

Handbook Of Hyper Real Religions

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hyper real religions are innovative religions and spirituality that mix elements of religious tradition with popular culture through various case studies this book studies the on and off line religious spiritual consumption of these narratives through a social scientific approach

hyperreality is an alice in wonderland dimension where copies have no originals simulation is more real than reality and living dreams undermine the barriers between imagination and objective experience the most prominent philosopher of the hyperreal jean baudrillard formulated his concept of hyperreality throughout the 1980s but it was not until the 1990s that the end of the cold war along with the proliferation of new reality bending technologies made hyperreality seem to come true in the lost decade between the fall of the berlin wall and 9 11 the nature of reality itself became a source of uncertainty a psychic condition that has been recognizably recorded by that seismograph of american consciousness hollywood cinema the auteur cinema of the 1970s aimed for gritty realism and the most prominent feature of reagan era cinema was its fantastic unrealism clinton era cinema however is characterized by a prevailing mood of hyperrealism communicated in various ways by such benchmark films as jfk pulp fiction and the matrix the hyperreal cinema of the 1990s conceives of the movie screen as neither a window on a preexisting social reality realism nor as a wormhole into a fantastic dream dimension escapism but as an arena in which images and reality exchange masks blend into one another and challenge the philosophical premises which differentiate them from one another cinema of simulation hyperreal hollywood in the long 1990s provides a guided tour through the anxieties and fantasies reciprocally social and cinematic which characterize the surreal territory of the hyperreal

essay from the year 2011 in the subject sociology gender studies grade distinction london school of economics language english abstract baudrillard was not concerned as much about pornography and particularly not about cybersex as he was about the more general concepts of hyperreality and the obscene but nevertheless it seems that his ideas might be relevant in today s mediated forms of sexual pleasure this paper therefore tries to apply his theory towards the notion of cybersex two questions seem of highest importance is cybersex real what is it that actually takes place in cybersex the first question can be framed with baudrillard s notion of hyperreality and virtual whereas the obscene is most fruitful in describing the content of cybersex in the following this essay will in the first paragraph deal predominantly with the definition of cybersex before the second and third part will introduce baudrillard s ideas and critically apply them towards the question of the realness of cybersex as well as the content of it before the conclusion will try to give the analysis a wider perspective a section of general critique will follow the development of the argument and reflect on the applicability of baudrillard towards cybersex first however it is necessary to come to a common understanding of the notion of cybersex

seminar paper from the year 2002 in the subject sociology media art music grade 1 a university of leeds cultural studies

department course media theory 30 entries in the bibliography language english abstract in many parts of our world today people dream a dream of magic and illusion prosperity and happiness which is essentially an american dream exported by the wizards of branding by companies like mcdonald s nike coca cola and especially the walt disney company wdc known for being the inventor of modern branding and modern synergy the disney company has managed to insinuate its characters stories and image as good clean fun enterprise into the consciousness of millions around the earth the wdc today boasts revenue of more than 25 billion from its operations in media networks consumer products studio entertainment internet and parks and resorts and employs 120 000 people worldwide furthermore it can be seen as the single most powerful and influential force in the globalization of western culture having themed parks in california disneyland anaheim florida walt disney world orlando france disneyland and disney studios paris japan tokyo disney resort china hong kong disneyland and as rumours suggest having plans for parks in shanghai and delhi disney spreads its value laden environments across the world thereby it is extending and expanding classic disney the disney universe or disney vision into a material and physical existence as well as providing a strong dose of all american ideology since the theme parks contribute significantly to disney s overall corporate goals providing ongoing revenues and promotion for other parts of the corporate empire it is worthwhile to closer examine the parks which are viewed by many observers as showcases for postmodernism and panegyrics to capitalism

these new westers johnson reveals line dance and two step listen to garth brooks and george strait drink beer from long neck bottles wear clothes ordered from sheplers watch rodeo on espn play wild west arcade games eat fajitas and tacos in stuccoed mexican cafes collect western art and native american crafts and vacation in and move to the west new westers rewrite the history and biography of the west they reimagine the west in cowboy sagas and poetry native american novels mexican american drama nature writing revisionist films eclectic visual artwork and neo traditional music they flock to movies like thelma and louise unforgiven and dances with wolves watch mini series like lonesome dove and read bestsellers like the crossing and all the pretty horses new westers are men and women who may or may not have ever hitched up a horse but who crave connection with the west at the end of a century of urbanization technological change and cultural confusion they seek a more natural home a fuller and wider sense of place and a deeper and more colorful personal identity they also want to revive the dream of the mythic west but on different terms they overrun the old west and yet strive to preserve it raising troubling new concerns about the differences between the mythic and the real between traditional and contemporary cultural influences

essay from the year 2004 in the subject american studies culture and applied geography grade distinction university of newcastle upon tyne school of english literature language and linguistics course theorizing the past 16 entries in the bibliography language english abstract how do things stand with the real event then if reality is everywhere infiltrated by images virtuality and fiction asks jean baudrillard in his the spirit of terrorism baudrillard 2003 27 28 he already seems to know the answer to this apparently purely rhetorical question or does he baudrillard has become famous for his controversial claim that we are living in an age of simulation and hyperreality or what he calls the third order of simulacra baudrillard 1993 50 the following paper will try to disentangle some of baudrillard's arguments clustering around ideas of the simulacrum hyperreality and simulation arguing that the last two gulf wars constitute concrete examples of simulation and hyperreality both in terms of the hyper real events on the ground and in terms of the images bombarding our living rooms it will then explore these events in the light of baudrillard's ideas in simulacra and simulation baudrillard argues that in our current era of simulation the real is preceded by and generated from models in a free play of signifiers which only refer to other signifiers baudrillard 1994 1 2 this constitutes the third order of simulacra in contrast to the second order which was still dominated by production and a market law of value baudrillard 1993 50 baudrillard uses the term value in both its economic and linguistic sense drawing on marx and saussure he differentiates between two dimensions of value first there is a structural aspect corresponding to marx's idea of exchange value each sign within a signifying system or each commodity within a system of exchange can be related to each other sign or commodity the structural di

americans have had an enduring yet ambivalent obsession with the west as both a place and a state of mind michael l johnson considers how that obsession originated how it has determined attitudes toward and activities in the west and how it has changed over the centuries

includes section reviews and notices of books

a collection of essays determining the relationship between literature and the study of law issues focusing on areas such as the nature and context of law and of legal discourse are explored across a wide range of topics in a variety of literary forms

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