

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

An eye-opening and timely look at how colleges drive the very inequalities they are meant to remedy, complete with a call—and a vision—for change. Colleges fiercely defend America's deeply stratified higher education system, arguing that the most exclusive schools reward the brightest kids who have worked hard to get there. But it doesn't actually work this way. As the recent college-admissions bribery scandal demonstrates, social inequalities and colleges' pursuit of wealth and prestige stack the deck in favor of the children of privilege. For education scholar and critic Anthony P. Carnevale, it's clear that colleges are not the places of aspiration and equal opportunity they claim to be. The Merit Myth calls out our elite colleges for what they are: institutions that pay lip service to social mobility and meritocracy, while offering little of either. Through policies that exacerbate inequality, including generously funding so-called merit-based aid for already-wealthy students rather than expanding opportunity for those who need it most, U.S. universities—the presumed pathway to a better financial future—are woefully complicit in reproducing the racial and class privilege across generations that they pretend to abhor. This timely and incisive book argues for unrigging the game by dramatically reducing the weight of the SAT/ACT; measuring colleges by their outcomes, not their inputs; designing affirmative action plans that take into consideration both race and class; and making 14 the new 12—guaranteeing every American a public K–14 education. The Merit Myth shows the way for higher education to become the beacon of opportunity it was intended to be. In 1975, a group of Dutch and British scholars published a conference volume of collected essays entitled "Some Political Mythologies." That conference sought to examine the political myth as an object of historical study, particularly in the context of the tumultuous and exceptional history of the Low Countries. Thirty years later, a more diverse group of scholars gathered to re-examine the history of Dutch myth-making in light of developments in theoretical and methodological approaches to understanding the role of myths in national identity, moral geography, and community formation. The results of their efforts appear in this volume, "Myth in History: History in Myth." The essays cover developments in history, anthropology, cartography, philosophy, art history, and literature as they pertain to how the Dutch historically perceived these myths and how the myths have been treated by previous generations of historians.

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.

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.

What it's really like to be a parent in the world of higher education, and how academia can make this hard climb a little less steep. Academia has a big problem. For many parents—especially mothers—the idea of "work-life balance" is a work-life myth. Parents and caregivers work harder than ever to grow and thrive in their careers while juggling the additional responsibilities that accompany parenthood. Sudden disruptions and daily constraints such as breastfeeding, sick days that keep children home from school, and the sleep deprivation that plagues the early years of parenting threaten to derail careers. Some experience bias and harassment related to pregnancy or parental leave. The result is an academic Chutes and Ladders, where career advancement is nearly impossible for parents who lack access to formal or informal support systems. In *The PhD Parenthood Trap*, Kerry F. Crawford and Leah C. Windsor reveal the realities of raising kids, on or off the tenure track, and suggest reforms to help support parents throughout their careers. Insights from their original survey data and poignant vignettes from scholars across disciplines make it clear that universities lack understanding, uniform policies, and flexibility for family formation, hurting the career development of parent-scholars. Each chapter includes recommendations for best practices and policy changes that will help make academia an exemplar of progressive family-leave policies. Topics covered include pregnancy, adoption, miscarriage and infant loss, postpartum depression, family leave, breastfeeding, daily parenting challenges, the tenure clock, and more. The book concludes with advice to new or soon-to-be parents to help them better navigate parenthood in academia. *The PhD Parenthood Trap* provides scholars, academic mentors, and university administrators with empirical evidence and steps to break down personal and structural barriers between parenthood and scholarly careers.

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.

A New York Times Bestseller The leading thinker and most visible public advocate of modern monetary theory -- the freshest and most important idea about economics in decades -- delivers a radically different, bold, new understanding for how to build a just and prosperous society. Stephanie Kelton's brilliant exploration of modern monetary theory (MMT) dramatically changes our understanding of how we can best deal with crucial issues ranging from poverty and inequality to creating jobs, expanding health

care coverage, climate change, and building resilient infrastructure. Any ambitious proposal, however, inevitably runs into the buzz saw of how to find the money to pay for it, rooted in myths about deficits that are hobbling us as a country. Kelton busts through the myths that prevent us from taking action: that the federal government should budget like a household, that deficits will harm the next generation, crowd out private investment, and undermine long-term growth, and that entitlements are propelling us toward a grave fiscal crisis. MMT, as Kelton shows, shifts the terrain from narrow budgetary questions to one of broader economic and social benefits. With its important new ways of understanding money, taxes, and the critical role of deficit spending, MMT redefines how to responsibly use our resources so that we can maximize our potential as a society. MMT gives us the power to imagine a new politics and a new economy and move from a narrative of scarcity to one of opportunity.

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 author shows that conceptions of rationality in current theories of science and law can account for neither the legitimacy of paradigm shifts nor the communitarian integrity internal to paradigms generally. He proposes an alternative conception of rationality that does.

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.

From New York Times bestselling author and economics columnist Robert Frank, a compelling book that explains why the rich underestimate the importance of luck in their success, why that hurts everyone, and what we can do about it How important is luck in economic success? No question more reliably divides conservatives from liberals. As conservatives correctly observe, people who amass great fortunes are almost always talented and hardworking. But liberals are also correct to note that countless others have those same qualities yet never earn much. In recent years, social scientists have discovered that chance plays a much larger role in important life outcomes than most people imagine. In *Success and Luck*, bestselling author and New York Times economics columnist Robert Frank explores the surprising implications of those findings to show why the rich underestimate the importance of luck in success—and why that hurts everyone, even the wealthy. Frank describes how, in a world increasingly dominated by winner-take-all markets, chance opportunities and trivial initial advantages often translate into much larger ones—and enormous income differences—over time; how false beliefs about luck persist, despite compelling evidence against them; and how myths about personal success and luck shape individual and political choices in harmful ways. But, Frank argues, we could decrease the inequality driven by sheer luck by adopting simple, unintrusive policies that would free up trillions of dollars each year—more than enough to fix our crumbling infrastructure, expand healthcare coverage, fight global warming, and reduce poverty, all without requiring painful sacrifices from anyone. If this sounds implausible, you'll be surprised to discover that the solution requires only a few, noncontroversial steps. Compellingly readable, *Success and Luck* shows how a more accurate understanding of the role of chance in life could lead to better, richer, and fairer economies and societies.

This book is a postmodern analysis of Ronald Reagan's 1984 film, *A New Beginning*, which marked the coming-of-age of the televisual political campaign film. The film was a landmark in the art of political filmmaking. Its thesis proclaimed a resurgence of American pride, patriotism, and prosperity under the leadership of Ronald Reagan. *A New Beginning* was unprecedented for a number of reasons: it replaced the traditional nominating speech for the candidate at the Republican National Convention; its form was a hybrid documentary and advertisement; it illustrated the use of televisual rebirth rhetoric to gain public support for a political ideology; and, most importantly, the masterful project documented a shift from verbal to visual rhetoric in American presidential campaigning. The author examines the film as a cultural text and as an effective political tool. Framing, ideology, myth, and visual cliché are analytic tools used to deconstruct the film; the method combines rhetorical theory with communication theory and semiotically-based theories of film and television.

Morreale gives insight into the increasingly prevalent use of television to create a political reality.

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.

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.

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modern life."--BOOK JACKET.

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*

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.

A type of folklore, myth is central to all cultures. Written by a leading authority and of use to high school students, undergraduates, and general readers, this reference offers a convenient overview of the role of myth around the world. The volume defines and classifies types of myth and provides examples from different cultural traditions. It then overviews various approaches to studying myth. This is followed by a look at myth in relation to its contexts, such as religion, politics, and popular culture. The volume closes with a bibliography of print and electronic resources and a glossary.

The first comprehensive study of African American suburban political empowerment.

This text presents art and writing which is political rather than theorizing about how art and writing might be political. The wide array of voices and styles is one of the book's strengths as it not only offers a multi-faceted approach toward activism and positive change, but also speaks a range of emotions from anger, passion, and fear, to joy and courage. This book also opens and creates space for the humor and hope which can come even in the presence of violence and despair.

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

Explores how filmmakers and screenwriters have used comedy and science fiction to extend the boundaries of the Frankenstein narrative. Focusing on films outside the horror genre, this book offers a unique account of the Frankenstein myth's popularity and endurance. Although the Frankenstein narrative has been a staple in horror films, it has also crossed over into other genres, particularly comedy and science fiction, resulting in such films as *Abbott and Costello Meet Frankenstein*, *Young Frankenstein*, *The Rocky Horror Picture Show*, *Bladerunner*, and the *Alien* and *Terminator* film series. In addition to addressing horror's relationship to comedy and science fiction, the book also explores the versatility and power of the Frankenstein narrative as a contemporary myth through which our deepest attitudes concerning gender (masculine versus feminine), race (Same versus Other), and technology (natural versus artificial) are both revealed and concealed. The book not only examines the films themselves, but also explores early drafts of film scripts, scenes that were cut from the final releases, publicity materials, and reviews, in order to consider more fully how and why the Frankenstein myth continues to resonate in the popular imagination.

In *Theorizing Myth*, Bruce Lincoln traces the way scholars and others have used the category of "myth" to fetishize or deride certain kinds of stories, usually those told by others. He begins by showing that mythos yielded to logos not as part of a (mythic) "Greek miracle," but as part of struggles over political, linguistic, and epistemological authority occasioned by expanded use of writing and the practice of Athenian democracy. Lincoln then turns his attention to the period when myth was recuperated as a privileged type of narrative, a process he locates in the political and cultural ferment of the eighteenth and nineteenth centuries. Here, he connects renewed enthusiasm for myth to the nexus of Romanticism, nationalism, and Aryan triumphalism, particularly the quest for a language and set of stories on which nation-states could be founded. In the final section of this wide-ranging book, Lincoln advocates a fresh approach to the study of myth, providing varied case studies to support his view of myth—and scholarship on myth—as ideology in narrative form.

This book systematically explores how different theoretical concepts of myth can be utilised to interpretively explore contemporary international politics. From the international community to warlords, from participation to effectiveness – international politics is replete with powerful narratives and commonly held beliefs that qualify as myths. Rebutting the understanding of myth-as-lie, this collection of essays unearths the ideological, naturalising, and depoliticising effect of myths. *Myth and Narrative in International Politics: Interpretive Approaches to the Study of IR* offers conceptual and methodological guidance on how to make sense of different myth theories and how to employ them in order to explore the powerful collective imaginations and ambiguities that underpin international politics today. Further, it assembles case studies of specific myths in different fields of International Relations, including warfare, global governance, interventionism, development aid, and statebuilding. The findings challenge conventional assumptions in International Relations, encouraging academics in IR and across a range of different fields and disciplines, including development studies, global governance studies, strategic and military studies, intervention and statebuilding studies, and peace and

conflict studies, to rethink ideas that are widely unquestioned by policy and academic communities.

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. In this provocative work, Sophia Heller challenges the assumption that we cannot be without myth, that myth is necessary to vital, soulful living. Indeed, Heller argues, we have been living in a world without myth for a long time. *The Absence of Myth* examines the loss of a religious mode of being-in-the-world and demonstrates how theorists who insist on the presence of myth deny its historical end. Absence of myth may seem obvious: evidenced by our lack of cult and ritual, and by our de-animated natural world, as well as in the emergence of conceptual thought and psychological awareness, which could only arise with the dissolution of a prereflective (mythic) mode of being-in-the-world. But what appears to be straightforward becomes complicated when myth is intentionally conflated with thought and reflection, usually in the attempt to cultivate a "mythic consciousness" that aims to restore meaning to life and assuage the spiritual malaise of contemporary culture. Myth cannot rest in peace. It must be continually unearthed, redefined, and recontextualized such that modern and postmodern notions of myth are made to substitute for something that has never been experienced, only imagined. Sophia Heller is an independent scholar with a Ph.D. in Mythological Studies from Pacifica Graduate Institute. She lives in Massachusetts.

Analyzes the theories of myth of Cassirer, Barthes, Eliade, and Hillman and offers an alternative original account of myth-making as an essential strand of cultural production.

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.

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

The brilliant and far-reaching comparative and interdisciplinary work explores the impact of the machine on the literary mind and its ramifications. Knapp displays an unusual command of world literatures in dealing with a topic that is of outstanding importance to a broad field of scholars and generalists, including those concerned with contemporary literature, comparative literature, and Jungian theory. It is very much in line with the current trend toward interdisciplinary studies. Knapp offers powerful and original analyses of texts by French, Irish, Japanese, Israeli, German, Polish, and American authors: Alfred Jarry, James Joyce, Stanislaw I. Witkiewicz, Luigi Pirandello, Antoine de Saint-Exupery, Juan Jose Arreola, S. Yizhar, Jiro Osaragi, N. K. Narayan, Peter Handke, and Sam Shepard. The authors explored here were deeply affected by the changes occurring in their lives and times and reacted to these ideationally and feelingly. In some of their writings, images, characters, and plots were used to create monstrous and robotlike individuals unable to accept the world around them and hence seeking to destroy it. Others of these writers attempted to understand and integrate the environmental, human, and mechanical alterations taking place about them, and to transform these into positive attributes. The realization of the increasing domination of the machine, we see, catalyzed and mobilized each author into action. Each in his own way spoke his mind, revealing the corrosive and beneficial factors in his world as he saw them.

Uncovers the hidden costs and contradictions of sustainable policies in an era driven by real estate development From state-of-the-art parks to rooftop gardens, efforts to transform New York City's unsightly industrial waterfronts into green, urban oases have received much public attention. In *The Sustainability Myth*, Melissa Checker uncovers the hidden costs—and contradictions—of the city's ambitious sustainability agenda in light of its equally ambitious redevelopment imperatives. Focusing on industrial waterfronts and historically underserved places like Harlem and Staten Island's North Shore, Checker takes an in-depth look at the dynamics of environmental gentrification, documenting the symbiosis between eco-friendly initiatives and high-end redevelopment and its impact on out-of-the-way, non-gentrifying neighborhoods. At the same time, she highlights the valiant efforts of local environmental justice activists who work across racial, economic, and political divides to challenge sustainability's false promises and create truly viable communities. *The Sustainability Myth* is a cautionary, eye-opening tale, taking a hard—but ultimately hopeful—look at environmental justice activism and the politics of sustainability.

Challenges the framing of Puerto Rican cultural politics as a dichotomy between nationalism and colonialism. Discussions of Puerto Rican cultural politics usually fall into one of two categories, nationalist or colonialist. *Puerto Rican Jam* moves beyond this narrow dichotomy, elaborating alternatives to dominant postcolonial theories, and includes essays written from the perspectives of groups that are not usually represented, such as gays and lesbians, youth, blacks, and women. Among the topics discussed are the limitations of nationalism as a transformative and democratizing political discourse, the contradictory impact of American colonialism, language politics, and the 1928 U.S. congressional hearings on women's suffrage in Puerto Rico.

Explores how the flood myths of early China provided a template for that society's major social and political institutions.

"No single book is as relevant to the present moment."—Claudia Rankine, author of *Citizen* "One of the defining books of the decade."—Elizabeth Hinton, author of *From the War on Poverty to the War on Crime* NEW YORK TIMES BOOK REVIEW EDITORS' CHOICE • With a new preface • Fascist politics are running rampant in America today—and spreading around the world. A Yale philosopher identifies the ten pillars of fascist politics, and charts their horrifying rise and deep history. As the child of refugees of World War II Europe and a renowned philosopher and scholar of propaganda, Jason Stanley has a deep understanding of how democratic societies can be vulnerable to fascism: Nations don't have to be fascist to suffer from fascist politics. In fact, fascism's roots have been present in the United States for more than a century. Alarmed by the pervasive rise of fascist tactics both at home and around the globe, Stanley focuses here on the structures that unite them, laying out and analyzing the ten pillars of fascist politics—the language and beliefs that separate people into an "us" and a "them." He knits together reflections on history, philosophy, sociology, and critical race theory with stories from contemporary Hungary, Poland, India, Myanmar, and the United States, among other nations. He makes clear the immense danger of underestimating the cumulative power of these tactics, which include exploiting a mythic version of a nation's past; propaganda that twists the language of democratic ideals against themselves; anti-intellectualism directed against universities and experts; law and order politics predicated on the assumption that members of minority groups are criminals; and fierce attacks on labor groups and welfare. These mechanisms all build on one another, creating and reinforcing divisions and shaping a society vulnerable to the appeals of authoritarian leadership. By uncovering disturbing patterns that are as prevalent today as ever, Stanley reveals that the stuff of politics—charged by rhetoric and myth—can quickly become policy and reality. Only by recognizing fascist politics, he argues, may we resist its most harmful effects and return to democratic ideals. "With unsettling insight and disturbing clarity, *How Fascism Works* is an essential guidebook to our current national dilemma of democracy vs. authoritarianism."—William Jelani Cobb, author of *The Substance of Hope*

For Bataille, 'the absence of myth' had itself become the myth of the modern age. In a world that had 'lost the secret of its cohesion', Bataille

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saw surrealism as both a symptom and the beginning of an attempt to address this loss. His writings on this theme are the result of profound reflection in the wake of World War Two. The *Absence of Myth* is the most incisive study yet made of surrealism, insisting on its importance as a cultural and social phenomenon with far-reaching consequences. Clarifying Bataille's links with the surrealist movement, and throwing revealing light on his complex and greatly misunderstood relationship with Andre Breton, *The Absence of Myth* shows Bataille to be a much more radical figure than his postmodernist devotees would have us believe: a man who continually tried to extend Marxist social theory; a pessimistic thinker, but one as far removed from nihilism as can be. Introduced and translated by Michael Richardson.

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

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. .

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