Violence and the Sacred Role of the Poet

This text explains what religious terrorists and religious peacemakers share in common and what causes them to take different paths in fighting injustice.

On Violence

This book traces the trajectory of militant jihadism to show how violence is more intentionally embraced as the centre of worship, social order and ideology. Undertaking an in-depth analysis of militant jihadist groups and utilising the work of René Girard, Joel Hodge argues that the extreme violence of militant jihadists is a response to modernity in two ways that have not been sufficiently explored by the existing literature. Firstly, it is a manifestation of the unrestrained and escalating state of desire and rivalry in modernity, which militant jihadists seek to counter with extreme violence. Secondly, it is a response to the unveiling and discrediting of sacred violence, which militant jihadists seek to reverse by more purposefully valorising sacred violence in what they believe to be jihad. Relevant to anyone interested in Islam, philosophy of religion, theology, and terrorism, Violence in the Name of God imagines new ways of thinking about militancy in the name of Islam in the twenty-first century.

Polluting the Sacred

One of the most pressing issues of our time is the outbreak of extremist violence and terrorism, done in the name of religion. This volume critically analyses the link made between religion and violence in contemporary theory and proposes that ‘religion’ does not have a special relation to violence in opposition to culture, ideology or nationalism. Rather, religion and violence must be understood in relation to fundamental anthropological and philosophical categories such as culture, desire, disaster and rivalry. Does Religion Cause Violence? explores contemporary instances of religious violence, such as Islamist terrorism and radicalisation in its various political, economic, religious, military and technological dimensions, as well as the legitimacy and efficacy of modern cultural mechanisms to contain violence, such as nuclear deterrence. Including perspectives from experts in theology, philosophy, terrorism studies, and Islamic studies, this volume brings together the insights of René Girard, the premier theorist of violence in the 20th century, with the latest scholarship on religion and violence, particularly exploring the nature of extremist violence.

Violence and the Sacred . Rene Girard. Transl. by Patrick Gregory

Building on the growing recognition and critical acclaim of volumes 1 and 2 of Violence, Desire, and the Sacred, this third volume in the series showcases the most up-to-date inter-disciplinary work being developed with the ground-breaking insights of René Girard's mimetic theory. The collection showcases the work of outstanding scholars in mimetic theory and how they are applying and developing Girard's insights in a variety of fields. Girard's mimetic insight has provided a fruitful way for different disciplines, such as literature, anthropology, theology, religion studies, cultural studies, and philosophy, to engage on common anthropological ground, with a shared understanding of the human person. The aim of this edited collection is to present this interdisciplinary work and to illustrate how Girard's insights provide fertile ground for bringing together disparate disciplines in a shared purpose. As academic work on Girard's insights is growing, this collection would meet the need to show the critical, interdisciplinary applications of these insights.

The Ambivalence of the Sacred

Violence and the Sacred in the Modern World
Violence in the Name of God

Sacred Violence in Early America offers a sweeping reinterpretation of the violence endemic to seventeenth-century English colonization by reexamining some of the key moments of cultural and religious encounter in North America. Susan Juster explores different forms of sacred violence—blood sacrifice, holy war, malediction, and iconoclasm—to uncover how European traditions of ritual violence developed during the wars of the Reformation were introduced and ultimately transformed in the New World. Justice's central argument concerns the rethinking of the relationship between the material and the spiritual worlds that began with the Reformation and reached perhaps its fullest expression on the margins of empire. The Reformation transformed the Christian landscape from an environment rich in sounds, smells, images, and tactile encounters, both divine and human, to an austere space of scriptural contemplation and prayer. When English colonists encountered the gods and rituals of the New World, they were forced to confront the unresolved tensions between the material and spiritual within their own religious practice. Accounts of native cannibalism, for instance, prompted uneasy comparisons with the ongoing debate among Reformers about whether Christ was bodily present in the communion wafer. Sacred Violence in Early America reveals the Old World antecedents of the burning of native bodies and texts during the seventeenth-century wars of extermination, the prosecution of heretics and blasphemers in colonial courts, and the destruction of chapels and mission towns up and down the North American seaboard. At the heart of the book is an analysis of "theologies of violence" that gave conceptual and emotional shape to English colonists' efforts to construct a New World sanctuary in the face of enemies both familiar and strange: blood sacrifice, sacramentalism, legal and philosophical notions of just and holy war, malediction, the contest between "living" and "dead" images in Christian idolology, and iconoclasm.

Mimesis, Movies, and Media

Sacrifice Imagined is an original exploration of the idea of sacrifice by one of the world's preeminent philosophers of religion. Despisers of religion have poured scorn upon the idea of sacrifice as an index of the irrational and wicked in religious practice. Nor does its secularised form seem much more appealing. One need only think of the appalling cult of sacrifice in numerous totalitarian regimes of the twentieth century. Yet sacrifice remains a part of our cultural and intellectual "imaginary". Hedley proposes good reasons to think that issues of global conflict and the ecological crisis highlight the continuing relevance of the topic of sacrifice for contemporary culture. The subject of sacrifice has been decisively influenced by two books: Girard's The Violence and the Sacred and Burkert's Homo Necans. Both of these are theories of sacrifice as violence. Hedley's book challenges both of these highly influential theories and presents a theory of sacrifice as renunciation of the will. His guiding influences in this are the much misunderstood Joseph de Maistre and the Cambridge Platonists.

Sexual Violence and Sacred Texts


The Gospel and the Sacred

The influence of Christianity on the history of violence is often exemplified by famous instances of interfaith conflict, like "The Crusades". However, as religions develop, they usually marginalize violence against fellow believers long before they ever, if at all, question violence against "others". Through an investigation of spiritual and legal sources, this book details how Christian teachings about charity, sin and purity problematized late medieval parishioners' use of violence, and how parishioners actually tried to reconcile these teachings with cultural norms that often honored violent conduct. By illuminating the impact of lessons concerning the sinfulness of violence and piety of self-restraint, this book provides a fresh perspective on the important role of religion in the "civilizing process" of European history.

Violence, Desire, and the Sacred, Volume I

Origins of the Sacred

René Girard (1923-) was Professor of French Language, Literature and Civilization at Stanford University from 1981 until his retirement in 1995. Violence and the Sacred is Girard's brilliant study of human evil. Girard explores violence as it is represented and occurs throughout history, literature and myth. Girard's forceful and thought-provoking analyses of Biblical narrative, Greek tragedy and the lynchings and pogroms propagated by contemporary states illustrate his central argument that violence belongs to everyone and is at the heart of the sacred. Translated by Patrick Gregory>

Violence and the Sacred in the Modern World

Terrorists and peacemakers may grow up in the same community and adhere to the same religious tradition. The killing carried out by one and the reconciliation fostered by the other indicate the range of dramatic and contradictory responses to human suffering by religious actors. Yet religion's ability to inspire violence is intimately related to its equally impressive power as a force for peace, especially in the growing number of conflicts around the world that involve religious claims and religiously inspired combatants. This book explains what religious terrorists and religious peacemakers share in common, what causes them to take different paths in fighting injustice, and how a deeper understanding of religious extremism can and must be integrated more effectively into our thinking about tribal, regional, and international conflict.

Violence and the Sacred

Page 2/4
Violence and the Sacred

Studies into religion and violence often put religion first. René Girard started with violence in his book Violence and the Sacred and used the Durkheimian term ‘sacred’ as its correlate in his study of early religions. During the unfolding of his theory, he more and more distinguished the sacred from saintliness to address the break that the biblical revelation represented in comparison to early religions. This distinction between the sacred and saintliness resembles Henri Bergson's complementing Emile Durkheim's identification of the sacred and society with a dynamic religion that relies on individual mimetic theory. Girard's distinction also relates to the insights of thinkers like Jacques Maritain, Simone Weil, and Emmanuel Levinas. This element explores some of Girard's main features of saintliness. Girard pleaded for the transformation of the sacred into holy, not their separation.

To Honor René Girard

What is the relationship between the sacred and the political, immanence and transcendence, religion and violence? And how has this relationship affected the history of the West and its political reason? In this volume an international group of scholars explore these questions in light of mimetic theory as formulated by René Girard (1923-), one of the most important thinkers of our time. From Aristotle and his idea of tragedy, to Machiavelli and political modernity, to contemporary biopolitics, this work provides an indispensable guide to those who want to assess the thorny connections between sacred and political. While looking at the past, this book seeks to illuminate the future relevance of the sacred/secular divide in the so-called 'age of globalization'.

The Ambivalence of the Sacred

René Girard is one of the mostly widely-cited thinkers in contemporary European thought. First published in 1972, Violence and the Sacred marked the starting point of a substantial new phase of his thought. In this vivid study of human evil, Girard explores violence as it is represented and occurs throughout history, literature and myth. Girard's forceful and thought-provoking analyses of Biblical narrative, Greek tragedy and the lynchings and pogroms propagated by contemporary states illustrate his central argument that violence belongs to everyone and is at the heart of the sacred.

Violence and the Sacred

How is symbolic violence related to the real acts of religious violence around the modern world? The authors of this book, first published in 1992, explore this question with reference to some of the most volatile religious and political conflicts of the day: Hezbollah in Lebanon, Sikhs in India, militant Jewish groups in Israel, and Muslim movements from the Middle East to Indonesia. In addition to providing valuable insights into these important incidents, the authors - social scientists and historians of comparative religion - are responding to the theoretical issues articulated by Ren Girard in Violence and the Sacred (1972). The present volume is the first book of essays to test Girard's theories about the social significance of religious symbols of violence against real, rather than symbolic, acts. In some cases his theories are found to be applicable; in other cases, the authors provide alternative theories of their own. In a concluding essay, co-authored by Mark Anspach, Girard provides a response.

Rene Girard Violence and the Sacred

This brilliant study of good and evil examines the presence of ritual violence in sacred ceremony.

Transforming the Sacred into Saintliness

Showcases the application of René Girard's mimetic theory across a range of disciplines, including philosophy, religious studies, literature and cultural studies.

The Bible, Violence, and the Sacred

In six lucid chapters, the author displays a remarkable perspective on the inner workings of the Markan text. Taking the account of the cleansing of the Temple as his starting point, he describes the relation in Mark of the Sacred, violence, the scapegoat, and also the poetics of faith.

The Sacred Monstrous

Why do humans sacralise the causes for which they fight? Who will decipher for us the enigma of 'sacred violence'? Paul Gifford shows that the culture theorist and fundamental anthropologist Rene Girard has in fact decoded the obscurely 'foundational' complicity between violence and the sacred, showing why it is everybody's problem and the Problem of Everybody. Rene Girard's mimetic theory, especially his neglected writings on biblical texts, can be read as an anthropological argument continuous with Darwin, shedding formidable new light to a vast array of dark and knotted things: from the functioning of the world's oldest temple to today's terrorist violence, from the Cross of Christ to the Good Friday Agreement, such insights illuminate supberly ('from below') the ways of creation, revelation, redemption - which is to say, ultimately, the Christian enterprise and vocation of Reconciliation. Here is a novel and exciting resource for scanning the hidden 'sacrificial' logic that still secretly shapes cultural, social, and political life today. Girard puts us ahead of the game in the key dialogues required if we are to avoid autogenerated apocalypses of human violence in the world of tomorrow.

Violence and the Sacred, Epz Edition

Towards Reconciliation

Never before translated in English, this 1973 discussion between René Girard (1923-2015) and other prominent scholars represents one of the most significant breakthroughs in mimetic theory. Organized by the French journal E'sprit, the conversation was an opportunity for Girard to debate with his interlocutors the theories he expounded in Violence and the Sacred (1972). These scholars prompted him to reconsider the book’s strictly sociological interpretation of religion, highlighting the misconception of violent scapegoating at its origins and in its myths and ritual practices, by addressing the relation between his critique of primitive or archaic religion and the role of Judeo-Christianity. The ensuing discussion opened up an entirely new and admittedly startling phase of his thinking, where he deployed an even more nuanced understanding of Biblical revelation, which he viewed as an ongoing deconstruction.
Access Free Violence And The Sacred

...of sacrificial practices. In this text, he vindicates for the very first time the anthropological relevance of Judeo-Christian scriptures. The 1973 discussion thus marks a new and decisive step in Girard’s intellectual journey, making this volume a critical document for understanding the transition period between Violence and the Sacred and Things Hidden Since the Foundation of the World (1978).

Violence, the Sacred, and Things Hidden

This collection of state of the art interpretations of the thought of René Girard follows on from the volume Violence, Desire, and the Sacred: Girard’s Mimetic Theory Across the Disciplines (2012). The previous collection has been acclaimed for demonstrating and showcasing Girard's mimetic theory at its inter-disciplinary best by bringing together scholars who apply Girard's insights in different fields. This new volume builds on and extends the work of that earlier collection by moving into new areas such as psychology, politics, classical literature, national literature, and practical applications of Girard's theory in pastoral/spiritual care, peace-making and religious thought and practice.

Violence and the Sacred in the Ancient Near East

This book traces the trajectory of militant jihadism to show how violence is more intentionally embraced as the centre of worship, social order and ideology. Undertaking an in-depth analysis of militant jihadist groups and utilising the work of René Girard, Joel Hodge argues that the extreme violence of militant jihadists is a response to modernity in two ways that have not been sufficiently explored by the existing literature. Firstly, it is a manifestation of the unrestrained and escalating state of desire and rivalry in modernity, which militant jihadists seek to counter with extreme violence. Secondly, it is a response to the unveiling and discrediting of sacred violence, which militant jihadists seek to reverse by more purposefully valorising sacred violence in what they believe to be jihad. Relevant to anyone interested in Islam, philosophy of religion, theology, and terrorism, Violence in the Name of God imagines new ways of thinking about militancy in the name of Islam in the twenty-first century.

Sacred Violence in Early America

This book represents the first comprehensive application to the whole Bible of René Girard's theories on violence, civilization, and religion.

Das Heilige und die Gewalt

In The Sacred Monstrous author Wendy Hamblet traces the historical and social fact of violence through the work of Girard, Bloch, Lorenz and Burket. She takes up the charge advanced by social theorists, anthropologists and others that violence is steeped in our being; it pervades our generations and is imbedded in the ethos of our modern institutions. Hamblet's discussion of human history re-frames our understanding of how violence works in history and society. The Sacred Monstrous is a salient work of continentally informed philosophy that contributes significantly to any discussion of violence and conflict in the social sciences.

Violence, Desire, and the Sacred

How is symbolic violence related to the real acts of religious violence around the modern world? The authors of this book, first published in 1992, explore this question with reference to some of the most volatile religious and political conflicts of the day: Hezbollah in Lebanon, Sikhs in India, militant Jewish groups in Israel, and Muslim movements from the Middle East to Indonesia. In addition to providing valuable insights into these important incidents, the authors – social scientists and historians of comparative religion – are responding to the theoretical issues articulated by René Girard in Violence and the Sacred (1977). The present volume is the first book of essays to test Girard’s theories about the social significance of religious symbols of violence against real, rather than symbolic, acts. In other cases, the authors provide alternative theories of their own. In a concluding essay, co-authored by Mark Anspach, Girard provides a response.

Violence, Transformation, and The Sacred: "They shall be called Children of God"

At the heart of many religions are sacred texts that depict or even incite sexual violence. Most of this violence is directed against women and girls. Sexual Violence and Sacred Texts opens up an informed, passionate, interfaith dialogue for scholars and activists seeking to transform social problems that impact women and girls globally. Situated within struggles toward gender equity and widespread spiritual flourishing, these essays empower religious leaders, academics, and laypersons to confront and to creatively engage with sacred texts that re-inscribe sexual violence.

Violence and the Sacred in the Ancient Near East

Violence, Desire, and the Sacred, Volume 2

Attempting to unearth the origins of violence and to answer the question, Are we born violent?, the author contends that, as man's brain became more advanced, his most basic instincts - sex and violence - became unharnessed at the same time as human civilization emerged.

Copyright code: 3fdddee6b463c5788af474ad2f86d9c0

Page 4/4