

1: A Rhetoric of Motives by Kenneth Burke - Paperback - University of California Press

A Rhetoric of Motives expands the field to human ways of persuasion and identification. Persuasion, as Burke sees it, "ranges from the bluntest quest of advantage, as in sales promotion or propaganda, through courtship, social etiquette, education, and the sermon, to a 'pure' form that delights in the process of appeal for itself alone, without ulterior purpose.

Allison Hitt What is involved when we say what people are doing and why they are doing it? An answer to that question is the subject of this book. The book is concerned with the basic forms of thought which, in accordance with the nature of the world as all men necessarily experience it, are exemplified in the attributing of motive. Instead of the chapter breakdowns I have been doing, it seems useful to parse out some of these terms and concepts as they relate to the pentad which is the major takeaway for me. The pentad is integral for understanding the purpose of the book: We want to inquire into the purely internal relationships which the five terms bear to one another, considering their possibilities of transformation, their range of permutations and combinations—and then to see how these various resources figure in actual statements about human motives. Strictly speaking, we mean by a Grammar of motives a concern with the terms alone, without reference to the ways in which their potentialities have been or can be utilized in actual statements about motives. Coming out of the post-WWII era, this seems particularly relevant for considering human motive. So it becomes a philosophical method for understanding human behavior. To go a step further, then, the act and different ways of acting can affect the agent. The thing that concerns me about this is the limitations it places on the agent who is seemingly constrained within the scene. So part of my struggle was trying to think of a practical example that could help me understand this. The whole idea of overcoming rhetoric is that people should be able to transcend those frequently bodily limitations. Attitude may play into this. This is where Burke opens space for the circular possibility of these ratios: If an agent acts in keeping with his nature as an agent act-agent ratio, he may change the nature of the scene accordingly scene-act ratio, and thereby establish a state of unity between himself and his world scene-agent ratio. Or the scene may call for a certain kind of act, which makes for a corresponding kind of agent, thereby likening agent to scene. Or our act may change us and our scene, producing a mutual conformity. This is again useful for thinking about overcoming. In line with his argument about ambiguity, though, there are multiple ways of analyzing and understanding this situation. So with Burke, a typical overcoming narrative might play out the following way: The video changes up these players. I feel like disability studies constantly questions these motives for overcoming: Is it the scene that impacts the agent and thus the agency? Is the agent constrained by the scene, or can the agent transform the scene? Is the agent motivated by the scene or a larger purpose? What tools are available for the agent? How do those tools both work to allow the agent to fit in with and disrupt the scene? I can certainly see how the grammatical principles could be useful here for parsing out these different ambiguities. This is also interesting for thinking about the antinomies of definition he outlines which made me think of Saussure's. Burke focuses on substance and the evolution of definitions in order to show how the etymological meaning substance of words is lost over time, and we attach symbolic meanings to those words. And since I already brought it up, it just seems useful to define contextual and familial definition. This is, obviously, contextual definition. I could see these being interesting for thinking about how we assign disability identity—how disability is both material and biological, how it is medically diagnosed and assigned meaning, how it is socially constructed, and even how folks place themselves into different disability identity categories and how they choose to identify with others in various contexts. Men seek for vocabularies that will be faithful reflections of reality. To this end, they must develop vocabularies that are selections of reality. And any selection of reality must, in certain circumstances, function as a deflection of reality. Insofar as the vocabulary meets the needs of reflection, we can say that it has the necessary scope. In its selectivity, it is a reduction. Its scope and reduction become a deflection when the given terminology, or calculus, is not suited to the subject matter which it is designed to calculate. When we name things, we inevitably reduce them, so everything becomes a representative anecdote. This also plays in to the ambiguity of the pentad because the way we name different

principles within rhetorical situations is inevitably a reduction of what occurred within particular situations, which is why the ratios are interesting because they constantly flip the meaning and our understanding of motives depending on what information is foregrounded. A Grammar of Motives. U of California P,

2: Kenneth Burke, A Rhetoric of Motives | Exam. Play.

A Grammar of Motives is a "methodical meditation" on such complex linguistic forms as plays, stories, poems, theologies, metaphysical systems, political philosophies, constitutions. A Rhetoric of Motives expands the field to human ways of persuasion and identification.

Burke proposed two representative anecdotes for the study of the composing process of the Rhetoric: The story of the shepherd that appears in the Rhetoric and the story of some children who are born without the capacity to feel pain from the external world. We might also learn more about connections between the Grammar and the Rhetoric. The methodology of the Grammar was not designed for finding content to fill the blank page, but to dig into the inscribed page, to work backwards to the issues that have already emerged through the composing process. We can only study the imputation of motives if some motive has already been imputed. However, for a study of the imputation of a motive, we must look at an act of some actual person in some actual place and time through some actual medium for some actual purpose. In his letter, Burke asks us to look at the writing of the Rhetoric as a development out of and through the writing of the Grammar. A rhetoric for the study of humans in interaction and a symbolic for the study individual humans. As Burke started work on the Rhetoric and the Symbolic, he realized that he needed to introduce the whole project with a representative anecdote the U. Constitution and that realization led him to the further realization that he needed a pre-pre-introduction to lay out a rock bottom logic of analysis on which the entire project could be built. In a letter of October 13, , to Malcolm Cowley, Burke wrote: Burke had outlined a general sense of his new direction in the October 13 letter to Cowley: To philosophize about rhetoric, Burke would have to go beyond, or around, Aristotle. To allow us to follow the methodology of the Grammar toward the Rhetoric, Burke proposes two representative anecdotes for studying the writing of the Rhetoric, both, though in quite different ways, concerned with questions of property and identification: And as for Mary Baker G. In his letter, Burke asks us to use anecdotes as clues to the process that led Burke from the methodology created in the Grammar to the choice of identification as key term for the Rhetoric. RM 27 Cut the merchant out of the discussion and we see the shepherd as exclusively devoted to the health and wellbeing of the flock. Step back from our focus on the open fields and we see the shepherd as a cog in the wheels of commerceâ€”a mere lackey of the capitalist system. The role of the shepherd in the drama of shepherding changes as her relation to the overall drama changes. Thus the shepherd may be The Good Shepherd or Judas, depending on the scope or reduction of our perspective. With the story of the shepherd, we find just the kind of sliding back and forth among categories that Burke intends as the hallmark of his Grammar: The shepherd is Agent to his sheep who are the instruments Agency of his goals Purposes of care and nurture. Ratios change with changes of circumference; values and valuations change with changes of circumference. For the present discussion, Burke wants us to see how these considerations might lead to the questions implicit in the concept of identification, how ambiguities of circumference and ratio might lead to thoughts about the process of creating consubstantiality. The story of the shepherd tells us that considerations of property, when viewed from various circumferences, shows us how the roles we play change depending on scope and reduction, show us how persons can become instruments. Again, circumference comes into play: A person working alone to create a self through connections with various propertiesâ€”material, emotional, metaphysicalâ€”may be seen as ethical, may be treated in isolation, under the sign of symbolic. Yet, place that same person in a shared barnyard with other persons pursuing the same or similar patterns of self-creation and battles over ownership of properties inevitably erupt. The individual, to be moral, social, communicative, etc. When the Rhetoric finally emerged, property had been demoted, had become one among the many factors involved in the question of identification. Questions surrounding property in all its guises allow to us to see what would otherwise be invisible, the process of identity formation through contact with the world. Questions surrounding identification stand at the crossroads between the symbolic and the rhetoric. No one may say, once and for all, what is the right name for the relationships operating in a given collaborative event, whether cooperation or exploitation or some combination of the two. The issue of naming properties is irreducibly

arguable, inherently rhetorical. We will never all always agree on the right name for our properties. And so, we study the shepherd and the merchant, two actors in complex, ambiguous collaboration regarding a common property. The assignment of hexed Pentadic terms, a survey of the ratios and an analysis of the functions of Circumference focus our attention on two connected, but often conflicting kinds of identification implicit in the concept of a shepherd. For his second anecdote, Burke directs us to the story of the child who does not feel pain from external contacts. For Mary Baker G. By our nature as fallen creatures, we appear to be trapped in mortal bodies with mortal minds. If we can learn to focus our attention in just the right way, even our limited mortal mind can escape the limitations of the body. This first step, achievable by an initial understanding of the interpretive scheme constructed by Eddy in Science and Health, can lead to an entry into Immortal Mind and eventually to an escape from mortality itself. The dramatic perspective begins from a stance diametrically opposed to Christian Science. Burke insists on the body as the irreducible sine qua non for both motion and action. Eddy denies the body any legitimacy at all; any bodily claim is error. Antigone is Hegelian, he says. Negative thinking allows us to see the limitations of claims about facts, allows us to see facts from varieties of perspectives, to break out of our occupational psychoses to recognize the values implicit in all claims about facts. For a connection to Korzybski see Nicotra Negative thinking creates a positive result, a result which is inherently dialectical: We go to the theater of tragedy knowing that we will be drawn into unwanted, even painful experiences, but we go with an expectation of release and perhaps enlightenment that can arise through the pain. Just as physical pain sends messages to the body, symbolically induced pain sends messages to the psyche. In the language of the Grammar: We must carry dialectical thinking with us as an active tool in everyday life. First, note the inherent dialectical character in any given identification, then look for ways to use that dialectical term positively in action. But insofar as their interests are joined, A is identified with B. We join in celebrating The Good Shepherd because we focus only on the guardian aspect of the shepherd, ignoring the market. We may all join in opposing the latest war, but we will adjourn to quite different venues after the rally. Circumferential thinking helped him to see the role of transcendence in judgments about relations between individuals and society. Circumference advances on earlier terms for perspective by incongruity, because circumference is recursive, directing us to see changes in value emerging through a variety of changes in scope. We may learn more about the recursive nature of circumference along lines Robert Wess suggests. Burke reminds us GM, RM that forgotten aspects of a dialectical process may reappear in cognate terminologies at higher levels of transcendence—treating circumference through the rhetorical concern for hierarchy. Ratios among the terms allow us to see the dialectical interchanges among the roles. Although Burke speaks a good deal about property as both a term for material possession and for internal aspects of persons, the physicality of properties tends to overwhelm their metaphorical value. Identification starts a step back from the physical, resisting efforts to make identification an exclusively positive tool in rhetorical action. And, of course, identification resists the purported rationality of property ownership and exchange, reaching into the realm of the nonrational. We might look closer at the intertwining of concepts between the Rhetoric and the Grammar along lines that Robert Wess suggests: Edgar Hoover, et al. Burke devoted several passages of the Rhetoric to the Cold War see Wess Works Cited Blakesley, David. U of California P, A Grammar of Motives. A Journal of Rhetorical Theory. Language as Symbolic Action: Essays on Life, Literature, and Method. Letter, 13 April The Philosophy of Literary Form: Studies in Symbolic Action. A Rhetoric of Motives. U of South Carolina P, Kenneth Burke and General Semantics. He can be reached at Michael blr. Based on a work at www.

3: Identification in Burkean rhetoric - Wikipedia

In A Grammar of Motives () and A Rhetoric of Motives (), Burke's conception of "symbolic action" comes into its own: all human activities "linguistic or extra-linguistic" are modes of symbolizing; man is defined as the symbol-using (and -misusing) animal.

Personal history[edit] He was born on May 5 in Pittsburgh , Pennsylvania , and graduated from Peabody High School , where his friend Malcolm Cowley was also a student. In , he married Lily Mary Batterham, with whom he had three daughters: He would later marry her sister Elizabeth Batterham in and have two sons, Michael and Anthony. Burke served as the editor of the modernist literary magazine The Dial in , and as its music critic from . Kenneth himself was an avid player of the piano. He received the Dial Award in for distinguished service to American literature. He was the music critic of The Nation from 1937, and was awarded a Guggenheim Fellowship in 1938. As a result, he was able to teach and lecture at various colleges, including Bennington College , while continuing his literary work. However, despite his stint lecturing at Universities, Burke was an autodidact and a self-taught scholar. He died of heart failure at his home in Andover, New Jersey. He was a lifelong interpreter of Shakespeare and was also significantly influenced by Thorstein Veblen. He resisted being pigeonholed as a follower of any philosophical or political school of thought, and had a notable and very public break with the Marxists who dominated the literary criticism set in the 1930s. It is now considered to be much more faithful and explicit than H. Drawing from this work, Burke oriented his writing about language specifically to its social context. Similarly, he studied language as involving more than logical discourse and grammatical structure because he recognized that the social context of language cannot be reduced to principles of pure reason. Burke draws a line between a Platonic and a more contemporary view of rhetoric, described as "old rhetoric" and "new rhetoric" respectively. The former is defined by persuasion by any means, while the latter is concerned with "identification". His idea of "identification" is similar to ethos of classical rhetoric, but it also explains the use of logos and pathos in an effort to create a lasting impression on the auditors. Rhetoric forms our social identity by a series of events usually based on linguistics, but more generally by the use of any symbolic figures. He uses the metaphor of a drama to articulate this point, where interdependent characters speak and communicate with each other while allowing the others to do the same. Also, Burke describes identification as a function of persuasive appeal. Burke describes rhetoric as using words to move people or encourage action. Burke argued that rhetoric works to bring about change in people. This change can be evident through attitude, motives or intentions as Burke stated but it can also be physical. Calling for help is an act of rhetoric. Rhetoric is symbolic action that calls people to physical action. Ultimately, rhetoric and persuasion become interchangeable words according to Burke. Other scholars have similar definitions of rhetoric. Aristotle argued that rhetoric was a tool for persuading people but also for gaining information. He stated that rhetoric had the power to persuade people if the speaker knew how. One way in which Aristotle formed his arguments was through syllogism. Another example of how rhetoric was used to persuade was deliberate discourse. Here, politicians and lawyers used speech to pass or reject policies. Sally Gearhart states that rhetoric uses persuasion to induce change. Although she argues persuasion is violent and harmful, she uses it as a tool herself to bring about change. He felt that through understanding "what is involved when we say what people are doing and why they are doing it", we could gain insight into the cognitive basis for our perception of the world. For Burke, the way in which we decide to narrate gives importance to specific qualities over others. He believed that this could tell us a great deal about how we see the world. Dramatism[edit] Burke called the social and political rhetorical analysis "dramatism" and believed that such an approach to language analysis and language usage could help us understand the basis of conflict, the virtues and dangers of cooperation, and the opportunities of identification and consubstantiality. Burke defined the rhetorical function of language as "a symbolic means of inducing cooperation in beings that by nature respond to symbols. Burke proposed that when we attribute motives to others, we tend to rely on ratios between five elements: This has become known as the dramastistic pentad. The

pentad is grounded in his dramatisic method, which considers human communication as a form of action. Dramatism "invites one to consider the matter of motives in a perspective that, being developed from the analysis of drama, treats language and thought primarily as modes of action" Grammar of Motives xxii. Burke pursued literary criticism not as a formalistic enterprise but rather as an enterprise with significant sociological impact; he saw literature as "equipment for living," offering folk wisdom and common sense to people and thus guiding the way they lived their lives. This cycle encompasses three distinct phases, which include: Burke introduced the phases and their functionality through the use of a poem. Guilt needs Redemption for who would not be cleaned! Redemption needs Redeemer which is to say, a Victim! Order Through Guilt To Victimage hence: Cult of the Kill In order to alleviate the results produced by the creation of Guilt, redemption is necessitated. Through the abstraction of redemption, Burke leads to the completion of the cycle. Pollution initially constitutes actions taken by an individual that result in the creation of Guilt. The creation of Guilt occurs upon the rejection of a hierarchy. Challenges to relationships, changes in power, and appropriateness of behaviors to change are each contributing factors toward the formation of Guilt. Original sin constitutes " The establishment of Guilt necessarily leads to the need to undergo purification to cleanse the individual affected by its recognition. Purification is thus accomplished through two forms of "ritual purification. Marginalization thus is a leading factor in the creation of Guilt, and leads to the need for mortification. Victimage is the second form of ritual purification. He contended that "People so dislike the idea of division, their dislike can easily be turned against the man or group who would so much as name it, let alone proposing to act upon it". The scapegoat takes on the sins of the impure, thus allowing redemption for the Guilty party. Unfortunately, through the course of these actions the scape goat is harnessed with the sins of the Guilty. Redemption is reached through one of two options. Tragic redemption revolves around the idea that guilt combines with the principles of perfection and substitution in order that victimage can be utilized. This can be viewed as the "guilty is removed from the rhetorical community through either scapegoating or mortification". This option allows the sins of the guilty to be adopted by Society as a whole, ultimately making Society guilty by association. Terministic screen[edit] Another key concept for Burke is the Terministic screen "a set of symbols that becomes a kind of screen or grid of intelligibility through which the world makes sense to us. Here Burke offers rhetorical theorists and critics a way of understanding the relationship between language and ideology. In Language as Symbolic Action , he writes, "Even if any given terminology is a reflection of reality, by its very nature as a terminology it must be a selection of reality; and to this extent must function also as a deflection of reality. Media today has altered terministic screens, or as Richard Toye wrote in his book Rhetoric: A Very Short Introduction, the "linguistic filters which cause us to see situations in particular fashions. This definition of man , he argued, means that "reality" has actually "been built up for us through nothing but our symbol system" p. Without our encyclopedias, atlases, and other assorted reference guides, we would know little about the world that lies beyond our immediate sensory experience. What we call "reality," Burke stated, is actually a "clutter of symbols about the past combined with whatever things we know mainly through maps, magazines, newspapers, and the like about the present. The same would hold true for people who believe in the tenets of free market capitalism or socialism, Freudian psychoanalysis or Jungian depth psychology, as well as mysticism or materialism. Each belief system has its own vocabulary to describe how the world works and what things mean, thus presenting its adherents with a specific reality no page reference. The Collected Fiction of Kenneth Burke Permanence and Change

4: Kenneth Burke - Wikipedia

A Rhetoric of Motives - Communication Cache.

5: A Rhetoric of Motives, Take Two " Accessing Rhetoric

Burke, Kenneth. A Rhetoric of Motives. U of California P, Print. In this foundational, mid-century text, Burke expands the range of rhetoric beyond that of archaic lists of forms "by showing how a rhetorical motive is often present where it is not

A RHETORIC OF MOTIVES pdf

usually recognized, or thought to belong" and how "rhetorical analysis throws light.

6: A Rhetoric of Motives - Kenneth Burke - Google Books

A Rhetoric of Motives Kenneth Burke See more like this Results matching fewer words Unfinished Man and the Imagination: Toward an Ontology and a Rhetoric of Revela.

7: Burke, Kenneth. Rhetoric of Motives. | Comp/Rhession

I read A Rhetoric of Motives first and was anxious because of all the Burke hype. Turns out, I really enjoyed that book and find a lot of the points/concepts in it compelling. Turns out, I really enjoyed that book and find a lot of the points/concepts in it compelling.

8: A Grammar of Motives – Accessing Rhetoric

Burke describes rhetoric as using words to move people or encourage action. [citation needed] Furthermore, he described rhetoric as being almost synonymous with persuasion (A Rhetoric of Motives,). Burke argued that rhetoric works to bring about change in people.

9: a rhetoric of motives | Download eBook pdf, epub, tuebl, mobi

Michael Feehan. Abstract. In a letter of April, , Kenneth Burke suggested that the process of writing A Grammar of Motives contributed significantly to the choice of identification as key term for A Rhetoric of Motives.

Artificial neural network in civil engineering Hyster s50xl service manual The Real History of the American Revolution Writing science through critical thinking Insect repellent: repelling the enemy Mazda cx9 service manual Funk Bass Play-Along Managing wastewater in coastal urban areas V. 4. The chains are broken: the story of Jewish emancipation. Translated by M. Heron. Merton social theory and social structure St. Lawrence canals and gradual diminution of the discharge of the river St. Lawrence My life as a splatted-flat quarterback Saving the Day! (The Incredibles Coloring Book plus Tattoos) List of government banks in india Komatsu 930e manual espa±ol Low-fat ways to cook soups stews Some expressions of Ann Crowley Net work: examination Bent by his burdens The oceanographic operations program of the U.S. Navy Along the yellow line Impacts on households incomes and their crisis-coping measures Access to 11 000 billers bill s Nick savoy magic bullets 2nd edition Heating capacity of continuous furnaces Photoshop lessons Dolphin conferences, elephant midwives, and other astonishing facts about animals Approved Valley Resource Area resource management plan Designing better maps Preserving geoscience imagery Growing chile peppers Doug Dudgeon Chapter VIII. Family Chronicle 1917-1993 109 Voices of dying children. Remember Me When This You See (Friends 4-Ever, No 4) Tales From Tanzania Community of scalawags, renegades, discharged soldiers, and predestined stinkers? Lady Sings the Blues the 50th Anniversary Edition (Harlem Moon Classics) Management of pleural effusion Aerobic conditioning. Aerobic FUNdamentals. Follow your heart. Maximizing performance. Cross-play exercis Chapter 26: Concepts 11