Lucien Levy-Bruhl explored the concept of participation in his book *The Notebooks on Primitive Mentality*. He examined how participation in rituals and ceremonies was understood and experienced by individuals in different societies. Levy-Bruhl argued that the concept of participation was crucial in understanding the nature of religious and cultural practices across various cultures.

This book is one of the seminal works in the study of comparative anthropology and sociology. It provides a comprehensive overview of the anthropological and sociological perspectives on participation, and it has influenced subsequent generations of scholars in the field of social and cultural studies.

In summary, Lucien Levy-Bruhl's explorations in interpretative sociology have contributed significantly to our understanding of how participation is experienced and understood across different societies. His work continues to be an important reference for students and researchers in the fields of anthropology, sociology, and cultural studies.
intellectual history. The central theme of the book is the interplay between the canon of philosophical thought and the tradition of literary textuality, and the study of them is envisaged as neither purely passive nor purely active, but middle. Creativity, thus, is envisaged as an active process enabling the dynamics of subjectivity itself. The process of thinking is envisaged as an active process enabling the dynamics of subjectivity itself. The process of thinking is envisaged as both active and passive, but middle. Creativity, thus, is envisaged as a dynamic process enabling the dynamics of subjectivity itself. The process of thinking is envisaged as both active and passive, but middle. Creativity, thus, is envisaged as a dynamic process enabling the dynamics of subjectivity itself. The process of thinking is envisaged as both active and passive, but middle. Creativity, thus, is envisaged as a dynamic process enabling the dynamics of subjectivity itself. The process of thinking is envisaged as both active and passive, but middle. Creativity, thus, is envisaged as a dynamic process enabling the dynamics of subjectivity itself.
Further a second part comprises an anthology of texts from 41 scholars whose work was programmatic in the evolution of the academic study of religion. Each establishment of the discipline, its connections with other fields, religion as a subject of research, and perspectives on a phenomenological study of religion. Waardenburg’s magisterial essay traces the rise and development of the academic study of religion from the mid-nineteenth to the mid-twentieth century, outlining the design(s) of the logos – of the whole and of the particulars – while the design(s) rest not on some human concept, but on life itself. Life’s pliable matrices allow us to rethinking and consolidation that will include anthropological approaches.

Imaginative Horizons - Vincent Crapanzano - 2010-08-15 How do people make sense of their experiences? How do they understand possibility? These questions are central to all human sciences. Here is a new way to think about the human experience: the notion of imaginative horizons. For Crapanzano, imaginative horizons are the blurry boundaries that separate the here and now from what lies beyond, in time and space. These horizons, he argues, deeply influence both how we experience our lives and how we interpret these experiences, and here sets himself the task of exploring the roles that creativity and imagination play in our experiences of the world.

Imaginative Horizons - Vincent Crapanzano - 2010-08-15 How do people make sense of their experiences? How do they understand possibility? These questions are central to all human sciences. Here is a new way to think about the human experience: the notion of imaginative horizons. For Crapanzano, imaginative horizons are the blurry boundaries that separate the here and now from what lies beyond, in time and space. These horizons, he argues, deeply influence both how we experience our lives and how we interpret these experiences, and here sets himself the task of exploring the roles that creativity and imagination play in our experiences of the world.

The Split and the Structure - Rudolf Arnheim - 1996-10-17 Rudolf Arnheim’s great forte is his ability to illuminate the perceptual processes that go into the making and reception of artworks—painting, sculpture, architecture, and film. Over the years, his pioneering mode of "reading" art from a unique scientific/philosophical perspective has garnered him an established and devoted audience. That audience will take pleasure in Arnheim’s most recent collection of essays, one that covers a range of topics and includes titles such as “Outer Space and Inner Space,” “Riddles of the Eye,” “How Art Impacts Our World,” and “The Dynamics of Structure and Form.” The notion of structure is Arnheim’s guide in these explorations. Most of the essays examine the nature of structure affirmatively: how it comes about, its incentives and objectives, its role in shaping the experience of art. How does the viewer appreciate a structure, such as Mt. Athos and Constantinople, but also its hinterlands in Asia Minor and the Balkans. Arnheim’s book is an invaluable introduction to the subject of African Philosophy. Samuel Oluoch Imbo synthesizes the ideas of key African philosophers into an accessible narrative. The author focuses on five central questions: What are the definitions of African philosophy? Is ethno-cultural relativism a valid philosophy really valid? What are the dangers of an African philosophy that claims to be ‘unique’? Can African philosophy be done in foreign languages such as English and French? Are there useful ways to make connections between African philosophy, African American philosophy, and women’s studies? By making cross-cultural, political, and transnational connections, Imbo stake out an important place for African philosophy. Imbo’s book is an invaluable introduction to this dynamic and growing area of study.

The Split and the Structure - Rudolf Arnheim - 1996-10-17 Rudolf Arnheim’s great forte is his ability to illuminate the perceptual processes that go into the making and reception of artworks—painting, sculpture, architecture, and film. Over the years, his pioneering mode of “reading” art from a unique scientific/philosophical perspective has garnered him an established and devoted audience. That audience will take pleasure in Arnheim’s most recent collection of essays, one that covers a range of topics and includes titles such as “Outer Space and Inner Space,” “Riddles of the Eye,” “How Art Impacts Our World,” and “The Dynamics of Structure and Form.” The notion of structure is Arnheim’s guide in these explorations. Most of the essays examine the nature of structure affirmatively: how it comes about, its incentives and objectives, its role in shaping the experience of art. How does the viewer appreciate a structure, such as Mt. Athos and Constantinople, but also its hinterlands in Asia Minor and the Balkans. Arnheim’s book is an invaluable introduction to the subject of African Philosophy. Samuel Oluoch Imbo synthesizes the ideas of key African philosophers into an accessible narrative. The author focuses on five central questions: What are the definitions of African philosophy? Is ethno-cultural relativism a valid philosophy really valid? What are the dangers of an African philosophy that claims to be ‘unique’? Can African philosophy be done in foreign languages such as English and French? Are there useful ways to make connections between African philosophy, African American philosophy, and women’s studies? By making cross-cultural, political, and transnational connections, Imbo stake out an important place for African philosophy. Imbo’s book is an invaluable introduction to this dynamic and growing area of study.

Explorations in African Political Thought - Teodros Keze - 2013-10-23 This rich collection brings together many of the leading authors on African political philosophy to present a variety of perspectives on this rapidly growing field. They seek to show that African philosophy can serve African people as a moral activity guided by the principles of practical reason in addressing problems of the basic structures of social, political, and economic institutions.

Explorations in African Political Thought - Teodros Keze - 2013-10-23 This rich collection brings together many of the leading authors on African political philosophy to present a variety of perspectives on this rapidly growing field. They seek to show that African philosophy can serve African people as a moral activity guided by the principles of practical reason in addressing problems of the basic structures of social, political, and economic institutions.

An Introduction to African Philosophy - Sam O. Imbo - 1998-06-26 Organized topically rather than historically, this book provides an excellent introduction to the subject of African Philosophy. Samuel Oluoch Imbo synthesizes the ideas of key African philosophers into an accessible narrative. The author focuses on five central questions: What are the definitions of African philosophy? Is ethno-cultural relativism a valid philosophy really valid? What are the dangers of an African philosophy that claims to be ‘unique’? Can African philosophy be done in foreign languages such as English and French? Are there useful ways to make connections between African philosophy, African American philosophy, and women’s studies? By making cross-cultural, political, and transnational connections, Imbo stake out an important place for African philosophy. Imbo’s book is an invaluable introduction to this dynamic and growing area of study.

An Introduction to African Philosophy - Sam O. Imbo - 1998-06-26 Organized topically rather than historically, this book provides an excellent introduction to the subject of African Philosophy. Samuel Oluoch Imbo synthesizes the ideas of key African philosophers into an accessible narrative. The author focuses on five central questions: What are the definitions of African philosophy? Is ethno-cultural relativism a valid philosophy really valid? What are the dangers of an African philosophy that claims to be ‘unique’? Can African philosophy be done in foreign languages such as English and French? Are there useful ways to make connections between African philosophy, African American philosophy, and women’s studies? By making cross-cultural, political, and transnational connections, Imbo stake out an important place for African philosophy. Imbo’s book is an invaluable introduction to this dynamic and growing area of study.

When God Talks Back - Tanya M. Luhmann - 2012 Analyses the American religious experience, drawing on intimate interviews with members of the Vineyard church while explaining the scientific aspects of intensively practiced prayer and collective supernatural experiences.

When God Talks Back - Tanya M. Luhmann - 2012 Analyses the American religious experience, drawing on intimate interviews with members of the Vineyard church while explaining the scientific aspects of intensively practiced prayer and collective supernatural experiences.

Politics and history - Raymond Aron - 1984

Politics and history - Raymond Aron - 1984

Risk and Blame - Professor Mary Douglas - 2013-06-17 First published in 1992, this volume follows on from the programme for studying risk and blame that was implied in Purty and Danger. The first half of the book Douglas argues that the study of risk is a systematic foundation of cultural and political comparison. In the latter half she examines questions in cultural theory. Through the eleven essays contained in Risk and Blame, Douglas argues that the prominence of risk discourse will force upon the social sciences a programme of rethinking and consolidation that will include anthropological approaches.

Risk and Blame - Professor Mary Douglas - 2013-06-17 First published in 1992, this volume follows on from the programme for studying risk and blame that was implied in Purty and Danger. The first half of the book Douglas argues that the study of risk is a systematic foundation of cultural and political comparison. In the latter half she examines questions in cultural theory. Through the eleven essays contained in Risk and Blame, Douglas argues that the prominence of risk discourse will force upon the social sciences a programme of rethinking and consolidation that will include anthropological approaches.

The Cosmology and the Creative Imagination - Anna-Teresa Tymieniecka - 2016-02-03 The Cosmology and the Creative Imagination - Anna-Teresa Tymieniecka - 2016-02-03
The essays respond to Anna-Teresa Tymieniecka's recent call to explore the relationship between the evolution of the universe and the process of self-individuation in the ontopoietic unfolding of life. They approach the sensory manifold in a number of ways. They show that theories of modern science become a strategy for the phenomenological study of works of art, and vice versa. Works of phenomenology and of the arts examine how individual spontaneity connects with the design(s) of the logos - of the whole and of the particulars - while the design(s) rest not on some human concept, but on life itself. Life’s pliable matrices allow us to consider the expansiveness of contemporary science, and to help create a contemporary phenomenological sense of cosmos.

Political Responsibility for a Globalised World - Ernst Wolff - 2014-04-30
The aim of this book is to reflect on the complex practice of responsibility within the context of a globalised world and contemporary means of action. Levinas' exploration of the ethical serves as point of entry and is shown to be seeking inter-cultural political relevance through engagement with the issues of postcoloniality and humanism. Yet, Levinas fails to realise the ethical implications of the inevitable instrumental mediation between ethical meaning and political practice. With recourse to Weber, Apel and Ricoeur, Ernst Wolff proposes a theory of strategic co-responsibility for the uncertain global context of practice.