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MYTHES POPULAIRES DANS LA PROSE FANTASTIQUE DE MIRCEA ELIADE

Préface de Jean-Jacques Wunenburger



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Mythes Populaires Dans La Prose Fantastique De Mircea Eliade

José Benjamin Rodríguez Iturbe



Mythes Populaires Dans La Prose Fantastique De Mircea Eliade:

Mythes populaires dans la prose fantastique de Mircea Eliade Buse ionel, 2013-04-01 Ionel Buse a le m rite dans cette tude minutieuse de l oeuvre litt raire de Mircea Eliade de montrer comment les romans et nouvelles s inscrivent la fois dans la logique g n rale du th oricien des symboles et mythes des religions et dans une tradition litt raire d j bien connue en Roumanie Mais par del cet clairage il tablit aussi combien ces textes constituent un document propre autonome Jean Jacques Wunenburger **Voyages réels, voyages imaginaires : perspectives interdisciplinaires** Simona Corlan Ioan, Lionel Dupuy, Abel Kouvouama, Ecaterina Lung, 2022-01-01 La th matique du voyage parcourt les sciences humaines et sociales les lettres et les langues depuis tr s longtemps Il est int ressant n anmoins de constater que les approches peuvent parfois se r v ler compl mentaires et ou contradictoires en fonction des angles privil gi s par les chercheurs De sorte que cette th matique fondamentalement interdisciplinaire et internationale a favoris ici des analyses et r flexions d ordre pist mologique conceptuel et th matique partir d un fonds conceptuel commun aux diff rentes disciplines des sciences sociales et humaines en dialogue Le pr sent volume en porte la marque travers l exploration de plusieurs th mes et notions convoqu s comme la mobilit l errance la rencontre l alt rit l ailleurs l exotisme C est pourquoi les articles qui y sont r unis r sultat du colloque international et interdisciplinaire qui a eu lieu les 24 et 25 octobre 2019 l Universit de Bucarest abordent la th matique du voyage sous trois angles premi rement celui de l pist mologie du voyage afin de voir comment les lettres langues sciences sociales et humaines appr hendent elles la th matique du voyage quelle qu en soit sa forme son contenu sa temporalit et sa destination Deuxi mement sous l angle des relations entre le r el et l imaginaire par lesquelles les recherches sur les voyages articulent ces deux cat gories d analyse et de pratiques d acteurs sociaux Troisi mement sous l angle des rapports entre le sujet le r cit et le lieu dans leur appr hension travers les productions romanesques et les r cites de voyage o s articulent l oral l crit et l image Mitos y religiones pol ticas José Benjamin Rodríguez Iturbe, 2022-02-22 Si en todos los totalitarismos hacen acto de presencia las llamadas religio nes pol ticas la tem tica del mito permite considerarlas desde un ngulo distinto del propio de la teor a pol tica la filosof a pol tica o la historia pol tica de ra z filos fica El mito resulta de complicada o imposible aprehensi n desde la teor a la filosof a o la historia La consideraci n de las religiones pol ticas desde el mito reclama un a adido psicol gico y cultural no siempre armoniosamente valorado por quienes realizan su estudio desde una de las reas espec ficas del saber pol tico teor a filoso f a historia Estas reas por su misma naturaleza privilegian enfoques metodol gicos que minusvaloran la consideraci n del mito a partir objetivamente de su escasa o nula racionalidad y como consecuencia de ello de su dif cil o imposible estudio superando los linderos de lo b sicamente emocional **Romanul din roman. Noaptea de Sânziene de Mircea Eliade** Liliana Danciu, 2022-04-07 ntr o istorie cultural ceea ce vrea s nsemne un continuum cultural a a cum claseaz Mircea Eliade spa iul i timpul fiin ei adev rurile nu migreaz i nu se supun conjuncturilor n realitatea desf urat prin Crea ie prin marea Crea ie fie c divinitatea s a retras din ea fie c a r mas doar neimplicat n desf urarea ei engrame ale

sacralității se mențin nealterate prezente pretutindeni în concretul conjunctural dintre a le simți și a fi într-ale pe de o parte și a le refuza ori ignora pe de altă parte a se mîsoara între trîndărie sau neîndreptăciți a permanenței acestui neîndreptăciți ca sinteză a Unului cu totalitatea. De aici adevărul că existența poate fi o inițiere continuă cu tot ce presupune această finalizare în alegerea faptului că marea continuitate nu cunoaște fractură via moarte și formula arhetipală a erosului ca împlinire a armoniei ființialului prin iubire transgresează formele conjuncturalului ca și pe cele ale finitudinii. Finalul romanului Noaptea de Sânziene nu rezolvă ci se propune ultimei dihotomii. Ființa este produsul Sacralului ori Sacralul este produsul Ființei. Mircea Braga *Théorie autour de l'Homme* Paul-Emmanuel Stradda, 2013-05-01. Nous arrivons ici au terme de Metaphysica theoria. Nous avons conduit nos investigations en direction de la compréhension philosophique du réel. Il en ressort un point de convergence important et significatif: la compréhension de l'homme se fait partir du rapport à la Totalité. La Metaphysica Theoria est une vision des thèmes éternels. Dieu, l'homme. Une telle démarche demande souplesse intellectuelle et faculté de penser au-delà des formules toutes faites.

El sueño de la razón José Rodríguez Iturbe, 2024-01-08. En el mundo occidental el intento moderno y posmoderno de extirpar las raíces culturales judeocristianas ha llevado a un vaciamiento de la moral y a un empobrecimiento de la razón política que supera los linderos de la indignancia. La amoralidad propia de la época ha tenido como inmensa cosecha el desconcierto. La crisis de la fe en Dios en tiempos de agresiva secularización ha terminado por generar en el hombre de la modernidad y la posmodernidad una crisis de la comprensión del ser humano el cual ha devenido casi cualquier cosa y ha sido sujeto de cualquier atributo que se le quiera asignar con la consiguiente conocida y peligrosa deriva totalitaria de la cual Occidente puede ofrecer tenebrosos ejemplos. La superación de esta crisis requiere una teoría política elaborada por creyentes que supere la visión de radicalidad antropocéntrica que supone la primacía del pensar sobre el ser y que postula que el hombre es para el hombre el ser supremo. En este sentido para recuperar la dignidad de la razón política el ser humano debe volver humildemente a Dios a la metafísica al realismo o lo que es lo mismo a la primacía del ser. De hacerlo la nueva cultura que se eleva sobre los restos de la posmodernidad buscar la recuperación filosófica de la persona humana y afirmar un humanismo abierto a la trascendencia un humanismo que encuentre en Dios la base de la dignidad de lo humano.

Mythe et symbole dans la prose fantastique de Mircea Eliade Ionel Buse, 2000. Résumé anglais. *L'imaginaire du feu* Martine Courtois, 2007. Une étude de La psychanalyse du feu. Premier texte sur l'imaginaire du feu et texte charnière dans l'œuvre de Bachelard montre la fascination naissante du philosophe pour les images poétiques. La force des images du feu est l'origine de nombreuses créations dans les œuvres de Shelley d'Eluard d'Aragon de Reverdy ou encore de Shakespeare.

Les Lettres nouvelles, 1976. *Litteraria Pragensia*, 1996. **Transilvania**, 2009. **Genèse de l'Odyssée** Gabriel Germain, 1954. "Dosarul" *Mircea Eliade: 1936-1944. Jos farsa! (Partea a doua)* Mircea Handoca, 1998. *Sciences humaines et arts fantastiques*, 1997. **L'obscur objet d'un savoir** Roger Bozzetto, 1992. *Cahiers roumains d'études littéraires*, 1987. **Envoûtante Mélusine** Myriam White-Le Goff, 2008. *Le symbolisme de la mort* Jean Bernabé, 1980.

Pour une socio-anthropologie du texte littéraire Florent Gaudez, 1997 Approche sociologique du Texte acteur chez Julio Cortazar L auteur s interroge sur la fa on de saisir le texte comme objet d une recherche scientifique et surtout sur la fa on dont on peut partir du texte lui m me pour alimenter la r flexion en sociologie de l art Florent Gaudez tente de r pondre ces questions en consid rant qu une sociologie de l art tenant compte du proc s de cr ation est un aspect r gional d une sociologie de la connaissance L auteur construit une lecture sp cifique du texte comme sujet structurant et signifiant de la r alit sociale le Texte comme acteur *La Quinzaine litt raire* ,2004

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