuses. We suggest that it is not just that some places are conducive to the productive discussion of difficult issues but that some places draw voices to them. That is, some places have rhetorical sensibilities so deeply engrained in their very being—their communal ethos—that they become the larger rhetorical community we find on “the mountain.”

Controversy and Rhetorical Optimism

The second theoretical root of our project is the joinder of controversy and what David A. Frank calls “rhetorical optimism.” Controversy springs from the recognition that in human societies there is no immaculate perception. Put another way, no single person has a lock on the truth and, when a community is faced with difficult social, political, legal, economic, or other decisions, different points of view will emerge. Controversy is inevitable. Rhetoric, the art of reasoned debate and deliberation, arose as a means of managing controversy constructively. From its tangled origins in the surviving fragments of Protagoras to its refinement in the precepts and practices of Aristotle and Cicero, “controversia” (as it came to be called) became both the rationale for and the habitation of speaking and listening. From this perspective rhetoric is a public good that, in practice and over time, facilitates the emergence of a multiplex ratio—a constellation of many reasons from many voices—on any given controversy, and allows audiences to discern the key issues, deliberate well, and make well-founded decisions.

Faith in deliberation and debate permeated much of this nation’s history, and only recently has this rhetorical optimism turned to pessimism. As Professor Frank documents, an increasing number of scholars and public influencers seem to believe instead in the intractability of people on certain issues, a kind of human immutability that at the very least resists persuasion and at
worst is rhetorically impermeable on key issues, especially those concerning race, class, religion, politics, and gender. From the pessimistic perspective, debate and deliberation are useless or at best serve merely to salve liberal guilt. However, Frank demonstrates the historical inaccuracy of this pessimism and we believe that our project will supply further evidence of the importance of speaking and listening to constructive and positive social change. The three institutions that drew voices to the mountain, whatever their historical flaws and sins, evidenced an optimism that speaking with and listening to one another—especially on controversial issues—was the best way to achieve a deeper understanding of and a better resolution to the difficult questions we face.

Three Institutions and Their Common Ground
The institutions at the center of our project share four key attributes. Each is, of course, on the mountain, just over eight miles apart and far from any urban center. Each is an educational institution, committed to the growth and development of human potential. Each is also, in one way or another, rooted in the Judeo-Christian tradition. And each has historically joined learning with speaking and listening.

Sewanee: The University of the South is the oldest of the three institutions, tracing its origins to the period just before and after the U.S. Civil War. Founded as a university dedicated to the values and culture of the American South, its founders hoped that the University of the South would be the region’s answer to rival elite northern universities such as Harvard, Penn, Yale, and others. As orations by William Giles Dix and others clearly demonstrate, Sewanee’s founding and early history were dependent upon and indebted to the South’s rhetorical culture, and even a cursory survey of the early history of the university suggests that ceremonial addresses, formal lectures by resident and visiting scholars, debates between and among student literary societies and debate clubs, and the rhetoric of the occasional controversy were inextricably bound up with the growth and maturation of the school. Fortunately, the main bulk (but by no means all) of the university’s historical paper trail can be found in the William R. Laurie University Archives and Special Collections and we will begin our efforts to excavate Sewanee’s rhetorical past there.

The Monteagle Sunday School Assembly dates to 1882 and its founding is bound up with the larger Chautauqua Movement of which it was a key part. Founded in the mid-1870s, the Chautauqua Movement recognized that few working people had the time and money to travel and, accordingly, sought to bring the world’s learning and culture to small American towns and villages. Embedded in the antebellum Lyceum Movement, Chautauqua initially sought to train Protestant Sunday school teachers (hence the name) but rapidly expanded into the premier adult education curriculum in the country. The program expanded to include training in Hebrew, Greek, French, and German, as well as courses in English literature and, by 1878, included an even larger “Literary and Scientific Circle.” Existing histories of the movement

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7 David A. Frank, “Rhetorical Pessimism,” 1-34.
8 Indeed, such optimism animated the founding of Sewanee’s Center for Speaking & Listening. See, e.g., Sean Patrick O’Rourke, “Wisdom and Eloquence,” 344-45.
indicate that, like the University of the South, Chautauqua recognized that speaking and listening were central activities in the liberal education of adult learners. Unfortunately, little is known of those activities at the Monteagle Assembly, as the few historical treatments of it focus more on personalities and properties and less on learning activities.\(^9\) And yet, thanks to the dedicated efforts of a small group of archivists and amateur historians with whom we are in conversation, the Monteagle Assembly Archives now contains a wealth of untapped material just waiting to be studied. Our project will begin its Assembly efforts in this archive.

In 1932, Myles Horton and Don West founded The Highlander Folk School in Monteagle, TN. Its initial focus was on organizing unemployed and working people, using a workshop-based educational model that encouraged ordinary people to “build upon their knowledge and through experience working collectively toward an understanding, humane society.”\(^10\) The School expanded from its initial focus on labor (woodcutters, coal miners, government relief workers, textile workers, and farmers) in the region to a wider concern for segregation, racism, and discrimination. As is well known, in this later period Highlander participants included Martin Luther King, Jr., Rosa Parks, Septima Clark, Ella Baker, and other important figures in the Civil Rights Movement. We have discovered, however, that there are other well-known people not usually associated with Highlander who also visited, as well as less well-known educational practices that emphasized speaking and listening above nearly all else.\(^11\) The archives for Highlander are unfortunately spread across several states and libraries. Fortunately, a portion of the archive has been copied and is held at the Tennessee State Library and Archives in Nashville, which would be an excellent starting place for our project’s archival work on Highlander. If funding allows, in subsequent years we plan to take small teams of researchers to consult Highlander materials in New Market, TN; Chapel Hill, NC; Ann Arbor, MI; and Madison, WI. Our goal will be to create a virtual recollection of the rhetorical texts in these collections.

**Project Research Plan**

We are now in the process of putting together a group of Project Consultants, scholars and former students who will serve as both sounding boards and perhaps the core of a larger working group as the project progresses. We will have three external scholars to start with, all recent visitors to campus and contributors to our early thinking on the project: Professor David A. Frank of the University of Oregon, Professor Jamie Capuzza of the University of Mount Union, and Professor Robert N. Gaines from the University of Alabama. We also hope to invite up to three Sewanee colleagues, two from the College and one from the School of Theology. Finally, we will include Sewanee alumni and current students who have experience in excavating and interpreting important archival texts.

The Project has several overlapping stages. In the first phase we will divide into three sub-groups, with each sub-group tackling one of the three archives noted above. The first year will

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\(^9\) See, e.g., Frank C. Waldrop, ed., *Mountain Voices*, passim.

\(^10\) “Highlander Folk School: Background,” [https://highlanderfolkschool.weebly.com](https://highlanderfolkschool.weebly.com).

\(^11\) Some of these practices have prompted recent scholarship to investigate the “rhetorical education” at Highlander—see, e.g., Schneider—but not to begin to recover the texts that resulted from that education.
be devoted to basic research, primarily concerned with the discovery, classification, and recovery of rhetorical texts from the three institutions, with the chief goals of preservation and access (as the NEH would put it). That is, we intend to discover what rhetorical texts have survived, classify their subjects, recover their contents by creating critical editions,\(^\text{12}\) preserve them in digital form, and make them accessible to the scholarly community and general public via the web. The initial work will also involve gathering critical commentary on the speeches, debates, lectures, and discussions, constructing the digital platform on which texts will be preserved and made accessible, and beginning to construct the contexts for key controversies that emerge.

Over the following two years that work will continue and will be supplemented by a growing cross-disciplinary conversation with outside scholars (detailed below), internal collaborators, digital humanities experts, and student researchers through our campus programming. Our goal will be to continue the basic research and begin to identify key episodes, controversies, and rhetorical conversations that will serve as focal points for one and possibly two university-press books.

The project outcomes, therefore, are several:

1. A working and growing bibliography and digital database of primary and secondary sources, available to scholars and students alike.
2. Web-based digital access to critical editions of the texts we discover.
3. The cultivation and growth of a place-based conversation about the rhetorical community that has long been a presence on the mountain. This conversation will be translated into classroom experiences, FYP offerings, seminar and workshop opportunities, and curricular innovations in new and existing courses.
4. A series of lectures, workshops, and forums by and with nationally recognized scholars in the field. Some of those we hope to have participate in our campus programming are noted below.
5. An edited collection of essays written by Sewanee and visiting scholars that explores the many aspects of the rhetorical communities of the mountain. The book would be a natural outgrowth of the series noted in #4 above. We would work with one of the presses noted in the last section, below.
6. A co-authored book with a more focused argument on place-based rhetorical communities, with the two project directors as authors. Again, we would work with one of the presses noted in the last section, below.
7. The development of an important enrollment and retention pipeline, as we continue to strengthen the Project’s working relationship with the School of Theology, the Summa Debate Program, the Sewanee Debate Union, and the other multifaceted programs of

\(^{12}\) By critical edition we mean a text that is constructed using all available evidence. Our critical editions will be constructed by collating the variant manuscript witnesses, creating a single edited text from the results of that collation, and providing introductory material and explanatory and textual notes.
the Quality Enhancement Plan: the Rhetoric Program, Sewanee Festival of Speaking & Listening, DebateWatches, and Center for Speaking & Listening.

Conclusion
The project takes its name from the song, “Go Tell It On the Mountain.” Dating back to at least 1865, the song was originally an African American spiritual celebrating the birth of Christ. It was first collected by John Wesley Work, Jr. during his time in Tullahoma and Nashville, Tennessee, and first published in book form in 1907. It subsequently became a widely sung Christmas carol and later still a Civil Rights protest song recorded by Peter, Paul, and Mary in 1963. It also lent its name to an oft-banned book by James Baldwin, who explored themes of sexual violence, racial discrimination, and gender degradation. Like the song, the project recognizes the many ways in which voices are raised—in praise and blame, persuasion and dissuasion, accusation, and defense—and their changing focus, tone, and even meaning over time. But it also recognizes one constant: the mountain that calls forth the words, the place where the “telling” is done.

Potential Campus Impact
In our estimation the potential campus impact of “Go Tell It On the Mountain” is deep and long-lasting.

First, student summer internships. We have experienced modest success with student participation in collaborative research projects but also realize that, like faculty, students have a hard time sticking to a project while also being consumed by other classes, extracurricular activities, and the like. Accordingly, we have had our greatest success with paid research assistants over the summer months and are encouraged by the earlier work of our paid summer intern for the Center for Speaking & Listening, Simon Boes. The research assistantships we are requesting under the McCrickard Fund will enable the Project to devote the energies of two student research associates in the summer of 2021 to begin to recover and preserve the rhetorical texts in the archives of the University, the Assembly, and Highlander.

Second, additional student participation. Our plan is to build a team of student researchers around the initial two summer interns. This team will work with us in the Center for Speaking & Listening, creating the critical editions of the texts excavated during the summer and will begin to build the digital database of texts, bibliographies, and narratives at the heart of the project. This team will expand as needed and will, in addition to building the database, work to document the project’s work for external dissemination and publicity.

Third, faculty research. As indicated both above and below, the two of us (Sean and Melody) already are actively involved in planning or conducting research into the rhetorical history of the mountain in innovative ways and directions. We are forging new alliances and are already uncovering remarkable new archival information and materials. We anticipate that other members of our faculties will join us in this research as appropriate. As we write we are reaching out to faculty and fellows in the Roberson Project, the Southern Studies group, and the Southern Appalachian minor program. We are most keen to reconnect with Margo Shea of
Salem State University (former fellow here) and have just connected with Hannah Huber, the digital humanities specialist working with our Southern Studies program.

Fourth, teaching and learning. Several of our courses will benefit directly from the research at the heart of this project. Melody’s RHET 331 class, “Voices of American Women” will be enriched by our findings, as will Sean’s RHET 411: “Rhetoric in the Age of Protest, 1948-1973” and RHET 312: “U.S. Public Address II: 1865-Present” classes. And as noted just below, we anticipate proposing a new course on “The Rhetoric of the U.S. South.”

Fifth, campus forums and events. As detailed in other portions of this proposal, we have been quite active participants and sponsors of campus forums and events and, as we note in the next section, our plans are to focus future efforts on speakers, workshops, and conversations centered on the “Go Tell It On the Mountain” project. A fuller description of speakers and their contributions can be found below.

Sixth, we anticipate important collaborations with faculty and students in existing campus programs and we have shared our proposal with them. We hope to work closely with Sewanee’s emerging program in Southern Studies. In the Easter 2021 semester we will propose a new RHET course, “The Rhetoric of the U.S. South.” The course will, we hope, become a part of the growing Southern Studies curriculum and will cover not only the rhetorical efforts of the Old and New South but will also offer detailed discussion and critique of the rhetorical education and output of the three institutions on the mountain. We would also hope that the course would be cross-listed and/or count toward the minor in Southern Appalachian Studies and would also work closely with the Roberson Project at those points where our interests and studies overlap.

On that last point, we recognize that the McCrickard committee may see some small overlap with the Roberson Project. We acknowledge this but see it as a plus and not a problem. We intend to work with and never against the interests of the Roberson Project. This should be rather easy given these key differences:

1. The nexus of our study is place and controversy, while the nexus of the Roberson Project is race and slavery.
2. The purpose of our study is to plumb the rhetorical dynamics at work on the mountain, while the purpose of the Roberson study is to reveal the tangled history of race, slavery, and the University.
3. Our study will certainly touch on race but casts a much wider net to consider all speaking and listening on a wide variety of controversies and contentious issues on the mountain.

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13 We have shared the proposal with John Willis and Karen Yu of the Southern Appalachian Studies minor, John Grammer and Hannah Huber of the Southern Studies Program, Woody Register of the Roberson Project, and Terry Papillon, Dean of the College. Karen, John Grammer, Hanna, and Woody responded, all with enthusiasm support.
When we shared our project proposal with our friend and colleague Professor Woody Register, he agreed that our project is complementary to, and not duplicative of, the Roberson Project.

In short, we see “Go Tell It On the Mountain” as a project with considerable potential for positive campus impact. A good part of that impact will be on teaching and learning, with student collaborators learning quite a bit about archival research, digital humanities, place-based study, and rhetorical engagement. We also see this project as one that complements and enhances existing programs and projects.

**PROJECT EXCELLENCE AND THE POTENTIAL TO GENERATE NATIONAL OR INTERNATIONAL RECOGNITION**

“Go Tell It On the Mountain” is just getting started and we therefore have at best only a sense of its potential. We can say with certainty, though, that we are committed to the highest standards of scholarship, teaching, community outreach, and collaboration, and aspire to a position of national leadership on place-based initiatives and research related to speaking and listening. Early indications are encouraging.

First, our writing on the collaborative faculty/student research methods to be used in the project has already begun to **attract national attention**. Sean’s early work in this area, coupled with our co-authored piece with the University of Alabama Press, prompted reviewers to note how excited they were to see this work in print and to also note how important they thought it was.14

Second, **members of several national and regional organizations have already recognized our decision** to make the Center for Speaking & Listening a place that, in addition to its main role of assisting students and others facing speaking and listening assignments and challenges, also conducts basic research in the speeches, debates, and presentations that have enlightened the mountain. No current member of the National Association of Communication Centers has a research program built into it and we will most certainly be a model others will follow with some alacrity.

Third, **“Go Tell It” continues to work with leading scholars in the field**. Two years ago we brought Dr. Patricia Roberts-Miller of the University of Texas at Austin to our campus. The premier scholar on demagoguery and unhealthy rhetoric and also Director of her university’s writing center, Trish gave a lecture on demagogic rhetoric and also consulted with us on integrating a collaborative research project into our Center. Last year Dr. David A. Frank, inaugural Dean of the University of Oregon’s Honors College, gave a lecture on the long Civil Rights Movement and also worked closely with us on the Highlander portion of this proposal. David continues to serve as a consultant for “Go Tell It.” Last year we also brought Dr. Jamie Capuzza of the University of Mount Union to campus as a Visiting Dean’s Fellow in Rhetoric and

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14 See O’Rourke and Lehn, “Knowledge, Rhetorical History, and Undergraduate Scholars.” Of note, ours is the volume’s lone chapter on pedagogy and one of the few published works in the field of rhetorical studies that puts into conversation archival work, textual recovery, and undergraduate research.
Women’s and Gender Studies. She taught several classes for us, led a collaborative textual recovery project with three Center for Speaking & Listening tutors and also consulted on “Go Tell It.” An expert on gender, public address, and the Women’s Suffrage Movement, Jamie has been and continues to be an indispensable consultant on our project. We also have worked closely with Dr. Robert N. Gaines of the University of Alabama. In addition to his expertise in the history of rhetoric, Robert is also an expert on critical editing and Library of Congress-compliant XML formatting for preservation of digital texts. He too serves as a consultant for “Go Tell It.” In the post-COVID era (fingers crossed that we have one) we will continue to build working relationships with additional leading scholars. Our next three visitors will be Dr. Angela Ray of Northwestern University, Dr. Paul Stob at Vanderbilt, and Dr. Stephen Schneider of the University of Louisville. All three are leading experts on public address. Ray’s expertise is on the Lyceum and Chautauqua movements, key roots of the Monteagle Assembly. Stob’s expertise is in rhetoric and intellectual culture, an important nexus that connects all three institutions on the mountain. And Schneider’s expertise is on rhetoric, community, and folk school education and his latest book is on the Highlander School.

Fourth, we intend to promote our online databases as they are created and grow, and will use our existing social media presence to generate healthy publicity. In addition, as members (and former officers) of the Rhetoric Society of America, American Society for the History of Rhetoric, and Southern States Communication Association, we will be able to use the various platforms and resources available through those organizations to cultivate additional interest and welcome publicity to our project.

Fifth and as mentioned above, we intend to use McCrickard funding as seed money for the pursuit of major grants from national foundations. Sean has been modestly successful at this in the past, securing important funding from the National Endowment for the Humanities, the Mellon Foundation, the Lilly Foundation, and the Alliance to Advance Liberal Arts Colleges.

**ALIGNMENT WITH THE BROAD DIRECTION OF THE 2012 STRATEGIC PLAN**

As we hope the above makes clear, “Go Tell It On the Mountain” is fully aligned with the four pillars of the University’s 2012 Strategic Plan.

First and most importantly, the Project aims to not only “develop an exemplary learning environment” but to nurture, cultivate, and expand that environment. Initially the Project will involve collaborative faculty/student archival and text recovery/reconstruction work that will emphasize field study, teamwork, one-on-one close reading, and an experiential, cooperative learning approach. That work will produce bibliographies of sermons, speeches,

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16 The roots of this approach can be traced to John Dewey and even Maria Montessori. For a sense of the richness it can achieve, see David Kolb, *Experiential Learning: Experience as the Source of Learning and*
presentations, lectures, debates, protests, and other rhetorical artifacts and also begin the slower work of creating critical scholarly editions of those texts and providing public access to them on a web-based digital platform. Eventually we hope to expand that work—and the exemplary learning environment—by involving leading scholars in the field with our student researchers.  

“Realizing the potential of the Domain” is a second alignment, especially given that the Project seeks to study speaking and listening on campus, in the penumbral institutions that immediately surround it (e.g., the Inn, the elementary school, the town), and in the broader environs just beyond the Domain in Franklin, Marion, and Grundy Counties. The larger area the Project embraces therefore locates the Domain as the hub of a rich and vibrant rhetorical community on the mountain, one that has not been studied in this way before. As noted above, our hope is that we will be able to collaborate with the new Southern Studies program, the Southern Appalachian Studies minor, and the Roberson Project as we progress.

In so doing, the Project will align with a third pillar, “extending the University’s reach locally and globally.” In addition to the local communities mentioned above, the Project will convene a broad national and international conversation with those studying rhetorics of place and rhetoric in controversy, and will necessitate ongoing discussions between our team here and scholars working on similar issues and projects elsewhere. In addition, we envision an oral history facet of the project that will extend our reach to those who have direct knowledge of the events, controversies, lectures, and debates we discover.

Finally, “Go Tell It On the Mountain” will “foster a diverse, cohesive, and inclusive community” in several ways. Current archival theory recognizes the many ways in which virtual recollection of archival material fosters and contributes to inclusion, diversity, and social justice by providing access to materials otherwise difficult or even impossible to consult. This is especially true of the Highlander materials. In addition, student scholars will be drawn from the diverse populations we work with all the time: tutors in the Center for Speaking & Listening, Posse Scholars, the Sewanee Debate Union, and students in our Rhetoric, American Studies, and Women’s & Gender Studies classes. Finally, our study of speaking and listening in controversies will involve multilayered consideration of the discourses of race, class, gender, politics, and religion (to name but a few) and those conversations will cultivate a deeper understanding of the rhetorics of division, exclusion, and justification/rationalization. As I. A. Richards famously noted, “Rhetoric is the study of misunderstanding and its remedies.”
RATIONALE FOR THE MCCRICKARD APPLICATION
As is well known, Sewanee’s Rhetoric program and Center for Speaking & Listening grew out of the “Learning to Speak, Speaking to Learn” Quality Enhancement Plan. The QEP is not endowed and funding for the Program, Center, and other QEP activities is uncertain at best. At this point current funding allows us to pay student tutors for their work with clients in the Center, Faculty Speaking Fellows for year-long fellowships, and vendors for everything from tutor lanyards to food and medals for the annual Festival of Speaking & Listening. We have no funding for a research project of this scope.

Accordingly, we are applying to the McCrickard Fund to cover the programming, educational, and research costs of the “Go Tell It” Project for each of three academic years. Funding will enable us to get the Project started as we work with Tom Sanders to identify external funding sources and apply to them.

PROPOSED SPENDING PLAN FOR MCCRICKARD FUNDING
The $21,100 requested per each of three years would be divided as follows:

1. $7,600 for College and/or School of Theology student summer internships at up to $3,800 each for 8-10 weeks of work in the Sewanee, Monteagle Assembly, and Highlander archives noted below.

2. $7,500 for off-campus research by the Project staff (including Lehn, O’Rourke, and Sewanee students).

3. $6,000 for programming of forums, lectures, and workshops.

We anticipate that the next two years of funding will be at roughly the same amount, though the distribution of that amount may vary somewhat as the project moves from the first phase (basic research) to the later phases (continued basic research plus scholarly publication).

CONCLUSION
In the 2016 Advent Semester we offered the first rhetoric course in Sewanee’s modern era, RHET 101: “Public Speaking.” One student in that class was Willis McCrickard ’17, who continues to support the efforts of our Program, Center, and co-curricular activities. We can’t think of a better way to initiate the next phase of our development than support from the McCrickard Faculty Development Fund. We thank you for considering our proposal and look forward to hearing from you soon.

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20 The faculty will vote soon on what aspects of the QEP—the Rhetoric Program, Center for Speaking & Listening, Faculty Speaking Fellows Program, Speaking-across-the-Curriculum Initiative, and co- and extra-curricular program—it wants to retain. We assume that conversations about future funding for the retained portions will occur after the faculty makes its decision. Learn more about the QEP here: https://www.sewanee.edu/qep/.
ABOUT THE PROJECT DIRECTORS

Sean O’Rourke served as the Brown Foundation Fellow and Distinguished Visiting Professor of Rhetoric in Fall 2015 and joined the Sewanee faculty full-time in Fall 2016. He holds a J.D. and Ph.D. from the University of Oregon. He teaches and writes in the areas of rhetoric and legal rights, the rhetoric of protest and dissent, and freedom of speech. His work has appeared in both academic and non-academic publications and reflects his abiding commitment not only to his scholarship but also to undergraduate liberal education, undergraduate research in the humanities, and civic engagement. He has three books to his credit [Rhetoric, Race, and Religion in the Charleston Shootings: Was Blind but Now I See (Lexington, 2020, with Melody Lehn), Like Wildfire: The Rhetoric of the Civil Rights Sit-Ins (South Carolina, 2020, with Lesli Pace), and On Fire: Five Civil Rights Sit-Ins and the Rhetoric of Protest (South Carolina, 2021, with Lesli Pace)], as well as over one hundred articles, chapters, essays, and reviews. He has served as editor or associate editor of two book series, five journals, and two undergraduate journals, and has been a manuscript reviewer for over a dozen publications. O’Rourke’s efforts have been recognized by over a dozen awards for teaching, research, and service. The most recent of these are the J. Donald Ragsdale Award for Mentoring, the Chiles-Harrill Award for Distinguished Service, the Howard Hughes Institute’s Distinguished Mentorship Award, and the John I. Sisco Award for Excellence in Teaching. O’Rourke has held NEH, Lilly (2), Piper, Cothran (2), and Brown Foundation Fellowships. At Sewanee he serves as coordinator of the Rhetoric program, the Director of the Center for Speaking & Listening, co-director of the Speaking-Across-the-Curriculum Initiative, and co-director of the Sewanee Festival of Speaking & Listening.

Melody Lehn joined the faculty at Sewanee in Fall 2017. She holds a B.A. from Furman University, and an M.A. and Ph.D. from the University of Memphis. Lehn researches and writes at the intersection of rhetoric, politics, and gender, with an interest in the public discourse of American women. She has presented more than thirty research papers at international, national, regional, and state conferences and colloquia, and has won several awards for scholarship, including the Morton Dissertation Award at the University of Memphis and the Ray Camp Prize for Outstanding Faculty Research from the Carolinas Communication Association. Her work has appeared in several journals and edited collections about topics as varied as political campaign rhetoric, “venomous speech,” and the Civil Rights sit-ins. She is co-editor of two books [Rhetoric: Concord and Controversy (Waveland, 2012), with Antonio de Velasco and Rhetoric, Race, and Religion in the Charleston Shootings: Was Blind but Now I See (Lexington, 2020, with Sean O’Rourke)] and is past editor of the Carolinas Communication Annual (2016–2018). With more than a decade of experience in the classroom, Lehn has received several recognitions for teaching, including the John Angus Campbell Award for Excellence in Teaching at the University of Memphis, the Dwight L. Freshley Award for Excellence in Early Career Teaching from the Southern States Communication Association, and, most recently, the College Award for Excellence in Teaching at Sewanee in 2019. At Sewanee, she currently serves as the Assistant Director of the Center for Speaking & Listening, the co-director of the Speaking-Across-the-Curriculum Initiative, and the co-director of the Sewanee Festival of Speaking & Listening.
Relevant Publications by O’Rourke and Lehn

Books


Articles and Chapters


Select Sources on Highlander Folk School, the Cumberland Plateau, and Appalachia

Primary Sources
Highlander Archives. The Highlander Research and Education Center. New Market, TN.

Highlander Collection. Tennessee State Library and Archives. Nashville, TN.

Highlander Collection. Wisconsin Historical Society. Madison, WI.
Highlander Folk School Papers. Labadie Collection, University of Michigan, Ann Arbor, MI. Highlander Research and Education Center Collection #20361. Southern Folklife Collection, Wilson Library, University of North Carolina, Chapel Hill. Southern States Industrial Council Collection. Tennessee State Library and Archives. Nashville, TN.

**Secondary Sources**


Fink, Alexander. “‘We Don’t Want a Teacher’: Using the Past to Offer Fresh Eyes to Contemporary Practice.” *Child & Youth Services* 36.1 (2015): 56-78.


**Select Sources on the Monteagle Sunday School Assembly**

*Primary Sources*
Unpublished papers, documents, programs, and pamphlets held in the Monteagle Sunday School Assembly Archives, Monteagle, TN.

*Secondary Sources*


Harvey, Elizabeth Lloyd. “Same Place Next Summer: Permanent Chautauquas and the Performance of Middle-Class Identity.” Ph.D. Diss, University of Iowa, 2011.


Select Sources on Rhetoric, Place, and Protest


Select Sources on Sewanee: The University of the South


Dix, William Giles. The University of the South: An Address, Delivered at Beersheba Springs, Tenn., August 19th and 22nd, and Also, By Invitation of the Historical Society of Tennessee, at the Capitol, Nashville, Sept. 8th, 1859. Nashville, TN: W.T. Berry, 1859.


Hoffman, Charles Frederick. “A Ramble at Sewanee, the Seat of the University of the South.” Baccalaureate Sermon, 1896.


Association’s Theodore Clevenger Undergraduate Honors Conference, Nashville, TN, 6-7 April 2018.


Stewart, Bowyer. *The Work of the Church in the South during the Period of Reconstruction._ Chicago, IL: Western Theological Seminary, 1913.


“The University of the South.” *Frank Leslie’s Illustrated Newspaper* 50.1296 (July 31, 1880), 371-72.


_Untiversity of the South._ Sewanee, TN: University of the South, 1940. [Collection of pamphlets in Sewanee Archives LD4989.U657 1940.]


Possible Publication Outlets for Go Tell It On the Mountain Books

Clemson University Press (Rhetoric & Conflict Series)

Mercer University Press (Appalachian Studies, African American Studies, Southern Studies, Religion)

Ohio University Press (New Approaches to Appalachian Studies Series)

University of Alabama Press (Rhetoric, Culture, and Social Critique Series)

University of Georgia Press (Southern Studies, American Studies, African American Studies)

University of Illinois Press (Appalachian Studies Journal)

University of North Carolina Press (Appalachian Studies/Southern Gateways/American History/Religious Studies/African American Studies)


University of Tennessee Press (Knowledge about Tennessee region, cultural understanding)

University Press of Kentucky (Place Matters: New Directions in Appalachian Studies, New Perspectives on the South, Religion in the South, Civil Rights and the Struggle for Black Equality, Women in Southern Culture Series)

University Press of Mississippi (Southern Culture/Folklife in the South/Race, Rhetoric, and Media Series)

Vanderbilt University Press

West Virginia University Press (Appalachian Studies, Central Appalachian, In Place, Rural Studies, Sounding Appalachia, Race)
ADDENDA TO MCCRICKARD PROPOSAL: “GO TELL IT ON THE MOUNTAIN”
SEAN PATRICK O’ROURKE AND MELODY LEHN
11 November 20

Dear Nancy,

Thanks very much for giving us the opportunity to answer your questions about our McCrickard proposal, “Go Tell It On The Mountain.” The two questions you raise are, of course, important and we want to give them their due. Apologies both for not addressing them as well as we should have in the original proposal and for any excess in what follows.

Research Capability and Expertise
The “Go Tell It” project requires four areas of research capability and expertise. The two project directors are proficient in three and see this project as an opportunity to learn more about and become proficient in the fourth.

Archival Research
Sean’s scholarship is rooted in and dependent upon archival work. He has conducted archival research at seven institutions in the United Kingdom (the archives of Aberdeen, Edinburgh, St. Andrews, and Glasgow universities, as well as the Mitchell Library, the National Library of Scotland, and the British Library), as well as numerous North American archives, mainly across the South. He has published on Southern archives (“Listening for the Dissonant Voice”) and has integrated his findings into his scholarship and his teaching.

Melody has conducted archival research at several presidential libraries, including the Lyndon Johnson Presidential Library, the Richard Nixon Presidential Library, and the Jimmy Carter Presidential Library. She has also researched collections at the Library of Congress and Churchill College in Cambridge, U.K. Several of the texts recovered from these archives have appeared in her course syllabi for U.S. Public Address, Voices of American Women, and the seminar on the Rhetoric of First Ladies that she taught for the University of South Carolina Honors College. In 2015, she edited a journal forum on “Letting Southern Archives Speak” for the Carolinas Communication Annual and contributed her own essay on an archival recovery project tracing racist attacks on the social justice advocacy of first lady Eleanor Roosevelt.

Oral Histories
Sean has conducted oral histories for the last twenty-five years, both on his own and with teams of student researchers. On his own he has interviewed, recorded, transcribed, and preserved oral histories of the main figures in the Greenville, South Carolina Civil Rights Sit-In movement (a total of 17 different protesters) and with students in his Maymester “Rhetoric of Social Activism” class (at Furman University) has interviewed activists in the Civil Rights, Gay Rights, Anti-War, Women’s, and Environmental movements, as well as survivors of the American internment of Japanese Americans, citizens in California’s Sonoma County fighting “Big Wine,” and the last founding members of the Daughters of Bilitis. These oral histories have been central aspects to his most recent publications.
Melody has experience recovering oral histories from the various archives she has visited and incorporating these oral histories into her published scholarship, including her most recent book chapter “Liminal Protest: Eleanor Roosevelt’s ‘Sit-Between’ at the 1938 Southern Conference for Human Welfare” (in Like Wildfire: The Rhetoric of the Civil Rights Sit-Ins with the University of South Carolina Press) and her authored article “Revisiting the Rhetorical First Lady on the World Stage: Pat Nixon, the 1970 Peru Earthquake, and the Art of Personal Diplomacy,” currently under review with Presidential Studies Quarterly. As a doctoral candidate, she also helped conduct oral histories in Jackson, Mississippi with surviving Civil Rights activists Laurence Guyot, Bob Moses, Rita Schwerner (Bender), and Hollis Watkins.

Collaborative Faculty/Student and Undergraduate Research
Sean is considered a national leader in undergraduate research in rhetoric and public address, especially protest discourses. In addition to the work described above, Sean and his students have conducted speech transcription projects, written and published rhetorical criticism and rhetorical history papers, and perfected and published critical editions of previously unavailable texts. He has presented on several conference panels, participated in and led seminars and workshops, and published several times on undergraduate research in rhetoric (see, e.g., “Respondeo etsi Mutabor” and “Knowledge, Rhetorical History, and Undergraduate Scholars”).

Melody continues to make undergraduate research an essential part of her pedagogy and scholarship. As past editor of the Carolinas Communication Annual (2016-2018), she devoted a new section of the journal to “debut” student scholarship from both graduate and undergraduate students. In June 2019, she participated in a competitively selected seminar on “Advancing Undergraduate Research in Rhetorical Studies” through the Rhetoric Society of America Summer Institute at the University of Maryland. Since arriving to Sewanee, she has directed four undergraduate research papers competitively selected for presentation at the Theodore Clevenger Undergraduate Honors Conference. As of Fall 2020, she is currently working with two students to revise and submit their papers to future iterations of that conference, where Sewanee enjoys a growing reputation for excellence in undergraduate research. Finally, her co-authored chapter “Knowledge, Rhetorical History, and Undergraduate Scholars: Re-Imagining Liberal Education” (with Sean Patrick O’Rourke) will appear in Reframing Rhetorical History: Cases, Theories, and Methodologies with the University of Alabama Press in 2021.

Digital Humanities
Sean founded and for six years served as the Co-Director of the Center for Textual Studies in the Communication Studies Department at Furman University. The focus of his efforts was the Oratorical Text Project in which he and a team of undergraduate students took archival texts (usually in early U.S. printed pamphlets from the period 1794-1859), scanned them into pdfs, converted them to Word using Optical Character Recognition (OCR) software (we used Abbysoft FineReader Pro, now called ABBYY FineReader PDF), and created critical electronic editions to be uploaded to the web for scholarly and public access.
Melody has some experience that will no doubt prove useful in the project. In addition to being quite familiar with WordPress, a possible host for the project’s web presence, she taught Sewanee’s new course in the Rhetoric of Mass and Social Media in Fall 2020. Her pedagogical expertise will inform the project’s best practices for using digital platforms professionally and ethically.

That said, we both need to learn how to build and maintain web-based platforms for the work we envision in “Go Tell It.” We see this as yet another plus to the project, allowing and encouraging our development as scholars and teachers. Accordingly, we have sought and received from three colleagues with expertise we lack assurances that they will help us with the project by advising, training, and assisting us as we move forward. Adam Hawkins, currently Lead Faculty Technology Coordinator, has agreed to work with us. Adam has expertise in building sections of Sewanee’s website, managing uploads, and is now gaining expertise in WordPress and other platforms we may need. Dr. Hannah Huber, Digital Technology Leader with the Southern Studies program, has also agreed to join our team, especially given the ways in which our project and Southern Studies share important goals. Hannah’s expertise in digital humanities will help us with everything from project design to digital humanities best practices. Finally, our friend and colleague Professor Robert N. Gaines of the University of Alabama will serve as a consultant and eventually a participant in the project. As we noted on page 9 of the original proposal, in addition to his expertise in the history of rhetoric, Robert is also an expert on critical editing and Library of Congress-compliant XML formatting for preservation of digital texts (see especially footnote 15 in the original proposal).

We are confident that our current capabilities and expertise, coupled with the assistance of these three team members and learning we will gain from working with them, will be more than sufficient to see the project through to completion.

First-Year Goals and Expectations
We understood from the beginning that each year of funding must be applied for separately—our initial indication of “three years” was simply to let you know our plans from the outset and to pattern our proposal after the three successful Roberson Project proposals. Our first-year goals and expectations are as follows:

Research Goals
- Conduct a thorough review of the catalogues at the University, Assembly, and Highlander archives.
- Identify key texts and documents that are rhetorical in nature—speeches, lectures, sermons, debates, and other addresses—as well as exchanges and protests on controversial issues. Draft a working bibliography of these materials.
- Begin research on secondary sources (mainly newspapers and other periodicals of the day) to flesh out each controversy.
- Initiate conversations with all archives on use, digital preservation, and presentation of materials.
Internship Goals

- Establish student internship program.
- Develop, in close consultation with Drs. Gaines and Huber, training materials and a curriculum for student research collaborators.
- Train student interns in archival research, bibliographic formats and protocols, textual editing and reconstruction, and Library of Congress-compliant XML formatting.
- Create project workspace in Center for Speaking & Listening.

Programming Goals

- Plan and execute two programs for Advent 2021, including presentations by the project’s student interns to showcase archival findings and what they gained and learned by conducting their research and a presentation by Professor Angela Ray of Northwestern University on speaking and listening in the Lyceum and Chautauqua movements.
- Schedule the Easter 2022 programming (Professor Paul Stob of Vanderbilt University) and at least one other.

Presentation Goals

- Establish website, including project mission statement, nature and scope of the project, and template for preservation and access.
- Create project blog using WordPress for periodic updates, findings, and insights from project faculty and student collaborators, as well as archival contacts.

Future Funding

- Meet with Tom Sanders and Pollyanne Frantz to research and contact potential sources of long-term funding.
- Identify, again with Tom and Pollyanne, key aspects of the project that must be completed by the end of year two as showpieces for external funding proposals.