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blindnesses. (p. 7). I was so smart when I was young that I considered myself fully qualified to be radical at an early age.

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they retain their surcharge of energy.

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California Press, May 23, 1984 -

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by Burke, Kenneth. University of  
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Of Purpose. Permanence and Change treats human communication in terms of ideal cooperation, whereas Attitudes Towards History characterizes tactics and patterns of conflict typical of actual human associations. It is in Permanence and Change that

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Burke establishes in path-breaking fashion that form permeates society just as it does poetry and the arts. Hence, his master idea that forms of art are not exclusively aesthetic: the cycles of a storm, the gradations of a sunrise, the stages of an epidemic,

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Of Purpose  
in light of subsequent  
developments in his own thinking  
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A valuable feature of the second edition (1953) of Counter-Statement was the Curriculum Criticum in which the author placed the book in terms of his later work. For this new paperback edition, Mr. Burke continues his "curve of development" in an

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"What is involved, when we say what people are doing and why



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Of Purpose  
they are doing it? An answer to that question is the subject of this book." --Mr. Burke, as quoted on the cover.

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to convey the gist of these various  
pieces. For all of them are  
explicitly concerned with the  
attempt to define and track down

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the implications of the term  
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the marvels of literature and  
language look when considered  
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Of Purpose of the era. She redefines Burke's mission as one of civic engagement, to convey the ethics and rhetorical practices necessary to build communities interested in democracy and human welfare—lessons that George argues are as needed today as

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"But the point of Burke's work, and the significance of his

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Of Purpose, is not that he points out that religion and language affect each other, for this has been said before, but that he proceeds to demonstrate how this is so by reference to a specific symbolic context. After a discussion 'On Words and The Word,' he

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of Purpose verbal action in St. Augustine's Confessions. He then discusses the first three chapters of Genesis, and ends with a brilliant and profound 'Prologue in Heaven,' an imaginary dialogue between the Lord and Satan in which he proposes that we begin

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Of Purpose of human motives with complex theories of transcendence,' rather than with terminologies developed in the use of simplified laboratory equipment. . . . Burke now feels, after some forty years of search, that he has created a model of the symbolic

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act which breaks through the rigidities of the 'sacred-secular' dichotomy, and at the same time shows us how we get from secular and sacred realms of action over the bridge of language. . . .

Religious systems are systems of action based on communication in

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Of Purpose society. They are great social dramas which are played out on earth before an ultimate audience, God. But where theology confronts the developed cosmological drama in the 'grand style,' that is, as a fully developed cosmological drama for its religious content, the

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'logologer' can be further studied not directly as knowledge but as anecdotes that help reveal for us the quandaries of human governance." --Hugh Dalziel Duncan from *Critical Responses to Kenneth Burke, 1924 - 1966*, edited by William H. Rueckert



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(Minneapolis: University of  
Minnesota Press, 1969).

Permanence and Change: An  
Anatomy of Change, written by  
American literary theorist Kenneth  
Burke, was first published in 1935,  
at the height of the Great

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Of Purpose. Burke followed this with Attitudes Toward History followed just two years later. His texts proved to be revolutionary in the theory of communication, and, as classics, retain their surcharge of energy. Permanence and Change: An Anatomy of Change

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