



After Modernity

Archaeological Approaches to the Contemporary Past

Rodney Harrison & John Schofield



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After Modernity:

Marriage After Modernity Adrian Thatcher, 1999-09 For most Christians marriage is considered a sacrament created and uniquely blessed by God Yet the theology of marriage rarely matches the actual experience Marriage is too often a violent loveless institution and it is increasingly delayed avoided or terminated *Marriage After Modernity* offers new hope for Christian marriage at a time of unprecedented social and theological change It provides an unreserved commendation of Christian marriage reaffirming its status as a sacrament and institution of mutual self giving At the same time it breaks new ground It draws on earlier traditions of betrothal and informal marriage to accept some forms of pre marital cohabitation and provides a new defense of the link between marriage and procreation by sketching a theology of liberation for children Chapters shed new light on divorce and legitimate theological grounds for the parting of the ways contraception and the question of whether marriage is a heterosexual institution Particular attention is paid throughout the book to overcoming the androcentric bias of much Christian thought and the distorting effect it has had on marriage *Marriage After Modernity* argues for a vision of marriage which does not abandon its history and which draws upon its premodern roots to grapple with our current social cultural and intellectual upheavals

Modernity: After modernity Malcolm Waters, 1999 V 1
Modernization V 2 Cultural modernity V 3 Modern system V 4 After modernity

After the Great Divide Andreas Huyssen, 1986 One of the most comprehensive and intelligent postmodern critics of art and literature Huyssen collects here a series of his essays on *pomo* *Village Voice* *Literary Supplement* his work remains alert to the problematic relationship obtaining between marxisms and poststructuralisms *American Literary History* challenging and astute *World Literature Today* Huyssen's level headed account of this controversial constellation of critical voices brings welcome clarification to today's murky haze of cultural discussion and proves definitively that commentary from the tradition of the German Left has an indispensable role to play in contemporary criticism *The German Quarterly* we will certainly have after reading this book a deeper understanding of the forces that have led up to the present and of the possibilities still open to us *Critical Texts* a rich multifaceted study *The Year's Work in English Studies* Huyssen argues that postmodernism cannot be regarded as a radical break with the past as it is deeply indebted to that other trend within the culture of modernity the historical avant garde

The Self After Postmodernity Calvin O. Schrag, 1997-01-01 Concerned with the idea of the self this text challenges what it perceives to be the bleak deconstructionist views of ceaseless change with a discussion and depiction of the self in new vocabulary an action oriented self defined by the ways in which it communicates

Discussing Modernity. Dorota Koczanowicz, Leszek Koczanowicz, David Schauffler, 2013 Martin Jay is one of America's leading intellectual historians His work spans almost all important questions concerning the subject of modernity Outstanding Polish scholars engage in a dialogue with Jay's work discussing significant problems of modernity and postmodernity The book offers a broad panorama of contemporary thought approached from various angles It is also a unique exercise of intercultural intellectual dialogue

covering many areas from literature to politics The book also includes an essay on photography by Martin Jay and his detailed response to the other contributors which has the character of an extended conversation with them The book can serve as an assessment of the uptake of Jay s ideas and equally well as a general introduction to the genealogy of modernity and postmodernity *After Modernity-- What?* Thomas C. Oden,1992 [Infinite Mobilization](#) Peter Sloterdijk,2020-04-22 The core of what we refer to as the project of modernity is the idea that human beings have the power to bring the world under their control and hence it is based on a kinetic utopia the movement of the world as a whole reflects the implementation of our plans for it But as soon as the kinetic utopia of modernity is exposed its seemingly stable foundation cracks open and new problems appear things don t happen according to plan because as we actualize our plans we set in motion other things that we didn t want as unintended side effects We watch with mounting unease as the self perpetuating side effects of modern progress overshadow our plans as a foreign movement breaks off from the very core of the modern project supposedly guided by reason and slips away from us spinning out of control What looked like a steady march towards freedom turns out to be a slide into an uncontrollable and catastrophic syndrome of perpetual mobilization And precisely because so much comes about through our actions these developments turn out to have explosive consequences for our self understanding as we begin to realize that so far from bringing the world under our control we are instead the agents of our own destruction In this brilliant and insightful book Sloterdijk lays out the elements of a new critical theory of modernity understood as a critique of political kinetics shifting the focus of critical theory from production to mobilization and shedding new light on a world facing the growing risk of humanly induced catastrophe **Studies in the Meaning of Judaism (JPS Scholar of Distinction Series)** Eugene B. Borowitz,2010-01-01 Noted educator author and speaker Eugene Borowitz delivers the fruits of his scholarship with grace in this new addition to the JPS Scholar of Distinction series Gathered in this single volume are 33 essays covering the themes of modern Jewish theology education the history of Reform Judaism in America Jewish law ethics and religious dialogue This collection will appeal to a wide audience including rabbis scholars and readers of religion modern Jewish thought and liturgy *Marxism after Modernity* R. Abbinnett,2006-10-31 *Marxism After Modernity* is concerned with the ways in which Marxist theory has responded to the major social economic and technological transformations of capitalism which have occurred in the late twentieth and early twenty first centuries *After Modernity* James R. Mensch,1996-07-03 This book provides an important new answer to the much discussed question of the nature and possibility of philosophy following the collapse of the modern foundationalist paradigm Mensch offers an alternative based in phenomenology Using Husserl s analysis of temporality to reinvigorate Aristotle s account of time he shows how the passing of modernity is actually an opening for doing metaphysics in a new nonfoundationalist manner Positioning Husserl within a wider context Mensch views him both as a culmination of the modern foundationalist paradigm and as providing a way to overcome it through his descriptive analyses **A Short History of Atheism** Gavin Hyman,2010-09-30 The last few years

have seen a remarkable surge of popular interest in the topic of atheism Books about atheism by writers like Richard Dawkins and Christopher Hitchens have figured prominently in bestseller lists and have attracted widespread discussion in the media The ubiquity of public debates about atheism especially in conscious opposition to the perceived social threat posed by faith and religion has been startling However as Gavin Hyman points out despite their prevalence and popularity what often characterises these debates is a lack of nuance and sophistication They can be shrill ignorant of the historical complexity of debates about belief and tend to lapse into caricature What is needed is a clear and well informed presentation of how atheistic ideas originated and developed in order to illuminate their contemporary relevance and application That task is what the author undertakes here Exploring the rise of atheism as an explicit philosophical position notably in the work of Denis Diderot Hyman traces its development in the later ideas of Descartes Locke and Berkeley Drawing also on the work of contemporary scholars like Amos Funkenstein and Michael J Buckley the author shows that since in recent theology the concept of God which atheists negate is changing the triumph of its advocates may not be quite as unequivocal as Hitchens and Dawkins would have us believe

Modern Drama in Europe Storm Jameson,1920 The Academy ,1898 Agency After Postmodernism David Gary Shaw,2001 **Broken Butterflies** Henry Walsworth Kinney,1924 "The" Yellow Book ,1895 **The Atlantic Monthly** ,1904 **Twenty-two Essays of Wm. Hazlitt** William Hazlitt,1920 The Bookman ,1914 The Pioneers of Mashonaland Adrian Darter,1914

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