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work has been neglected. It includes those intellectuals involved in the development of psychology, pedagogy, sociology, anthropology, education, theology, political science, and several other fields, before these disciplines came to be considered

such as identification and dramatism - found in later texts ought to be understood as rooted in his 1930s commitments.

George and Selzer offer a comprehensive account of four Burke texts - Auscultation, Creation, and Revision (1932), Permanence and Change (1935), Attitudes toward History (1937), and The Philosophy of Literary Form (1941) - and contend

Selzer underscore the importance of these relations 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

make between the literary, the exegetical, the philosophical, and the mystical to shed light on the creativity and diversity of medieval thought. As they broaden the scope of what counts as medieval Jewish philosophy, the essays collected here

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and sometimes conflict, within it. I.R. Makaryk has compiled a welcome guide to the field. Accessible and jargon-free, the Encyclopedia of Contemporary Literary Theory provides lucid, concise explanations of myriad approaches to

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