

Re Enchanting The World An Examination Of Ethics

The Re-Enchantment of the World is an interdisciplinary volume that challenges the long-prevailing view of modernity as "disenchanted." There is of course something to the widespread idea, so memorably put into words by Max Weber, that modernity is characterized by the "progressive disenchantment of the world." Yet what is less often recognized is the fact that a powerful counter-tendency runs alongside this one, an overwhelming urge to fill the vacuum left by departed convictions, and to do so without invoking superseded belief systems. In fact, modernity produces an array of strategies for re-enchantment, each fully compatible with secular rationality. It has to, because God has many "aspects"—or to put it in more secular terms, because traditional religion offers so much in so many domains. From one thinker to the next, the question of just what, in religious enchantment, needs to be replaced in a secular world receives an entirely different answer. Now, for the first time, many of these strategies are laid out in a single volume, with contributions by specialists in literature, history, and philosophy. Generations X and Y are plugged into the contemporary world of consumption, popular culture, and the internet. These generations treat knowledge and belief as a more flexible concept, often focusing on the practical rather than the theoretical and often drawing on conflicting sources in both popular and cyber culture. Their approach to religious belief and practice requires a new way of studying the sociology of religion.

'Sociology of Religion for Generations X and Y' examines key world religions - Buddhism, Christianity and Islam - as well as newer religious groups, such as Scientology, New Age, Witchcraft and online communities such as Jediism and Matrixism. The book covers a range of key concepts: secularisation and modernisation, re-enchantment, the 'McDonaldisation' of society, and the easternisation of the west. Each chapter opens with a case study from popular culture or the internet which takes the reader to the heart of the topic being discussed. Employing both classical sociological theory and contemporary critical theory, 'Sociology of Religion for Generations X and Y' explains where contemporary religion and spirituality are coming from, where they are now, and where they are going.

In this dissertation I examine the topics of ethics, religion, and their relationship in the work of Charles Taylor. I take Taylor's attempt to confront modern disenchantment by seeking a kind of re-enchantment as my guiding thread. Seeking re-enchantment means, first of all, defending an 'engaged realist' account of strong evaluation, i.e., qualitative distinctions of value that are seen as normative for our desires. Secondly, it means overcoming self-enclosure and achieving self-transcendence, which I argue should be understood in terms of transcending a 'lower' mode of selfhood for a 'higher' one in concern for 'strong goods'. One of the main issues that Taylor raises is whether re-enchantment requires theism for its full adequacy. He advances - often as 'unches' - controversial claims regarding the significance of theism (1) for defending strong

evaluative realism and (2) for motivating an ethic of universal human concern. I seek to fill out his hunches in terms of a theistic teleological perspective that is centered on the 'telos of communion'. I argue that such a view is important for overcoming the problem of what Bernard Williams calls the 'radical contingency' of ethical beliefs, which seems to undermine their normative authority. However, I argue that if a non-theistic view of cosmic purpose (e.g., Thomas Nagel's view) can be regarded as a viable option, then it could also help to address this problem and support a kind of re-enchantment. Taylor also advances the controversial view that (3) there is an ineradicable draw to 'transcendence' in human life in connection to the quest for the meaning of life. Here he opposes certain mainstream theories of secularization that see it as a process involving the ineluctable fading away of the relevance of religion. I seek to fill out and defend Taylor's view in this matter. Besides providing a reading of Taylor's work as a whole and advancing further some of the issues he raises, I also examine his general evaluative framework based on his account of strong evaluation. In doing so I show how he provides a distinct and important perspective among contemporary moral philosophers.

Worlds of Common Prayer exposes the surprisingly radical potential of nineteenth- and twentieth-century book-length liturgical poetry. Major authors as dissimilar as Christina Rossetti and T.S. Eliot used the Anglican liturgical calendar as a weapon to break the order of clock time and destabilize the secular world order.

Les is de sheriff in een door crystal meth en familiegeheimen verscheurd dorpje in de Appalachen, North Carolina. Becky is een parkwachter die getraumatiseerd is door een school shooting in haar jeugd. De twee vinden elkaar in hun diepe liefde voor dit berglandschap. Maar wanneer een mysterie rond een vergiftigde forellenbeek de kleine gemeenschap uiteenrijt, komen ze tegenover elkaar te staan en wordt hun prille band op de proef gesteld. Een poëtische en broeierige roman over levens die getekend zijn door geweld en een sterke verbondenheid met de natuur.

The Re-Enchantment of the West challenges those theories that predict widespread secularization beyond traditional institutional religiosity. Spiritualities are emerging that are not only quite different from the those forms of religion that are in decline, but are often defined over against them and articulated and passed on in ways quite different from those of traditional religion. In particular, it is argued that such contemporary Western spirituality is fed by a constantly replenished reservoir of ideas, practices, and methodologies, which is here termed 'occulture'. Moreover, such occultural ideas both feed into and are resourced by popular culture. Indeed, popular occulture is a key feature of the re-enchantment of the West. Demonstrating the significance and ubiquity of these ideas, this book examines, for example, healthcare and nursing, contemporary environmentalism, psychedelia and drug use, the Internet and cyberspirituality, belief in UFOs and extraterrestrial life, demonology and the contemporary fascination with the figure of Satan, the heavy metal subculture, popular apocalypticism, and millennial

violence.

Madeline Miller heeft op bewonderingswaardige wijze de klassieker Ilias opnieuw vormgegeven in een eigentijdse, spannende roman waarvoor ze de Orange Prize 2012 heeft gekregen. Patroclus is een jonge prins, verbannen naar het koninkrijk van Phthia om daar op te groeien met godenzoon Achilles. Achilles is sterk, mooi, een gouden kind: alles wat Patroclus niet is. Maar ondanks hun verschillen raken de jongens innig bevriend, en hun band wordt sterker naarmate ze ouder worden. Dit tot verdriet en woede van Achilles' moeder Thetis, een wrede zeegodin die een hekel heeft aan stervelingen. Als duidelijk wordt dat Helena van Sparta is ontvoerd en alle Griekse mannen verplicht zijn om haar eer te wreken en Troje te belegeren, sluit Achilles zich aan bij het leger, verblind door de belofte van roem. Patroclus, verscheurd door liefde voor en angst om zijn vriend, gaat met hem mee. Zij weten niet dat het lot hen tot het uiterste zal testen en hun zal vragen om een verschrikkelijk offer.

De jonge kunstenaar Reno komt in 1975 naar New York met de droom om uit haar fascinatie met snelheid en motoren kunst te maken. New York is in die jaren een opwindende stad, levend, vol, druk en gevaarlijk, waar de grenzen tussen performance en het echte leven vervagen. Door haar affaire met de kunstenaar Sandro Valera, telg uit een rijke Italiaanse familie die een motorenfabriek bezit, belandt Reno bij de kunstenaarselite van New York, en uiteindelijk in Italië, waar ze verwickeld raakt in de radicale politieke beweging die dat land teistert.

In 'Club Mars' van Rachel Kushner is de 29-jarige Romy Hall onlangs veroordeeld tot tweemaal levenslang plus zes jaar. Ze slijt haar dagen in een maximaal beveiligde vrouwengevangenis in Noord-Californië. Buiten is het San Francisco van haar jeugd en Club Mars, de stripclub waar ze ooit danste voor de kost. En haar zevenjarige zoontje Jackson. Binnen is de nieuwe, absurde realiteit: duizenden vrouwen die hun levensbehoeften bij elkaar proberen te scharrelen, dagelijks geweld door zowel bewakers als gevangenen. Romy ziet de toekomst voor zich uitstrekken in een lange, onverbiddelijk rechte lijn. Totdat ze uit haar sleur wordt gerukt door nieuws vanbuiten, en haar lot naar eigen hand moet proberen te zetten. Een hartverscheurend en onvergetelijk boek, aldus Publishers Weekly.

Historisch onderzoek naar de vraag of religie en rede naast elkaar kunnen bestaan, en naar de historische wortels van de huidige seculiere tijd.

De oude koning van Katoren is overleden en er is geen troonopvolger. De 17-jarige Stach moet zeven moeilijke opdrachten volbrengen voordat hij koning kan worden. Vanaf ca. 12 jaar.

This book argues that robots are enchanting humans (as potential intimate partners), because humans are enchanting robots (by performing magical thinking), and that these processes are a part of a significant re-enchantment of

the “modern” world. As a foundation, the author examines arguments for and against intimate relationships with robots, particularly sex robots and care robots. Moreover, the book provides a consideration of human-robot interactions and philosophical reflections about robots through the lens of magic and magical thinking as well as theoretical and practical re-evaluations of their status and presence. Furthermore, the author discusses the abovementioned issues in the context of disenchantment and re-enchantment of the world, characterizing modernity as a coexistence of these two processes. The book closes with a consideration of future scenarios regarding the meaning of life in the age of rampant automation and the possibility that designing robots becomes a sort of new eugenics as a consequence of recognizing robots as persons.

Het kapitalisme bloeide de afgelopen tweehonderd jaar dankzij zijn aanpassingsvermogen; op de golven van de economische cycli heeft het zich steeds aangepast en getransformeerd om uiteindelijk sterker uit verschillende crises op te rijzen. Maar de grens is bereikt, stelt Paul Mason. In de uithoeken van het marktsysteem ontdekken mensen nieuwe vormen van eigendom, lenen en zaken doen – van 3D-printen tot zelf managende websites als Wikipedia en van duurzame energiecoöperaties tot parallelle valuta. In het hart van die veranderingen staat de informatietechnologie, een revolutie die volgens Mason

de potentie heeft om onze notie van werk, productie en waarde totaal te veranderen én om een economie gebaseerd op marktwerking en privaat eigendom te vernietigen. In dit baanbrekende boek laat Mason zien hoe we, vanuit de as van de recente financiële crisis, de kans hebben om een meer sociale, rechtvaardige en duurzame, globale economie te bouwen.

Een fascinerende pageturner met uiterst spannende plotwendingen van een van de grootste verhalenvertellers van onze tijd Sommige legenden sterven nooit... Iedereen kent het verhaal van de Maagd van Orléans – het ongeletterde, gelovige boerenmeisje dat de troepen van Frankrijk aanvoerde tegen de Engelsen, maar uiteindelijk op de brandstapel eindigde. Nu is ze een patroonheilige van Frankrijk. Net als de Franse gelovigen hebben ook Franse nationalistenvan zich haar toegeëigend. Maar wie was ze echt? In het hedendaagse Orléans woedt een vuile verkiezingsstrijd. De kandidate van het Front National wordt neergezet als de nieuwe 'Maagd van Orleans', die net als Jeanne vecht tegen vreemde indringers. Het Front profiteert van een serie branden die worden geclaimd door een volstrekt onbekende islamitische groep. Als na de vierde aanslag een verkoold lichaam wordt gevonden, moet politieinspecteur Inès Picault ook nog een moord oplossen. Hun enige aanwijzing? De naam van een vrouw die al meer dan 500 jaar dood is: Jeanne d'Arc. De pers over De vrouw

die door het vuur ging 'Magnifiek. Een perfect boek om de dag mee te beginnen.' Daily Mail 'Ingenieus geschreven en heerlijk om te lezen.' The Times 'Heel mooi. Combineert twee heerlijke elementen: thrillers en historische fictie.' Daily Express

Since the seventeenth century, Western culture has been undergoing what historians and sociologists call secularization, the process via which religious institutions lose more and more of their power in society. Whereas Western society was once held together by the Christian Church, it is now held together by the rational procedures dictated by modern capitalism. But the rules of capitalism, whether ultimately helpful or harmful to our society's development, are not values or spiritual principles. Instead, they are simply technical dicta about the most efficient means to an economic end. One visible aspect of the process of secularization is the weakening, and perhaps eventual withering away, of traditional religious institutions. This process is already fully visible in Western Europe, and is evident, on a more subterranean level, in American society as well. Secularization threatens to "disenchant" the world (Max Weber), to cut us off from the sense of the sacred and of Mystery. But the withering of the old religious institutions does not mean that religion and spirituality themselves will simply disappear. Rather, they can take on new forms, as is evident in the New Age movement in American society. Yet, there is a difficulty with New Age sorts of spiritualities when compared with the old-time religion: these new spiritualities tend to be very individualistic, if not

idiosyncratic. Sociologists point out that our spiritual practices will never appear fully real to us unless they have inter-subjective validity, unless they are supported by a social “plausibility structure” (Peter Berger). That is, my view of the world has the aura of reality as long as most of the people around me acknowledge that view and reinforce it. But individualistic New Age pieties seem to have no such social reinforcement underpinning them. Hence the central argument of *To Re-Enchant the World*: the Unitarian Universalist community accomplishes the unique task of re-enchanting the world by bringing a host of individual spiritualities into a single community where all of them are affirmed and thus granted social plausibility. The U.U. community, then, is a particularly powerful site for the re-enchantment of the world: it puts us back in touch with the sacred and with what the book labels the Mysterious Depth of reality. While Unitarian Universalists can bring many different spiritual ways into the U.U. community, five are analyzed in depth in the book, namely, humanism, a focus on nature, engagement with the arts, commitment to social justice, and devotion to a Source/Creative Abyss of the universe. The book also considers rituals common to the U.U. community and the experience of sacred space, sacred time, and sacred word in that community. Finally, *To Re-Enchant the World* makes some predictions about the future of Unitarian Universalism and even touches on the delicate issue of U.U. proselytizing. The book as a whole attempts to present a philosophical analysis of Unitarian Universalism that draws upon the most important intellectual currents in

contemporary Western culture. The book operates with the conviction that while other American religious denominations can have their “systematic theologies,” there is no reason why Unitarian Universalists cannot have philosophies of U.U. pluralism. Dave Tomlinson is author of "The Post Evangelical", a seminal book which acknowledged the disenchantment with simplistic approaches to faith experienced by many evangelicals. Many, locked into interpretations of Christianity that they can no longer accept, have given up on the Church altogether. But is re-enchantment possible in our post-modern, post-Christian age? Re-enchantment is not a return to credulity or an attempt to recapture lost innocence, but it is finding a realistic faith that reconciles heart and head, that offers a positive, engaging spirituality, that is unafraid of grappling honestly with difficult questions.

A compelling exploration of the lost yet crucial role of ritual in our increasingly secular lives. Re-enchanting the Forest is written for that part in us that yearns for living ritual, that seeks to bring an embodied sense of solace and belonging back into our modern lives.

Re-Enchanting the World Feminism and the Politics of the Commons The

Reenchantment of the World Cornell University Press

Historically informed performance (HIP) has provoked heated debate amongst musicologists, performers and cultural sociologists. In *The Art of Re-enchantment: Making Early Music in the Modern Age*, author Nick Wilson answers many salient

questions surrounding HIP through an in-depth analysis of the early music movement in Britain from the 1960s to the present day.

In Venezuela's El Sistema, music is both a means of government control and a form of emancipation for youth musicians

Starting from the premise that we can no longer afford to live in a disenchanted world, Moore shows that a profound, enchanted engagement with life is not a childish thing to be put away with adulthood, but a necessity for one's personal and collective survival. With his lens focused on specific aspects of daily life such as clothing, food, furniture, architecture, ecology, language, and politics, Moore describes the renaissance these can undergo when there is a genuine engagement with beauty, craft, nature, and art in both private and public life. Millions of readers who found comfort and substance in Moore's previous bestsellers will discover in this book ways to restore the heart and soul of work, home, and creative endeavors through a radical, fresh return to ancient ways of living the soulful life.

Re-Enchanting Art Therapy is written for art therapists, supervisors, students, and colleagues in related fields who seek to approach their work as a living, artistic practice but struggle to do so in the often toxic work environments where art therapy is most needed. Asking "What kills creative vitality?" research uncovered core images that art therapists associate with toxic work and the elements of re-enchantment. Author Lynn Kapitan relates, in stories and images of art therapists, how re-enchantment is a cycling process that requires an unambivalent relationship with creative power. Chapter One uses the myth of the dragon to tell stories of art therapists

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awakening creative energy in a constantly changing, postmodern world. Chapter Two explores transformation in the symbol of the begging bowl held out to accept whatever is placed within as the materials for creative renewal. Using the research method of "collaborative witness," Chapter Three offers transformative stories of several disenchanted art therapists who discover their disconnection from the primordial source of their creativity in the imagery of water. A community intervention in Chapter Four, the "Reflective Circle of Peers," presents issues and methods that art therapists use to transform their practices. In Chapter Five, Lynn Kapitan addresses fears and yearning in the toxic work environment, where such practices as playing with wolves and painting in the crossroads teach her the values of the threshold space and the fierce hearted embrace of her creativity. Re-Enchanting Art Therapy challenges art therapists to transform the practice of art therapy with creative vitality.

This is a fascinating compilation of medical, psychological and sociological papers on the spread of ayahuasca use...in Brazil and in several European countries (Germany, France, Italy, Spain, Netherlands), as well as the USA....highly recommended for serious students of this subject. - Ralph Metzner, Ph.D, psychologist and author of Sacred Vine of Spirits: Ayahuasca *** ...provides reliable information that has never before appeared in print, ranging from the rain forests of the Amazon to the churches in Western Europe....like it or not, ayahuasca has left the jungle and is here to stay! Read this book and you will understand the importance of its arrival on the global scene. - Dr. Stanley Krippner, Ph.D., Alan Watts Professor of Psychology, Saybrook U. *** ...a detailed consideration of the legal situation of ayahuasca...as well as a multidisciplinary assessment of the health implications of its use...a must-read for anyone attempting to understand the global implications of ayahuasca today. ~

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Dr. Michael Winkelman, M.P.H., Ph.D., author of *Shamanism: A Biopsychosocial Paradigm of Consciousness and Healing* (Series: Performances: Intercultural Studies on Ritual, Play and Theatre - Performanzen: Interkulturelle Studien zu Ritual, Spiel und Theater - Vol. 16) *Dwellings of Enchantment: Writing and Reenchanting the Earth* offers ecocritical and eco-poetic readings that focus on multispecies dwellings of enchantment and reenchant our rapport with the more-than-human world. It sheds light on the marvelous entanglements between humans and other life forms coexisting with us—entanglements that, when fully perceived, call onto humans to shift perspectives on both the causes and solutions to current ecological crises. Working against the disenchantment of humans' relationships with and perceptions of the world entailed by a modern ontology, this book illustrates the power of eco-poetics to attune humans to the vibrant matter both within and outside of us. Braiding indigenous with non-indigenous worldviews, this book tackles eco-poetics emerging from varying locations in the world. It underscores the postmodernist, re-mythologizing processes going on in many eco-poetic texts, via magical realist modes and mythopoeia.

This title was first published in 2003: If God has departed, as Baudrillard claims, is religion still relevant? A new religious landscape is appearing in the new millennium. The middle classes with their electronic technologies are producing a culture of commodified images and signs that is radically transforming the religious landscape and re-enchanting the world. Ecstatic experiences pervade the reenchanted world. Both fundamentalism and the New Age movement promote the free flow of charisma, reshaping religion in unforeseen directions. Analysing the crisis of modernity, this book delves into the intricacies of these movements to examine the implications of religious change in the new millennium. The authors provide an

incisive assessment of religious change in the West and Asia to suggest an eclecticism in re-enchantment that will usher in new ideas about charisma, consciousness and spirituality. These ideas focus on new forms of shamanism that point the way to experiences of empowerment beyond the structures of disenchantment.

Bernard Stiegler's work on the intimate relations between the human and the technical have made him one of the most important voices to have emerged in French philosophy in the last decade. At the same time both an accessible summation of that work and a continuation of it, *The Re-Enchantment of the World* advances a critique of consumer capitalism that draws on Freud and Marx to construct an utterly contemporary analysis of our time. The book explores the cognitive, affective, social and economic effects of the 'proletarianization' of the consumer in late capitalism and the resulting destruction of the consumer's *savoir-vivre*. Reflecting the collective work of his activist organisation, *Ars Industrialis*, Stiegler here sets forth an alternative path to that of 'industrial populism', one that appeals to the force of the human spirit. *The Re-Enchantment of the World* also includes the manifesto of *Ars Industrialis* and an account of the organisation's 2005 summit in Tunis.

Education is in a constant state of renewal internationally where it responds to a number of pressing social, political and cultural issues. Processes of globalization, a number of conflicts and acts of terror, economic and environmental crises have led to large waves of migration and asylum seekers arriving in countries with the hope of finding safer and more stable places to settle. This, in turn, has led to cultural and religious pluralism being a key characteristic of many societies with corresponding issues of belonging and identity. As well, for many people, there has been a shifting influence of and allegiance away from traditional religious frameworks

with the emergence of new religious movements, both peaceful and violent, and a rise in popularity of spirituality and non-religious worldviews which provide alternate frameworks for living healthy and ethical lives. In order to prepare today's student for tomorrow's world, one which is confronted by a range of risks and crises and which is being shaped by rapidly changing technologies, educators and researchers are investigating new ways of equipping students to deal with these challenges and opportunities, including the nurturing of spiritual wellbeing. This book brings together the voices of many experienced educators to discuss ways to re-enchant education and re-enliven learning programs in response to these 21st century issues in an increasingly global and interconnected world. It examines a range of international contexts, including secular and religious educational settings, and provides an avenue for visionary voices that identify problems and offer solutions to help shape a more promising education system that will prepare children more constructively and beneficially to flourish in their future worlds.

Since the seventeenth century, Western culture has been undergoing what historians and sociologists call secularization, the process via which religious institutions lose more and more of their power in society. Whereas Western society was once held together by the Christian Church, it is now held together by the rational procedures dictated by modern capitalism. But the rules of capitalism, whether ultimately helpful or harmful to our society's development, are not values or spiritual principles. Instead, they are simply technical dicta about the most efficient means to an economic end. One visible aspect of the process of secularization is the weakening, and perhaps eventual withering away, of traditional religious institutions. This process is already fully visible in Western Europe, and is evident, on a more subterranean

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In a time when our scientific understanding of the universe has never been greater, why do so many people feel unhappy and alienated? As Dr. Hank Wesselman explains, our search for objective knowledge has come at the cost of a deeper, intuitive connection with nature and our spiritual selves. The result is a profound disenchantment, one that affects us individually and collectively. What we need now is a re-enchantment a way to reclaim the wonder and hope that will give meaning to our lives. "The Re-Enchantment" offers a compelling blueprint for the emerging transformational spirituality not a return to the superstition and ignorance of old beliefs, but a modern upgrade of the path of the shaman that integrates our advances in reason into a new story about who we are and where we fit in to the greater whole.

Shamanism is a method, not a religion, Dr. Wesselman writes. When practiced with humility, reverence, and self-discipline, the shaman's path can become a way of life, one that may enrich our experience beyond measure. "

The Reenchantment of the World is a perceptive study of our scientific consciousness and a cogent and forceful challenge to its supremacy. Focusing on the rise of the mechanistic idea that we can know the natural world only by distancing ourselves from it, Berman shows how science acquired its controlling position in the consciousness of the West. He analyzes the holistic, animistic tradition--destroyed in the wake of Scientific Revolution of the sixteenth and

