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Postmodern Fables

Chao Zhang



Postmodern Fables:

Postmodern Fables Jean-Francois Lyotard, 1999-04-01 This latest offering from one of the founding figures of postmodernism is a collection of fifteen fables that ask in the words of Jean Francois Lyotard how to live and why Here Lyotard provides a mixture of anarchistic irreverence and sober philosophical reflection on a wide range of topics with attention to issues of justice and ethics aesthetics and judgment In sections titled Verbiages System Fantasies Concealments and Crypts Lyotard unravels and reconfigures idealist notions subjects as various and fascinating as the French Revolution the Holocaust the reception of French theory in the Anglo American world the events of May 1968 the Gulf War academic travelers as intellectual tourists the collapse of communism and his own work in the context of others **Lyotard and Critical Practice** Kiff Bamford, Margret Grebowicz, 2022-08-25 Jean Fran ois Lyotard 1924 1998 was one of the previous century s most provocative thinkers Can his work help us address the crisis currently facing the humanities The dominant economic discourse sees the humanities as low value an irritation at best Lyotard helps us to think against this pervasive dismissal of creative activity not by defending the honor of the humanities but by inviting critical practices which aggravate this irritation Critical practices trouble what counts as critique embrace incertitude and listen for silenced voices Twelve essays by artists and researchers take up Lyotard s invitation and begin to develop the idea of critical practice in the contemporary context Three sections titled What resists thinking Long views and distances and Why art practice address contemporary concerns like affectivity aesthetics economic imperatives militarism pedagogy posthumanism and the closure of what in Lyotard s time was called the West Four short pieces by Lyotard intervene in and buttress the discussion Apathy in Theory and Interview with Art Pr sent here published in English for the first time and Affect phrase and The Other s Rights republished here to highlight his prescient concern for that which cannot be articulated *Communist Study* Derek R. Ford, 2022-01-14 In the second edition of this groundbreaking work Derek R Ford contends that radical politics needs educational theory posing a series of educational questions pertinent to revolutionary movements How can pedagogy bridge the gap between what is and what can be while respecting the gap and its uncertainty and contingency How can pedagogy accommodate ambiguity while remaining faithful to the communist project In answering these questions Ford develops a dynamic pedagogical constellation that radically opens up what education is and what it can mean for revolutionary struggle In charting this constellation Ford takes the reader on a journey that traverses disciplinary boundaries innovatively reading theorists as diverse as Lenin Agamben Marx Lyotard Althusser and Butler Demonstrating how learning underpins capitalism and democracy Ford articulates a theory of communist study as an alternative and oppositional logic that perhaps paradoxically demands the revolutionary reclamation of testing Poetic performative and provocative Communist Study is oriented toward what Ford calls the sublime feeling of being in common which as he insists is always a commonness against *Fictionality, Factuality, and Reflexivity Across Discourses and Media* Erika Fülöp, 2021-06-08 Concerned with the nature

of the medium and the borders between fact and fiction reflexivity was a ubiquitous feature of modernist and postmodernist literature and film While in the wake of the post postmodern return to the real cultural criticism has little time for discussions of reflexivity it remains a key topic in narratology as does fictionality The latter is commonly defined opposition to the real and the factual but remains conditioned by historical cultural discursive and medium related factors Reflexivity blurs the boundaries between fact and fiction however by giving fiction a factual edge or by questioning the limits of factuality in non fictional discourses Fictionality factuality and reflexivity thus constitute a complex triangle of concepts yet they are rarely considered together This volume fills this gap by exploring the intricacies of their interactions and interdependence in philosophy literature film and digital media providing insights into a broad range of their manifestations from the ancient times to today from East Asia through Europe to the Americas Comptes Rendus Philosophiques ,2005

Postmodernism, Music and Cultural Theory David Bennett,2009 Demonstrates how theories of postmodernism as incredulity toward grand narrative speak to musical history and aesthetics This book illustrates how music has figured centrally in poststructuralist theory and can itself open up fresh perspectives for reassessing that theory Marx and the Postmodernism Debates Lorraine Landry,2000-09-30 This book is a meticulous argument for the contemporary value of Marx s democratic theory as an interpretive key for the postmodernism debates Landry uses the works of Derrida Foucault and Lyotard to represent the poststructuralist camp and the writings of Habermas to represent the rationalist camp Viable social critique argues Landry mediates between pure social constructivist and pure realist metaphysics Postmodernism although critical of Marx aided the broader project of critical social theory particularly Marx s critique of social material contexts of oppression Indeed significant positive affiliations among Marx Habermas and the poststructuralists are found in their commitment to criticizing ideological aspects of bourgeois Enlightenment rationality and modernity Landry employs a fruitful tension strategy as seeking rapprochement among the modern and postmodern positions on hotly debated contemporary issues such as subjectivity criticism and the nature of reason Marxism continues to provide critical tools for articulating productive conflict within the postmodernism debates advancing of strategies of critique beyond identity politics toward a more self reflective ideological discussion of the multiple axes of power and oppression in political struggles over democracy In this unique study complex philosophical issues are described lucidly and their relevance for today is established compellingly **Lyotard and the End of Grand Narratives** Gary K. Browning,2000 Lyotard s work challenges the presumption and orientation of modern political philosophy In particular he repudiates attempts to justify knowledge and society in terms of grand narratives of for example the liberation of mankind or the immanence of science He argues that the totalising perspective of these meta narratives is superseded by a post modern acceptance of difference and variety and a scepticism towards unifying meta theories **International Studies in Philosophy** ,2006 *Terms of Continental Philosophy* Steven Galt Crowell,Margaret A. Simons,2002 *Mathieu Kassovitz* Will Higbee,2006 Mathieu Kassovitz is

possibly the most important figure to have emerged from French cinema in the last 15 years This book explores both his directional successes and his critically lauded acting **Special Presentation** ,2009 **Yale French Studies** ,2001

Masterplots II.: The magician of Lublin Frank Northen Magill,1987 Examines the themes characters plots style and technique of 347 works by authors from the non English speaking countries of the world including Poland France Czechoslovakia Austria Germany and Russia A Poetics of Being-Two M. F. Simone Roberts,2011 This book describes and explores the poetics implied in Irigaray s An Ethics of Sexual Difference and develops a hermeneutics of being two through readings of three major post symbolist poets Irigaray scholars will be interested in the interpolation of her ethics as a critical poetics while scholars in comparative literature will find sustained feminist engagement with Bonnefoy and Perse as well as discussion of their influence on the American poet Jorie Graham Australian Anti-colonialism Dominique Nacci,2002

Kierkegaard and the Self Before God Simon D. Podmore,2011 Simon D Podmore claims that becoming a self before God is both a divine gift and an anxious obligation Before we can know God or ourselves we must come to a moment of recognition How this comes to be as well as the terms of such acknowledgment are worked out in Podmore s powerful new reading of Kierkegaard As he gives full consideration to Kierkegaard s writings Podmore explores themes such as despair anxiety melancholy and spiritual trial and how they are broken by the triumph of faith forgiveness and the love of God He confronts the abyss between the self and the divine in order to understand how we can come to know ourselves in relation to a God who is apparently so wholly Other *Lingua Franca* ,1999 The Concept of Form in the Twentieth Century Martin J. Buss,2008 This study provides a history of the concept of form in the twentieth century CE focusing on the rise and character of relational theory To some extent drawing on older traditions relational theory accepts some aspects of modern particularism but moves beyond it by holding that relations simultaneously separate and connect Particularity and generality are seen as aspects of relationality and forms are viewed as complexes of relations Prominent features of a relational view include an avoidance of rigid structures through an orientation toward probability multiperspectivity possibility not just particular actuality continuity between the human and the nonhuman and a valuational rather than a neutral view of reality Socially relational theory has supported a combination of freedoms It joins internal freedom which values both body and mind with both negative and positive external freedom including freedom from external controls and freedom for the fulfillment of possibilities in cooperation with others Politically this ideal favors economic solidarity respectful recognition of different racial or ethnic groups women s liberation increased sexual freedom and ecological consciousness Relational theory was not the only notable view of form in the twentieth century however More or less individualistic particularism was radicalized in nihilist and skeptical philosophies and powerful versions of group particularism arose in fascism Stalinism and continuing imperialism Caucasian male thinkers varied considerably in the degree to which they supported relational conceptions of form but not surprisingly in view of the connection between a relational view of form and interactive freedom most women

and non Caucasian males advocated relational views Some of the tension described can be viewed positively from the relational side however for according to information theory uncertainty provides an opportunity for communication

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