

Theory Of Religion Georges Bataille

The Tears of Eros is the culmination of Georges Bataille's inquiries into the relationship between violence and the sacred. Taking up such figures as Giles de Rais, Erzebet Bathory, the Marquis de Sade, El Greco, Gustave Moreau, Andre Breton, Voodoo practitioners, and Chinese torture victims, Bataille reveals their common obsession: death. This essay, illustrated with artwork from every era, was developed out of ideas explored in *Erotism: Death and Sexuality* and *Prehistoric Painting: Lascaux or the Birth of Art*. In it Bataille examines death--the "little death" that follows sexual climax, the proximate death in sadomasochistic practices, and death as part of religious ritual and sacrifice. Georges Bataille was born in Billom, France, in 1897. He was a librarian by profession. Also a philosopher, novelist, and critic he was founder of the College of Sociology. In 1959, Bataille began *The Tears of Eros*, and it was completed in 1961, his final work. Bataille died in 1962.

Ranging over various aesthetic forms (literature, film, music) in the period since 1960, this volume brings an antipodean perspective into conversation with the art and culture of the Northern Hemisphere, to reformulate postmodernism as a properly global phenomenon.

Until his death in 1962, Bataille was an instrumental force in philosophical debate, acting as a foil for both Surrealism and Existentialism and advocating radical views that spanned the entire spectrum of political thought. Stuart Kendall chronicles these aspects of his intellectual development, as well as tracing his pivotal role in the creation of journals such as *Documents* and *Acéphale*, and how his writings in aesthetics and art history were the pioneering cornerstones of visual culture studies. Kendall positions Bataille at the heart of a prodigious community of thinkers, including André Breton, Michel Leiris, Jean-Paul Sartre, Alexandre Kojève, Jacques Lacan and Maurice Blanchot, among many others. This thesis explores religious faith from an integrated interdisciplinary standpoint that draws heavily on Georges Bataille's religious theory, Jacques Lacan's psychoanalytical framework (as distilled through the lens of Slavoj Žižek), and Pascal Boyer's evolutionary model of cognitive inference systems, in order to recast Paul Tillich's faith dynamics in terms of a contemporary critical theory of religion. The historical dialectical hypothesis developed through the thesis is tested against contemporary manifestations of religious faith, and various implications are drawn.

"Bataille enacts a "monstrous" mode of reading and writing in his approaches to other thinkers and artists - a mode that is at once agonistic and intimate. *Ecce Monstrum* examines this monstrous mode of reading and writing through investigations of Bataille's "sacrificial" interpretations of Kojève's Hegel and Friedrich Nietzsche; his contentious relationship with Simone Weil and its implications for his mystical and writing practices; his fraught affiliation with

surrealist Andre Breton and his attempt to displace surrealism with "hyperchristianity"; and his peculiar relations to artist Hans Bellmer, whose work evokes Bataille's "religious sensibility."--BOOK JACKET.

The body is increasingly understood as being at the centre of colonial and post-colonial relationships and textual productions. Creating and circulating images of the undisciplined body of the 'other' was and is a critical aspect of colonialism. Likewise, resistance to colonial practices was also frequently corporeal, with indigenous peoples appropriating, parodying, and subverting those European practices which were used to signify the 'civilized' status of the colonizing body. *The Body in the Library* reads representations of the corporeal in texts of empire; case studies include: - gendered representations of corporeality - medical régimes - ethnography and photography in the Pacific - cultural transvestism in theatre - disease and colonial knowledge generation - 'freak shows' and colonial exhibits - cinematic representations of bodies - geography and the metaphorization of land as a penetrable body - marketing the body - organ transplants and the limits of the post-colonial paradigm In viewing colonialism and resistance as a bodily phenomenon, *The Body in the Library* enables new perspectives on the process of colonization and resistance. It is an important resource for teachers and students of colonial and post-colonial literatures.

The links between religion and food have been known for centuries, and yet we rarely examine or understand the nature of the relationship between food and spirituality, or food and sin. Drawing on literature, politics, and philosophy as well as theology, this book unlocks the role food has played within religious tradition. A fascinating book tracing the centuries-old links between theology and food, showing religion in a new and intriguing light Draws on examples from different religions: the significance of the apple in the Christian Bible and the eating of bread as the body of Christ; the eating and fasting around Ramadan for Muslims; and how the dietary laws of Judaism are designed to create an awareness of living in the time and space of the Torah Explores ideas from the fields of literature, politics, and philosophy, as well as theology Takes seriously the idea that food matters, and that the many aspects of eating – table fellowship, culinary traditions, the aesthetic, ethical and political dimensions of food – are important and complex, and throw light on both religion and our relationship to food

The Politics of Writing Islam provides a much-needed critique of existing forms of studying, writing and representing Islam in the West. Through critiquing ethnographic, literary, critical, psychoanalytic and theological discourses, the author reveals the problematic underlying cultural and theoretical presuppositions. Mutman demonstrates how their approach reflects the socially, politically and economically unequal relationship between the West and Islam. While offering a critical insight into concepts such as writing, power, post-colonialism, difference and otherness on a theoretical level, Mutman reveals a different perspective on Islam by emphasizing its living, everyday and embodied aspects in dynamic

relation with the outside world - in contrast to the stereotyped authoritarian and backward religion characterized by an omnipotent God. Throughout, Mutman develops an approach to culture as an embodied, everyday, living and ever changing practice. He argues that Islam should be perceived precisely in this way, that is, as an open, heterogeneous, interpretive, multiple and worldly belief system within the Abrahamic tradition of ethical monotheism, and as one that is contested within as well as outside its 'own' culture.

Despite Georges Bataille's acknowledged influence on major poststructuralist thinkers—including Foucault, Derrida, Kristeva, Lacan, Baudrillard, and Barthes—and his prominence in literary, cultural, and social theory, rarely has he been taken up by scholars of religion, even as issues of the sacred were central to his thinking. Bringing together established scholars and emerging voices, *Negative Ecstasies* engages Bataille from the perspective of religious studies and theology, forging links with feminist and queer theory, economics, secularism, psychoanalysis, fat studies, and ethics. As these essays demonstrate, Bataille's work bears significance to contemporary questions in the academy and vital issues in the world. We continue to ignore him at our peril.

Featuring comprehensive updates and additions, the second edition of *Understanding Theories of Religion* explores the development of major theories of religion through the works of classic and contemporary figures. • A new edition of this introductory text exploring the core methods and theorists in religion, spanning the sixteenth-century through to the latest theoretical trends • Features an entirely new section covering religion and postmodernism; race, sex, and gender; and religion and postcolonialism • Examines the development of religious theories through the work of classic and contemporary figures from the history of anthropology, sociology, psychology, philosophy, and theology • Reveals how the study of religion evolved in response to great cultural conflicts and major historical events • Student-friendly features include chapter introductions and summaries, biographical vignettes, a timeline, a glossary, and many other learning aids

In this exciting new collection, leading and emerging Lacanian scholars seek to understand what psychoanalysis brings to debates about the environment and the climate crisis. They argue that we cannot understand climate change and all of its multifarious ramifications without first understanding how our terrifying proximity to the real undergirds our relation to the environment, how we mistake lack for loss and mourning for melancholy, and how we seek to destroy the same world we seek to protect. The book traces Lacan's contribution through a consideration of topics including doomsday preppers, forest suicides, Indigenous resistance, post-apocalyptic films, the mathematics of climate science, and the relevance of Kant. They ask: What can you do if your neighbour is a climate change denier? What would Bartleby do? Does the animal desire? Who is cleaning up all the garbage on the internet? Why is the sudden greening of the planet under COVID-19 no help whatsoever? It offers a timely intervention into Lacanian theory, environmental studies, geography, philosophy, and literary studies that illustrates the relevance of psychoanalysis to current social and environmental concerns.

Engages Levinas and Heidegger on the provocative issue of an ethics of things.

Argues that religion is the search for lost intimacy, discusses its connection to the general economy, and examines the sacrifice of war

Translated by Krzysztof Filjalkowski and Michael Richardson Winner of the 1987 Prix Goncourt for Biography Georges Bataille (1897–1962), philosopher, writer and founder of the influential literary review *Critique*, had an enormous impact on the thinking of Foucault, Derrida and Baudrillard, and his ideas have been the subjects of recent debates in a wide range of disciplines. In this acclaimed intellectual biography

Michel Surya enters into a complicity with Bataille's oeuvre to provide a detailed exposition of its themes as they developed against the backdrop of his life. The essence of Bataille's life and work were defined by transience and effacement, reflecting a will both to contest the impermanence of things and to confront death. His troubled childhood, his relationships with surrealism and his paradoxical position at the heart of twentieth-century French thought are enriched here with testimonies from Bataille's closest acquaintances, making this a vivid and detailed study. Revealing the contexts in which he worked, and the ways in which his work and ideas took shape, Surya sheds essential light on a figure Foucault described as "one of the most important writers of the century."

This student's guide is a clear and concise handbook to the key connections between Classical Studies and critical theory in the twentieth century. Louise Hitchcock looks at the way Classics has been engaged across a number of disciplines. Beginning with four foundational figures – Freud, Marx, Nietzsche and Saussure – Hitchcock goes on to provide guided introductions of the major theoretical thinkers of the past century, from Adorno to Williams. Each entry offers biographical, theoretical and bibliographical information along with a discussion of each figure's relevance to Classical Studies and suggestions for future research. *Theory for Classics*, adapted from *Theory for Religious Studies*, by William E. Deal and Timothy K. Beal, is a brisk, thoughtful, provocative, and engaging title, which will be an essential first volume for anyone interested in the intersection between theory and classical studies today.

Theory of Religion

First published in 2000. Routledge is an imprint of Taylor & Francis, an informa company.

This monograph is the first book length study of the philosophical premises of Bataille's theory of art and literature. In contrast to many former interpretations of Bataille's work, Dr Kennedy concentrates on Bataille's writings in the wake of World War 11.

Using a broad definition of the Durkheimian tradition, this book offers the first systematic attempt to explore the Durkheimians' engagement with art. It focuses on both Durkheim and his contemporaries as well as later thinkers influenced by his work. The first five chapters consider Durkheim's own exploration of art; the remaining six look at other Durkheimian thinkers, including Marcel Mauss, Henri Hubert, Maurice Halbwachs, Claude Lévi-Strauss, Michel Leiris, and Georges Bataille. The contributors-scholars from a range of theoretical orientations and disciplinary perspectives-are known for having already produced significant contributions to the study of Durkheim. This book will interest not only scholars of Durkheim and his tradition but also those concerned with aesthetic theory and the sociology and history of art.

Vivienne Brough-Evans proposes a compelling new way of reevaluating aspects of international surrealism by means of the category of *divin fou*, and consequently deploys theories of sacred ecstasy as developed by the Collège de Sociologie (1937–39) as a critical tool in shedding new light on the literary oeuvre of non-French writers who worked both within and against a surrealist framework. The minor surrealist genre of prose literature is considered herein, rather than surrealism's mainstay, poetry, with the intention of fracturing preconceptions regarding the medium of surrealist expression. The aim is to explore whether International surrealism can begin to be more fully explained by an occluded strain of 'dissident' surrealist thought that searches outside the self through the affects of ekstasis. Bretonian surrealism is widely discussed in the field of surrealist studies, and there is a need to consider what is left out of surrealist practice when analysed through this Bretonian lens. The Collège de Sociologie and Georges

Bataille's theories provide a model of such elements of 'dissident' surrealism, which is used to analyse surrealist or surrealist influenced prose by Alejo Carpentier, Leonora Carrington and Gellu Naum respectively representing postcolonial, feminist and Balkan locutions. The Collège and Bataille's 'dissident' surrealism diverges significantly from the concerns and approach towards the subject explored by surrealism. Using the concept of ekstasis to organise Bataille's theoretical ideas of excess and 'inner experience' and the Collège's thoughts on the sacred it is possible to propose a new way of reading types of International surrealist literature, many of which do not come to the forefront of the surrealist literary oeuvre.

Examines how secular transformations of religious ideas have helped to shape the style and substance of works by American writers, filmmakers and artists from Catholic backgrounds.

An anthology that provides the comprehensive overview for understanding the relationship between religion and violence - historically, culturally, and in the contemporary world. It includes original source materials justifying violence from various religious perspectives: Hindu, Chinese, Christian, Muslim, Jewish, and Buddhist.

Following up on his previous book, *Violence and Phenomenology*, James Dodd presents here an expanded and deepened reflection on the problem of violence. The book's six essays are guided by a skeptical philosophical attitude about the meaning of violence that refuses to conform to the exigencies of essence and the stable patterns of lived experience. Each essay tracks a discoverable, sometimes familiar figure of violence, while at the same time questioning its limits and revealing sites of its resistance to conceptualization. Dodd's essays are readings as much as they are reflections; attempts at interpretation as much as they are attempts to push concepts of violence to their limits. They draw upon a range of different authors—Sartre, Levinas, Schelling, Scheler, and Husserl—and historical moments, but without any attempt to reduce them into a series of examples elucidating a comprehensive theory. The aim is to follow a path of distinctively episodic and provisional modes of thinking and reflection that offers a potential glimpse at how violence can be understood.

Originally published as Volume 34, Issue 2 of *Art history*, 2012.

An important literary and philosophical figure, Georges Bataille has had a significant influence on other French writers, such as Foucault, Derrida and Baudrillard. *The Thirst for Annihilation* is the first book in English to respond to Bataille's writings. In no way, though, is Nick Land's book an attempt to appropriate Bataille's writings to a secular intelligibility or to compromise with the aridity of academic discourse - rather, it is written as a communion. Theoretical issues in philosophy, sociology, psychodynamics, politics and poetry are discussed, but only as stepping stones into the deep water of textual sacrifice where words pass over into the broken voice of death. Cultural modernity is diagnosed down to its Kantian bedrock with its transcendental philosophy of the object, but Bataille's writings cut violently across this tightly disciplined reading to reveal the strong underlying currents that bear us towards chaos and dissolution - the violent impulse to escape, the thirst for annihilation.

Why and how did Korean religious groups respond to growing rural poverty, social dislocation, and the corrosion of culture caused by forces of modernization under strict Japanese colonial rule (1910–1945)? Questions about religion's relationship and response

to capitalism, industrialization, urbanization, and secularization lie at the heart of understanding the intersection between colonialism, religion, and modernity in Korea. Yet, getting answers to these questions has been a challenge because of narrow historical investigations that fail to study religious processes in relation to political, economic, social, and cultural developments. In *Building a Heaven on Earth*, Albert L. Park studies the progressive drives by religious groups to contest standard conceptions of modernity and forge a heavenly kingdom on the Korean peninsula to relieve people from fierce ruptures in their everyday lives. The results of his study will reconfigure the debates on colonial modernity, the origins of faith-based social activism in Korea, and the role of religion in a modern world. *Building a Heaven on Earth*, in particular, presents a compelling story about the determination of the Young Men's Christian Association (YMCA), the Presbyterian Church, and the Ch'ŏndogyo to carry out large-scale rural movements to form a paradise on earth anchored in religion, agriculture, and a pastoral life. It is a transnational story of leaders from these three groups leaning on ideas and systems from countries, such as Denmark, France, Japan, and the United States, to help them reform political, economic, social, and cultural structures in colonial Korea. This book shows that these religious institutions provided discursive and material frameworks that allowed for an alternative form of modernity that featured new forms of agency, social organization, and the nation. In so doing, *Building a Heaven on Earth* repositions our understandings of modern Korean history.

Long recognized in France as a central figure in French cultural thought, the range and significance of Bataille's ideas are now being grasped in the English speaking world. His influence on Derrida, Foucault, Kristeva and Baudrillard is now more clearly understood and Bataille has emerged as a front-rank cultural theorist who posed questions and paradoxes that were extraordinarily prescient. This book offers a comprehensive and detailed presentation and analysis of the full range of his writings - political, philosophical, aesthetic, literary, anthropological and cultural. And tackles his thoughts on waste, sacrifice, death, eroticism, surplus, ecstasy and drunkenness, offering the best available guide to this challenging and utterly unique thinker. In this comprehensive and engaging study Georges Bataille's central ideas – the sacred, community and eroticism – are explored in detail. Bataille's project to understand social bonds and energies at their most fundamental level and to re-energise society by challenging individualism is argued to be of continuing relevance to sociological thought. Bataille's infamous *Collège de Sociologie* is placed in the intellectual context of Durkheimian and Maussian sociology. Social effervescence, gift exchange, and the dual, ambivalent and volatile nature of the sacred emerge as the central threads of Bataille's thought, ideas which challenge both capitalist hegemony and the reductive notion of society as exclusively normative and repressive. The study concludes by applying Bataille's ideas to contemporary issues including de-secularisation and the rise of religious fundamentalism, the vicarious experience of transgressive violence, and finally, to consumerism and the violence of globalisation. The study seeks to reposition Bataille as a key figure in sociological theory.

Strenski argues that public discourse about religious notions, like sacrifice, cannot be theological in our modern societies. Theological notions of sacrifice and theological approaches to it should be replaced by those like that developed by the

Durkheimians because theological discourse cannot but help being religiously biased.

Study of Georges Bataille, focussing on Bataille's protean thought and style, in particular his theory of general economy based on *dépense*, or giving, as a mode of expenditure.

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The use of postmodern thought to approach the study of religion threatens to call into question the values and representational mode of thinking typical of the field. Religious studies with a radical scepticism grounded in an embrace of decadence by postmodern thinkers has the potential to undermine, subvert, and distort the study of religion, making it difficult to understand the subject if such an approach is uncritically adopted by scholars seeking new ways to study it.

'Theory for Religious Studies' takes major theoretical writers in the humanities & social sciences, & explains their relevance to the study of religion.

This book aims to show the many resources at our disposal for grappling with the Holocaust as the darkest occurrence of the twentieth century. These wide-ranging studies on philosophy, history, and literature address the way the Holocaust had led to the reconceptualization of the humanities. The scholarly approaches of Pierre Klossowski, Georges Bataille, and Maurice Blanchot are examined critically, and the volume explores such poignant topics as violence, evil, and monuments.

Animal Philosophy is the first text to look at the place and treatment of animals in Continental thought. A collection of essential primary and secondary readings on the animal question, it brings together contributions from the following key Continental thinkers: Nietzsche, Heidegger, Bataille, Levinas, Foucault, Deleuze, Guattari, Derrida, Ferry, Cixous, and Irigaray. Each reading is followed by commentary and analysis from a leading contemporary thinker. The coverage of the subject is exceptionally broad, ranging across perspectives that include existentialism, poststructuralism, postmodernism, phenomenology and feminism. This anthology is an invaluable one-stop resource for anyone researching, teaching or studying animal ethics and animal rights in the fields of philosophy, cultural studies, literary theory, sociology, environmental studies and gender and women's studies.

Georges Bataille (1897 - 1962) was a philosopher, writer, and literary critic whose work has had a significant impact across disciplines as diverse as philosophy, sociology, economics, art history and literary criticism, as well as influencing key figures in post-modernist and post-structuralist philosophy such as Jacques Derrida and Michel Foucault. In recent years, the number of works published on Georges Bataille, as well as the variety of contexts in which his work is invoked, has markedly increased. In *Georges Bataille: Key Concepts* an international team of contributors provide an accessible introduction to and survey of Bataille's

thought. The editors' introduction provides an overview of Bataille's work, while the chapters in the first section cover the social, political, artistic and philosophical contexts that shaped his thought. In the second part, each chapter engages with a key theme in Bataille's philosophy, including: art, eroticism, evil, inner experience, heterology, religion, sacrifice, and sovereignty. The final chapter addresses Bataille's literary writings. *Georges Bataille: Key Concepts* is an invaluable guide for students from across the Humanities and Social Sciences, coming to Bataille's work for the first time. Contributors: Giulia Agostini, Elisabeth Arnould-Bloomfield, Tiina Arppe, Marcus Coelen, Simonetta Falasca-Zamponi, Patrick French, Marina Galletti, Nadine Hartmann, Mark Hewson, Andrew Hussey, Stuart Kendall, Claire Nioche, Gerhard Poppenberg, and Michèle Richman.

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