Homo Religious In Mircea Eliade An Anthropological Evaluation

"Homo Religiosus" in Mircea Eliade-John A. Saliba 1976

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Structure and Creativity in Religion-Douglas Allen 2019-06-03 Since its founding by Jacques Waardenburg in 1971, Religion and Reason has been a leading forum for contributions on theories, theoretical issues and agendas related to the phenomenon and the study of religion. Topics include (among others) category formation, comparison, ethnophilosophy, hermeneutics, methodology, myth, phenomenology, philosophy of science, scientific atheism, structuralism, and theories of religion. From time to time the series publishes volumes that map the state of the art and the history of the discipline.

The Sacred and the Profane-Mircea Eliade 1959 A noted historian of religion traces manifestations of the sacred from primitive to modern times, in terms of space, time, nature and the cosmos, and life itself. Index. Translated by Willard Trask.

Mircea Eliade's Vision for a New Humanism-David Cave 1993-01-28 The influential scholar of religion Mircea Eliade envisioned a spiritually destitute modern culture coming into renewed meaning through the recovery of archetypal myths and symbols. Eliade defined this restoration of meaning as a "new humanism" of existential meaning and cultural-religious unity. Through a biographical exegesis of Eliade's life and writings from his earliest years in Romania to his final ones as professor of the history of religions at the University of Chicago, Cave sets forward a structural description of what this "new humanism" might have meant for Eliade, and what it signifies for modern culture. Cave concludes by endorsing Eliade's radically pluralistic vision which, he argues, offers a key to the revitalization of our demythologized and material culture. This study repositions previous Eliadean studies and places the "new humanism" as the paradigm in relation to which future readings of Eliade should be evaluated.

Myth and Religion in Mircea Eliade-Douglas Allen 2002 This multidisciplinary study is the first book devoted entirely to the critical interpretation of the writings of Mircea Eliade on myth. One of the most popular and influential historians and theorists of myth, Eliade argued that all myth is religious. Douglas Allen critically interprets Eliade's theories of religion, myth, and symbol and analyses many of the controversial issues in Eliade's treatment of myth including whether Eliade's approach deals adequately with the relationship between myth and history and how Eliade's anti-modern perspective makes sense of myth in modern culture. A valuable resource for scholars in religious studies, philosophy, anthropology, and history, this book enables readers not only to understand "archaic" and "traditional" religious phenomena, but also to make sense of repressed and sublimated myth dimensions in modern secular life.

The concept of "Homo religiosus" in the works of Mircea Eliade-John A. Saliba 1974

Reconstructing Eliade-Bryan S. Rennie 1996-01-01 Provides a coherent and defensible interpretation of Eliade's thought which allows less familiar readers to approach Eliade with a greater clarity and precision. Foreword by Mac Linscott Ricketts, a leading translator of Eliade's writings.

Mircea Eliade-Bryan S. Rennie 2006 This anthology is a collection of key essays by and about the Romanian-American Historian of Religions, Mircea Eliade (1907-1986). It introduces the beginning student to the terms and categories of Eliade's understanding of religious behaviour as a universal phenomenon: apprehension of the sacred by homo religiosus, humanity's religious mode, through hierophanies, revelatory events and objects. The analysis of religious behaviour as the restoration of illud tempus, an alternative continuum of sacred time, through myth, ritual, and symbol is a central feature of that understanding, assumed to have an authentic application in the struggle for freedom from the human condition. As well as Eliade's own understanding and its implication for the study of Religions, the collection alerts the reader to the critical response to the problems of his thought. This includes the issues raised by Eliade's biography, politics, and career as one of the most successful and influential historians of religion of the late 20th Century. Moving from inter-war Romania, through India during the struggle for independence, to war-time London and Lisbon, post-war Paris, and finally to America in the 60s and 70s, Eliade's career traces a complex trajectory involving many problems central to the academic study of religion and culture.

The Western Construction of Religion-Daniel Dubuisson 2003-06-18 The Western Construction of Religion not only provides a critical assessment of the whole history of "religionas it is understood in the West but offers better ways of constructing the study of this central part of human experience.

The Sacred and the Homo Religiosus- 2017

International Eliade, The-

The “Nostalgia for Paradise” in Mircea Eliade’s Quest for Homo Religiosus- Christian Jochim 1974

Religions in the Modern World-Christopher Partridge 2003-09-02 This comprehensive guide offers an unrivalled introduction to recent work in the study of religion, from the religious traditions of Asia and the West, to new forms of religion and spirituality such as New Age. With an historical introduction to each religion and detailed analysis of its place in the modern world, Religions in the Modern World is ideal for newcomers to the study of religion. It incorporates case-studies and anecdotes, text extracts, chapter menus and end-of-chapter summaries, glossaries and annotated further reading sections. Topics covered include: * religion, colonialism and postcolonialism * religious nationalism * women and religion * religion and globalization * religion and authority * the rise of new spiritualities.

How We Believe-Michael Shermer 2000 Attempts to understand the balance between faith in God and scientific reason, focusing on the impact of religion in modern American society, as well as examining theories of nonbelievers in such fields as anthropology and psychology.

Structure of Religious Knowing, The-John D. Dadosky Provides a critical exploration of Mircea Eliade’s notion of the sacred by referencing the work of Bernard Lonergan.

Changing Religious Worlds-Bryan Rennie Assesses Mircea Eliade’s contribution to the contemporary understanding of religion and the academic study of religion.

Mircea Eliade-Nicolae Babuts 2017-07-28 Mircea Eliade (1907–1986) was one of the twentieth century’s foremost students of religion and cultural environments. This book examines the emergence, function, and value of religion and myth in his work. Nicolae Babuts, Robert Ellwood, Eric Zolikowski, John Dadosky, Robert Segal, Mac Linscott Ricketts, Douglas Allen, and Liviu Borda examine Eliade’s views on the interaction between the sacred and the profane. Each explores Eliade’s phenomenological approach to the study of religion and myth. They show that modern rites of initiation, cultural activities, and spectacles like bullfighting, film, and, perhaps surprisingly, reading and writing, all harken back to the archetypal structures of the mythical imagination. Perhaps the greatest achievement of Eliade’s phenomenological approach is that it reveals what we have in common with pre-Socratic man: the mind’s structural capacity to endow objects and events with spiritual values and meanings. As a study of Eliade’s concept of the mythic imagination, the book posits an analogy between the myths of the past and modern imitations. The authors suggest that in spite of their differences and their separate historical sources, myths represent basic structures of human consciousness. This book is essential reading for all students of religion, philosophy, and literature.

Encyclopedia of Psychology and Religion-David Adams Leeming 2010 “The first to integrate psychology and religion in the context of modern social and behavioral sciences, Encyclopedia of Psychology and Religion continues to offer a rich contribution to the development of human self-understanding....This reference work provides a definitive and intellectually rigorous collection of psychological interpretations of the stories, rituals, motifs, symbols, doctrines, dogmas, and experiences of the world’s religious and mythological traditions. A broad range of psychological approaches are used in order to help readers understand the form and content of religious experience as well as offer insight into the meanings of religious symbols and themes. It provides a technical and phenomenological vocabulary that will enable collaboration and dialogue among researchers in both fields” – 2014 e-book.

History of Religious Ideas, Volume 2-Mircea Eliade 2011-12-16 In volume 2 of this monumental work, Mircea Eliade continues his magisterial progress through the history of religious ideas. The religions of ancient China, Brahmanism and Hinduism, Buddha and his contemporaries, Roman religion, Celtic and German religions, Judaism, the Hellenistic period, the Iranian syntheses, and the birth of Christianity—all are encompassed in this volume.

The Unnamable Present-Roberto Calasso 2019-04-09 Tourists, terrorists, secularists, hackers, fundamentalists, transhumanists, algorithmicians: in this book Roberto Calasso considers the tribes that inhabit and inform the world today. A world that feels more elusive than ever before. This book, the ninth part of a work in progress, is a meditation on the obscure and ubiquitous process of transformation happening in societies today, where distant echoes of Auden’s The Age of Anxiety give way to something altogether more
The Glyph and the Gramophone - Luke Ferretter 2013-09-12 D. H. Lawrence wrote in 1914, 'Primarily I am a passionately religious man, and my novels must be written from the depths of my religious experience.' Although he had broken with the Congregationalist faith of his childhood by his early twenties, Lawrence remained throughout his writing life a passionately religious man. There have been studies in the last twenty years of certain aspects of Lawrence's religious writing, but we lack a survey of the history of his developing religious thought and of his expressions of that thought in his literary works. This book provides that survey, from 1915 to the end of Lawrence's life. Covering the war years, Lawrence's American works, his time in Australia and Mexico, and the works of the last years of his life, this book provides readers with a complete analysis, during this period, of Lawrence as a religious man, thinker and artist.

Genes, Culture, and Personality - Bozanno G Luisa 2014-04-25 The diversity of human behavior is one of the most fascinating aspects of human biology. What makes our individual attitudes, lifestyle and personalities different has been the subject of many physiological and psychological theories. In this book the emphasis is on understanding the genetic and environmental causes of these differences. Genes, Culture, and Personality is an expansive account of the state of current knowledge about the causes of individual differences in personality and social attitudes. Based on almost two decades of empirical research, the authors have made a significant contribution to the debate on genetic and cultural inheritance in human behavior. The book should be required reading for psychologists, psychiatrists, sociobiologists, and geneticists.

Eight Theories of Religion - Daniel L. Pals 2006 "Revised and updated in this second edition, Eight theories of religion considers how ... fundamental questions have engaged the most important thinkers of the modern era. Accessible, systematic, and succinct, the text examines the classic interpretations of religion advanced by theorists who have left a major imprint on the intellectual culture of the twentieth century."—p. 4 of cover.


Bengal Nights - Mircea Eliade 1995-04-01 Set in 1930s Calcutta, this is a roman á clef of remarkable intimacy. Originally published in Romanian in 1933, this semiautobiographical novel by the world renowned scholar Mircea Eliade details the passionate awakenings of Alain, an ambitious young French engineer flush with colonial pride and prejudice and full of a European fascination with the mysterious subcontinent. Offered the hospitality of a senior Indian colleague, Alain grasps at the chance to discover the authentic India firsthand. He soon finds himself enchanted by his host's daughter, the lovely and inscrutable Maitreyi, a precocious young poet and former student of Tagore. What follows is a charming, tentative flirtation that soon, against all the proprieties and precepts of Indian society, blossoms into a love affair both impossible and ultimately tragic. This erotic passion plays itself out in Alain's thoughts long after its bitter conclusion. In hindsight he sets down the story, quoting from the diaries of his disordered days, and trying to make sense of the sad affair. A vibrantly poetic love story, Bengal Nights is also a cruel account of the wreckage left in the wake of a young man's self discovery. At once horrifying and deeply moving, Eliade's story repeats the patterns of European engagement with India even as it exposes and condemns them. Invaluable for the insight it offers into Eliade's life and thought, it is a work of great intellectual and emotional power. "Bengal Nights is forceful and harshly poignant, written with a great love of India informed by clear-eyed understanding. But do not open it if you prefer to remain unmoved by your reading matter. It is enough to make stones weep." — Literary Review Mircea Eliade (1907-1986) was the Sewell L. Avery Distinguished Service Professor in the Divinity School and the Committee on Social Thought at the University of Chicago. Many of his scholarly works, as well as his two-volume autobiography and four-volume journal, are published by the University of Chicago Press. Translated into French in 1950, Bengal Nights was an immediate critical success. The film, Les Nuits Bengali, appeared in 1987.

Twentieth Century Mythologies - Daniel Dubuisson 2014-12-05 Myths have intrigued scholars throughout history. 'Twentieth Century Mythologies' traces the study of myth over the last century, presenting the key theories of mythology and critiquing traditional definitions of myth. The volume presents the work of influential scholars in mythology: the noted Indo-Europeanist Georges Dumézil, the structuralist anthropologist Claude Levi-Strauss, and the historian of religions Mircea Eliade. 'Twentieth Century Mythologies' is an indispensable resource for scholars of religion and myth and for all those interested in the history of ideas.

Category Formation and the History of Religions - Robert D. Baird 2016-06-06 Since its founding by Jacques Waardenburg in 1971, Religion and Reason has been a leading forum for contributions on theories, theoretical issues and agendas related to the phenomenon and the study of religion. Topics include (among others) category formation, comparison, ethnophilosophy, hermeneutics, methodology, myth, phenomenology, philosophy of science, scientific atheism, structuralism, and theories of religion. From time to time the series publishes volumes that map the state of the art and the history of the discipline.

The Quest - Mircea Eliade 1984-05-15 In The Quest Mircea Eliade stresses the cultural function that a study of the history of religions can play in a secularized society. He writes for the intelligent general reader in the hope that what he calls a new humanism "will be engendered by a confrontation of modern Western man with unknown or less familiar worlds of meaning." "Each of these essays contains insights which will be fruitful and challenging for professional students of religion, but at the same time they all retain the kind of cultural relevance and clarity of style which makes them accessible to anyone seriously concerned with man and his religious
possibilities.”—Joseph M. Kitagawa, Religious Education

Encounters with Mircea Eliade—Mihaela Gligor 2005

Occultism, Witchcraft, and Cultural Fashions—Mircea Eliade 2012-04-02 In the period dominated by the triumphs of scientific rationalism, how do we account for the extraordinary success of such occult movements as astrology or the revival of witchcraft? From his perspective as a historian of religions, the eminent scholar Mircea Eliade shows that such popular trends develop from archaic roots and periodically resurface in certain myths, symbols, and rituals. In six lucid essays collected for this volume, Eliade reveals the profound religious significance that lies at the heart of many contemporary cultural vogues. Since all of the essays except the last were originally delivered as lectures, their introductory character and lively oral style make them particularly accessible to the intelligent nonspecialist. Rather than a popularization, Occultism, Witchcraft, and Cultural Fashions is the fulfillment of Eliade’s conviction that the history of religions should be read by the widest possible audience.

Patterns in Comparative Religion—Mircea Eliade 2003-01 In this era of increased knowledge the essence of religious phenomena eludes the psychologists, sociologists, linguists, and other specialists because they do not study it as religious. According to Mircea Eliade, they miss the one irreducible element in religious phenomena—the element of the sacred. Eliade abundantly demonstrates universal religious experience and shows how humanity’s effort to live within a sacred sphere has manifested itself in myriad cultures from ancient to modern times; how certain beliefs, rituals, symbols, and myths have, with interesting variations, persisted.

Theological Incorrectness—Jason Slone 2007-12-03 Why do religious people believe what they shouldn’t—not what others think they shouldn’t believe, but things that don’t accord with their own avowed religious beliefs? D. Jason Slone terms this phenomenon “theological incorrectness.” He argues that it exists because the mind is built in such a way that it’s natural for us to think divergent thoughts simultaneously. Human minds are great at coming up with innovative ideas that help them make sense of the world, he says, but those ideas do not always jibe with official religious beliefs. From this fact we derive the important lesson that what we learn from our environment—religious ideas, for example—does not necessarily cause us to behave in ways consistent with that knowledge. Slone presents the latest discoveries from the cognitive science of religion and shows how they help us to understand exactly why it is that religious people do and think things that they shouldn’t.

Myth and Reality—Mircea Eliade 2020-12-23

The Structure of Religious Knowing—John D. Dadosky 2004-03-29 Provides a critical exploration of Mircea Eliade’s notion of the sacred by referencing the work of Bernard Lonergan.

Yoga—Mircea Eliade 1969

That They May Face the Rising Sun—John McGahern 2009-11-05 That They May Face the Rising Sun was the last novel from John McGahern, one of Ireland’s greatest novelists. Joe and Kate Ruttledge have come to Ireland from London in search of a different life. In passages of beauty and truth, the drama of a year in their lives and those of the memorable characters that move about them unfolds through the action, the rituals of work, religious observances and play. We are introduced, with deceptive simplicity, to a complete representation of existence - an enclosed world has been transformed into an Everywhere.

Politics of Myth, The—Robert Ellwood 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.

The Forge and the Crucible—Mircea Eliade 1962
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