

READING GUIDE: JOSEPH CAMPBELL'S THE POWER OF MYTH CHAPTER 1

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CHAPTER 1: "MYTH AND THE MODERN WORLD"

11.1-11.2: "The most explicit Greek and Latin myths have been absorbed into our collective feeling as well as our knowledge of the world. Mythology remains as its ancient Greek originators intended it to be: a story."

11.3: "Everyone ultimately needs knowledge to understand 'What?'"

11.4-11.5: "Myths reveal spiritual truths about the world. The year 1900, for instance, is not spiritual itself, and even if the year '1900' has a purely mythological image signifying the passage of the visible world into a supernatural realm."

11.6-11.7: "Myths reveal a knowledge (perhaps psychological, spiritual, etc.)"

11.8: "Myths are the language of the unconscious and have their own logic, their own 'spiritual' meanings."

11.11: "What happens when a society no longer believes in powerful, universal mythologies? Campbell explains that modern life is 'mythologized' (11.1), leaving the rituals that connect us to our human condition. Leaving rituals that connect the individual to the culture, people are left to their own devices to make sense of the world, often playing the rational interpretation of the legend that is the world. 'Rational' is the philosophy 'the world is' (11.2). Instead of rituals that connect 'the world of the' (11.1), we have science and psychology that focus on empirical issues, and not other, greater, spiritual reality."

11.12-11.13: "Myths are the language of the unconscious and have their own logic, their own 'spiritual' meanings."

11.14-11.15: "Myths are the language of the unconscious and have their own logic, their own 'spiritual' meanings."

11.16-11.17: "Myths are the language of the unconscious and have their own logic, their own 'spiritual' meanings."

11.18-11.19: "Myths are the language of the unconscious and have their own logic, their own 'spiritual' meanings."

Power Of Myth Study Guide Answers

David Kirk



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Relations Theory Deepshikha Shahi, 2018-07-11 The academic discipline of International Relations strives to attain a global spirit to narrow the cognitive gaps between the West and the Rest. On the one hand, there is the hegemonic presence of mainstream universalist Eurocentric IR theories, and on the other, the counter-hegemonic presence of particularist Post-colonial and De-colonial non-Eurocentric IR theories. Nevertheless, both theoretical traditions endorse epistemological dualism that essentially separates the theorizing subject from the theorized object, thereby failing to bridge the gaps. This book uses the monist schema of subject-object merger in the ancient Indian philosophy of Advaita to inaugurate a Global IR theory. In the global theoretical schema of Advaitic monism, the apparent particularist reality is supplemented, not contradicted, with the hidden universalist reality, the net result of which is a reconciliation of dualism with monism at the theoretical/practical level. The possibilities of this reconciliation have not been estimated at either level, and as such, this untapped intellectual strategy stands to enrich both Eurocentric IR and non-Eurocentric IR. Shahi establishes Advaita as an alternative epistemological/methodological tool to re-imagine the complex realities of contemporary international politics. This fully fledged Global International Relations Theory will appeal to students of international relations, political theory, administrative theory, and philosophy.

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