

1. Record Nr.	UNINA9910787150503321
Autore	George Abosede A.
Titolo	Making modern girls : a history of girlhood, labor, and social development in colonial Lagos // Abosede A. George
Pubbl/distr/stampa	Athens, Ohio : , : Ohio University Press, , 2014 ©2014
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Collana	New African Histories
Disciplina	305.2308209669/1
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Nota di contenuto	Introduction; 1; 2; 3; 4; 5; 6; 7; Conclusion; Notes; Bibliography; Index
Sommario/riassunto	In <i>Making Modern Girls</i> , Abosede A. George examines the influence of African social reformers and the developmentalist colonial state on the practice and ideology of girlhood as well as its intersection with child labor in Lagos, Nigeria. It draws from gender studies, generational studies, labor history, and urban history to shed new light on the complex workings of African cities from the turn of the twentieth century through the nationalist era of the 1950's. The two major schemes at the center of this study were the modernization project of elite Lagosian women and the salvationist project

2. Record Nr.	UNINA990004961960403321
Autore	Manzoni, Gian Ruggero
Titolo	Pesta duro e vai tranquillo : dizionario del linguaggio giovanile / Gian Ruggero Manzoni
Pubbl/distr/stampa	Milano, : Feltrinelli Economica, 1980
Descrizione fisica	177 p. ; 18 cm
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3. Record Nr.	UNINA9910493741203321
Autore	Zander Helmut
Titolo	Occult Roots of Religious Studies : On the Influence of Non-Hegemonic Currents on Academia around 1900 // ed. by Helmut Zander, Yves Mühlmann
Pubbl/distr/stampa	Berlin/Boston, : De Gruyter, 2021 München ; ; Wien : , : De Gruyter Oldenbourg, , [2021] ©2021
ISBN	9783110660333 3110660334 9783110664270 3110664275
Edizione	[1st ed.]
Descrizione fisica	1 online resource (XII, 283 p.)
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Lingua di pubblicazione	Inglese
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Note generali

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Nota di contenuto

Frontmatter -- Contents -- Detail Contents -- The Occult Roots of Religious Studies: An Introduction -- What Is Esotericism? Does It Exist? How Can It Be Understood? -- The Science of Religion, Folklore Studies, and the Occult Field in Great Britain (1870-1914): Some Observations on Competition and Cain-Abel Conflicts -- Magnetism, Spiritualism, and the Academy: The Case of Nees von Esenbeck, President of the Academy of the Natural Sciences Leopoldina (1818-1858) -- Academic Study of Kabbalah and Occultist Kabbalah -- Tantra as Experimental Science in the Works of John Woodroffe -- A Common Core of Theosophy in Celtic Myth, Yoga, and Tibetan Buddhism: Walter Y. Evans-Wentz and the Comparative Study of Religion -- Paul Masson-Oursel (1882-1956): Inside and Outside the Academy -- The Ancient Processional Street of Babylon at the Pergamonmuseum Berlin: Walter Andrae's Reconstruction and Its Anthroposophical Background -- Short Biographies -- Contributors -- Index

Sommario/riassunto

The historiographers of religious studies have written the history of this discipline primarily as a rationalization of ideological, most prominently theological and phenomenological ideas: first through the establishment of comparative, philological and sociological methods and secondly through the demand for intentional neutrality. This interpretation caused important roots in occult-esoteric traditions to be repressed. This process of "purification" (Latour) is not to be equated with the origin of the academic studies. De facto, the elimination of idealistic theories took time and only happened later. One example concerning the early entanglement is Tibetology, where many researchers and respected chair holders were influenced by theosophical ideas or were even members of the Theosophical Society. Similarly, the emergence of comparativistics cannot be understood without taking into account perennialist ideas of esoteric provenance, which hold that all religions have a common origin. In this perspective, it is not only the history of religious studies which must be revisited, but also the partial shaping of religious studies by these traditions, insofar as it saw itself as a counter-model to occult ideas.