Post Apocalyptic Culture

Post-apocalyptic CulturePost-Apocalyptic CulturesRace, Gender, and Sexuality in Post-Apocalyptic TV and FilmApocalyptic Discourse in Contemporary CultureThe Post-Apocalyptic SocietyGod, Morals and Justice in the Post-Apocalyptic World of Cormac Mccarthy's the RoadAfter the EndThe World of Quantum CultureHow to Live in a Post-apocalyptic WorldEncyclopedia of ApocalypticismCrime and the Imaginary of DisasterApocalyptic Representations of JerusalemThe End All Around UsPsychoanalysis, Culture & SocietyHuman Values in a Changing WorldMoving Beyond ApocalypseTough GirlsApocalypse ThenThe Journal of Popular Film and TelevisionThe Multinational Corporation Teresa Heffernan Julia Urabayen Barbara Gurr Monica Germana Stephanie Kato Andre Almacen James Berger Manuel J. Caro Siobhan Theresa White John Joseph Collins M. Yar Maria Leppäkari John Walliss Bryan Wilson Christine Patricia Cavanaugh Sherrie A. Inness Arthur Williamson David H. Blake

Post-apocalyptic Culture Post-Apocalyptic Cultures Race, Gender, and Sexuality in Post-Apocalyptic TV and Film Apocalyptic Discourse in Contemporary Culture The Post-Apocalyptic Society God, Morals and Justice in the Post-Apocalyptic World of Cormac Mccarthy's the Road After the End The World of Quantum Culture How to Live in a Post-apocalyptic World Encyclopedia of Apocalypticism Crime and the Imaginary of Disaster Apocalyptic Representations of Jerusalem The End All Around Us Psychoanalysis, Culture & Society Human Values in a Changing World Moving Beyond Apocalypse Tough Girls Apocalypse Then The Journal of Popular Film and Television The Multinational Corporation *Teresa Heffernan Julia Urabayen Barbara Gurr Monica Germana Stephanie Kato Andre Almacen James Berger Manuel J. Caro Siobhan Theresa White John Joseph Collins M. Yar Maria Leppäkari John Walliss Bryan Wilson Christine Patricia Cavanaugh Sherrie A. Inness Arthur Williamson David H. Blake*

heffernan uses modernist and post modernist novels as evidence of the diminished faith in the existence of an inherently meaningful end

this book advocates for the necessity of recovering the value of utopias as political projects that open new channels of action the criticism of modern political utopias is based on the supposed impossibility of creating for the future because there is no longer a future apocalyptic ideology however this edited collection seeks to show that the post apocalyptic world in which we live entails a renewed freedom of design for the radical reorganization of institutions post apocalyptic cultures are not obligated to follow the capitalist anthropocentric correlationist and sovereign modes of the old political project of emancipation the western enlightenment that has started to collapse with this in mind this book is divided into four sections dedicated to the main themes from which to rethink the projects of political emancipation that are possible nowadays technopolitics posthumanist biopolitics non western politicsl and the crossover between arts and politics

this book offers analyses of the roles of race gender and sexuality in the post apocalyptic visions of early twenty first century film and television shows contributors examine the production reproduction and re imagination of some of our most deeply held human ideals through sociological

anthropological historical and feminist approaches

this interdisciplinary collection of essays focuses on critical and theoretical responses to the apocalypse of the late twentieth and early twenty first century cultural production examining the ways in which apocalyptic discourses have had an impact on how we read the world s globalised space the traumatic burden of history and the mutual relationship between language and eschatological belief fifteen original essays by a group of internationally established and emerging critics reflect on the apocalypse its past tradition pervasive present and future legacy the collection seeks to offer a new reading of the apocalypse understood as a complex and frequently paradoxical paradigm of contemporary western culture the majority of published collections on the subject have been published prior to the year 2000 and in their majority of cases locate the apocalypse in the future and envision it as something imminent this collection offers a post millennial perspective that perceives the end as immanent and simultaneously rooted in the past tradition

imagine a land where the past meets the future a new breed of enhanced humans evolves from the wake of a cataclysmic event now the united states has two divisions of people some individuals cling to their ideals from the 21st century others believe in progress through a new industrial revolution influences from previous decades and body modifications witness a post apocalyptic nation that turns fantasy and science fiction into a reality this dystopian world includes three tales of loyalty survival and culture clashes the apocalypse was only the beginning who will stand with you during the aftermath

seminar paper from the year 2011 in the subject american studies literature grade 1 3 university of würzburg institut für anglistik und amerikanistik course themenbereich amerikanistik masters of transgressive fiction ellis palahniuk and mccarthy language english abstract in this paper i want to discuss on how cormac mccarthy treats the topics god morals and justice in the post apocalyptic setting of his prize winning novel the road and give insight on how these constructions work in general

in this study of the cultural pursuit of the end and what follows berger contends that every apocalyptic depiction leaves something behind some mixture of paradise and wasteland combining literary psychoanalytic and historical methods berger mines these depictions for their weight and influence on current culture he applies wide ranging evidence from science fiction to holocaust literature from thomas pynchon to talk shows from american politics to the fiction of toni morrison to reveal how representations of apocalyptic endings are indelibly marked by catastrophic histories

annotation this edited collection is the first to explore the implications of quantum aesthetics for social life contributors who represent various disciplines apply this philosophy to their respective fields of study

this project began out of curiosity about why our culture is so obsessed with apocalyptic predictions through the course of the project the obsession is explored leading to the conclusion that we are currently living in a post apocalyptic world that we have managed to exist with a cultural repression of the memory of the apocalyptic events of world war ii and that we seem to be surviving though not without psychological trauma the exploration here will begin in the foundation for all apocalyptic imagery the bible it will look at how the word was defined in the christian milieu and how that definition was disseminated throughout western culture with the

spread of christianity then we will move to more recent examples to look at how the postmodern and post human theories are represented in western theatre specifically in the work samuel beckett and marie clements next the specifically american obsession with nuclear and atomic weaponry will reveal how this apocalyptic tenor of western culture was invented and perpetuated by the united states role in inventing the atomic bomb during world war ii from there the exploration will focus on the america west specifically california by looking at the fiction of thomas pynchon and nathanael west as representations of the disintegration of culture in face of the repressed trauma of the apocalypse finally continuing the idea of the american west as particularly apocalyptic an analysis of the roles hollywood and the golden gate bridge play in representing the trauma and repression of the post apocalyptic will reveal the fragmentation and disenfranchisement that plagues our cultural psyche the culmination of the project finds more questions to be answered and more symptoms to be diagnosed but irrevocably reveals that our culture lives in repression with trauma with endless anxiety and despair the project attempt to allay some of the fears of impending apocalypse by suggesting that the catastrophic event we fear is actually behind us and failing to recognize or account for this in our lives will result in a failure to truly understand the world we live in this failure will only result in further fragmentation anxiety despair and misunderstanding the quote from t s eliot in the epigraph illustrates the result of this failure an endless repetition of apocalypses until exhaustion and despair consumes us all once we recognize that we are only living in the most recent apocalypse and there is sure to be another some of the fear and anxiety will be relieved

volume 1 covers the beginnings of apocalypticism in the ancient near east moves through early judaism and ends at the book of revelation in the new testament volume 2 begins with the apocalypticism in early christian theology 100 c e and concludes with discussions of apocalyptic influences in medieval and renaissance literature up to 1800 c e volume 3 brings the discussion into the 20th century and focuses on the influences of apocalypticism on modern popular culture art science politics and thought

this study explores the imaginary of disaster that appears in popular fictions about the apocalyptic breakdown of society focusing on representations of crime law violence vengeance and justice it argues that an exploration post apocalyptic story telling offer us valuable insights into social anxieties

private and public endtime representations of jerusalem provide meaningful models for interpreting the religious past present and future this thought provoking book examines the role of jerusalem as a symbol in endtime belief

the apocalypse or end times are a recurrent theme within contemporary popular culture the end all around us presents a wide ranging exploration of the influence of the apocalypse within art literature music and film the essays draw on representations of the apocalypse in heavy metal music science fiction disaster movies and anime the book examines key apocalyptic texts focusing on their relevance to today it will be invaluable to all those interested in the religious and cultural impact of apocalyptic thought

in a spontaneously wide ranging conversation one winter evening in japan sociologist of religion bryan wilson and buddhist philosopher daisaku ikeda recognized the importance of explaining and learning about their respective worldviews human values in a changing world is the record of their further exchanges on how they see the religious response to the human condition their contrasting

approaches one as an academic and the other as a lay buddhist allow for a constructive critique of preconceptions otherwise unexamined in their own cultural contexts there is an intimate connection between faith and the fruits of commitment wilson says at one point to which ikeda responds that while the benefits of faith to momentary happiness are perhaps not the core value of a religion they can inspire and lead people to become aware of that core value or fundamental truth the two men s observations on the origins of religious sensibilities move from the spiritual and the moral to the politics of private and public life although published some years ago human values in a changing world addresses topics and issues which are of perennial importance to human flourishing including sexual morality the limits of tolerance and religious freedom the future of the family the belief in an afterlife and the idea of sin

the author examines toughness and the image of the tough girl as developed in popular media and culture

why is the apocalypse so alien to most people today so pivotal to the creation of our culture and to what we are williamson explores this question offering an introduction to why many of europe and america s most creative minds believed that they were living in the latter days of the world between 1500 and 1800

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