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Nota di contenuto	Front Matter -- Contents -- List of figures -- Notes on contributors -- Acknowledgements -- Introduction -- Part I: The emergence of a prefix (1930s-1960s) -- 1 'Our post-Christian age' -- 2 The post-secular in

post-war American religious history -- 3 Defining the old, creating the new -- 4 The death and rebirth of 'postcapitalist society' -- Part II: 'Post' rising to prominence (1970s-1990s) -- 5 Post-Keynesian -- 6 Lost in the post -- 7 The 'post' in literary postmodernism -- 8 From political reference to self-narration -- 9 The tradition of post-tradition -- Part III: Contemporary post-constructions (2000s-present) -- 10 Busting the 'post'? -- 11 Posthumanism and the 'posterizing impulse' -- Epilogue -- Index

Sommario/riassunto

This electronic version has been made available under a Creative Commons (BY-NC-ND) open access license. Postmodern, postcolonial and post-truth are broadly used terms. But where do they come from? When and why did the habit of interpreting the world in post-terms emerge? And who exactly were the 'post boys' responsible for this? Post-everything examines why post-Christian, post-industrial and post-bourgeois were terms that resonated, not only among academics, but also in the popular press. It delves into the historical roots of postmodern and poststructuralist, while also subjecting more recent post-constructions (posthumanist, postfeminist) to critical scrutiny. This study is the first to offer a comprehensive history of post-concepts. In tracing how these concepts found their way into a broad range of genres and disciplines, Post-everything contributes to a rapprochement between the history of the humanities and the history of the social sciences.
