

Janusz PRZYCHODZEN

DISCOURSES OF POSTMODERNISM

Multilingual Bibliography
Part (1951-1993)

Critical Introduction & Syllabus

This multilingual and multidisciplinary bibliography of postmodernism offers more than three thousand entries; books, articles, papers, organized in alphabetical listing according to authors' names. Its purpose is to make available a valuable, easy in access and efficient source of free information for any researcher in human sciences interested in exploring and understanding postmodern and contemporary culture.

From the perspective of the constituent documents of the corpus, it appears the postmodernism — as a one of the dominating phenomena in the XXth century international discourse — was a socio-cultural trend coming into view in obvious way after the second world war *malaise* in Europe, especially in France, in relation with the swift decline of social ideals of justice, reason and progress produced in its initial forms during the Classicism. A significant number of books reconsidering the heritage of modernism had been consequently published around that time: Raymond Aron, *Les désillusions du progrès: essai sur la dialectique de la modernité* (1969), Alain Touraine, *La société post-industrielle* (1969), Henri Lefebvre, *La fin de l'histoire* (1970); Michel Foucault, *Les mots et les choses* (1966); Jacques Derrida, *De la grammatologie* (1967). In America, experiencing then an important economic, post-industrial transformation, John A. Lukacs wrote in 1970 *The Passing of the Modern Age* (1970) and brought attention to emerging new public sensibility.

The work of Harald Mesch, *Verweigerung endgültiger Prädikation: Ästhetische Formen und Denkstrukturen der amerikanischen "Postmoderne" 1950-1970* (1984) give us the general appreciation of this initial ideological metamorphose on the artistic level.

The postmodern tendency is being fast reinforced by cultural and social baby-boomers' revolutions that trembled the conventional seatings in Europe & America (Wilhelm Hahn, "Die 1968er

Kulturrevolution als Beginn der Postmoderne”, 1988; J. Capdevielle, R. Mouriaux, *Mai 1968: L’entre-deux de la modernité*, 1988). The term of postmodernism starts also to being used more broadly in USA after 1970. At that time, marked by the experience of the Vietnam War (Michael Bibby, *The Vietnam War and Postmodernity*, 1999), *New Literary History* journal prepares in 1971 a special issue on Modernism and Postmodernism, and opens its pages to various critics seduced by the new way of interpreting the Western culture. (See also: Irving Howe, “Mass Society and Post-Modern Fiction”, 1959 (!); D. Galloway, “Post-Modernism [in Literature]”, 1973; John Barth, “The Literature of Exhaustion”, 1967; G. Feinberg, “Post-Modern Science [& Philosophy]”, 1969).

Among the latter works focusing on this period, it is worth especially a mention: Hilton Kramer, *The Revenge of the Philistines: Art and Culture: 1972-1984* (1985); Henry Sayre, *The Object of Performance: The American Avant-Garde since 1970* (1992); Caroline Bayard, “Post-modernisme et avant-garde au Canada, 1960-1984” (1984), and Andreas Huyssen, “The Search for Tradition: Avant-Garde and Post-Modernism in the 1970s” (1981).

It is in increasingly influential America, that the postmodern discourse finds the most articulated expression and spreads abroad during the 1980s. The climax seems to coincide with the fall of so called “communist systems” in Central- and Oriental Europe. But as the end of the century approaches, the postmodernist representation gets induced by the “fin de siècle” visions, magnifying its negative somehow dynamics. Moreover, the movement has to deal simultaneously with its own (in some part) counter-product: the globalism and the new word order. The intrinsic paradoxes of the postmodernist ideology have become more striking then, and an important number of studies have tried to account for it, making a general assessment of the phenomenon, or looking forward to seeing some signs of future transformations⁽¹⁾: Christopher Norris, *What’s Wrong with Postmodernism ?* (1990); John Frow, *What Was Postmodernism ?* (1991); Herbert W. Simon, Michael Billing (eds.), *After Postmodernism: Reconstructing Ideology Critique* (1994); Stefan Morawski, *The Troubles with Postmodernism* (1996); Terry Eagleton, *The Illusions of Postmodernism* (1996); Alfredo Horacio Feijoo, *La posmodernidad a la deriva, o, Un transito a lo desconocido* (1997); Stephen Baker, *The Fiction of Postmodernity* (2000).

The part of the bibliography of postmodernism offered here stops around this moment of the exhaustion of the movement, so it could be said the work covers its most vital phase. The accurate chronology of postmodernism is still to be made to establish its successive stages, but errors and omissions excepted, we may state that if the early postmodernism comes to the end approximately during 1950-1960, the late postmodernism appears most likely towards the beginning of the 1990s.

The starting point of this bibliography is *Minima moralia* (1951) by Theodor Wisengrung Adorno, a collection of essays considered often foremost in European postmodern and postwar thought. Yet Deborah Madsen in her bibliography *Postmodernism: A Bibliography* (1994) placed the beginning of the postmodernism in the 1920s (Bernard Iddings Bell “Postmodernism and Other Essays” 1926)⁽²⁾. Nevertheless, in that case, the question is whether we should consider fascism and communism as modern or postmodern issues ? At so large extension, the term of postmodernism would be applicable moreover almost to the whole XXth century starting right after (or in parallel way as a counter-discourse with) the beginning of the doctrine of modernism put in the very center of social theory and development just at the beginning of the Century. Therefore, the status of the term of Postmodernism would be similar in its use to the status of Romanticism, Classicism, or Renaissance.

The critical reading of many texts dedicated to postmodernism show us the ideology as a discursive representation with its own specific rhetoric, narratives, and interpretations of the world. We face here an interesting international interactive cultural phenomenon that would be worth analyzing in

the perspective of the global theory of social discourse and hegemony proposed by Marc Angenot⁽³⁾.

In America, several works can be easily considered as a breakthrough in better understanding of postmodern phenomenon. We refer especially to texts reputed already classical such as: Daniel Bell, *The Coming of Post-Industrial Society* (1973); Douwe Wessel Fokkema, *Literary History, Modernism, and Postmodernism* (1983); Frederic Jameson, *Postmodernism, or, the Cultural Logic of Late Capitalism*, Durham (1991); Francis Fukuyama, *The End of History* (1991). But the books by Lisa Appignanesi, Hans Bertens, Theo D'Haen, Mike Featherstone, David Ray Griffin, Ihab Habib Hassan, Linda Hutcheon, Charles Janks, Marilouise Kroker, Marjorie Perloff, Guy Scarpetta, Gianni Vattimo, Zygmunt Bauman, to name only few, can be neglected in no serious analysis of postmodernism, for their authors are true "maîtres à penser" in relation to postmodernism in particular fields, e.g. literature, feminism, architecture, sociology, etc.

The leading languages of this extensive bibliography are English, German, French, Italian and Spanish, but a dozen other languages, namely Asian, North-, and Centro-European, had been taken into account as well. The collected material cover the main geographical world areas of written culture and documents items related with many different disciplines: cross-cultural studies (art, literature, drama, dance), philosophy, architecture, sociology, feminism, history, religion, linguistic, education, hermeneutic, epistemology; legal studies, and so on. For us, this multilingual and interdisciplinary approach is absolutely necessary to catch true nature of postmodernism, which is highly transnational in its ideological, conceptual and political premisses. Only a quick examination of the corpus reveals exuberant a number of topics related to the postmodern ideology and persuades us to see the movement as a global, very ambitious *reevaluation* of the world cultural and social heritage.

The common and implicit background may be found in postmodern discourses, but the question of definition of postmodernism (postmodern, post-modernism, postmodernity), of its legitimate status and ideological implications led to many conflicts, polemics and debates. The dynamic exchange of arguments in the mid-1980s between Jurgen Habermas, François Lyotard, and Richard Rorty are considered the most significant in the circumstances and some of their texts give us the opportunity to follow the logic of discussion, v.g. Jurgen Habermas, "Modernity versus Postmodernity" (1981); Richard Rorty, "Habermas, Lyotard et la postmodernité" (1984); François Lyotard, "Discussion avec Richard Rorty" (1985); Richard Rorty, "Le cosmopolitisme sans émancipation: en réponse à Jean-François Lyotard" (1985); Andrew Benjamin, *Judging Lyotard* (1992); David E. Wellbery, "Nietzsche - Art - Postmodernism: A Reply to Jurgen Habermas" (1986); Dumm, Thomas L., "The Politics of Post-Modern Aesthetics: Habermas Contra Foucault" (1990).

Throughout the whole decade 1980-1990, we count also around this central camp a significant number of other micro-debates on postmodernity related of course to more specific topics: William Bogard, "Reply to Denzin" (1987); C. Barry Chabot, Ihab Hassan (reply), Alan Wilde (reply), "The Problem of the Postmodern" (1988); John Darwin Dorst, Henry Glassie (reply), "Postmodernism vs. Postmodernity: Implications for Folklore Studies" (1988); Seyla Benhabib, Judith Butler, Nancy Fraser, "An Exchange on Feminism and Postmodernism" (1991); James L. Marsh, "Reply to McKinney on Lonergan: A Deconstruction" (1991); Isaiah Berlin, "Reply to Ronald H McKinney" (1992); John D. Caputo, "A Reply to Ronald H. McKinney" (1992); Diana T. Meyers, "Personal Autonomy or the Deconstructed Subject? A Reply to Hekman" (1992).

Some works give us a general account of the explicit and underlying conflictuality in the postmodern representation: Norbert Lechner, *Debates sobre modernidad y postmodernidad* (1991), Modesto Berciano, *Debate en torno a la posmodernidad* (1998); Diane Pacom, "The Dispute of the

Modernists and Postmodernists / La Querelle des modernes et des postmodernes” (1989).

Since very often the aforementioned debates concentrate on the legitimacy and role of modernism, this bibliography of postmodernism includes likewise a significant group of texts approaching directly this fundamental, by another way, aspect of postmodern discourses. Among these numerous references: Charles Baudelaire, “La modernité” (1863); Harry Levin, “What Was Modernism” (1960); Anthony Cronin, *A Question of Modernity* (1966); Maurice Beebe, “What Modernism Was” (1974); Robert Martin Adams, “What Was Modernism ?” (1978); Timothy J. Reiss, *The Discourse of Modernism* (1982); Jurgen Habermas, *The Philosophical Discourse of Modernity* (1988); Ernst Behler, *Irony and the Discourse of Modernity*, (1990); Charles Taylor, *Grandeur et misère de la modernité*, (1992); Anthony J. Cascardi, *The Subject of Modernity* (1992); Scott Lash, Jonathan Friedman, (eds.), *Modernity and Identity* (1992); Stuart Hall, David Held, Tony McGrew, *Modernity and Its Futures* (1992); Claude Geffre, Jean-Pierre Jossua, *The Debate on Modernity* (1992); Richard Dien Winfield, *Freedom and Modernity* (1992). The beginning of the 1990s marks the resurgence of the discourse of modernity, certainly because of the relative decadence of the postmodernism.

The origins of postmodernism being also an important part of the critical preoccupation in this field, some authors look back in the past for signs of pre-postmodernism, or for pre-postmodernist writers and thinkers (i.e. Rabelais, Kierkegaard, Nietzsche,) and others figures (Kate Linker, “Precursors of Postmodernism, 1920-1930s”, 1983). Ronald H. McKinney went in this search to the origins of western civilization: “The Origins of Post-Modernism: The Ariosto-Tasso Debate”, 1989. See also: R. Etlin, “Precursors of Post-Modernism: Milano 1930” (1982); D. Morton, “Precursors of Postmodernism. Milan 1920-1930s” (1982), and especially: William Dunning, *The Roots of Postmodernism* (1995).

Even though, the postmodernism was without any doubt a global phenomenon, it still had different ideological and social impacts, implications and meanings in different parts of the world and in different ideological and theoretical areas. Probably, the most important dividing line is lying between America and Europe, since the former thought enthusiastically the postmodernism out in its quite radical form disconnected from the past, and the latter saw yet the movement in its closer relation with the modernism and the history. As to the third world, the problematic status of postmodernism has been involved with the fact that despite the very valuable aim of decolonizing, the postmodern discourse has been also perceived as a ideological product of the western culture, a new form of domination, appealing then to the traditional resistance: George Yudice, “¿Puede hablarse de postmodernidad en America Latina?” (1989); Kwane Anthony Appiah, “Is the Post- in Postmodernism the Post- in Postcolonial?” (1991); Ziauddin Sardar, *Postmodernism and the Other: the New Imperialism of Western Culture* (1998).

Some bibliographical guides of the postmodernism has been prepared up to now: Ihab Habib Hassan, “POSTmodernISM: a Paracritical Bibliography” (1971); Mary Ellen Huls, *Postmodernism: a Bibliography*, (1985); Stephane LeClerc, *Bibliographie de la modernité à la post-modernité en passant par l'avant-garde, le modernisme et le post-modernisme* (1985); Lawrence F. McCaffery, *Postmodern Fiction: a Bio-Bibliographical Guide* (1986); Dale E. Casper, *Post-Modern Architecture: Journal Articles: 1983-1988*, (1989); Joan Nordquist, “Feminist Theory and Postmodern Social Theory” in *Feminist Theory: A Bibliography* (1992). Sometimes monographies contain also very large bibliographical sections. But among all these documents, the most important is *Postmodernism: A Bibliography, 1926-1994* by Deborah Madsen.

Our bibliography completes in many ways the extensive work of Madsen, also multidisciplinary and multilingual but, with very few exceptions focused only on “the documents that state explicitly their concern with Postmodernism”. Consequently, it omits all material that does not include the term

Postmodernism in the bibliographical description. Claiming to be more critical in its nature, our work includes a reasonable choice of such references. Contrary to the bibliography by Madsen, our bibliography takes also account of dissertations and dissertation abstracts and, besides including an important part of different monographic entries, it documents also a significant number of different articles in different languages. Yet it is not comprehensive. The partial comparison of two bibliographies reveals they cover each other in about 70% and the bibliography of Madsen is focused more on US (English) titles while our is emphasizing more the international area. Contrary to Madsen bibliography we are presenting entries in alphabetical arrangement. Only under the authors' names, the works are presented in chronological listing.

I hope this bibliography, whose preparation has been helped by the Social Sciences and Humanities Research Council of Canada Postdoctoral Fellowship during my stay as a visiting scholar at the Comparative Literature Department, University of California, Berkeley, will be useful for everyone interested in Postmodernism. Please send any comment, correction, or relevant information to:

jp-postmod@britannica.com

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Bellamy, Elizabeth J., *Affective Genealogies: Psychoanalysis, Postmodernism, and the "Jewish Question" after Auschwitz*, Lincoln (Neb.): University of Nebraska Press, 1997; Bertens, Johannes Willem, *The Idea of the Postmodern: a History*, London, New York: Routledge, 1995; Boisvert, Yves, *Le monde postmoderne: analyse du discours sur la postmodernité*, Paris: L'Harmattan, 1996; Brunner, José Joaquín, *Globalización cultural y posmodernidad*, Santiago (Chile): Fondo de Cultura Económica, 1998;

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