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The term post-millennialism was introduced in 2000 by the American cultural theorist Eric Gans [18] to describe the epoch after postmodernism in ethical and socio-political terms. Gans associates postmodernism closely with "victimary thinking," which he defines as being based on a non-negotiable ethical opposition between perpetrators and victims arising out of the experience of Auschwitz and Hiroshima.

Postmodernism

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Postmodernism - Wikipedia

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Postmodernism and critical theory commonly criticize universalist ideas of objective reality, morality, truth, human nature, reason, language, and social progress. Initially, postmodernism was a mode of discourse on literature and literary criticism, commenting on the nature of literary text, meaning, author and reader, writing, and reading.

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After an introduction, chapters in the book are (1) From Modern to Postmodern Western Philosophy; (2) Richard Rorty's Postmodern. Synthesis; (3) From Modern to Postmodern Western Literature; (4) From Modern to Postmodern Art and Architecture; (5) Human Nature, Evolution, and a History of the Modern World; and (6) Postmodernism and Multiculturalism.
What is postmodernism? This is certainly my most requested What the Theory? video yet. In it, I hope to provide an introduction to postmodernist theory and p...
This introduction unravels the mysteries of the concept of postmodernism, casting a critical light upon the way we live now, from the politicizing of museum culture to the cult of the politically correct.

Highly original and stimulating, this book provides a detailed overview of postmodern feminist theory and practice. Subjects covered include: *the differences between the feminism of the 1970s and contemporary feminism* *liberal, radical, socialist and postmodern feminisms* *feminist reactions to the growth in reproductive technologies* *how feminism informs debates about the subject, epistemology and political action* *feminism into the new millennium*

The Cambridge Introduction to Postmodernism surveys the full spectrum of postmodern culture - high and low, avant-garde and popular, famous and obscure - across a range of fields, from architecture and visual art to fiction, poetry, and drama. It deftly maps postmodernism’s successive historical phases, from its emergence in the 1960s to its waning in the first decades of the twenty-first century. Weaving together multiple strands of postmodernism - people and places from Andy Warhol, Jefferson Airplane and magical realism, to Jean-François Lyotard, Laurie Anderson and cyberpunk - this book creates a rich picture of a complex cultural phenomenon that continues to exert an influence over our present ‘post-postmodern’ situation. Comprehensive and accessible, this Introduction is indispensable for scholars, students, and general readers interested in late twentieth-century culture.

Marking the fiftieth anniversary of the Educational Philosophy and Theory journal, this book brings together the work of over 200 international scholars, who seek to address the question: ‘What happened to postmodernism in educational theory after its alleged demise?’ Declarations of the death knell of postmodernism are now quite commonplace. Scholars in various disciplines have suggested that, if anything, postmodernism is at an end and has been dead and buried for sometime. An age dominated by playfulness, hybridity, relativism and the fragmentary self has given way to something else—as yet undefined. The lifecycle of postmodernism started with Derrida’s 1966 seminal paper ’Structure, Sign and Play in the Discourse of the Human Sciences’; its peak years were 1973-1989; followed by uncertainty and reorientation in the 1990s; and the aftermath and beyond (McHale, 2015). What happened after 2001? This collection provides responses by over 200 scholars to this question who also focus on what comes after postmodernism in educational theory. This book was originally published as a special issue of the journal Educational Philosophy and Theory.

Formulating a new approach to philosophy which, instead of simply rejecting postmodern thought, tries to assimilate some of its main features, Paul Crowther identifies conceptual links between value, knowledge, personal identity and civilization understood as a process of cumulative advance. To establish these links, Crowther deploys a mode of analytic philosophy influenced by Cassirer. This approach recontextualizes precisely those aspects of postmodernism which appear, superficially, to be fuel for the relativist fire. This method also enables him to illuminate some of the great practical dangers of the postmodern era - most notably the widespread inability or unwillingness to distinguish between signs and reality. Crowther renews analytic philosophy as a searching form of conceptual and cultural critique that pushes beyond the limits of postmodern thought. Essential reading for advanced students and academics interested in Twentieth Century Philosophy, Philosophy After Postmodernism will also be of value to scholars working in the fields of Cultural Studies and Sociology.

Postmodernism is frequently described as dealing a death-blow to sociology. This book, however, argues that it is a mistake to conceive postmodernism in terms of a fatal attack upon what sociologists do. The contributors locate the identity of sociology after postmodernism as a contested site which opens up the possibility of re-imagining the enterprise of sociology. They show how this re-imagINATION might be conducted and trace some of the key potential consequences.
These six essays form a stimulating and lucid investigation of the meaning of evil in the light of postmodern thought, and of the cultural and social changes of the modern age. They consider subjects such as the war in Bosnia, AIDS, and the Holocaust.