

Post Apocalyptic Culture

Post-Apocalyptic Culture Post-Apocalyptic Cultures Post-apocalyptic Culture Race, Gender, and Sexuality in Post-Apocalyptic TV and Film Postapocalyptic Fantasies in Antebellum American Literature Apocalyptic Discourse in Contemporary Culture Moving Beyond Apocalypse Encyclopedia of Apocalypticism Postcolonialité et droits de l'homme. Littératures et cultures britanniques et américaines Tome 2 The Cultural Politics of Postmodernism The Journal of Popular Film and Television The Multinational Corporation From Apocalypse to Entropy and Beyond Jewish Identity in Western Pop Culture China in the World Today Material Culture Review EDRA; Proceedings of the Annual Environmental Design Research Association Conference A Century of Popular Culture in Japan How to Live in a Post-apocalyptic World Popular Culture in the United States Teresa Heffernan Julia Urabayan Teresa Heffernan Barbara Gurr John Hay Monica Germana Christine Patricia Cavanaugh John Joseph Collins Ataféï Pewissi John Tagg David H. Blake Peter Freese Jon Stratton American Academy of Political and Social Science Environmental Design Research Association Douglas Slaymaker Siobhan Theresa White Peter Freese

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in post apocalyptic culture teresa heffernan poses the question what is at stake in a world that no longer believes in the power of the end although popular discourse increasingly understands apocalypse as synonymous with catastrophe historically in both its religious and secular usage apocalypse was intricately linked to the emergence of a better world to revelation and to disclosure in this interdisciplinary study heffernan uses modernist and post modernist novels as evidence of the diminished faith in the existence of an inherently meaningful end probing the cultural and historical reasons for this shift in the understanding of apocalypse she also considers the political implications of living in a world that does not rely on revelation as an organizing principle with fascinating readings of works by william faulkner don delillo ford madox ford toni morrison e m forster salman rushdie d h lawrence and angela carter post apocalyptic culture is a provocative study of how twentieth century culture and society responded to a world in which a belief in the end had been exhausted

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 politics and the crossover between arts and politics

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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 book examines the widespread use of postapocalyptic fantasies in american literary texts in the early nineteenth century

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

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

le professeur komla messan nubukpo à qui cet ouvrage est consacré a eu un parcours exceptionnel chef du département d'anglais puis doyen de la faculté des lettres et sciences humaines de l'université de lomé il a été élevé au rang de doyen honoraire de la même faculté il a été ministre de l'enseignement supérieur et de la recherche À cheval entre les études américaines et africaines le professeur nubukpo a investi les aires de recherche dans le post modernism et le new criticism en littérature africaine ses travaux portent essentiellement sur l'outil critique womanism théorisé par alice walker et dans les humanités africaines il a énormément contribué aux études postcoloniales et l'attachement aux droits humains

this book looks at the post holocaust experience with emphasis on aspects of its impact on popular culture

slaymaker japan studies u of kentucky is joined by several other american scholars of japanese culture to explore the ways that popular culture has its context within history and how in these globalized times it is difficult to determine exactly whose culture it is essays examine how world war ii concepts have influenced modern japanese culture how japanese popular culture is

succeeding in the us and how ancient japanese myth and history affect one's understanding of the modern film mononokehime
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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

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