

Rhetorical Criticism literature review
COM 304 | Carroll | Spring 2023

Tentative Title: The Commodification of Christ: A Neo-Aristotelian Critique of HeGetsUs.com

Neo-Aristotelian criticism is a literary theory that draws upon the ideas of the ancient Greek philosopher Aristotle. This approach to literary analysis is based on the idea that literature is a form of communication that aims to produce a particular emotional response in the reader. Neo-Aristotelian criticism seeks to understand the ways in which literature achieves this goal by examining its formal properties, such as plot, character, and theme.

One of the key themes in the neo-Aristotelian literature is the concept of catharsis. According to Aristotle, catharsis is the release of strong emotions, such as pity and fear, that occurs when an audience watches a tragedy. This idea has been developed by later neo-Aristotelian critics, who argue that literature has the power to affect the emotions of its readers in similar ways. For example, Chace (1936) suggests that literature can help us to understand our own emotions and experiences by providing us with a lens through which to view the world.

Another important theme in the neo-Aristotelian literature is the idea of mimesis, or imitation. Aristotle argues that literature is a form of imitation that seeks to imitate reality in order to produce a particular emotional response in the reader. This idea has been developed by later neo-Aristotelian critics, who argue that literature is a means of understanding the world around us. For example, Brooks (1947) argues that literature can help us to gain a deeper understanding of the human condition by providing us with a representation of life that is both accurate and emotionally powerful.

Finally, the neo-Aristotelian literature has also explored the idea of genre. Aristotle argues that different types of literature, such as tragedy and comedy, have distinct formal properties that determine the kind of emotional response they produce. This idea has been developed by later neo-Aristotelian critics, who argue that different genres of literature serve different functions and produce different emotional responses in the reader. For example, Frye (1957) suggests that different genres can be seen as different modes of consciousness that provide us with different ways of understanding the world.

In conclusion, the literature on neo-Aristotelian criticism provides a rich and varied picture of the ways in which literature aims to produce a particular emotional response in the reader. From the concept of catharsis, to the idea of mimesis, to the exploration of genre, the neo-Aristotelian literature highlights the importance of examining the formal properties of literature in order to understand its emotional impact.

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Tentative Title: Memphis police response to the murder of Tyre Nichols: A critical discourse analysis of Chief C.J. Chivers's public addresses

Critical discourse analysis (CDA) is a multidisciplinary approach to the study of discourse that draws upon linguistic, sociological, and political perspectives. CDA has been used to examine the ways in which power relations are produced and sustained through language. In recent years, CDA has been applied to a variety of topics, including media discourse, political discourse, and institutional discourse.

One of the central themes in the literature on CDA is the role of ideology in shaping discourse. For example, van Dijk (1993) argues that the media play a key role in reproducing dominant ideologies by constructing reality in ways that serve the interests of the dominant groups. This idea has been further developed by Fairclough (1995), who argues that the media construct a discourse of globalization that serves the interests of transnational corporations.

Another important theme in the CDA literature is the relationship between discourse and social change. Wodak and Meji (2011) argue that discourse can be a site of struggle and resistance, as marginalized groups use language to challenge dominant ideologies and assert their own perspectives. This idea is supported by the work of Luke and Freebody (1997), who suggest that critical literacy practices can help to empower marginalized groups and promote social change.

Finally, the CDA literature has also explored the relationship between discourse and identity. For example, Janks (1997) argues that discourses of race and ethnicity are constantly being constructed and negotiated through language. Similarly, van Leeuwen (1996) suggests that gender is a key dimension of social identity that is constituted through discourse.

In conclusion, the literature on critical discourse analysis provides a rich and varied picture of the ways in which power relations are produced and sustained through language. From the role of ideology, to the relationship between discourse and social change, to the construction of identity, the CDA literature highlights the importance of examining discourse in order to understand the ways in which society is structured and reproduced.