

The Postmodern Explained To Children: Correspondence, 1982-1985

Jean Francois Lyotard

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Qualitative researchers working within postmodern contexts of multiplicity and ambiguity are tasked with working through challenges - related to methods, interpretation, and representation - throughout the research process. Through examining related literature and incorporating my own experiences, I explore ethical dilemmas that social justice-oriented qualitative researchers may encounter as a result of conflicting multiplicities of difference among researcher(s), participants, and readers. Citations of: *The Postmodern Explained to Children Correspondence 1982-1985*. Jean François Lyotard, Julian Pefanis & Morgan Thomas. (1992). Paul Feyerabend, Richard Rorty, Chantal Mouffe and John Keane are theorists of democracy, but they all depart, first, from the commitment to the universal truth? claims that underpin other (...) schools of democratic thought, and, second, from the concomitant belief in the priority of theory over practice. In doing so, they make it difficult to theorise how democracy might be brought about, except, circularly, where it already exists. On the one side, Feyerabend, Rorty and, to a lesser extent, Keane, assume that 'democracy' already exists, so that its realisation requires no theory. Lyotard, Jean Francois. & Pefanis, Julian. & Thomas, Morgan. (1992). *The postmodern explained to children : correspondence 1982-1985*. Sydney : Power Publications. MLA Citation. Lyotard, Jean Francois. and Pefanis, Julian. and Thomas, Morgan. *The postmodern explained to children : correspondence 1982-1985* / Jean-Francois Lyotard ; translations edited by Julian Pefanis & Morgan Thomas ; [translated by Don Berry et al.] Power Publications Sydney 1992. Australian/Harvard Citation. Lyotard, Jean Francois. & Pefanis, Julian. & Thomas, Morgan. 1992, *The postmodern explained to ...*

Correspondence 1982-1985. 1992. Author: Jean-François Lyotard Julian Pefanis and Morgan Thomas, editors Translated by Barry Don, Bernadette Maher, Julian Pefanis, Virginia Spate, and Morgan Thomas Afterword by Wlad Godzich. An engaging collection of letters written to young philosophers and theorists by the legendary philosopher. "In the Postmodern Explained, a translation of his 1988 book *Le Postmodern expliqué aux enfants*, the openness of questioning in philosophy is expressed in the figure of childhood: the philosopher as the perpetual learner and beginner." *International Studies in Philosophy*. \$18.50 paper ISBN 978-0-8166-2211-5 160 pages, 5 7/8 x 9, 1992. Jean-Francois Lyotard is professor emeritus at the University of Paris and professor of French at Emory University. Find books like *Postmodern Explained: Correspondence 1982-1985* from the world's largest community of readers. Goodreads members who liked *Postmodern Expl...* A major figure in the contemporary critical world, Jean-Francois Lyotard originally introduced the term 'postmodern' into current discussions of philosophy. *The Postmodern Explained* is an engaging co More. Want to Read. Shelving menu. Shelve *Postmodern Explained: Correspondence 1982-1985*. Want to Read. Currently Reading. *The postmodern explained to children: Correspondence 1982-1984*. London: Turnaround. Google Scholar. McLaren, P. (1997). *Revolutionary multiculturalism: Pedagogies of dissent for the new millenium*. Boulder, Colo: Westview Press. Google Scholar. Parker, S. (1997). *Reflective teaching in the postmodern world*. Buckingham: Open University Press. Google Scholar. Peters, M. (1996).

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@inproceedings{Lyotard1992ThePE, title={The Postmodern Explained to Children Correspondence 1982-1985}, author={Jean-François Lyotard and Julian Pefanis and Morgan Thomas}, year={1992} }. Jean-François Lyotard, Julian Pefanis, Morgan Thomas. View PDF. Save to Library. Create Alert. Cite. Share This Paper. The Postmodern Explained: Correspondence, 1982-1985. Minneapolis: University of Minnesota Press, p. 71. 248. zlom2/08 12.11.2008 9:30 Stránka 249. Reviews. it possible to explain, for example, what Kant calls "subreption (substitution of a respect for the object instead of for the idea of humanity in our subject)"? Is a feeling of the sublime not, on the contrary, the result of this actualization? Unfortunately the publication also suffers from typos and a poor index, which complicates work with the text (there is, for example, only one reference to Luce Irigaray, and none to Trezise), always