

The Politics Of Myth Suny Series Issues In The Study Of Religion A Study Of C G Jung Mircea Eliade And Joseph Campbell

Explores how the flood myths of early China provided a template for that society’s major social and political institutions. Early Chinese ideas about the construction of an ordered human space received narrative form in a set of stories dealing with the rescue of the world and its inhabitants from a universal flood. This book demonstrates how early Chinese stories of the re-creation of the world from a watery chaos provided principles underlying such fundamental units as the state, lineage, the married couple, and even the human body. These myths also supplied a charter for the major political and social institutions of Warring States (481–221 BC) and early imperial (220 BC–AD 220) China. In some versions of the tales, the flood was triggered by rebellion, while other versions linked the taming of the flood with the creation of the institution of a lineage, and still others linked the taming to the process in which the divided principles of the masculine and the feminine were joined in the married couple to produce an ordered household. While availing themselves of earlier stories and of central religious rituals of the period, these myths transformed earlier divinities or animal spirits into rulers or ministers and provided both etiologies and legitimation for the emerging political and social institutions that culminated in the creation of a unitary empire. Mark Edward Lewis is Kwoh-ting Li Professor of Chinese Culture at Stanford University and the author of Writing and Authority in Early China and The Construction of Space in Early China, both published by SUNY Press.

Examines the political views implicit in the mythological theories of three of the most widely read popularizers of myth in the twentieth century, C. G. Jung, Mircea Eliade, and Joseph Campbell.

Do we live in basically orderly societies that occasionally erupt into violent conflict, or do we fail to perceive the constancy of violence and disorder in our societies? In this classic book, originally published in 1980, Cedric J. Robinson contends that our perception of political order is an illusion, maintained in part by Western political and social theorists who depend on the idea of leadership as a basis for describing and prescribing social order. Using a variety of critical approaches in his analysis, Robinson synthesizes elements of psychoanalysis, structuralism, Marxism, classical and neoclassical political philosophy, and cultural anthropology in order to argue that Western thought on leadership is mythological rather than rational. He then presents examples of historically developed "stateless" societies with social organizations that suggest conceptual alternatives to the ways political order has been conceived in the West. Examining Western thought from the vantage point of a people only marginally integrated into Western institutions and intellectual traditions, Robinson's perspective radically critiques fundamental ideas of leadership and order.

The first sustained examination of the process by which justices elect to leave the United States Supreme Court.

A Tale of Two Factions

Political Literacy

The Wizard of Oz as a Secular Myth of America

Cooperatives, Politics, and Working Class Life in a Basque Town

Myth, Art, and Cosmos in Early China

Theorizing Authority through Myths of Identity

The Terms of Order

Examines the role of plants in botanical mythology, from Aboriginal Australia to Zoroastrian Persia. Plants have a remarkable mythology dating back thousands of years. From the ancient Greeks to contemporary Indigenous cultures, human beings have told colorful and enriching stories that have presented plants as sensitive, communicative, and intelligent. This book explores the myriad of plant tales from around the world and the groundbreaking ideas that underpin them. Amid the key themes of sentience and kinship, it connects the anemone to the meaning of human life, tree hugging to the sacred basil of India, and plant intelligence with the Finnish epic The Kalevala. Bringing together commentary, original source material, and colorful illustrations, Matthew Hall challenges our perspective on these myths, the plants they feature, and the human beings that narrate them. “Whether or not we believe that any plant actually has an imagination, the rhetorical flourish in Matthew Hall’s title sends us into his book with a serious interest in what he has to say. This is a valuable addition to our knowledge about mythic tale-telling and awareness of those elements of the animate world that science, since the Renaissance, has always placed on the lowest scale of value. Hall wants to redress this imbalance, and he does so by revealing just how essential (to Indigenous cultures) the plant kingdom was to humanity’s place in the universe.” — Ashton Nichols, author of Beyond Romantic Ecocriticism: Toward Urbanatural Roosting

Explores the role of women in ancient societies through analysis of the myths from nine cultures: Egyptian, Sumerian, Greek, Roman, Hebrew, Christian, Hindu, Japanese, and Chinese.

A leading scholar in the United States on Chinese archaeology challenges long-standing conceptions of the rise of political authority in ancient China. Questioning Marx’s concept of an “Asiatic” mode of production, Wittfogel’s “hydraulic hypothesis,” and cultural-materialist theories on the importance of technology, K. C. Chang builds an impressive counterargument, one which ranges widely from recent archaeological discoveries to studies of mythology, ancient Chinese poetry, and the iconography of Shang food vessels.

Based on Nietzsche’s critique of religion and culture, and engaging the contemporary offshoots of that critique, this book assesses the myths of origins that have been used to articulate the fundamental attitude toward the relationship between shame and beauty. In reconsidering some of the myths upon which the West is based, from Hesiod and Greek mythology to Plato and the Bible, Hans pursues the ways in which we have habitually separated shame and beauty in order to create the grounds that would provide us with the authority for our lives we think we need. By juxtaposing Socrates’s repression of violence in The Republic and Nietzsche’s conception of the overman, the author revises the network of relations that are associated with the religious, the aesthetic, and the political, asserting that the religious derives from the aesthetic rather than the other way around, and establishing a necessary connection between the political and the aesthetic.

Hans aims to raise yet again the questions embodied in Nietzsche’s attempt to prompt humans to face the true status of their actions in the world: are we finally able to address our shame without immediately projecting it onto another or repressing it? If so, what changes might we see in the psychological, social, and political worlds we would create out of such an acknowledgment? What value is to be found in accepting the uneasy relationship between shame and beauty upon which our lives rest? While The Origins of the Gods provides no definitive answers to such questions simply because none are possible, it makes use of such queries in order to reassert the great importance of Nietzsche’s affirmation of the value of the world as it is. It argues that this affirmation has something crucial to offer if we are willing to forgo an authorized existence and confront the beauty and shame from which our lives are inevitably constituted.

Aryans, Jews, Brahmins

Encountering the Sacred in Eliade and Lonergan

Serbia and Croatia in the 1990s

A Study of C. G. Jung, Mircea Eliade, and Joseph Campbell

Myth, Memory, and Identity in Ottoman Egypt and Yemen

The Structure of Religious Knowing

Living the Myth in The Lord of the Rings

Exploding the myth that justice is delivered in measured, disinterested decisions of the highest courts, Gale reveals the political nature of legal opinions and their necessarily ideological perspectives. Using arguments and examples from a variety of ancient and modern writers and thinkers, he defines political literacy and calls for changes in the way the public is educated about the justice system. Paper edition (unseen), \$14.95. Annotation copyright by Book News, Inc., Portland, OR

This is the first critical account of the internationally renowned Mondragon cooperatives of the Basque region of Spain. The Mondragon cooperatives are seen as the leading alternative model to standard industrial organization; they are considered to be the most successful example of democratic decision making and worker ownership. However, the author argues that the vast scholarly and popular literature on Mondragon idealizes the cooperatives by falsely portraying them as apolitical institutions and by ignoring the experiences of shop floor workers. She shows how this creation of an idealized image of the cooperatives is part of a new global ideology that promotes cooperative labor-management relations in order to discredit labor unions and working-class organizations; this constitutes what she calls the "myth" of Mondragon.

Over the Rainbow shows how Dorothy’s passage from Kansas to Oz and back again recapitulates paradigmatic stories of both America and Christianity. Defining human identity on three symbolic levels (individual, collective, and cosmic), Nathanson shows that The Wizard of Oz has come to be a "secular myth."

At the same time, they themselves tended toward individualistic views of the power of myth, believing that the world of ancient myth contained resources that could be of immense help to people baffled by the ambiguities and superficiality of modern life."--BOOK JACKET.

Science without Myth

One Way: the Jesus Movement and Its Meaning

On Constructions, Reality, and Social Knowledge

Marxism and Phenomenology

Challenge or Response?

Spectacular Vernaculars

The Myth or Reality of African American Suburban Political Incorporation

Explores the construction of the Aryan myth and its uses in both India and Europe.

Provides a critical exploration of Mircea Eliade’s notion of the sacred by referencing the work of Bernard Lonergan.

This philosophical introduction to and discussion of social and political studies of science argues that scientific knowledge is socially constructed.

This volume examines various points of contact between Marxism and phenomenology. Although these traditions can appear conceptually incompatible, the contributors reveal productive complementarities on themes such as alienation, reification, and ecology, which illuminate and can help to resolve the crises of contemporary capitalism.

Myth From the Ice Age to Mickey Mouse

Madame Blavatsky and the Myth of the Great White Lodge

A Book of Botanical Mythology

Community Service, Service-Learning, and Community-Based Research

The Myth of the Imperial Presidency

Myth

Political Science and the Myth of Leadership

Viewing hip-hop as the postmodern successor to African American culture’s Jazz modernism, this book examines hip-hop music’s role in the history of the African-American experience.

Reevaluates the foundation myths of two rival factions in Egypt during the Ottoman era.

"The book will be a superb introduction to mythological studies for a long time to come." -William G. Doty, Professor Emeritus at the University of Alabama/Tuscaloosa author of Myth: A Handbook (University of Alabama Press, 2007) Structured around a typical program of study, Robert Ellwood’s accessible introduction covers all the major theories concerning the meaning and interpretation of myth, from structuralist to psychoanalytic, and includes illustrative examples throughout, including modern literary and cinematic myths, from Star Wars to The Lord of the Rings.

The first comprehensive study of African American suburban political empowerment.

Changing Religious Worlds

Over the Rainbow

Tradition, Interpretation, and Science

Black Power in the Suburbs

Dylan Thomas, Julia Kristeva, and Other Speaking Subjects

Sex, Myth, and the Politics of the Body-

The Myth of Mondragon

In **Cycles of Faith**, noted historian of religion Robert Ellwood makes the case that the five largest world religions all move through the stages of Apostolic, Imperial, Devotional, Reformation, and Folk Religion. A completely revised edition of his 1988 book, **The History and Future of Faith**, Ellwood’s readable text can provide a useful, theoretical framework to many classes in religious studies.

Explores the spiritual meaning of Tolkien’s epic fantasy and examines the characters as archetypes in the journey of life.

Explores the interplay between the dramatic form of the dialogue and the basic themes it addresses. The Statesman is among the most widely ranging of Plato’s dialogues, bringing together in a single discourse disparate subjects such as politics, mathematics, ontology, dialectic, and myth. The essays in this collection consider these subjects and others, focusing in particular on the dramatic form of the dialogue. They take into account not only what is said but also how it is said, by whom and to whom it is said, and when and where it is said. In this way, the contributors approach the text in a manner that responds to the dialogue itself rather than bringing preconceived questions and scholarly debates to bear on it. The essays are especially attuned to the comedic elements that run through much of the dialogue and that are played out in a way that reveals the subject of the comedy. In the Statesman, these comedies reach their climax when the statesman becomes a participant in a comedy of animals and thereby is revealed in his true nature. .

Riane Eisler shows us how history has consistently promoted the link between sex and violence—and how we can sever this link and move to a politics of partnership rather than domination in all our relations.

1950, Crossroads of American Religious Life

Dialectic, Myth, and Politics

Sabina Spielrein

Rhetoric, Ideology, and the Possibility of Justice

Deciding to Leave

The Absence of Myth

The Masters Revealed

Brockway exposes Western mythic thought from Paleolithic times to the present. Myth and mythic thinking did not cease with the rise of science and philosophy during the Enlightenment, but continue to flourish in modern times. The author shows how mythic themes continue to occur in both high culture and popular arts.

Many Chinese philosophic concepts derive from an ancient cosmology. This work is the first reconstructions of the mythic thought of the Shang Dynasty (ca. 1700- 1100 B.C.) which laid the foundation for later Chinese patterns of thought. Allan regards the myth, cosmology, divination, sacrificial ritual, and art of the Shang as different manifestations of a common religious system and each is examined in turn, building up a coherent and consistent picture. Although primarily concerned with the Shang, this work also describes the manner in which Shang thought was transformed in the later textual tradition. Sarah Allan is Lecturer in Chinese at the School of Oriental and African Studies, London University. Her previous books include The Heir and the Sage: Dynastic Legend in Early China; Legend, Lore and Religion in China: Essays in Honor of Wolfram Eberhard on his Seventieth Birthday (edited with Alvin P. Cohen), and Oracle Bone Collections in Great Britain (with Li Xueqin and Qi Wenxin).

Examines the political views implicit in the mythological theories of three of the most widely read popularizers of myth in the twentieth century, C. G. Jung, Mircea Eliade, and Joseph Campbell. The Politics of Myth examines the political views implicit in the mythological theories of three of the most widely read popularizers of myth in the twentieth century, C. G. Jung, Mircea Eliade, and Joseph Campbell. All three had intellectual roots in the anti-modern pessimism and romanticism that also helped give rise to European fascism, and all three have been accused of fascist and anti-Semitic sentiments. At the same time, they themselves tended toward individualistic views of the power of myth, believing that the world of ancient myth contained resources that could be of immense help to people baffled by the ambiguities and superficiality of modern life. Robert Ellwood details the life and thought of each mythologist and the intellectual and spiritual worlds within which they worked. He reviews the damaging charges that have been made about their politics, taking them seriously while endeavoring to put them in the context of the individual’s entire career and lifetime contribution. Above all, he seeks to extract from their published work the view of the political world that seems most congruent

with it. Robert Ellwood is Professor of Religion, Emeritus at the University of Southern California, and the author of numerous books including The History and Future of Faith, The Sixties Spiritual Awakening, and The Fifties Spiritual Marketplace.

A collection of essays focusing on myth in Judaism from biblical to modern times, this book offers a sense of the great diversity of the Jewish religion.

Sacred Pleasure

The Politics of Retirement from the United States Supreme Court

How Public Opinion Checks the Unilateral Executive

Finding Deep Joy

Cycles of Faith

The Shape of the Turtle

Frodos Quest

Despite contemporary attempts to revive myth, this book argues that we are living in a world without myth and looks at what this means for humankind.

To those who see aright, this vast and mysterious universe is packed with deep joy. Its stars throb with joy, its radiations hum with it, its dark or glowing nebula embed it. The dances of the atoms and galaxies are dances of joy. Here below, joy lies hidden deep down at the hearts of all things--of boulders, trees, sharks and ourselves. So says eminent Theosophist Robert Ellwood, who sees the joy pervading the universe as accessible to everyone, not just mystics and saints. Joy can enhance the happiest of circumstances and ease the most adverse. It is our birthright and true nature. Humph! Not mine, you say? Ellwood frankly acknowledges our shifting moods, life's tedium, and the reality of pain and despair. But he invokes Christian, Buddhist, Hindu, and Sufi wisdom to affirm joy despite all conditions--for richer or poorer, in sickness and in health. Then he leads us to find deep joy for ourselves, one precious moment at a time. At once simple and profound, this warm, gentle book is one you will cherish for yourself and as a gift for old friends, young people seeking vision, and any loved one in need.

"The wars in Bosnia-Herzegovina and in neighboring Croatia and Kosovo grabbed the attention of the western world not only because of their ferocity and their geographic location, but also because of their timing. This violence erupted at the exact moment when the cold war confrontation was drawing to a close, when westerners were claiming their liberal values as triumphant, in a country that had only a few years earlier been seen as very well placed to join the west. In trying to account for this outburst, most western journalists, academics, and policymakers have resorted to the language of the premodern: tribalism, ethnic hatreds, cultural inadequacy, irrationality; in short, the Balkans as the antithesis of the modern west. Yet one of the most striking aspects of the wars in Yugoslavia is the extent to which the images purveyed in the western press and in much of the academic literature are so at odds with evidence from on the ground."--from The Myth of Ethnic War V. P. Gagnon Jr. believes that the Yugoslav wars of the 1990s were reactionary moves designed to thwart populations that were threatening the existing structures of political and economic power. He begins with facts at odds with the essentialist view of ethnic identity, such as high intermarriage rates and the very high percentage of draft-resisters. These statistics do not comport comfortably with the notion that these wars were the result of ancient blood hatreds or of nationalist leaders using ethnicity to mobilize people into conflict. Yugoslavia in the late 1980s was, in Gagnon's view, on the verge of large-scale sociopolitical and economic change. He shows that political and economic elites in Belgrade and Zagreb first created and then manipulated violent conflict along ethnic lines as a way to short-circuit the dynamics of political change. This strategy of violence was thus a means for these threatened elites to demobilize the population. Gagnon's noteworthy and rather controversial argument provides us with a substantially new way of understanding the politics of ethnicity.

Assesses Mircea Eliade's contribution to the contemporary understanding of religion and the academic study of religion.

The Meaning and End of Mircea Eliade

Hip-Hop and the Politics of Postmodernism

The Myth of Ethnic War

The Development of the World's Religions

The Flood Myths of Early China

The Politics of Myth

Women in Myth

Explores the life and work of psychoanalyst Sabina Spielrein through a feminist and mytho-poetic lens. Long stigmatized as Carl Jung's hysterical mistress, Sabina Spielrein (1885-1942) was in fact a key figure in the history of psychoanalytic thought. Born into a Russian Jewish family, she was institutionalized at nineteen in Zurich and became Jung's patient. Spielrein went on to earn a doctorate in psychiatry, practiced for over thirty years, and published numerous papers, until her untimely death in the Holocaust. She developed innovative theories of female sexuality, child development, mythic archetypes in the human unconscious, and the death instinct. In Sabina Spielrein, Angela M. Sells examines Spielrein's life and work from a feminist and mytho-poetic perspective. Drawing on newly translated diaries, papers, and correspondence with Jung and Sigmund Freud, Sells challenges the suppression of Spielrein's ideas and shows her to be a significant thinker in her own right. "This book is a major, perhaps a definitive, contribution to the literature. Angela Sells documents both the demonization of a great psychoanalytic theorist--mainly because she was a woman and worse still, was once Carl Jung's patient. The book's greatest strength is its power to enlighten and inform and in so doing, to arouse indignation and amazement at Spielrein's brilliance and tenacity." -- Phyllis Chesler, author of Women and Madness "This is a pathbreaking piece of research that not only begins to rehabilitate the reputation of a woman patient of Jung's, but also suggests that Spielrein was an important contributor in her own right to the beginnings of psychoanalysis." -- Carol P. Christ, coauthor of Goddess and God in the World: Conversations in Embodied Theology

"Many have long decried the dramatic expansion of presidential unilateral power since the New Deal and World War II. The Republicans complained about Barack Obama's use of executive orders on issues dealing with the environment and immigration among other areas while Democrats and many Republicans object to Donald Trump's use of executive authority in areas like trade and to build his wall on the border with Mexico. However, the most perplexing question is what can explain the relative paucity, not the proliferation, of unilateral actions. In this book the authors look at the role of public opinion and the political costs that might follow unilateral action as constraints on presidents. The authors argue that public opinion-not formal checks by Congress and the courts-serves as the primary constraint on the unilateral executive"--

The year 1950 saw the height of the postwar religious boom in America and also the depths of the Cold War. It was a year when religious enthusiasm and postwar affluence coexisted with anxiety about global communism and an ever-present nuclear threat. McCarthyism, the advent of the hydrogen bomb, and the onset of the Korean War provoked ardent and diverse responses from religious leaders and occasioned lively debate in flourishing religious journalism. Robert Ellwood's1950is a cultural time capsule, recovering the impetus for many of today's trends, remembering endings and beginnings, and documenting many other developments in American religious life of fifty years ago. It highlights the parallels and divergences between religious culture then and now.

This book reassesses the academic field of political theory and brings into sharp relief its problems and opportunities. Here for the first time, diverse theorists coordinate their arguments through a common focus. This focus is the writing of John G. Gunnell. Gunnell attacks a set of myths said to plague almost every recent theory about politics: the myth of the given, the myth of science, myths of theory, the myth of tradition, and the myth of the political. He argues that these all alienate political theory from substantive inquiry and actual practice. Contributors include Richard E. Flathman, Russell L. Hanson, George Kateb, Paul F. Kress, J. Donald Moon, John S. Nelson, J.G.A. Pocock, Herbert G. Reid, Ira L. Strauber, Nathan Tarcov, and Sheldon S. Wolin. They respond on behalf of projects in the new history of political theory, epic theory, phenomenology, traditional theory, and political deconstruction. These discussions also address the theories of Hans-Georg Gadamer, Jürgen Habermas, Karl Marx, Leo Strauss, Alain Touraine, and Ludwig Wittgenstein. At the conclusion of the volume, Gunnell reconsiders his arguments in light of the respondent's remarks. His challenges thus provide a series of confrontations - both exciting and provocative - among major theorists. The result is a lively debate about what political theory is, how it relates to political history and practice, and how it involves epistemology. The authors probe a broad range of questions about practices of politics and traditions of discourse, and they identify priorities for the future of the field.

The Origins of the Gods

Plato's Statesman

The Woman and the Myth

Political Theory in the American Academy

The Dialectical Horizons of Critique

Key Concepts in Religion

The Imagination of Plants