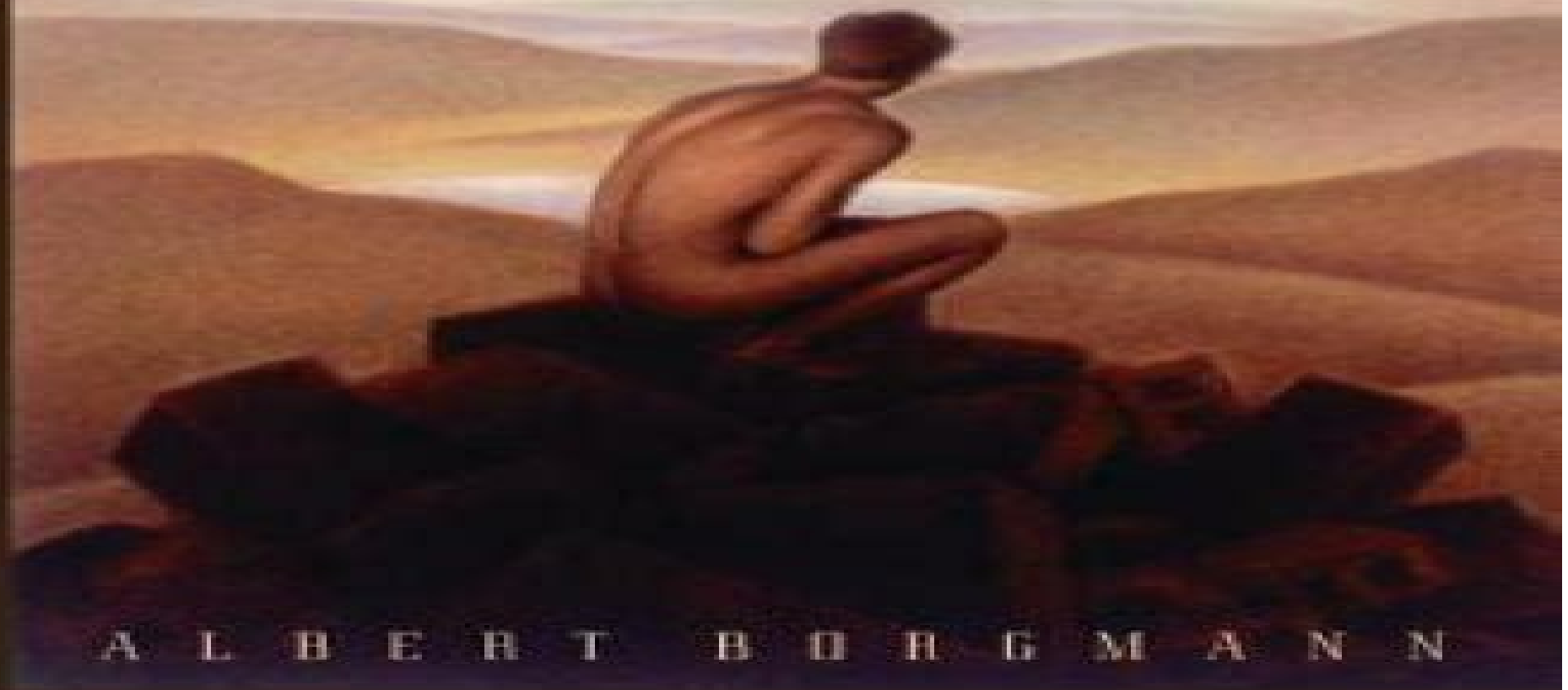


Crossing the Postmodern Divide



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KJ Lindholm-Leary



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Confessing History John Fea, Jay Green, Eric Miller, 2010-11-15 At the end of his landmark 1994 book *The Soul of the American University* historian George Marsden asserted that religious faith does indeed have a place in today's academia Marsden's contention sparked a heated debate on the role of religious faith and intellectual scholarship in academic journals and in the mainstream media The contributors to *Confessing History: Explorations in Christian Faith and the Historian's Vocation* expand the discussion about religion's role in education and culture and examine what the relationship between faith and learning means for the academy today The contributors to *Confessing History* ask how the vocation of historian affects those who are also followers of Christ What implications do Christian faith and practice have for living out one's calling as an historian And to what extent does one's calling as a Christian disciple speak to the nature, quality or goals of one's work as scholar, teacher, adviser, writer, community member or social commentator Written from several different theological and professional points of view, the essays collected in this volume explore the vocation of the historian and its place in both the personal and professional lives of Christian disciples *Forthcoming Books* Rose Army, 1992

Eschatology and the Technological Future Michael S. Burdett, 2014-12-05 The rapid advancement of technology has led to an explosion of speculative theories about what the future of humankind may look like These technological futurisms have arisen from significant advances in the fields of nanotechnology, biotechnology and information technology and are drawing growing scrutiny from the philosophical and theological communities This text seeks to contextualize the growing literature on the cultural, philosophical and religious implications of technological growth by considering technological futurisms such as transhumanism in the context of the long historical tradition of technological dreaming Michael Burdett traces the latent religious sources of our contemporary technological imagination by looking at visionary approaches to technology and the future in seminal technological utopias and science fiction and draws on past theological responses to the technological future with Pierre Teilhard de Chardin and Jacques Ellul Burdett's argument arrives at a contemporary Christian response to transhumanism based around the themes of possibility and promise by turning to the works of Richard Kearney, Eberhard Jüngel and Jürgen Moltmann Throughout the author highlights points of correspondence and divergence between technological futurisms and the Judeo-Christian understanding of the future *(Re)Inventing the Internet* Andrew Feenberg, Norm Friesen, 2012-03-24 Although it has been in existence for over three decades the Internet remains a contested technology Its governance and role in civic life, education and entertainment are all still openly disputed and debated The issues include censorship and network control, privacy and surveillance, the political impact of activist blogging, peer-to-peer file sharing, the effects of video games on children and many others Media conglomerates, governments and users all contribute to shaping the forms and functions of the Internet as the limits and potentialities of the technologies are tested and extended What is most surprising about the Internet is the proliferation of controversies and conflicts in which the

creativity of ordinary users plays a central role The title *Re Inventing the Internet* refers to this extraordinary flowering of agency in a society that tends to reduce its members to passive spectators This collection presents a series of critical case studies that examine specific sites of change and contestation These cover a range of phenomena including computer gaming cultures online education surveillance and the mutual shaping of digital technologies and civic life **The Year 2000**

Charles B. Strozier, Michael Flynn, 1997-08 A fascinating collection of predictions for the end times in the year 2000 The Year 2000 is at hand The end of the millennium means many things to many people but it has significance for almost everyone A thousand years ago monks stopped copying manuscripts and religious building projects came to a halt as panic swept Europe Today anxiety about global warming government power superviruses even recycling is on some level rooted in the fear of irreversible cataclysm In a landscape shadowed by racial conflict technological upheaval AIDS and nuclear weapons we reasonably fear the end of history 2000 looms large in our religious political and cultural imagination But while 2000 brings dread it also raises the prospect of transformation There is hope to be found in the apocalyptic This panoramic volume explores how the Year 2000 operates in contemporary political discourse from Black evangelical politics to radical right wing rhetoric One section is devoted specifically to apocalyptic violence analyzing twentieth century cults and cultural movements from David Koresh who renamed his Waco compound Ranch Apocalypse and perished in a modern day Armageddon that fueled the millennialist angst of other extremist groups to environmental campaigns like Earth First that also rely on the language of violence and imminent doom in their greening of the Apocalypse **Crossing the Postmodern Divide** Albert

Borgmann, 1992 *Crossing the Postmodern Divide* is a guide for all those perplexed by what it means to live at the edge of an era Albert Borgmann writes for everyone seeking to understand the sprawling critique of modernity that informs virtually every aspect of life at the end of the twentieth century from philosophy social theory and the arts to everyday worlds of work and family and community In this eloquent guide to the meanings of the postmodern era Borgmann charts the options before us as we seek alternatives to the joyless and artificial culture of consumption With exceptional clarity Borgmann connects the fundamental ideas driving his understanding of society's ills to every sphere of contemporary social life We have lost faith in the modern project Our society is disenchanted with a world in which science and technology have become tools for destruction where rampant individualism is a mask for privilege and greed and where the institutions of public life are emptied of meaning and purpose In offering alternatives to modernity's exhausted traditions alternatives already emerging in everyday life Borgmann moves this critique to its next stage Whether in the increasingly flexible organization of work the enabling technologies of the personal computer or the return to small scale communities more in harmony with the demands of nature he finds us beginning to reorder our social worlds *Crossing the Postmodern Divide* also offers a powerfully articulated vision of what a postmodern culture has in store This new era at its best would enable participation acknowledge limits and restore to human life the importance of the local the sacred and the communal The critique of modernism

Borgmann portrays goes beyond the empty language of postmodern discourse It speaks to real dissatisfactions with the quality of our world and strives to provide us with a helpful view of the postmodern divide and what lies beyond it *The Philosopher's Index* ,1995 Vols for 1969 include a section of abstracts *The Death of the Good Canadian* George H. Richardson,2002 This book documents the failed attempt of successive social studies curriculum to create a sustainable mythic structure of Canadian identity and it situates teachers in the uneasy space between the modernist concepts of national identity prescribed in the curriculum and the lived world of the classrooms they experience daily In *The Death of the Good Canadian* George H Richardson endeavors to represent the ambivalence of curriculum delivery in an era when there is frequently a striking dissonance between the rigid boundaries that the modernist curriculum creates between national self and other and the more hybrid and problematic sense of national identity formation as an ongoing process of the articulation of cultural difference which is suggested by the plural classrooms of the twenty first century *The Ecologist* ,1995 *The Publishers Weekly* ,1993

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