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Kenneth Burke and the Scapegoat Process--Chris Allen Carter 1996 The writings of twentieth-century thinker Kenneth Burke span seven decades and extend into multiple disciplines. What makes Burke's work so far-reaching in its influence also makes it difficult to define or categorize. This study by C. Allen Carter examines one particular issue of recurring concern for Burke: the tendency of human beings to seek out scapegoats or victims. By demonstrating the centrality of this theme in the entire range of works by Burke, Carter offers a valuable approach to understanding the philosophy as a whole. As Carter explains, scapegoating for Burke is a complex process that is above all language-based. Throughout his career, Burke was preoccupied with the ways recurring patterns in language - most prominently in literature - represent significant patterns of human behavior. And a defining feature of language, Burke argued, is its reliance on moral negatives, or the constant "thou shalt not" commands that govern people's actions and ensure cooperation within a group or society. However, because it is impossible for anybody to abide by all the rules all the time, the result is ubiquitous guilt. Insecure individuals are driven by "hierarchical motives": the urge to raise their own status in the social order by lowering the status of someone else - in other words, to target another individual who will represent the infectious evils from which the group wants to be released. Carter shows how Burke's preoccupation with this universal pattern of human behavior permeated his celebrated analyses of texts, such as the Bible and the Greek tragedies, in which the pattern is clearly exposed.

Kenneth Burke and the Scapegoat Process--C. Allen Carter 1997-01-01 The writings of twentieth-century thinker Kenneth Burke span seven decades and extend into multiple disciplines. What makes Burke's work so far-reaching in its influence also makes it difficult to define or categorize. This study by C. Allen Carter examines one particular issue of recurring concern for Burke: the tendency of human beings to seek out scapegoats or victims. By demonstrating the centrality of this theme in the entire range of works by Burke, Carter offers a valuable approach to understanding the philosophy as a whole. As Carter explains, scapegoating for Burke is a complex process that is above all language-based. Throughout his career, Burke was preoccupied with the ways recurring patterns in language - most prominently in literature - represent significant patterns of human behavior. And a defining feature of language, Burke argued, is its reliance on moral negatives, or the constant "thou shalt not" commands that govern people's actions and ensure cooperation within a group or society. However, because it is impossible for anybody to abide by all the rules all the time, the result is ubiquitous guilt. Insecure individuals are driven by "hierarchical motives": the urge to raise their own status in the social order by lowering the status of someone else - in other words, to target another individual who will represent the infectious evils from which the group wants to be released. Carter shows how Burke's preoccupation with this universal pattern of human behavior permeated his celebrated analyses of texts, such as the Bible and the Greek tragedies, in which the pattern is clearly exposed.

Going Scapegoat--David A. Buchanan 2016-09-12 Since 9/11, war literature has become a key element in American popular culture, spurring critical debate about depictions of combat—Who can write war literature? When can they do it? This book presents a new way to closely read war narratives, questioning the idea of "combat gnosticism"—the belief that the experience of war is impossible to communicate to those who have not seen it—that has dominated the discussion. Adapting Kenneth Burke's scapegoat mechanism to the criticism of literature and film, the author examines three novels from 2012—Ben Fountain's Billy Lynn's Long Halftime Walk, David Abrams's FOBBIT and Kevin Powers' The Yellow Birds—that represent the infectious evils from which the group wants to be released.

Hindrance, Act, and the Scapegoat--Laura E. Rutland 2003 Kenneth Burke on Myth--Lawrence Coupe 2013-10-18 Kenneth Burke--rhetorician, philosopher, linguist, sociologist, literary and music critic—was one of the foremost theorists of literary form. He did not fit tidily into any philosophical school, nor was he reducible to any simple set of principles or ideas. He published widely, and is probably best known for two of his classic works, A Rhetoric of Motive and Philosophy of Literary Form. His observations on myth, however, were never systematic, and much of his writing on literary theory and other topics cannot be fully understood without fleshing out his thoughts on myth and mythmaking.

Kenneth Burke in the 1930s--Ann George 2007 Kenneth Burke once remarked that he was not a joiner of societies. Yet during the 1930s, he affiliated himself with a range of intellectual communities - including the leftists in the League of American Writers; the activist contributors to Partisan Review, the New Masses, the Nation, and the New Republic; and the southern Agrarians and New Critics, as well as various other poets and pragmatists and thinkers. Ann George and Jack Selzer underscore the importance of these relationships to Burke's development and suggest that his major writing projects of the 1930s fundamentally emerged from interactions with members of these various groups, such as writers Robert Penn Warren, Katherine Anne Porter, Allen Tate, and John Crowe Ransom; poets Marianne Moore and William Carlos Williams; cultural commentators Malcolm Cowley, Mike Gold, and Edmund Wilson; and philosophers Sidney Hook and John Dewey. George and Selzer offer a comprehensive account of four Burke texts - Ausculatuion, Creation, and Revision (1932), Permanence and Change (1935), Attitudes toward History (1937), and The Philosophy of Literary Form (1941) - and contend that the work from this decade is at least as compelling as his later, more widely known books. The authors examine extensive and largely unexplored archives of Burke's papers, study the magazines in which Burke's works appeared, and, most important, read him carefully in relation to the ideological conversations of the time. Offering a rich context for understanding Burke's writings from one of his most prolific periods, George and Selzer argue that significant Burkean concepts - such as ideation and dramatism - found in later texts ought to be understood as rooted in his 1930s commitments.

Sourcebook on Rhetoric--James Jasinski 2001-07-19 This book is designed to introduce readers to the language of contemporary rhetorical studies. The book format is an alphabetized glossary (with appropriate cross-listings) of key terms and concepts in contemporary rhetorical studies. An introductory chapter outlines the definitional ambiguities of the central concept of rhetoric itself. The primary emphasis is on the contemporary tradition of rhetorical studies as it has emerged in the discipline of speech communication. Each entry in the glossary ranges in length from a few paragraphs to a short essay of a few pages. Where appropriate, cross-references and examples are provided to further illustrate the term or concept. Each entry will be accompanied by a list of references and additional readings to direct the reader to other materials of possible interest.

A Simplified Analysis of Scapegoating Rhetoric in Political Speeches with Kenneth Burke's Pentad System--Joseph M. Ripley 2020 Abstract: The purpose of this thesis is to examine concepts Kenneth Burke developed to find motives within formal political texts and to recognize the manipulation outlined in his concept of Scapegoating in political rhetoric. This examination of Scapegoating is predicated on both verbal and extra-verbal rhetoric produced by bodily impulse.

Sociology After Bosnia and Kosovo--Keith Doubt 2000 This book provides a sociological account of the events in Bosnia in the 1990s, including ethnic cleansing, mass rape, and the role of political journalists. Drawing upon a diverse group of social theorists, including Merton, Weber, and Baudrillard, Sociology After Bosnia constructs a social understanding of the experiences of people in Bosnia and the response of Western leaders to these experiences. Beyond looking at the social causes of these events, Doubt sheds light on why Bosnia and Kosovo have largely been ignored by sociologists. He shows why the personal and social tragedies of people in Bosnia and Kosovo and the world's tolerance of these tragedies challenge contemporary sociological knowledge. Doubt argues that sociologists must be willing not only to recognize this challenge, but also to respond to it in order to construct meaningfully adequate accounts of war and genocide in a
postmodern era. Doing so, he contends, may yield an important and needed reconsideration of the existing body of sociological knowledge and a revision of how this knowledge is applied.

American Heroes in a Media Age-Susan J. Drucker 1994 This volume explores the relationship of hero to celebrity and the changing role of the hero in American culture. It establishes that the nature of hero and its function in society is in a communication phenomenon, which has been and is being altered by the rapid advance of electronic media.

Oedipus, Runaway Planes, and the Violence of the Scapegoat: A Burkean Analysis of Catharsis in the Rhetoric of Tragedy-Nathalie Marie Kuroiwa-Lewis In this dissertation, I develop a theory of rhetorical catharsis and apply this theory primarily to George W. Bush's rhetoric of the War on Terror in Iraq. Contrary to the standard Aristotelian perspective of catharsis as the "purging of pity and fear" that brings relief and resolution to an audience, I turn to Kenneth Burke's claim that catharsis is tied to the scapegoating process and argue that catharsis is the purging and projection of one's trauma to a victim who serves as the sacrificial vessel for one's pain. I thus redefine catharsis as the purging of trauma that plays a key role in catharsis and leads to the victimisation and scapegoating of the Other in language and public life. To explore how rhetorical catharsis functions in language use, I analyze the concept of a rhetorical catharsis through literature, presidential rhetoric, and print media and show how catharsis operates in the rhetoric of war, particularly that of President Bush's war on terror in Iraq. In addition to Kenneth Burke, I draw on scholars such as Rene Girard, Deborah Willis, Terry Eagleton, Robert Ivie, Allen Carter, Robert McChesney, and Bartholomew Sparrow, among many others. I argue that communities experiencing tragedy use language to name people and enthrone nations as a way of creating their own version of the scapegoat and language makes possible the victimisation and scapegoating of vast groups of people and even entire nations intimes of national trauma, I offer ways of speaking about trauma that may help redirect the violent impulse of catharsis.

What the Spirit Knows-Grace Veach 2007 Examines the Arthurian poetry of Charles Williams using a methodology derived from Kenneth Burke. This is an examination of a literary critic of a Christian poet using a methodology that is not specifically Christian. Key critical ideas found in Burke are utilized in Williams' poetry. Burke relates the ideas of substance and spirit, and Burke himself has a model of his own for their treatment. In this work, Williams also has much to say poetically about substance and the relations of people within Cities, Kingdoms, and other normal social groups. Scapegoating occurs in Burke when a victim is at once identified substantially with a group, yet symbolically cast from the group to bear some punishment that symbolically expiates the sin of the entire group. Williams does not treat the scapegoat as exclusively: the cycles of a storm, the gradations of a sunrise, the stages of an epidemic, the undoing of Prince Hamlet are all instances of what the Spirit knows. Burke's work, and the significance of his achievement, 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 analyses 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 our study 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 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 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 recognizable as a grandiose drama for their typical drama for its religious content, the 'logopole' may be further studied not directly as knowledge but as anecdotes that help reveal for us the quandaries of human governance."

The Rhetoric of Religions-Kenneth Burke 1970-04 "But the point of Burke's work, and the significance of his achievement, 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 analyses 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 our study 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 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 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 recognizable as a grandiose drama for their typical drama for its religious content, the 'logopole' may be further studied not directly as knowledge but as anecdotes that help reveal for us the quandaries of human governance."

The Rhetoric of Redemption- David A. Bobbitt 2007-01-30 Martin Luther King, Jr.'s 'I Have a Dream' speech has become an icon of American public culture, its imagery and words profoundly influencing the civil rights debate. In The Rhetoric of Redemption Bobbitt applies Kenneth Burke's theory of guilt-purification-redemption in a close, critical analysis of that speech, developing and examining the implications of Burke's redemption drama in contemporary public discourse. He studies the impact of the speech over time, arguing that, while King's speech contains an inspirational vision of national redemption, it does so by omitting the real difficulties of overcoming America's racial divisions.

Sourcebook on Rhetoric-

Shared Land/Conflicting Identity-Robert C. Rowland 2002-12-31 Shared Land/Conflicting Identity: Trajectories of Israeli and Palestinian Symbolic Use argues that rhetoric, ideology, and myth have played key roles in influencing the development of the 100-year conflict between first the Zionist settlers and the current Israeli people and the Palestinian residents in what is now Israel. The Israeli-Palestinian conflict is usually treated as an
issue of land and water. While these elements are the core of the conflict, they are heavily influenced by the symbols used by both peoples to describe, understand, and negotiate their other. The authors argue that symbolic practices deeply influenced the Oslo Accords, and that the breakdown in the peace process that led to Oslo could not have occurred without a breakdown in communication styles. Rowland and Frank develop four crucial ideas on social development: the roles of rhetoric, ideology, and myth; the influence of symbolic factors; specific symbolic factors that played a key role in peace negotiations; and the identification and value of criteria for evaluating symbolic practices in any society.

Kenneth Burke and His Circles—Jack Selzer 2008-07-24 Kenneth Burke and His Circles consists of original papers focusing on the intellectual circles in which Burke participated during his long career. Instead of concentrating on Burke himself, as most recent scholarship has done, this book considers Burke as one participant in a host of important overlapping intellectual movements that took place over the course of the twentieth century.

Cult of the Kill—Gregory Desilet 2002 Subscribing to the view that language is for humans much like water is for fish, this text underscores the importance of implicit understandings language users have of how language works. The work of Kenneth Burke focuses maximum attention on the problem of scapegoating and its deeply embedded motivational resources in language—resources Burke finds sufficiently potent and pervasive to disseminate across cultures what he refers to as a “Cult of the Kill.” Burke’s concerns with the problem of scapegoating and its links with “the negative” as an essential feature of language are found to overlap and contrast in significant ways with the work of Martin Heidegger and with postmodern, especially deconstructive, insights. By way of conclusion, the text addresses criticisms of deconstruction and sets forth, through a comparison of the views of Jacques Derrida and rhetorical theorist John Mackenoud, a concise account of the “laws” and parameters of a postmodern understanding of language offering an inclusive strategy of evaluation.

Kenneth Burke—Laurence Coupe 2013-05-16 KENNETH BURKE: FROM MYTH TO ECOLOGY is the first full-length study of a remarkable thinker’s approach to those founding narratives, those essential structures of thought, which cannot be credited to any one individual but rather belong to the whole community.

The Rites of Identity—Beth Eddy 2008-09-11 The Rites of Identity argues that Kenneth Burke was the most decisive influence on Ralph Ellison’s writings, that Burke and Ellison are firmly situated within the American tradition of religious naturalism, and that Burke’s work is deeply embedded in language—resources Burke finds sufficiently potent and pervasive to disseminate across cultures what he refers to as a “Cult of the Kill.” Burke’s concerns with the problem of scapegoating and its links with “the negative” as an essential feature of language are found to overlap and contrast in significant ways with the work of Martin Heidegger and with postmodern, especially deconstructive, insights. By way of conclusion, the text addresses criticisms of deconstruction and sets forth, through a comparison of the views of Jacques Derrida and rhetorical theorist John Mackenoud, a concise account of the “laws” and parameters of a postmodern understanding of language offering an inclusive strategy of evaluation.

Permanence and Change—Kenneth Burke 2012-06-01

Romancing the Difference—Camille Kaminski Lewis 2007 Uses Kenneth Burke to study the language of romance in religious sectarian rhetoric

Kenneth Burke—Robert Wess 1996-03-29 This 1996 book examines Burke’s works and shows how they anticipate key postmodern concepts of rhetoric and subjectivity.

Kenneth Burke and the Conversation After Philosophy—Timothy W. Crusius 1999-03-30 Throughout much of his long life (1897-1993), Kenneth Burke was recognized as a leading American intellectual, perhaps the most significant critic writing in English since Coleridge. From about 1950 on, rhetoricians in both English and speech began to see him as a major contributor to the New Rhetoric. But despite Burke’s own claims to be writing philosophy and some notice from reviewers and critics that his work was philosophically significant, Timothy W. Crusius is the first to access his work as philosophy. Crusius traces Burke’s commitment and contributions to philosophy prior to 1945, and he begins with Burke’s (1931) through The Philosophy of Literary Form (1941). While Burke might have been a late modernist thinker, Crusius shows that Burke actually starts from a position closely akin to such postmodern figures as Michel Foucault and Richard Rorty. Crusius then examines Burke’s work from A Grammar of Motives (1945) up to his last published essays, drawing most heavily on A Rhetoric of Motives, The Rhetoric of Religion, and unculled essays from the 1970s. This part concerns Burke’s contributions to human activities always closely associated with rhetoric-hermeneutics, dialectic, and praxis. Burke’s highly developed notion of our species as the “symbol-using animal,” argues Crusius, draws together the various strands of his later philosophy: his concern with interpretation, with dialectic and dialogue, with a praxis devoted to awareness and control of the self-deceiving and potentially self-destructive motives inherent in language itself.

Rhettorical Invention and Religious Inquiry—Walter Jost 2000-01-01 This exceptional collection of writings offers for the first time a discussion among leading thinkers about the points at which rhetoric and religion illuminate and challenge each other. The contributors to the volume are eminent theorists and critics in rhetoric, theology, and religion, and they address a variety of problems and periods. Together these writings shed light on religion as a human quest and rhetoric as the origin and sustainer of that quest. They show that rhetoric and religion are intertwined, and that both are capable of revitalizing both language and experience. Rhetorical figures, for example, constitute forms of language that say what cannot be said in any other way, and that move individuals toward religious truths that cannot be known in any other way. When firmly placed within religious, social, and literary history, the convergence of rhetoric and religion brings into focus crucial issues in several fields— including philosophy, psychology, history, art, and religion and language, and world that are central to both past and present cultures.

Humanistic Critique of Education—Peter M. Smulder 2010-02-03 Humanistic Critique of Education’s ten essays by noted scholars address the subject of educational policy, methods, ideology and more, with stress upon the rhetoric of contemporary teaching and learning. Humanistic Critique of Education focuses on education as symbolic action, as the foundation of discovery and, thus, as a praxis—‘equipment for living’ in Kenneth Burke’s terms. These essays will spark dialogue about improving education in democratic societies through the lens of humanism.

The SAGE Handbook of Rhetorical Studies—Andrea A. Lunsford 2008-10-29 The SAGE Handbook of Rhetorical Studies surveys the latest advances in rhetorical scholarship, synthesizing theories and practices across major areas of study in the field and pointing the way for future studies. Edited by Andrea A. Lunsford and Associate Editors Kirt H. Wilson and Rosa A. Eberly, the Handbook aims to introduce a new generation of students to rhetorical study and provide a deeply informed and ready resource for scholars currently working in the field.

Kenneth Burke + The Posthuman—Chris Mays 2017-11-05 While rhetoric as a discipline is firmly planted in humanism and anthropology, posthumanism seeks to leave the human behind. This highly original examination of Kenneth Burke’s thought grapples with these ostensibly contradictory concepts as opportunities for invention, revision, and, importantly, transdisciplinary knowledge making. Rather than simply mapping posthumanist rhetorics onto Burke’s scholarship, Kenneth Burke + The Posthuman focuses on the multiplicity of ideas found both in his work and in the ideas of posthumanism. Taking various approaches organized within a framework of boundaries and futures, the contributors show that studying the humanist theories of Burke in this way creates a satisfyingly chaotic web of interconnections. The essays look at how Burke’s writing on the human mind and technology, from his earliest works to his very latest revision, illuminates and challenges concepts such as new materiality and coevolution. Throughout, the contributors pay close attention to the fluidity, concerns, and contradictions inherent in language, symbolism, and subjectivity. A unique, illuminating exploration of the contested relationship between bodies and language, this inherently transdisciplinary book will propel important future inquiry by scholars of rhetoric, Burke, and...
posthumanism. In addition to the editors, the contributors are Casey Boyle, Kristie Fieckenstein, Nathan Gale, Julie Jung, Steven B. Katz, Steven LeMieux, Jodie Nicotra, Jeff Pruchnic, Timothy Richardson, Thomas Rickert, and Robert Wess.

The Philosophy of Literary Form—Kenneth Burke 1974-08-27 Probes the nature of linguistic or symbolic action as it relates to specific novels, plays, and poems

Navigating the Post-Cold War World—Jason A. Edwards 2008-12-16 Jason A. Edwards explores the various rhetorical choices and strategies employed by former President Bill Clinton to discuss foreign policy issues in a new, post-Cold War era. Edwards argues that each American president has situated himself within the same foreign policy paradigm, drawing upon the same set of ideas and utilizing the same basic vernacular to discuss foreign policy. He describes how former presidents-and President Clinton, in particular-made modifications to this paradigm, leaving a rhetorical signature that tells us as much about the nature of their presidency as it does about the international environment they faced. With the end of the Cold War came the end of a relatively stable international order. This end sparked intense debates about the new direction of American foreign policy. As Bill Clinton took office, he developed a new lexicon of words in order to discuss America’s changing role in the world and other major international issues of the time without being able to fall into Cold War-era rhetoric. By examining the nuances and unique contributions President Clinton made to American foreign policy rhetoric, Edwards shows how his distinct rhetorical signature will influence future administrations.

Dissent from War—Robert L. Ivie 2007 The rhetorical presumption of war’s necessity makes violence regrettable, but seemingly sane, and functions to shame anyone who opposes military action. Ivie proposes that the presence of dissent is actually a healthy sign of democratic citizenship, and a responsible and productive act, which has been dangerously miscast as a threat to national security. Ivie, a former US Navy petty officer, puts a microscope to the language of war supporters throughout history and follows the lives and memories of soldiers and anti-war activists who have dealt with degrees of confusion and guilt about their opposition to war. Arguing that informed dissent plays out largely in the realm of rhetoric, he equips readers with strategies for resisting the dehumanizing language used in war propaganda. Through his careful study of language strategies, he makes it possible to foster a community where dissenting voices are valued and vital.

Rock Brands—Elizabeth Barfoot Christian 2010-12-22 Rock Brands: Selling Sound in a Media Saturated Culture, edited by Elizabeth Barfoot Christian, explores how different genres of popular music are branded and marketed today. The authors provide research explaining how established mainstream artists and bands, from Christian heavy metal bands to Kanye West to Marilyn Manson, are continuing to market themselves in an ever-changing technological world, and how such bands can use integrated marketing communication to effectively ‘brand’ themselves to prevent technology and delivery changes from stifling their success. Rock Brands further addresses the use of political and religious words and images to gain an audience, as well as the latest technological influences of gaming, reality television, and social networking websites.

Crime and Regulation—Fiona Haines 2017-11-30 This volume brings together key articles in the burgeoning field of regulation. The collection is interdisciplinary, in keeping with study of regulation itself, yet the book arranges and explores these articles to make the bewildering array of issues and concepts that comprise the study of regulation comprehensible to a criminological audience. It will be of interest to all scholars and students of criminology and criminal justice, as well as those concerned with reducing the crimes and harms of the powerful.

Monstrous Crimes and the Failure of Forensic Psychiatry—John Douard 2012-11-13 The metaphor of the monster or predator—usually a sexual predator, drug dealer in areas frequented by children, or psychopathic murderer—is a powerful framing device in public discourse about how the criminal justice system should respond to serious violent crimes. The cultural history of the monster reveals significant features of the metaphor that raise questions about the extent to which justice can be achieved in both the punishment of what are regarded as “monstrous crimes” and the treatment of those who commit such crimes. This book is the first to address the connections between the history of the monster metaphor, the 19th century idea of the criminal as monster, and the 20th century conception of the psychopath: the new monster. The book addresses, in particular, the ways in which the metaphor is used to scapegoat certain categories of crimes and criminals for anxieties about our own potential for deviant, and, indeed, dangerous interests. These interests have long been found to be associated with the fascination people have for monsters in most cultures, including the West. The book outlines an alternative public health approach to sex offending, and crime in general, that can incorporate what we know about illness prevention while protecting the rights, and humanity, of offenders. The book concludes with an analysis of the role of forensic psychiatrists and psychologists in representing criminal defendants as psychopaths, or persons with certain personality disorders. As psychiatry and psychology have transformed bad behavior into mad behavior, these institutions have taken on the legal role of helping to sort out the most dangerous among us for preventive “treatment” rather than carceral “punishment.”

Who Says?—William DeGenaro 2007-01-21 In Who Says?, scholars of rhetoric, composition, and communications seek to revise the elitist “rhetorical tradition” by analyzing diverse topics such as settlement house movements and hip-hop culture to uncover how communities use discourse to construct working-class identity. The contributors examine the language of workers at a concrete pour, depictions of long-haul truckers, a comic book series published by the CIA, the transgressive “fat” bodies of Roseanne and Anna Nicole Smith, and even reality television to provide rich insights into working-class rhetorics. The chapters identify working-class tropes and discursive strategies, and connect working-class identity to issues of race, gender, and sexuality. Using a variety of approaches including ethnography, research in historic archives, and analysis of case studies, Who Says? assembles an original and comprehensive collection that is accessible to both students and scholars of class studies and rhetoric.