

1: Science wars - Wikipedia

"The 'Culture Wars' and the 'Science Wars'," in Overcoming the Two Cultures: The Sciences and the Humanities in the Modern World-System (New York: Paradigm,),

The article appears in Anarchy Archives with the permission of the author and publisher. Socialism without liberty is slavery and brutality. What basic ideas will it advance? What kind of movement, if any, will it try to create? How will it try to change the human sensibilities and social institutions that it has inherited from the past? In a fundamental sense these were the issues that I tried to raise in my polemic *Social Anarchism or Lifestyle Anarchism*: In part, I intended them to highlight a profound and longstanding contradiction within anarchism, an ideology that encompasses views that are basically hostile to each other. At one extreme of anarchism is a liberal ideology that focuses overwhelmingly on the abstract individual often drawing on bourgeois ideologies, supports personal autonomy, and advances a negative rather than a substantive concept of liberty. This anarchism celebrates the notion of liberty from rather than a fleshed-out concept of freedom for. At the other end of the anarchist spectrum is a revolutionary libertarian socialism that seeks to create a free society, in which humanity as a whole--and hence the individual as well--enjoys the advantages of free political and economic institutions. Some of the more common ones today, in fact, make systematic thinking into something of a bugaboo, with the result that their activities tend to consist not of clearly focused attacks upon the prevailing social order but of adventurous episodes that may be little more than street brawls and eccentric "happenings. Like so many socialists and social anarchists in the past, I contend that an anarchist theory and practice that addresses them must be coherent, anchoring seemingly disparate social problems in an analysis of the underlying social relations: It should not be surprising that in a period of social reaction and apparent capitalist stabilization, the two extremes within anarchism--the individualistic liberal tendency and the socialistic revolutionary one--would fly apart in opposing directions. At best, they have previously existed only in uneasy tension with each other, submerging their differences to their common traditions and ideological premises. During the late nineteenth and early twentieth centuries, the liberal tendency, with its strong emphasis on individual rights and sensibilities, gave greater emphasis to individual self-expression, ranging from personal eccentricities to scandalous or even violent behavior. By contrast, the socialistic tendency placed its greatest emphasis on popular mobilizations, especially in syndicalist organizations, working-class strikes, and the everyday demands of opposition to capitalism in the public sphere. Supporters of the socialistic tendencies in anarchism, which I have called social anarchism, never denied the importance of gaining individual freedom and personal autonomy. What they consistently argued, however, was that individual freedom will remain chimerical unless sweeping revolutionary changes are made that provide the social foundations for rounded and ethically committed individuals. As social anarchism has argued, the truly free individual is at once an active agent in and the embodiment of a truly free society. This view often clashed with the notion, very commonly held by individualistic or, as I have called them, lifestyle anarchists, that liberty and autonomy can be achieved by making changes in personal sensibilities and lifeways, giving less attention to changing material and cultural conditions. It is not my intention to repeat my exposition of the differences between social and lifestyle anarchism. Nor do I deny that the two tendencies--the liberal and the social--have often overlapped with each other. Many lifestyle anarchists eagerly plunge into direct actions that are ostensibly intended to achieve socialistic goals. Many social anarchists, in turn, sympathize with the rebellious impulses celebrated by lifestyle anarchists, although they tend to resist purely personal expressions. Not surprisingly, the ability of social anarchism to make itself heard in the public sphere has generally fluctuated with the economic times. In periods of capitalist stability, social anarchism is often eclipsed on the Left by reform-oriented social-democratic and liberal ideologies, while lifestyle anarchism emerges as the embodiment of anarchism par excellence. By contrast, in times of deep social unrest, it is social anarchism that, within anarchism, has usually held center stage. Indeed, during revolutionary situations in the past, social anarchism has enjoyed a great deal of popularity among the oppressed and in some cases was responsible for organizing the masses in such a way as to pose a serious threat to the social order. The varying fortunes of

social and lifestyle anarchism belong to a long history of revolutions and counterrevolutions, of rebellion and conformity, of social unrest and social peace. When the rebellious s bubbled up after a decade of social quiescence and numbing mediocrity, lifestyle anarchism enjoyed great popularity among the countercultural elements, while social anarchism exercised a measure of influence with some New Leftists. During the political apathy and social conformity of the s and s, as the counterculture was absorbed into New Age narcissism, lifestyle anarchists moved increasingly to the fore as the predominant expression of anarchism. The America of the mids that had seemed to be weighing new, indeed utopistic possibilities opened by ferment among people of color, students, women, gays, and community activists, has been replaced, in the s, by an America that is narcissistic and self-absorbed, moved by mystical, antirational, often otherworldly, and decidedly personal concerns. The visionary pursuit of social change that was so widespread a mere quarter-century ago has yielded, as the German social theorist Joachim Hirsch observes, to a "fatalistic and radically anti-utopian consciousness. The enormous change in social and moral temper is reflected by the conventional ideology of the present time, with its emphasis on trivial concerns, financial markets, consumerist escapes, and personal psychology. Where social criticism does exist, it tends to focus on the abuses of specific corporations or on the defects of specific governmental actions all valuable work, to be sure rather than on the capitalist and state system that produces them. Cynicism about the possibility of social change now prevails, as well as an appalling narcissism in everyday life. It is not easy to accept a gray world in which acquisition, self-absorption, and preoccupation with trivia are the main attributes of everyday life. To improve the "comfort level" of middle-class life, Euro-American society has witnessed an explosion of mystical, antirational, and religious doctrines, not to speak of innumerable techniques for personal self-improvement. The personalistic form of these anodynes makes self-expression into a surrogate for a politics of genuine empowerment. Far from impelling people to social activism, these nostrums are infected with an ancient Christian virus: Not only have lifestyle anarchism and social anarchism diverged very sharply, but their divergence reflects an unprecedented development in capitalism itself: This development, not surprisingly, engulfs even the ideologies that profess to oppose it, so that in the end they actually work to justify those changes. The "culture war" that created so many professorial jobs in major universities is rapidly drawing to a close. As Thomas Frank, editor of a recent anthology, *Commodify Your Dissent*, has observed, "The countercultural idea has become capitalist orthodoxy. However the basic impulses of the countercultural idea may have disturbed a nation lost in Cold War darkness, they are today in fundamental agreement with the basic tenets of Information Age business theory. Lifestyle anarchism thus recasts the spirit of revolt itself--however residual it may be today--and subverts the very basis for building the radical social opposition that will be needed in times more propitious for a rational social development. Lifestyle anarchism, in effect, eats away at the traditions, ideas, and visions upon which anarchism as a socialist movement rests and that form its point of departure for the development of future revolutionary libertarian movements. In effect, its growing influence threatens to derail anarchism, with its rich implications for society as a whole, and redirect it toward the self as the locus of rebellion and reconstruction. In this respect, lifestyle anarchism is truly regressive. If a space is to be preserved on the political spectrum for serious left-libertarian discussion and activity--for use in the future, if not always in the present--then the growing influence of lifestyle anarchism must be earnestly resisted. It is not only anarchism that is plagued by the advent of a an anti-Enlightenment culture with psychologistic, mystical, antirational, and quasi-religious overtones. Some of the ostensibly new reinterpretations of Marxism are patently psychologistic and even mystical in nature, while the ecology movement risks the prospect of becoming a haven for primitivism and nature mysticism. Goddess worship has invaded feminism, while postmodernism reigns in the formerly radical portions of the Academy. Indeed, the attempt to displace Enlightenment values of reason, secularism, and social activism with an emphasis on intuition, spiritualism, and an asocial psychologism pervades society as a whole. In this respect SALA may be seen as an appendix to my larger book, *Re-Enchanting Humanity*, which critiques the more general cultural manifestations of these tendencies. *Sorting Out the Issues* Nothing more strikingly supports my contention that lifestyle anarchism reflects present trends in bourgeois culture--its psychologism, antirationalism, primitivism, and mysticism--than the replies that lifestyle anarchists themselves have written to SALA since its publication.

As of this writing February , two books, one pamphlet, and several articles have been published, all decrying my essay, yet all serving overwhelmingly as evidence to bolster my case against this tendency. Consider, for example, a review of my essay in the journal *Social Anarchism*, written by Kingsley Widmer, an anarchist who harbors strong sympathies for primitivism and technophobia. Perhaps he believes I should join those who mystify the preindustrial age which was already going into eclipse several generations ago? Or those who mystify the Neolithic era of four hundred generations ago? If being up to date is the standard for social relevance, then the mere two generations that have passed since the Spanish Revolution undoubtedly give me the edge over the primitivists whom Widmer defends although in all fairness to him, he appears to be not quite certain where he stands on primitivism anymore. Suffice it to note here that Widmer also makes use of a polemical technique that my longer-winded critics also use--namely, to demonize me as a "dogmatic" Leninist or even Stalinist. Widmer, however, makes this insinuation in a rather convoluted way: Nowhere did I suggest that my opponents are infantile leftists, as Lenin did, or designate any of my opponents "social fascists," as the Third Period Stalinists did. If my ideas really do constitute an "antique left-socialism" that belongs to "dogmatically exclusionary political movement," then it is remarkable that Widmer can find a place on the anarchist spectrum at all for this "old socialist anarchist. At the very least, such methods reflect the ugly personalism that pervades this highly individualistic and trivialized culture. This polemical techniques and many others are also put to use in Robert C. Did I say that Black is a psychic? Actually, he is also an exorcist, and a cabalistic study of his book will surely free Anarchy as distinguished from that lowly ideology "anarchism" from the Great Bookchin Conspiracy to take over that flourishing galactic realm. So cynical, so manipulative, and so malicious are its invectives, even by the lowest standards of gutter journalism, that I will not dignify them with a reply. As I indicated in the subtitle to SALA, the chasm between people like this author and myself is unbridgeable. One sample must suffice to demonstrate the overall dishonesty of the tract. Thereafter, throughout the book, I am referred to as "Dean Bookchin" or "the Dean," presumably on the assumption that mere repetition will make my title a reality. My name appears nowhere in that catalog nor in any other recent edition, for the very good reason that I ended my professional connections with Goddard College as well as Ramapo College, which he also mentions in Anyone who cares to find out my status as an employee of Goddard is invited to telephone the college and ask them. Far from enjoying the material wealth that Black attributes to me, I live on a pension and Social Security, both of them paltry, supplemented by a occasional lecture fees and book advances. I shall conclude this obligatory sketch of my economic status by noting that my supplemental income has diminished considerably in recent years because the physical infirmities caused by advanced age prevent me from traveling or writing easily any longer. I have neither the time nor the disposition to disenchant people who want to believe in his book. In BB Watson, in turn, not only defends his positions, as he doubtless ought to do, but radically confirms my claim that the chasm between his ideas and mine is unbridgeable. Indeed, what puzzles me about his work is that he ever found my writings interesting at all, especially given our incommensurable views on technology, or that they even influenced him, as he says they did. The fact is that BB is not merely a reply to my criticisms--it is also a sweeping critique of almost everything I have ever written. Nor is BB simply a sweeping critique of my work "from the very beginning"; it is a scandalous hatchet job on my thirty years of writing to create a body of ideas called social ecology. Or as Steve Welzer advises in his laudatory introduction to the book, "social ecology itself must be liberated from Bookchin" BB, p. In this page indictment, Watson pokes into the smallest crevices in my writings while omitting the aspects of my writings that, on his own admission, allowed him to set himself up as an libertarian thinker. Divesting all my writings of their contexts--spanning some forty years in social movements--he wantonly tosses together my casual observations and polemical exaggerations with my more considered writings on social theory, ecology, urban development, politics, and philosophy. What, after all, are the views that Watson is really trying to advance as the "future social ecology" that he advertises as an advance over my own? What precisely does it consist of? Civilization and Progress For many years, in many different essays, as I pointed out in SALA, Watson has sharply rejected civilization, presumably in its Western form although he devotes little space to denunciations of Oriental despotisms, with their megamechanical armies of serflike gang laborers. Thus, he told us in It has been little more than "a labor camp from its

origins" CIB, p. Its "railroad leads not only to ecocide, but to evolutionary suicide" CIB, p. Nor is it merely one or several aspects of civilization that exhibits these qualities: In he wrote that civilization is "destructive in its essence to nature and humanity" HDDE, p. In he wrote that we must be "willing to confront the entirety of this civilization and reclaim our humanity" SDT, p. While considering the mystical pap of Monica Sjoon and Barbara Mor in their book *The Great Mother Goddess* to be "fascinating," he nonetheless reproaches them for placing quotation marks around the word civilization because it suggests "a reverse or alternative perspective on civilization rather than. Metaphors for civilization as a unitary, monolithic grid or railroad, whose nature is necessarily destructive, are shallow, unmediated, and in fact reactionary. This sort of rubbish may have been good coin in medieval monasteries. But in the late Middle Ages, few ideas in Christian theology did more to hold back advances in science and experimental research than the notion that with the Fall, humanity lost its innocence. Nor does Watson have the least use for the idea of progress; indeed, he even denigrates the development of writing, disparaging the "dogma of the inherent superiority of the written tradition" over nonliteracy as "embarrassingly simplistic" BB, p.

2: Whither the Postcolonial | Anthony Gardner - www.enganchecubano.com

Table of Contents for Overcoming the two cultures: science versus the humanities in the modern world-system / Richard E. Lee and Immanuel Wallerstein, coordinators ; with Volkan Aydar.

Perhaps we have in the world of fiction? Language and literature courses Mark Twain: From is history, which is usually associated with and how to give it a greater voice. Two keynote these experiences it is easy for me to see how the preserving the past and, by extension, outdated speakers described the relationship between the interaction between the sciences and humanities is ideas. But it is only recently, in the for preserving institutional memory, a tool for ways. Chang-Rae Lee, novelist and professor face of growing policy debates about the funding looking to directions in the past to help predict of literature at Princeton, described them as of higher education and the place of the seemingly the way forward. But history is also an excellent distinct domains, asking the question whether, less profitable disciplines, namely the humanities, opportunity for a kind of study abroadâ€”to travel of the two, the humanities is less relevant today. As Peter Galison, professor of the history of science the humanities contributing to core concerns in with science fiction, students can consider hard- at Harvard, on the other hand, characterized the sciences and engineering professions, and to to-imagine counterfactuals, or think about older the two as being part of a common enterprise, society more broadly. How many how we in the humanities are avid consumers of formulate their own problems and novel ways to inventions of today started as science fiction the products of science and technology. We use solve them. A knowledge of history our mobile phones like everyone else. MIT students to anticipate difficult-to-foresee, and thereby with friends and even colleagues. We see how are avid science fiction readers. Where better to avoidable, technological resistances, crises, and these products transform our lives and are test the possible, to imagine the impossible, than failures. Another area where the humanities have much to WHF might prove more complicated: Here philosophy and anthropology the sciences if indeed it ever left? Peter Galison consult on important, shared issues. Many are quite for such integration. However, elevate it to reasoned analysis. Policymakers here in Korea have other areas of modern living. Put another way, the humanities are good the humanities. However, such integration should blending humanistic techniques with science also a central quality of good leadership. A similar argument could be classical works in the humanities repackaged for audiences. Perhaps more importantly, his exchanges sounds radical, consider that during World War to raise ethical questions about DNA with the public opened up new perspectives on his II, anthropologist Margaret Mead was called upon technologies, questions more poignantly explored research. Most tech need messages, and we in the humanities are well data with digital tools. By engaging these online companies today seem to understand this. I have positioned to deliver quality content for these new platforms, I believe we can raise the level of friends in anthropology who were hired by Google, technological platforms. Yahoo, and Apple, because these companies know reflects deep reading and careful selection. It is that understanding the human-machine interface perhaps because of this that pop culture has at times In my science and technology policy classes, I means understanding humans. Chang-Rae Lee observed the obvious lamented: For Lee, the heart. Critical thinking tends to be, well, critical. Generation, and found the moral conundrums digital. Many of my consumption of information and comprehension from policy discussions? We in the humanities have many complicated social axes. Science and engineering a justification for some present-day purpose or tools to offer an Era of Transformative Science students often come to the humanities looking agenda. Yet, walking away from the 3rd WHF, and Technology, tools that encourage people to for answers, but walk away from us with more I found myself thinking, what are the products question, to doubt, to wonder, and to marvel, questions. As I have strived to make my research in of the humanities that scientists and engineers but perhaps most importantly, to comprehend. When the first transatlantic cable policymakers, I have had to grapple with their was laid, the first telephone wire to connect About the Author demand for answers and actions, even though I the US and Europe, many believed it to be Xaq Frohlich is an Assistant Research Professor can see problems more readily than answers. Yet we need scientists and disabused us of this notion.

3: Whither Anarchism?

This has led to a lively debate in Korea's "Academy," a debate that surfaced at the WHF, over whether the goal of reuniting the Two Cultures should be integration, creating new fields that blend the Two Cultures, or a more modest project of simply connecting them by having them consult on important, shared issues.

Anthony Gardner Whatever happened to the concerns of postcolonialism? Since the late s, Gayatri Chakravorty Spivak has not just criticized but condemned postcolonial reason, deeming it a foreclosure of active thinking and of thoughtful action. Old maps have been re-opened to chart contemporary culture. World relations are increasingly marked by diversity as a basis for fear and not a source of pride. Art and cultural criticism have not been immune from this process of regression. Under the guise of the global, we are witnessing a resurgent focus on North Atlantic relations that—in art as in politics or even militarily—appears little changed from forty years ago. This consignment of the postcolonial to ever-increasing inconsequence is, I would argue, misguided. Asymmetries of power between centers and peripheries have certainly not dissolved, but attained greater reflexivity, become more flexible and more slippery. As a consequence, the tasks of critiquing the expediency of translations that assuage the monolingual and of deconstructing contemporary politics of legitimacy—who demands it, who acquires it, and how—remain as pressing as ever. Nor can postcolonialism be dismissed as a mere straitjacket of buzzwords. There are as many postcolonial studies as there are postcolonial spaces, and we must attend to this scattered array when we evaluate the shifts from the postcolonial to the global. That said, I do not want to suggest that postcolonialism is, or has been, hassle-free. While postcolonial studies may be a field of contingency, its more prevalent strains have indeed tended to fall back on a particular kind of vocabulary and philosophical bent, casting them globally from their homes in Anglo-American institutions with a neocolonial zeal. What constitutes the post-colonial in Australia has thus been highly disputed. This is certainly true on the level of art writing. The historian of Aboriginal art, Ian McLean, similarly disavowed this third, complicating factor of international migration. For McLean, post-colonialism was primarily an urban phenomenon, and largely irrelevant to Aboriginal peoples living in so-called remote communities who practiced a kind of resistant authenticity between cultural innovation and cultural continuity, between modernity and tradition. The motif of pairs of empty shoes recurred in other installations, each pair casting the painted shadow of a man to suggest a passage of migration in which something crucial was apparent yet lost. Other artists traded on similar markers of self, migration, or marginalization. Ah Xian, an artist who sought asylum in Australia from China after , transformed his practice during the s. Early in the decade, Ah Xian made highly politicized responses to the Tiananmen Square massacres: By the mid-s, he was creating delicate porcelain sculptures such as *China China*—Bust no. Nonetheless, by insisting upon biographical categories as the crux of the postcolonial, such strategies presented other artistic burdens. At the same time, the recuperation of particular histories was not simply a matter of art sliding into ethnography, as Hal Foster bemoans,¹⁴ so much as a question of authority: Just as importantly, such racialized modalities risked informing a new battleground: Why is this important? My aim now is to analyze three artistic responses to these conditions, focusing especially on what kind of afterlife, if any, postcolonialism may have amid the battle of wills, and the will to hegemony, between the national and the global. Contemporary art is too heterogeneous to be contained within arbitrary borderlines, and certainly not to these three concerns alone. This is further emphasized by the fact that many of the artists considered here have created work that does and does not correspond to these categories. In reality, these practices exceed the authority of typologies in ways that the historian of contemporary art should not only confront but ultimately embrace, as I want to do when I analyze the multifariously transcultural in contemporary art from Australia. Indeed, finding ways of making authority fragile, or even of deauthorization—a question of legitimacy rather than of authorship—may well be one of the most difficult yet pressing tasks within contemporary art in general after the postcolonial. So how have these responses emerged, in order for us to reach such a conclusion? One manifestation can be found in the way that, by the late s, many emerging artists in Australia—mainly but not exclusively white, middle-class,

and male” were ostensibly uninterested in revisionist histories, intercultural stereotypes, or national cultural politics within their practice. Their work instead reflected more localized or even insular concerns, with artists taking themselves, their relations with other young artists, and personal, subcultural interests as their primary reference points. In a similar vein, another Melbourne-based artist, Ricky Swallow, used cardboard, polystyrene, and other trash materials to make works such as *The Multistylus Programme Storm Sequence*, still from a digital video, edition of four the s, with each recreation rendered mute and alienated within the confines of the white cube. These included *Everything Is Nothing*, a self-portrait as a skull draped in an Adidas hoodie, with both the garment and the brand name denoting very particular class, age, and life-style associations in Australian cities at the time. Such subcultural melancholia was equally pivotal to Sydney-based artist Shaun Gladwell, whose video *Storm Sequence* fig. These were not, of course, strictly postcolonial phenomena: What these more recent works suggested was an absorption of identity politics as an aesthetic or a genre; an absorption that emerged alongside the increasing market for overt markers of Otherness, and which these artists transformed from affirmations of difference into another aesthetic register. Many artists follow their studies by running and exhibiting in these self-initiated enterprises, building connections between peers as the basis from which broader intergenerational, international, and transcultural relations may develop. Their innovations within local traditions instead stress the particularities of family, language groupings, and custodial lands so as to fracture notions of the Australian nation. In fact, as many non-Aboriginal people have slowly begun to realize, the continent of Australia actually comprises hundreds of different lands, from those of the Yolngu people in the north to the Nuennone in the south, each with its own narratives and painterly designs to demarcate different cultures and conceptions of belonging. These protests spanned generational and racial difference, including mediums as diverse as painting and performance. This also informs the third response to the apparent demise of post-colonialism, one that seeks to draw different local histories, contexts, and aesthetic modalities together within specific works as examples of the transcultural, or what we might even call the translocal, in contemporary art. At the core of this response lie concerns of the embedded and the vectoral: As one might expect, these transitive relations have emerged in complex ways. However, whereas those artists practicing exodus made explicit critiques of contemporary events through historically-based aesthetics, Gija artists such as Paddy Bedford, Timmy Timms, or Phyllis Thomas remembered or restaged colonial-era histories using contemporary media. In particular, these artists have recounted and, in a sense, re-performed events that have long been forgotten or, more accurately, disavowed in Australian cultural memory: That kind of transcultural impetus has equally driven the practice of Tom Nicholson who, since the early s, has produced hundreds of posters to be displayed in galleries and throughout the streets of Australian cities as with his work *2pm Saturday 25 February*, from These activists were not contemporary, though, but nineteenth-century figures who were instrumental in seeking a different future from the violence and dispossession that characterized much colonial history. Much like Phyllis Thomas, then, Nicholson used a contemporary medium common in urban centers like Melbourne”the billboard poster”to propose the re-performance of past events in the land of the Wurundjeri; and through this re-performance, once-forgotten histories could be remembered so as to generate new potentials across different localities and cultures. On the one hand, works like these emphasize aesthetics rooted in specific local histories, yet communicated out to other contexts and cultures through modes of shared narration. They are, we might say, embedded yet vectoral. On the other hand, this response of the transcultural may also involve an inverse proposition. It may be vectoral yet embedded, with artists seeking to circumvent national discourse altogether by living and working abroad, collaborating with peers internationally, and anchoring their practices within the new local contexts in which they find themselves. This is, perhaps, the most common example of transcultural art practice today, fostered by the ever-swelling numbers of biennials and international residencies. It was precisely such an exchange in Seoul that prompted Ash Keating, for one, to refocus his aesthetics based on broad environmental concerns, so as to develop long-term sustainable collaborations with young artists and workers in South Korea. These fragile interventions were often staged back at the sites from which the waste had initially been taken, as a kind of return of the global repressed. The responses outlined above provide one way of thinking about contemporary art from

Australia during the supposed withering of the post-colonial in recent years. Some artists have absorbed or expropriated concerns that were crucial to postcolonial identity politics. Others have sought to resist a resurgent neo-nationalism through negativity or by reinforcing more localized identities than those outlined by national boundaries. Still others again have tried to work with and against the tide of neocolonial capital and its potentially disastrous effects on the environment, on subjectivity, and how we negotiate with what we do not or might not know. Australia is clearly not a special case in this regard. We can think of many other practices and contexts worldwide that also fit, or crack open, these categories: Much like these transcultural and translocal artistic practices, the task of thinking through global art histories lies in finding the points of connection, as well as the friction, between such practices. It means not maintaining borderlines between cultures, nor simply seeking weak affinities between them as seen in exhibitions from Magiciens de la terre Centre Pompidou, to documenta 12, but trying to raise more deep-seated conceptual, political, and aesthetic relations across practices that are rarely considered together, whether they be Aboriginal or not, based in remote communities or in international venues. It means thinking in terms of heterochthony, of cohabiting or contiguous art histories, rather than autochthony—a particularly tricky concern in relation to Aboriginal artworks, perhaps, yet one that is still central to their analysis. There is one further point that some of these artworks raise, and it is a point that will serve as an open or hanging conclusion. Is it possible to articulate such translocal art histories without producing new hierarchies within or between them? In other words, can we develop global art histories without imposing our own authority over them, without falling into old habits of countering one hegemonic or canonical approach to history with another, and thus without succumbing to yet another form of conceptual imperialism? Outlining specific categories, as I have here, is clearly inappropriate, given it still asserts my own intellectual authority over artworks and my will to consign them to particular paths of thought. This thus leaves the question open: In other words, we should continue to ask: Arif Dirlik, *The Postcolonial Aura: Research in African Literatures*, vol. October, , Fall, p. October, 81, Summer, pp. October, 66, Fall, pp. Richard Bell et al. *Art in America*, vol. Bob Jessop et al. *Representations*, 71, Summer, pp.

4: The Two Cultures - Wikipedia

The book addresses the contemporary attempts to overcome the division between the two cultures that emerge from science, feminism, race and ethnic studies, cultural studies, and ecology, ending with an analysis of the culture wars and the science wars.

However, this pages represents perhaps the most condensed summary of Chinese history and underlying perspective that has been published and each page packs in more complex analysis than will be found in most books twice this size. Interpreting one culture to readers from another culture and language is difficult. Chinese scholars who understand their culture with depth rarely have the depth of English to provide an accurate comparison. But when you read Derk Bodde, you are reading the heart of China for he has the command-in-depth of the Chinese culture and the linguistic depth of a scholar in English. Fairbank, Henry Yule, C. Bodde richly condenses their commentary and presents opposing arguments that in many cases reflect true observations of different regions in China at the same time period, or a differing China over time. And the Romanization of Chinese used in this work pre-dates the pinyin system now used. Nevertheless, this subsequent modernization, from law to economy to social norms, does not negate the background history and thought presented here, that, if anything, is more expressed in China today than it was in the early years after Liberation Six sections address; Tradition, Supernatural, Nature, Man, Democracy-Individual-Social Mobility, and a summary of comparisons and conclusions. The religion of the masses is distinguished from the religion of the intellectual class. However, in this booklet, Bodde confines himself to painting the Chinese cosmological view and setting science in a natural philosophy context, keeping man and relationships center stage. Accepted as the ideal, Bodde also describes the family system from the perspective of early Europeans. However, it is the Chinese scholars who often decry the fate of the girls who must leave to become members of a separate family. One sociologist notes that "It is the binding force of this virtue and of its far-reaching effects that has reduced juvenile delinquency to a minimum in the Chinese family. After , some of these have changed, others not. The classical four main classes of society are explained in order of prestige: The 3-tier system of exams for recruiting educated youth into government service is described. The ability of such scholars to rise in affluence in turn provides a gentry society and a Confucian state, insofar as the exam questions required mastery of Confucian classics. Confucian theory promoted general morality while an opposing Legalist group advocated harsh law. Head and Xing Lijuan The status of the military is quite different from the American perspective. Finally, the role of the ruler of "all-under-heaven" and the responsibility of the ruler are quite different from the Western tradition. Bodde uses many examples within the language and from scholars to refine this generality, with some arguments on both sides. This includes how we name ourselves, in the West it is John Smith emphasizing the person John, while in Asia a name is in the order Smith John, emphasizing the family name first. Again, the idea of social mobility based upon any educated child being able to sit for the exams has limitations, and data show that just as in the modern U. The peasant in reality has little social mobility. Are the differences between Asian and Western cultures more the differences between a medieval and modern society? Bodde would dismiss a comparison on mere economic grounds. Those last four pages are therefore out-of-date, as Bodde would probably admit today. The four-page index is very useful. Derk Bodde died in We are still awaiting a new generation of China scholars who could write with his depth of cultural knowledge and academic integrity. One person found this helpful.

5: Richard E. Lee (Author of *The Longue Durée* and world-systems analysis)

The author begins by noting the reversal of left and right between the original 'two cultures' debate of C.P. Snow, and proceeds to outline almost in manual style the 'rules of the game', from the various epistemologies of science, from logical positivism to Popper and Feyerabend, to the Sokal fracas.

Basic Questions of Ethics and Moral Education Stanley Konecky Most human beings recognize other human beings as human beings same or very similar to themselves in nature. Almost all are capable of distinguishing human beings from other animals and from machines. Almost all regard their own human being as valuable. Most regard some others, particularly family members and friends, and members of the same ethnic, cultural or organizational group, as valuable. But, regularly and historically the same human beings, who recognize themselves as valuable, do not recognize all other humans as valuable. And those who recognize humans are valuable often do not treat them as valuable. Our concern is both to examine what makes human beings valuable and why humans do not consistently value humans. And if there can be disjunctive properties, that only makes things worse for customs. The social sciences would be better off without referring to properties like norms and customs as if they could be causal. Could New Terrorism Exist? While many particular instantiations of the expert analysis include putative necessary conditions besides these, most include either or the destructiveness or the fanaticism condition, and usually both. I therefore treat the expert analysis as the core analysis of the concept; and so, if it is inadequate, then most particular analyses will be, too. The destructiveness condition identifies only relatively greater destructiveness in the particular actions of particular terrorist organizations, and, as such, is really an empirical and not a conceptual distinction. Similarly, the fanaticism condition draws no clear distinction between the motivations of old and new terrorists other than the relative scales of the ends that they are trying to achieve. I conclude ultimately that acts of new terrorism, as defined by the expert analysis, can never occur because the incoherence of the analysis prevents it from describing any possible event or practice. Understandings of and responses to contemporary violent terrorism which are premised on this misconception are therefore misconceived. Deliberative Democratic Citizenship Mark Sanders In this paper I propose an expansive and inclusive conception of citizenship based on the importance of deliberative democratic principles. Taking the beliefs that human beings are political animals and the basis of political life is conflict, as a starting point, my aim is to help delineate a way for individuals to resolve conflicts and build democratic communities. It is my contention that this is best achieved by understanding oneself as inextricably connected to others in a community, such that those with whom one has disagreements can be seen as members of some shared community. Liberal Arts and the Human Spirit Peter Mehl I argue that liberal arts education has bought into a scientific attitude and therefore fails to engage issues of spiritual identity with students. If liberal arts education is going to flourish it must educate for meaning life. Epistemological issues and the role of religion in liberal arts education and society today are raised. How religion fits into education when it engages this spiritual quest is my final controversial consideration. The Ethics of Superlongevity: Should We Cure Death? I discuss two lines of argument against superlongevity—first, a utilitarian argument from Peter Singer, and then an argument of my own. Neither argument is decisive there are simply too many unknown variables, but they raise serious ethical questions about superlongevity that we need to consider as we reflect on the possibility of significantly expanding human life spans. Gluttons for Sport Jeffrey Fry Gluttony has been considered a deadly sin or deadly vice. In this paper I explore connections between gluttony and sport. I examine gluttony in sport, gluttony for sport, and gluttony as sport. I draw on Gabriele Taylor and Martha Nussbaum in framing a remedy. Habits, Food, and Happiness Ileana F. If this is the case then it is of great importance that we broaden our understanding of food in order to secure more openness in finding self-fulfillment. Health Care Prioritization and Autonomy Aaron Lercher Suppose that a society has extended health insurance to all its members. Suppose that the needed taxes and mandates are established. Then the next question is: What, morally and practically, should this insurance cover? This is a way of posing the problem of prioritizing health care, or to use a loaded term, "rationing" of health care. But this approach would impose excessive strains of commitment. Instead, the basic

moral problem of prioritization is how to live, and eventually to die, with our dependency, neediness, and weakness in a morally adequate way. The two-stage prioritization process of the Oregon Health Care Plan for Medicaid indicates part of how to do this. Heidegger and Derrida were thrown into basically the same world horizon, despite being on very different sides of the German-Jewish problem in the mid-twentieth century. Derrida, careful early on to focus on specific historical events, winds up toward the end of his career projecting specific historical problems into a theologized, messianic future. Heidegger, I will show, does not have the tools to criticize these interpretations. This seems a serious defect in a world of murderous monotheisms, each replete with its vision of the future. Another question is whether the Golden Rule exemplifies true altruism. I conclude that whether or not altruism rests on egoistic needs and results in egoistic benefits, the fact that other-directed behavior occurs widely in the lives of humans and nonhumans is enough to show that the Golden Rule does not violate basic human nature. An Allowance for Takings? The ruling has subsequently generated much controversy, as it set a legal precedent that eminent domain can rightly be exercised to seize privately held properties and transfer them to private beneficiaries, when so doing might serve some public benefit. Inspired by the disquieting implications of the Kelo decision, a recent working paper of mine launches an investigation to ascertain whether Lockean political theory—which has commonly been understood as championing inalienable rights to private property—may be friendly to such transfers of ownership. The Luck of the Draw P. Eddy Wilson In this essay I address the problem of arbitrariness as it relates to the exercise of free will. The libertarian who relies upon an event-causal account of free will must defend against the problem of arbitrariness or luck. Once the luck problem is identified I suggest how the libertarian understands free choice within an indeterministic world. I suggest how actors making free choices may be making experimental choices or character developing choices. In addition, I address several objections raised by the hard incompatibilist including the problem of parity and the problem of covariance. Collins Should we understand education as, essentially, an epistemic process of discovery or, alternatively, as a generative process of self-creation? How we approach this question will likely depend on implicit metaphysical assumptions about the nature of values. How we answer it will likely determine the place of multiculturalism in education. This paper first exposes the inadequacies of both traditionalist and non-traditionalist philosophical approaches to multiculturalism in education. It then suggests an alternative approach based on the value theory of Classical American Pragmatist Alain Locke. Opening a Conversation between Secularism and Christianity in the United States Karin Fry Because of the divisiveness of the culture war, the Democratic Party has encouraged its candidates to stop discussing issues concerning separation of church and state in order to regain Christian voters. Disturbingly, the rhetoric surrounding the culture war has led to the impression that one must choose between being religious and secular. This paper argues that historically, the idea of secularism in the United States does not contain a binary opposition between the atheistic and religious points of view and that a more inclusive notion of secularism could lead to a beneficial discussion between American citizens on the importance of having a secular state. Rather than allowing secularism to become a pejorative category by remaining silent, it is important to actively engage with the topic so that a more subtle and complicated understanding about the relationship between religion and the state could be achieved. Parts of the Word or Parts of the Machine? The Concept of Things in Greek and Modern Natural Philosophy Mark Sentesy The problems confronting science change depending on how its practitioners conceive of the parts of things. In this paper I compare two ways of thinking about parts: The discovery of the elements in Greek Philosophy is a revolution in the conception of parts and wholes and therefore of science, so the first part of this paper works discusses the way that Plato uses written words as models for the way parts fit together into whole things. The first recognizably scientific accounts of things were accomplished by drawing an analogy between writing and things: Early Modern science is recognizable through a new metaphor for the workings of nature: The paper closes with a sketch of our current model of the physical world—energy—and discusses possible implications of this conception of things. Alexithymics are unable to understand the motivating reasons for their own actions because the qualitative, valuational dimension of their consciousness remains largely hidden to them. I propose that alexithymics may be deficient either in the ability to pay attention to their own bodily sensations, or deficient in access to the action imagery

that normally would give us a qualitative, subjective sense of what we are motivated to do, grounded in the corresponding action imagery. This dual nature of alexithymia shows that the valuational intentionality of emotions “our sense of their qualitative feel as well as their aims, objects and intentional meanings, are not grounded only in an association between perception of body states and perceptual imagery as Damasio has suggested, but that knowing what I feel “and what I value “is also a matter of forming a felt sense grounded in the actions that I want to perform.

The Place of Home Janet Donohoe In this paper I address the normative power of place, specifically the place of home, or, as Edmund Husserl would call it, the homeworld. I explore this Husserlian notion of homeworld and its counterpoint, alienworld, to address the reasons why place would have a normative power and to what extent that normativity can be drawn into question through encounters with alienworld. Finally, I investigate whether the place of the homeworld has significantly changed due to the time-space compression of the contemporary world.

The theme of Homeric Justice i. A Cautionary Note J. In this paper, I explore some of the reasons we should be skeptical of this argument. The reasons I offer are not the usual ones. Rather, my concern is that our thinking through this case is informed by hidden assumptions about race and gender that display the worst kinds of prejudicial thinking. Technology, inevitably, becomes simply one more obstacle we must reappropriate in our anticipatory resoluteness.

A Retrieval of Authentic Care: In turning back to Heidegger from Aristotle, I return to the concept of solicitude as it is discussed in *Being and Time*.

A Self-Cultivating Identity through Education Aisha Raees In this paper I want to locate a place for pragmatism as a model of learning through cultivating growth as an ideal norm within a traditional society. I see education as a means of cultivating an identity and that this creates a way out of the violent onset of dogma that settles in when this cultivation is not the focus of inquiry.

Saussure and the Metalinguistics of Ancient Taoism George Teschner Saussure, in an oracular and prophetic manner, asserts in the *Course in General Linguistic* that, "No one disputes the arbitrary nature of the sign, but it is often easier to discover a truth than to assign to it its proper place.

Principle 1 [The bond between the signifier and the signified is arbitrary. In the Taoism of ancient China, and in particular the writings of Lao Tzu and Chuang Tzu, is found a repudiation of a representational theory of language based on the arbitrary nature of the sign. The paper examines, in ancient Chinese thought, such notions as the distinction between count nouns, mass nouns, and abstract nouns; the rectification of names; mind and mental states; reference and intentionality; and the distinction between knowing how and knowing that, in order to clarify and explore some of consequences that Saussure claims follows from the arbitrary nature of the sign.

Science as a Human Endeavor: On the Odd Bifurcation of Science and the Humanities Donald Poochigian The challenged significance of the humanities in contrast to the unchallenged significance of science descends from Logical Positivism which arose subsequent to the First World War. Reality is assumed to be what is observable. Science identifies objects and relations; humanities identify relations. Scientific objects and relations are observable; humanistic relations are unobservable. Scientific relations are numeric; humanistic relations are qualitative. Number is observable; quality is unobservable.

6: Lee Wright - Canada (65 books)

An op-ed piece on the 3rd World Humanities Forum (WHF) in Daejeon, South Korea in October , and debates about the role for the humanities in science and technology policy and education.

In talking with scientists, at least on a bar stool, I have tried to be largely free from C. But as a humanist writing to colleagues, I think that we should admit that Snow may still have a point. Too often we approach the sciences with a mixture of fear, envy and misunderstanding. First, however, some things that I am not arguing: I do not think that science or scientists are beyond humanistic critique. The subspecialty of science studies has made important contributions to a considered understanding of how science operates within society, and one need not be a relativist to admit that ideology influences scientific discourses. Second, if mutual suspicion has grown between the two cultures, the fault does not lie solely with us. They deserve to be called out. Finally, I am not claiming that humanistic work can be reduced into the scientific. Interdisciplinary respect need not entail the loss of disciplinary sovereignty, and I am not supporting a type of epistemological imperialism. As humanists, it behooves us to interrogate our own assumptions about the sciences and the occasionally unthinking ways we may project displaced anger onto scientists that are counterproductive to both them and us. Without an honest consideration of how we sometimes speak about science, we risk alienating potential allies in fighting for shared interests -- such as academic freedom, job security and funding in the era of the increasingly corporate university. Furthermore, some of our personal griping about the sciences subconsciously displays an anxiety that is, ironically, profoundly anti-humanist. There exists a suspicious cringe toward the sciences that is condescending to our colleagues and ultimately not helpful to those of us in the humanities. Oftentimes our disdain can be born out of unpleasant personal interactions with colleagues in STEM fields who are unwilling to acknowledge the difficulties or worth of our own work in the humanities and social sciences. I think the critical attitudes we harbor toward the sciences are almost always related to our legitimate grievances over how neoliberal policies threaten the humanities in higher education. But then when President Obama jokes about the utility of studying art history, it only reinforces our sense of being beleaguered. Such political attacks often use the humanities as a straw man to contrast them with what is presented as the supremely pragmatic choice of supporting the STEM fields. So I get it, I really do. It was an admittedly funny image, and in advocating for the humanities I imagine it was made with good intentions. But I think it does little to convince potential academic allies in the STEM fields of much more than our own intellectual smugness. The old chestnut that argues that studying the humanities somehow makes a person more moral is tenuous at best. Not Victims or Martyrs Of course I think it would be fantastic if more scientists did take philosophy courses. It would be fantastic if every college student did that -- not because those courses only help the student in their primary training but because such courses are an unalloyed good in themselves. Yet if we position ourselves too much as victims or martyrs, we ignore the oftentimes similar or even more dire political position that scientists find themselves in. We commit a fallacy when we confuse political lip service for STEM as being actual support. One only need look at the precarious situation climatologists find themselves in, under attack by ideologically motivated partisans every bit as organized as those who fulminated against the academic humanities during the culture wars. And while I harbor my own resentments that the wider public may view my interest in 17th-century Puritan theology as helplessly esoteric, 30 minutes of speaking to a mathematician who works on topology and number theory disavowed me of any sense of the grass being greener on the other side when it comes to the public embrace of what one might study. In defending ourselves, in explaining why anthropology or art history is important, we should not engage in the corollary of denouncing the sciences as unimportant. Too often I see the deployment of the same language used against us, or the ironic gambit of self-justification that involves tethering the humanities to the sciences so that the former is enlisted as some kind of handmaid to the later. In the academy, both fields of study need to be justified, both need to be explained and both need to be defended. That can be done at the institutional level why not sponsor events between academic societies like the Modern Language Association and American Academy for the Advancement of Science? The recent catastrophic election to the presidency of the

United States of Donald Trump, a man with equal disdain for both the humanistic tradition and scientific evidence, is reason enough for building a spirit of solidarity between academic disciplines. Incuriosity is an intellectual sin, wherever its origins. Bio Ed Simon is a Ph. He is also a widely published writer on the subjects of religion, literature and culture. He can be followed at his website or on Twitter WithEdSimon.

7: Table of contents for Overcoming the two cultures

Humanities Forum lecture at UMBC by Steve Fuller, Professor of Sociology, University of Warwick, UK. The contest for authority to speak about science and technology, called the science wars, has.

Introduction In this article we will address the question of how culture is conceptualized and manifests itself in the application of qualitative methodology. With this objective we attempt to summarize contributions from the field of intercultural and cross-cultural communication which we feel may be of help in moving towards the necessary conceptualization. It is also hoped that the arguments here reviewed will enable us to analyze, from a general perspective, the relationship between culture and some of the most significant components of qualitative research. We offer a concise presentation of the history of cross-cultural and intercultural communication as a research field, and then continue by offering an outline of the basic idea of culture as it is applied in studies of intercultural communication. We introduce to some approaches which are currently used in studying culture. Then we outline how cultural research and qualitative research intersect conceptually. In particular, and using a very generic approach, some theoretical contributions are presented which illustrate the role that culture plays in determining the content of the information which is assembled, the interpersonal climate which is established, and the language through which the world of facts is approached. The section does not examine specific techniques or strategies but rather it identifies some elements which may influence the way culture enters and influences the research process. The section also includes the relation between culture and the processes of analyzing and interpreting reality, and offers a brief summary of some of the principal theoretical approaches applied for analyzing culture and their backflow on the research practice in an intercultural context. Thus, accepting the risk of offering, at times, what some might consider a rather superficial account, we have tried to outline a more general framework from which the conceptualization of culture and its relations with the process of qualitative research in the context of intercultural communication may be addressed. Even if the origins of the study of intercultural communication can be situated in the years following the end of World War II, and coincide with the creation of the United Nations, it is generally accepted that Edward T. HALL was the first to use the term itself. Given that both approaches, when taken separately, present serious limitations when it comes to capturing the complex situations which can be found in the context of cross-cultural and intercultural communication, authors like ADLER, KIM or PEDERSEN have proposed the use of an interactive approach wherein they define culture as the universe of information that configures the patterns of life in any given society. We can, however, identify two main approaches to the use of the term: tacitly this leads us back to the idea of culture as something that people "possess," and to considering it as a static "given" whose development is seen as linear and progressive, with outputs which can be expressed in terms of accumulation. Such conceptualization can lead to a process of stereotyping of cultural traits where the "other" is characterized in terms of the most trivial and superficial elements. It understands the term culture as the instrument by means of which we relate to the world and interpret it. According to this view, culture is not something which we "possess"; rather cultures form an inherent part of the person, and it is culture which bestows individual and collective identity: It is, then, a mechanism for understanding and interpreting the world which acquires instrumental, adaptive and regulatory meaning. The meanings produced are constantly being modified and reformulated, and are the emergent product of the perpetual interaction of many cultural perspectives and social situations. It is to these systems, processes and schemas that large parts of the qualitative research efforts in intercultural communication have been directed in an attempt to understand and interpret the diverse cultural practices and representations which can be identified. Finally, we should never forget the social, political and economic context that determines how differences are valued. Interpreting such interaction processes should also be considered as a priority activity in studies of cross-cultural and intercultural communication. Thus, even if it is accepted that culture gives meaning to reality and to the existence of differences in attitudinal, affective and behavioral patterns between different cultural groups, as has been systematically documented in works which are now classics like *Man and Culture* of Ruth BENEDICT, it is nonetheless true that belonging to a group does not mean, always and necessarily,

the automatic presence of one or another form of behavior or pattern of communicative interaction. We need to bear in mind, then, that another of the characteristics of "culture" is that it is differentially distributed, and that not all the members of a given cultural group adopt, live or reflect their common culture in an identical way in every moment and life circumstance, nor do all members of the same group demonstrate the same feeling of identification. The "indigenous" approach focuses on the meaning of concepts in a culture and how such meaning may change across demographics within a given culture context. The focus of such studies is the development of knowledge tailored to a specific culture without any special claims to generality beyond the confines of that particular cultural context. The "cultural" approach is used to describe those studies which make special use of ethnographic methods. More traditional experimental methods can also be used in conjunction within this approach. Here again the meanings of constructs in a culture are the main focus of attention and there is little of direct comparison of constructs across cultures. The aim is to advance the understanding of the individual in a sociocultural context and to emphasize the importance of culture in understanding his or her behavior. TRIANDIS states that, when using "cross-cultural" approaches, studies obtain data in two or more cultures making the assumption that the constructs under investigation are universals which exist in all of the cultures studied. One positive point about this approach is that it purports to offer an increased understanding of the cross-cultural validity and generalizability of the theories and constructs under investigation. Thus not only does the researcher conceptualize and operationalize, but also, and in addition, the differential factor is taken into account, that is to say, the way in which one and the same construct functions in a variety of different cultures. Behind any decision to apply a given methodology lies a series of epistemological and theoretical presuppositions which sustain and orient the whole research process. Such presuppositions range from the underlying conception of reality, to the nature of knowledge itself, to the questions to be studied and to the various methods to be applied. The human and social sciences have been converted into a space where it is possible to converse in a critical fashion about democracy, race, gender, class, nation, liberty and community. This is why the qualitative researcher focuses his or her attention on natural contexts, trying to remain as faithful as possible to those contexts. The "contexts" in which qualitative research develops should not be considered, however, as "acultural" space. Culture, explicitly or implicitly impregnates the events, experiences, and attitudes that form the object of the research. That is, in qualitative studies the investigator is constituted as the principal instrument in the process of information gathering, in interaction with reality. The I is the instrument which unifies the situation and bestows meaning on it. On the one hand the qualitative researcher tries to justify, elaborate or integrate the research results within a given theoretical framework. On the other, the researcher wants the participants in the study to speak for themselves, and to approach their singular experience through the meanings and the vision of the world they possess by offering what GEERTZ calls "dense description," and this is, in its turn, impregnated with their culture. As a consequence of this, another fundamental characteristic feature of qualitative research has emerged: Reflexivity implies paying attention to the diverse linguistic, social, cultural, political and technical elements which influence in an overall fashion the process of knowledge development interpretation in the language and narrative forms and presentation and impregnate the production of texts authority and legitimacy. That is what is involved is making visible and explicit, among other factors, the role of culture, and its influence in the process and outcome of the study. Thus the close relationship which exists between culture and qualitative research should be clear, both from the perspective of the researcher and from the reality being studied subjects, institutions, contexts, etc. These authors recommend emic approaches such as ethnographic techniques, systematic observations, content analysis, and in-depth interviews when commencing a study in culturally unknown scenarios with the objective of coming to know this reality either in depth or from a holistic but unique perspective. When there is an interest in generalizing the results or in facilitating possible comparisons between the works in hand and other similar research, it is desirable, according to BHAWUK and TRIANDIS, to use etic approaches in which mixed or exclusively quantitative methods are employed. That is, it would seem to be the case that in carrying out qualitative research the use of emic type approaches is more appropriate. But this should not be taken to mean that such research may not include recourse to an objective instrument or the incorporation of a component more typically associated with etic type approaches. In this

sense the question of the extent to which culture influences the approach, development and outcome of the information gathering process needs to be asked. In order to offer a concise response to this question we would refer to contemporary epistemological arguments. In general it is not accepted that scientific knowledge reflects and describes the reality of an object in and of itself, and that the object can be identified and grasped in a value free way CHALMERS, That is, an interpretative epistemology assumes the presence of culture, among other factors, in the activities and processes which form part of the approach to empirical reality. Today it is widely accepted that it is an error to imagine that observational evidence enters our field of perception in a way which is totally independent of the theoretical interpretation which is applied to it. Theories about culture offer us important indications about the potential influence of culture in the design and application of the differing techniques and strategies used in qualitative research in order to proceed with information gathering. The contributions are diverse both in terms of sources and in indications, so we will try to structure them around four principal axes: Interviewing is one of the fundamental techniques used in qualitative research on cross-cultural and intercultural communication. One of the principal concerns when conducting an interview is whether an emic or an etic approach is more appropriate—that is, whether to ask different, tailor-made and culture-specific questions or ask the same questions in all the cultural contexts being studied. If the same questions are to be used, researches should avoid emic concepts. It is often useful to use random probes. One should also examine what ideas the respondents have about the interviewer, about the questions themselves, and whether the questions appear to the respondents to be in some way biased are issues are discussed in detail by PAREEK and RAO They also recommend the use of multiple observers, encoding systems that have been pre-tested in a variety of cultures and extensive observer training as being likely to reduce such problems. This preoccupation can be due to the possibility of not being sufficiently able to remain detached, fear of being negatively affected by the encounter, apprehension about being the victim of misunderstanding, confrontation, etc. The anxiety generated by all these possibilities can in and of itself create difficulties for the interview and generate effects which negatively affect the relationship between interviewer and interviewee. AUM takes the view that managing the anxiety which is generated by uncertainty is a process which exerts a fundamental influence on the efficacy of communication and intercultural competence. The most important axiom in this theory holds that: Such anxiety can place limits on the communicative relations which are produced and influence the other intellectual and relational processes which are developed in the research. It stresses the need for compromise in initiating the interaction, the role of negotiation throughout the encounter, the significance of the positions which each of the participants occupies, and the frameworks or action guidelines they use, and which configure interaction as a ritual VILA, , p. These contributions are especially necessary in the development of strategies for contexts where inter- cultural interaction is especially intense and free, as, for example, in the case of ethnographic studies. This theory facilitates the analysis not only of individual differences but also of the properties of the context in which the interaction takes place. This makes it easier for the researcher to identify those cultural traits and norms that need to be understood to produce a better intercultural relation. This is the case, for example, in action research. If such action research is realized in an intercultural context the key role of the relations between the researcher and the participants of the study is fundamental. The importance of negotiation, construction, mutual confidence between the various participants in such transformative processes should constantly be borne in mind. It has been an important reference point for analyzing the interpersonal relations dimension within the context of relations between different cultures too. This theory holds that any interpersonal intercultural relation between two or more interlocutors passes through five distinct development stages: We would like to give special attention to the mediating role of language in the process. Language is the main medium in which information circulates and it assembles itself as the message transmitter. Clearly situations may easily arise in which the lack of such equivalence is a real barrier to communication and understanding for the research. These barriers extend from simple lexical non-equivalence to an experiential non-equivalence, passing through various other degrees of difficulty. For him the objective of communication, in our case the communication which is developed during the research process, is coordination, understood here as a model of interaction between participants. As VILA , p. For example, an individual with a circular style may interpret another, who has a more lineal style of

discourse, as being simplistic or arrogant, while the latter may view the person with a circular style as illogical or evasive. In an interview or in a focus group, a look or a gesture, even a smile, may signify something different from one culture to another. In addition to influencing the effectiveness of the process of attributing meaning to such gestures, these differences may also alter the communication climate or influence the development of the research process, given the possibility of reducing confidence, producing doubts, etc. These processes include a wide spectrum of intellectual activities: To what extent does culture influence such processes? This requires an acknowledgment of the complex, multiple, and contradictory identities and realities that shape our collective experience. The role of WITTGENSTEIN has been fundamental here, since he was the first who made the decisive break with the traditional separation between language and thought, justifying this move with the argument that language is organized through rules which are based on cultural use. In this same sense, according to ERICKSON, the base for theoretical constructions is the immediate and local meanings of action as defined from the point of view of the social actors involved. In other words, we interpret a reality, a given piece of information according to the parameters of our experience in which our culture occupies a fundamental position. Culture is the reason why a given phenomenon, a specific form of behavior can be given a very different meaning according to the origin culture of the person analyzing and interpreting the process. Mental schemas constitute a cognitive system which enables us to interpret the gestures, utterances and actions of others. Culture influences the organization of the schemas developed by individuals with the justification that different visions and interpretations of reality are culturally variable. In the same sense constructionism stresses the importance of socio-cultural background in the higher order psychological processes VYGOTSKY, as an argument with which to demonstrate the union of culture with cognitive processes and the relation between learning, development and the contexts of personal relations. In this sense the process of social categorization favors positive biases for "own-culture" groups and negative biases for groups belonging to other cultures GUDYKUNST,

8: Scholars in the humanities and the sciences should value one another (essay)

The science wars is a series of intellectual exchanges, between scientific realists and postmodernist critics, about the nature of scientific theory and intellectual inquiry. They took place principally in the United States in the 1990s in the academic and mainstream press.

Historical background[edit] Until the mid-20th century, the philosophy of science had concentrated on the viability of scientific method and knowledge, proposing justifications for the truth of scientific theories and observations and attempting to discover at a philosophical level why science worked. He is also known for his opposition to the classical justificationist account of knowledge which he replaced with critical rationalism , "the first non-justificational philosophy of criticism in the history of philosophy". Kuhn described the development of scientific knowledge not as a linear increase in truth and understanding, but as a series of periodic revolutions which overturned the old scientific order and replaced it with new orders what he called "paradigms ". Kuhn attributed much of this process to the interactions and strategies of the human participants in science rather than its own innate logical structure. See sociology of scientific knowledge. In 1976, Jerome Ravetz published *Scientific Knowledge and its Social Problems* , a book describing the role that the scientific community, as a social construct, plays in accepting or rejecting objective scientific knowledge. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. July Further information: New Left and Critical theory A number of different philosophical and historical schools, often grouped together as "postmodernism", began reinterpreting scientific achievements of the past through the lens of the practitioners, often positing the influence of politics and economics in the development of scientific theories in addition to scientific observations. Rather than being presented as working entirely from positivistic observations, many scientists of the past were scrutinized for their connection to issues of gender, sexual orientation, race, and class. Some more radical philosophers, such as Paul Feyerabend , argued that scientific theories were themselves incoherent and that other forms of knowledge production such as those used in religion served the material and spiritual needs of their practitioners with equal validity as did scientific explanations. Imre Lakatos advanced a midway view between the "postmodernist" and "realist" camps. For Lakatos, scientific knowledge is progressive; however, it progresses not by a strict linear path where every new element builds upon and incorporates every other, but by an approach where a "core" of a "research program" is established by auxiliary theories which can themselves be falsified or replaced without compromising the core. Social conditions and attitudes affect how strongly one attempts to resist falsification for the core of a program, but the program has an objective status based on its relative explanatory power. Resisting falsification only becomes ad-hoc and damaging to knowledge when an alternate program with greater explanatory power is rejected in favor of another with less. But because it is changing a theoretical core, which has broad ramifications for other areas of study, accepting a new program is also revolutionary as well as progressive. Thus, for Lakatos the character of science is that of being both revolutionary and progressive; both socially informed and objectively justified. The science wars[edit] In *Higher Superstition: Gross and Norman Levitt* accused postmodernists of anti-intellectualism , presented the shortcomings of relativism , and suggested that postmodernists knew little about the scientific theories they criticized and practiced poor scholarship for political reasons. The authors insist that the "science critics" misunderstood the theoretical approaches they criticized, given their "caricature, misreading, and condescension, [rather] than argument". In the introduction to the issue, the *Social Text* editor, Andrew Ross , said that the attack upon science studies was a conservative reaction to reduced funding for scientific research, characterizing the Flight from Science and Reason conference as an attempted "linking together a host of dangerous threats: Nelkin suggested that postmodernist critics were "convenient scapegoats" who diverted attention from problems in science. Towards a Transformative Hermeneutics of Quantum Gravity ", which proposed that quantum gravity is a linguistic and social construct and that quantum physics supports postmodernist criticisms of scientific objectivity. Derrida went on to fault him and co-author Jean Bricmont for what he considered an act of intellectual bad faith: He concluded, as the title indicates, that Sokal was not

serious in his approach, but had used the spectacle of a "quick practical joke" to displace the scholarship Derrida believed the public deserved. The conference generated the final wave of substantial press coverage in both news media and scientific journals, though by no means resolved the fundamental issues of social construction and objectivity in science. Mike Nauenberg, a physicist at the University of California, Santa Cruz, organized a small conference in May that was attended by scientists and sociologists of science alike, among them Alan Sokal, N. David Mermin and Harry Collins. In the same year, Collins organized the Southampton Peace Workshop, which again brought together a broad range of scientists and sociologists. The Peace Workshop gave rise to the idea of a book that intended to map out some of the arguments between the disputing parties. *A Conversation about Science*, edited by chemist Jay A. Labinger and sociologist Harry Collins, was eventually published. The book, the title of which is a reference to C. Baez, the Bogdanov Affair in [18] served as the bookend to the Sokal controversy: Cornell physics professor Paul Ginsparg, argued that the cases are not at all similar, and that the fact that some journals and scientific institutions have low standards is "hardly a revelation". Though the events of the science wars are still occasionally mentioned in mainstream press, they have had little effect on either the scientific community or the community of critical theorists. Writing about these developments in the context of global warming, Bruno Latour noted that "dangerous extremists are using the very same argument of social construction to destroy hard-won evidence that could save our lives. Was I wrong to participate in the invention of this field known as science studies? Is it enough to say that we did not really mean what we said?"

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Little Richard and Jerry Lee Lewis Which celebrity DJ, who started out playing rhythm and blues records on a Cleveland radio station, was influential in bringing rock and roll into the mainstream? Alan Freed.

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