



Real Bodies

Wolfgang Iser



Real Bodies:

Real Bodies Maggie Helwig, 2002 **Religion, Flesh, and Blood** Pamela Leong, 2015-05-06 This is a case study of one congregation within the Unity Fellowship Church Movement that relies on therapeutic religion a form of religion that strives to equip individuals with psychological capital by enabling self expressions and affirmations of social differences The therapeutic ethic that characterizes this congregation has enabled some freedoms that are otherwise disallowed in traditional congregations These new freedoms inadvertently have led to certain excesses including overtly sexual language and behaviors But this is not to say that the congregation disregards conventional norms altogether or that therapy is used simply as an excuse for self indulgence Rather in spite of the occasional messiness that may arise there is something significant and deep about therapeutic religion For religious organizations serving traumatized and marginalized populations in particular therapeutic religion may be pivotal in helping to reintegrate the wounded back into the community folds

Space and Fates of International Law Ekaterina Yahyaoui Krivenko, 2020-09-17 The first analysis of the influence the concept of space exercised on the emergence and continuing operation of international law **Images of the Corpse** Elizabeth Klaver, 2004 This compelling book brings together physicians artists and scholars of film literature philosophy art and politics to discuss the representation of the corpse in Western culture Spanning a timeline from the Renaissance to the present these essays introduce readers to a modern autopsy a public execution and dissection in seventeenth century England the genre of postmortem photography the corpse as artist s model images of dead women in such popular films as Copycat and The Silence of the Lambs and post mortem scenes in the works of Flaubert Balzac Andres Serrano and others

The Fictive and the Imaginary Wolfgang Iser, 1993-03-01 The pioneer of literary anthropology Wolfgang Iser presents a wide ranging and comprehensive exploration of this new field in an attempt to explain the human need for the particular form of make believe known as literature Ranging from the Renaissance pastoral to Coleridge to Sartre and Beckett The Fictive and the Imaginary is a distinguished work of scholarship from one of Europe s most respected and influential critics

In the Company of Men Elisabeth Krimmer, 2004 In the wake of the revolutionary wars the figure of the cross dressed woman proliferated in novels plays popular tales and real life accounts that circulated throughout Germany Sometimes appearing in soldier s garb and engaging in battle like Joan of Arc other times donning overalls and plying a trade and female cross dresser tested the revolutionary ideas of freedom and equality Perhaps her most provocative challenge however was to contemporary notions of what it meant to be a woman or a man **Lived Religion** Meredith B McGuire, 2008-08-22 How can we grasp the complex religious lives of individuals such as Peter an ordained Protestant minister who has little attachment to any church but centers his highly committed religious practice on peace and justice activism Or Hannah a devout Jew whose rich spiritual life revolves around her women s spirituality group and the daily practice of meditative dance Or Laura who identifies as Catholic but rarely attends Mass and engages daily in Buddhist style meditation at her home altar

arranged with symbols of Mexican American popular religion. Diverse religious practices such as these have long baffled scholars whose research often starts with the assumption that individuals commit or refuse to commit to an entire institutionally framed package of beliefs and practices. Meredith McGuire points the way forward toward a new way of understanding religion. She argues that scholars must study religion not as it is defined by religious organizations but as it is actually lived in people's everyday lives. Drawing on her own extensive fieldwork as well as recent work by others, McGuire explores the many seemingly mundane ways that individuals practice their religions and develop their spiritual lives. By examining the many eclectic and creative practices of body, mind, emotion, and spirit that have been invisible to researchers, she offers a fuller and more nuanced understanding of contemporary religion. Cross and Cosmos John D. Caputo, 2019-07-23 The renowned theologian brings Luther and cosmology into dialogue with radical theological movements that have their point of departure in deconstruction. George Pattison, author of *Eternal God Saving Time* John D. Caputo stretches his project as a radical theologian to new limits in this groundbreaking book. Mapping out his summative theological position, he identifies with Martin Luther to take on notions of the hidden God, the theology of the cross, confessional theology, and natural theology. Caputo also confronts the dark side of the cross with its correlation to lynching and racial and sexual discrimination. Caputo is clear that he is not writing as any kind of orthodox Lutheran but is instead engaging with a radical view of theology, cosmology, and poetics of the cross. Readers will recognize Caputo's signature themes: hermeneutics, deconstruction, weakness, and the call, as well as his unique voice as he writes about moral life and our strivings for joy against contemporary society and politics. This work will be eagerly awaited and immediately read by John D. Caputo's many followers. They will be looking for him to fill out the big picture which makes manifest for the first time all the parts and pieces he has contributed to the theological project he launched early in the previous decade. Carl Raschke, author of *Postmodern Theology* Caputo is always distinctive. George Pattison, author of *Eternal God Saving Time* Morphological Astronomy Fritz Zwicky, 2012-12-06 Man has a great tendency to get lost or to hide, as the case may be, in a jungle of details and in unnecessary complications. Why do anything simply if you can do it complicated? And still life itself presents a sufficient number of problems to keep us busy. There would seem to be no need to create additional difficulties just for the fun of it, especially if these self-made difficulties become practically insuperable and if in the end they cause much unhappiness. The morphological mode of thought and of action was conceived to break the vicious hold which the parasitic wild growth of complications exerts on life in all of its phases. Morphological thought and action are likely to be of value in all human activities once such thought and action have been clearly delineated and fully developed and once they have been practised by a sufficiently large number of people. Since the morphological method is of the greatest universality, the choice of the field to which one applies it first is not particularly critical. The author intends to write two or three books on the morphology of several large-scale problems which are both of a technical and of a general social nature. The present book is concerned in

particular with some implications of morphological thinking in astronomy We shall above all emphasize the basic character of the morphological approach and we shall demonstrate its constructive power in a number of specific cases Angels and Angelology in the Middle Ages David Keck, 1998-07-23 Recently angels have made a remarkable comeback in the popular imagination their real heyday however was the Middle Ages From the great shrines dedicated to Michael the Archangel at Mont St Michel and Monte Garano to the elaborate metaphysical speculations of the great thirteenth century scholastics angels dominated the physical temporal and intellectual landscape of the medieval West This book offers a full scale study of angels and angelology in the Middle Ages Seeking to discover how and why angels became so important in medieval society David Keck considers a wide range of fascinating questions such as Why do angels appear on baptismal fonts How and why did angels become normative for certain members of the church How did they become a required course of study Did popular beliefs about angels diverge from the angelologies of the theologians Why did some heretics claim to derive their authority from heavenly spirits Keck spreads his net wide in the attempt to catch traces of angels and angelic beliefs in as many portions of the medieval world as possible Metaphysics and mystery plays prayers and pilgrimages Cathars and cathedrals all these and many more disparate sources taken together reveal a society deeply engaged with angels on all its levels and in some unlikely ways

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