

The American Monomyth

**is the myth of an Eden-like
society helpless in the face of
evil but rescued by an outsider,
a superhero, who then
disappears again.**

**This powerful theme pervades
our popular entertainment —
with startling implications
about ourselves.**

**Robert Jewett and
John Shelton Lawrence**

Foreword by Isaac Asimov

The American Monomyth

William M. Simons



The American Monomyth:

The American Monomyth Robert Jewett, John Shelton Lawrence, 1977 Jewett and Lawrence examine the American monomyth in popular culture and mass media driven by recurrent patterns in television movies real life legends and books They find tales of redemption that include selfless servants who impassively give their lives for others and zealous crusaders who destroy evil Starting with the Bionic Woman Jamie Sommers and continuing to such examples as Star Trek Playboy Superman Buffalo Bill Cody and Little House on the Prairie the authors find a myth that is rooted in pop materials It replaces the Christ figure which has been eroded by scientific explanation but allows the American culture to remember supersaviors who are woven throughout society

The Myth of the American Superhero John Shelton Lawrence, Robert Jewett, 2002 As the nation seems to yearn for redemption from the evils that threaten its tranquility the authors maintain that Joseph Campbell's monomythic hero is alive and well but significantly displaced in American popular culture

Language, Blood, Sexuality - Turning the American Monomyth Upside Down Ralph Cibis, 2013-05-07 Essay from the year 2012 in the subject American Studies Literature University of Bayreuth Nordamerikastudien course Superheroes and the American Monomyth language English abstract When considering the American Monomyth one usually thinks about a tale like Superman or Spider Man a selfless hero on a journey to save mankind and to find his place as a Redeemer inside an endangered society Before 2008 those typical journeys have consistently featured the same patterns They deal with serious enemies and serious topics like politics and ethics they try to avoid the depiction of blood and violence and they change the reality of sexuality to hyper masculine superheroes and weak and helpless women But finally in 2008 time had come to break these standards of narration and to change the reputation as well as the representation of the typical superhero That is when Mark Millar and John Romita Jr have released Kick Ass

Verses on the Depth of the American Monomyth Jan D. Hodge, 1977

The Annals of the American Academy of Political and Social Science, 1977-11

Open Range - Negotiating a Traditional Western in the 21st Century Johannes Steinl, 2011-01-19 Seminar paper from the year 2010 in the subject American Studies Culture and Applied Geography grade 1.3 University of Frankfurt Main England und Amerikastudien language English abstract Cattle being driven through a lush green valley a cowboy sitting on his horse with his back to the audience looking out into the open range of America's Midwest only limited by the horizon dark clouds gathering on the far left side of the picture these are the first images the viewer gets from Kevin Costner's 2003 Western movie Open Range And in fact this is all the audience needs to know what this movie is going to be about Open Range is made in the tradition of a classic Western The cinematography of the opening sequence already establishes that During these long shots the camera literally dwells in the scenery showing America's open range at its best one could add The symbolic meaning is conveyed immediately since the audience recognizes the movie's frontier setting Since the Western genre has undergone a freefall since the late 1970s not only in public interest which is shown in box office rates but also in its critical

reception it is interesting that director Costner refers back to the Western's grand age in *Open Range* even more so if one considers the public as well as the critical success of the two most prominent Westerns of the 1990s Both Clint Eastwood's *Unforgiven* and *Dances With Wolves* also by and with Kevin Costner offered a new interpretation of the classic Western to be honored with an Oscar for best picture in the process So why does Costner then in *Open Range* take on the classic model of the Western again The purpose of this paper is to try to give an answer to this question To do so it is first necessary to investigate in how far *Open Range* can be considered a classic Western movie and how deviations can be interpreted Having done so we will have to read our findings against the political and cultural context of the time of production of *Open Range* since movies are cultural products and especially in the case of the Western trigger certain expectations which in our case address the central idea of American self understanding the frontier myth The story told in the Western hence becomes a cultural story

Manipulation of the American Voter Karen S. Johnson-Cartee, Gary A. Copeland, 1997-08-21 *Manipulation of the American Voter* provides the reader with the means necessary to analyze political commercials by presenting the motives behind advertising strategies and tactics used in contemporary politics

"Who Goes There?" Susan Andre George, 2002

The Cooperstown Symposium on Baseball and American Culture, 2001 William M. Simons, 2002-04-15 This is an anthology of 23 papers that were presented at the Thirteenth Cooperstown Symposium on Baseball and American Culture held June 6-8 2001 and co sponsored by the State University of New York at Oneonta and the National Baseball Hall of Fame and Museum Featuring keynote remarks from George Plimpton author of *Home Run The Best Writing About Baseball's Most Exciting Moment* this Symposium examined such topics as baseball's myths legends and tall tales These essays divided into sections titled Mythic Heroes Media Mythology Myth and Mystery and Myths in Progress go beyond the quick and easy judgments of the media and offer instead the longer more informed views of scholars and researchers

The American Monomyth in U.S. Political Rhetoric Thomas H. Gardner, 1993 **Journal of American Studies**, 2003 **The Journal of Psychohistory**, 1977

The Phantom Messiah George Aichele, 2006-12-15 Examines the Gospel of Mark as fantasy literature

Captain America and the Crusade Against Evil Robert Jewett, John Shelton Lawrence, 2003 Grasping this vision honored by Judaism Christianity and Islam alike includes recognizing the dangers of zealous violence the illusions of current crusading and the promise of peaceful coexistence under international law

Patterns in Popular Culture Harold Schechter, Jonna Gormely Semeiks, 1980

The Wonderful Wizard of Oz in American Popular Culture Neil Earle, 1993

The Creative Myth and the Cosmic Hero Ronald V. Evans, 1992 Becker's hypothesis about psychic and spiritual unity within the Rankian idea of a hero provides the framework for this book By extending Rank's and Becker's conceptions of heroism from a developmental process involving a World Hero Child through a Monomythic narrative sequence Campbell 1968 and on into the literary texts of American fiction this book illustrates Becker's wisdom At the same time it explores the implications that remain undeveloped in Becker's *The Denial of Death* implications about gender about modern technocratic

life and about popular culture as blocks to heroism The result is a synthesis of mythic textual psychoanalytical theory into a belief system that is perpetuated by resonant readings Heroes in a Global World Susan J. Drucker, Gary Gumpert, 2008
Support certain conclusions about heroes All cultures have them all cultures need them and who or what is considered heroic may vary from culture to culture This book provides a survey and stimulates the consideration of continuity and change with regard to heroes **Apocalypse and Science Fiction** Frederick A. Kreuziger, 1982 *Catalyst* , 1977

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