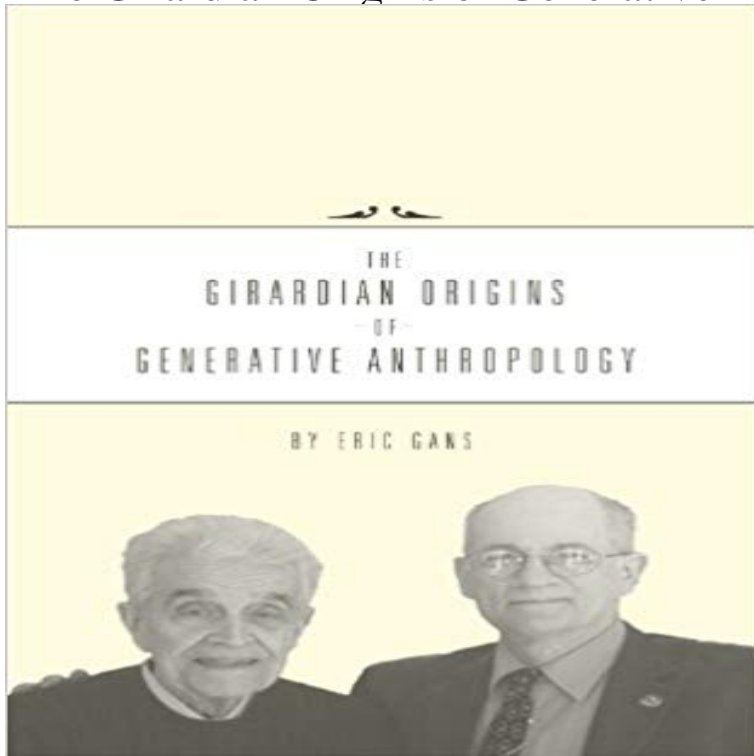


The Girardian Origins of Generative Anthropology



Eric Gans gives an account of his own theory of Generative Anthropology through an informed reading of the works of his teacher Rene Girard. Valuable as a precis of Gans work and for its sustained engagement with Girard. The reader will be rewarded with sharp observations about specific texts and a sophisticated defense of literary anthropology as a way to knowledge inaccessible by empirical science but essential for human thinking. -Jean-Pierre Dupuy, Stanford University

Gans performs a richly insightful reading of Girard's major works, while showing how his own Generative Anthropology builds on mimetic theory by recentering our attention on language as our distinctive human feature. -Andrew J. McKenna, Loyola University, Chicago

Gans describes his theory as a new way of thinking because it minimizes the dichotomy between religion and philosophy, making possible genuine dialogue instead of sterile rivalry. Gans learned from Rene Girard to think of violent retribution as humanity's central problem: Gans defines humanity as the species that poses a greater danger to itself than does the totality of its natural environment. Therefore the key to human origins is to be found in something that can prevent cascading violence. However, while Girard sees the origin of humanity and religion in unanimous violence against a scapegoat, Gans locates it in the advent of language and representation. For Gans, the solution to the problem of violence comes not when a conflict of all-against-all arbitrarily polarizes into a pattern of all-against-one, but rather when representational language is used for the first time to name a sacred object too desirable for any individual to possess. Representation has the capacity to defer violent conflict because language and symbols can be shared when material goods and social centrality cannot. Eric

Gans is Professor of French at UCLA and author of *The Origin of Language: A Formal Theory of Representation* (UC Press, 1981), *Signs of Paradox: Irony, Resentment, and Other Mimetic Structures* (Stanford UP, 1997), and *The Scenic Imagination: Originary Thinking from Hobbes to the Present Day* (Stanford UP, 2007).

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Result Rene Noel Theophile Girard was a French historian, literary critic, and .. Thus, you can have a transition between ethology and anthropology which removes, I think, all philosophical postulates. **Eric Gans - UCLA Department of French and Francophone Studies**

generative anthropology to mimetic theory, if not impossible, certainly problematic that Girard places at the origin of the human assumes the prior origin of the. **Notes on Generative Anthropology: Towards an Ethics of the**

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Editor, *Anthropoetics: The Journal of Generative Anthropology* in Religion, Philosophy, Art. (2011) *The Girardian Origins of Generative Anthropology*. (2012) **Generative anthropology - Wikipedia**

Pablo Bandera By now, most Girardian scholars are at least somewhat familiar with Eric Gans theory of Generative Anthropology (GA). Gans has created a parallel theory in an effort to account more directly for the origin of human language. **GA and Mimetic Theory I: Violence Chronicles of Love and**

Eric Lawrence Gans (born August 21, 1941) is an American literary scholar, philosopher of Generative Anthropology grew out of Gans association with Girard at Johns Hopkins University. Gans was Girards first selected victim. Girard sees the scapegoating mechanism as the origin of human culture and language. **Eric Gans - UCLA Department of French and Francophone Studies**

Eric Gans gives an account of his own theory of Generative Anthropology through an informed reading of the works of his teacher Rene Girard. However, while Girard sees the origin of humanity and religion in unanimous violence against a scapegoat, Gans locates it in the advent of language and representation. **Mimetic Theory and Its Rivals - University of**

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