

## The Frankfurt School On Religion The Charnel House

Theory, as it’s happened across the humanities, has often been coded as “Jewish.” This collection of essays seeks to move past explanations for this understanding that rely on the self-evident (the historical centrality of Jews to the rise of Critical Theory w psychoanalysis as the “Jewish Science”) in order to show how certain problematics of modern Jewishness enrich theory. In the range of violence and agency that attend the appellation “Jew,” depending on how, where, and by whom it’s uttered, we can see sociological fact, and that its rhetorical and sociological aspects, while linked, are not identical. Attention to this disjuncture helps to elucidate the questions of power, subjectivity, identity, figuration, language, and relation that modern theory has grappled w geopolitical issues such as the relation of a people to a state and the violence done in the name of simplistic identitarian ideologies. Clarifying a situation where “the Jew” is not readily or unproblematically legible, the editors propose what they call “spectral a fluid and rhetorical presence. While not divorced from sociological facts, this spectral reading works in concert with contemporary theory to mediate pessimistic and utopian impulses, experiences, and realities. Contributors: Svetlana Boym, Andrew Bush, S Hammerschlag, Hannan Hever, Martin Land, Martin Jay, James I. Porter, Yehouda Shenhav, Elliot R. Wolfson

As the first decade of the 21st century comes to a close, the world has entered a sustained period of crisis. In order to understand the forces that created our current social world, we need the tools provided by a critical sociology. This volume draws upon searching for the roots of our present social and economic problems. Both prominent figures and emerging voices in sociology come together to offer insights into our present dilemmas from a critical perspective. The questions they ask and attempt to answer the significance of the new Obama administration? What tools do post-structuralism, postmodernism, feminism, and new forms of social theory offer critical discourse?

What has become known as the Frankfurt School is often reduced to a small number of theorists in media communication and cultural studies. Challenging this limitation, Revisiting The Frankfurt School introduces a wider theoretical perspective by introducing associated with the school that have been mostly marginalized from debate. This book therefore expands our understanding by addressing the writings of intellectuals who were either members of the school, or were closely associated with it, but often neglected of an international team of experts to examine the work of figures such as the social psychologist Erich Fromm, the philosophy of Siegfried Kracauer, the writer on media and communication Leo Lowenthal, introducing Hans Magnus Enzenberger to the debate of Max Horkheimer, Theodor Adorno, Herbert Marcuse, Walter Benjamin and Jürgen Habermas. A critical reassessment of the contributions of the Frankfurt School and its associates to cultural, media and communication studies, as well as to our modern understanding of debate within the public sphere, this book will appeal to those with interests in sociology, philosophy, social psychology, social theory, media and communication, and cultural studies.

"Examines Paul Tillich's critical interpretation of capitalism and cultural modernity, highlighting the context of his theology in relation to the Critical Theory of the Frankfurt School, and finally drawing on Jürgen Moltmann and ämile Durkheim to develop Tillich's capitalism as a global religion and as the culture of modern society"--Provided by publisher.

Translating Critical Faith Into Critical Theory

Determinate Negation, Translation, and the Rescue of Critical Religious Potentials

The Frankfurt School and the Dialectics of Religion

Revisiting the Frankfurt School

The Frankfurt School

The Routledge Companion to the Frankfurt School

*"In The Critique of Religion and Religion's Critique: On Dialectical Religiology, Dustin J. Byrd compiles numerous essays honouring the life and work of the Critical Theorist, Rudolf J. Siebert. His "dialectical religiology," rooted in the critical theory of the Frankfurt School, especially Theodor Adorno, Max Horkheimer, Walter Benjamin, Herbert Marcuse, Erich Fromm, Leo Löwenthal, and Jürgen Habermas, is both a theory and method of understanding religion's critique of modernity and modernity's critique of religion. Born out of the Enlightenment and its most important thinkers, i.e. Kant, Hegel, Marx, Nietzsche, and Freud, religion is understood to be dialectical in nature. It contains within it both revolutionary and emancipatory elements, but also reactionary and regressive elements, which perpetuate mankind's continual debasement, enslavement, and oppression. Thus, religion by nature is conflicted within itself and thus stands against itself. Dialectical Religiology attempts to rescue those elements of religion from the dustbin of history and reintroduce them into society via their determinate negation. As such, it attempts to resolve the social, political, theological, and philosophical antagonisms that plague the modern world, in hopes of producing a more peaceful, justice-filled, equal, and reconciled society. The contributors to this book recognize the tremendous contributions of Dr. Rudolf J. Siebert in the fields of philosophy, sociology, history, and theology, and have profited from his long career. This book attempts to honour that life and work. Contributors include: Edmund Arens, Gregory Baum, Francis Brassard, Dustin J. Byrd, Denis R. Janz, Gottfried Küenzlen, Mislav Kukoč, Michael, R. Ott, Rudolf J. Siebert, Hans K. Weitensteiner, and Brian C. Wilson"--*

*Tyrus Miller's book offers readers a focused introduction to the Frankfurt School's important attempts to relate the social, political, and philosophical conditions of modernity to innovations in twentieth-century art, literature, and culture.*

*Secondary edition statement from sticker on cover.*

*This book sheds new light on those who inherit Spinoza's thought and its consequences materially rather than metaphysically.*

*Theodor Adorno and the Century of Negative Identity*

*Studies in Pannenberg, Metz, and the Frankfurt School*

*The Frankfurt School and Religion*

*Critical Theory and the Question of Secularization*

*Religion and Rationality*

*The Early Frankfurt School and Religion*

This book brings together essays written by Dustin J. Byrd on the subject of the Critical Theory of the Frankfurt School as it can be applied to Islam and Muslims.

This collection of original essays discusses the relationship between Hegel and the Frankfurt School Critical Theory tradition. The book ’s aim is to take stock of this fascinating, complex, and complicated relationship. The volume is divided into five parts: Part I focuses on dialectics and antagonisms. Part II is concerned with ethical life and intersubjectivity. Part III is devoted to the logico-metaphysical discourse surrounding emancipation. Part IV analyses social freedom in relation to emancipation. Part V discusses classical and contemporary political philosophy in relation to Hegel and the Frankfurt School, as well as radical-democratic models and the outline and functions of economic institutions.

This volume brings together, in an exciting and original way, the major themes of critical social theory and feminist theology. Marsha Aileen Hewitt shows how critical themes emerge in the works of Elisabeth Schussler Fiorenza, Mary Daly, and Rosemary Radford Ruether, and how their work provides a starting point for a feminist critical theory of religion.

This book is the first comprehensive intellectual biography of Max Horkheimer during the early and middle phases of his life (1895 – 1941). Drawing on unexamined new sources, John Abromeit describes the critical details of Horkheimer's intellectual development. This study recovers and reconstructs the model of early Critical Theory that guided the work of the Institute for Social Research in the 1930s. Horkheimer is remembered primarily as the co-author of Dialectic of Enlightenment, which he wrote with Theodor W. Adorno in the early 1940s. But few people realize that Horkheimer and Adorno did not begin working together seriously until the late 1930s or that the model of Critical Theory developed by Horkheimer and Erich Fromm in the late 1920s and early 1930s differs in crucial ways from Dialectic of Enlightenment. Abromeit highlights the ways in which Horkheimer's early Critical Theory remains relevant to contemporary theoretical discussions in a wide variety of fields.

The Frankfurt School in Exile

From Universal Pragmatic to Political Theology

Manifesto of the Critical Theory of Society and Religion (3 Vols.)

The Frankfurt School Revisited

A History of the Frankfurt School and the Institute of Social Research, 1923-1950

This book explores the ways in which the Jewish backgrounds of leading Frankfurt School Critical Theorists shaped their lives, work, and ideas.

These essays, written in the 1930s and 1940s, represent a first selection in English from the major work of the founder of the famous Institute for Social Research in Frankfurt. Horkheimer's writings are essential to an understanding of the intellectual background of the New Left and the to much current social-philosophical thought, including the work of Herbert Marcuse. Apart from their historical significance and even from their scholarly eminence, these essays contain an immediate relevance only now becoming fully recognized.

A beautifully written exploration of religion's role in a secular, modern politics, by an accomplished scholar of critical theory Migrants in the Profane takes its title from an intriguing remark by Theodor W. Adorno, in which he summarized the meaning of Walter Benjamin's image of a celebrated mechanical chess-playing Turk and its hidden religious animus: "Nothing of theological content will persist without being transformed; every content will have to put itself to the test of migrating in the realm of the secular, the profane." In this masterful book, Peter Gordon reflects on Adorno's statement and asks an urgent question: Can religion offer any normative resources for modern political life, or does the appeal to religious concepts stand in conflict with the idea of modern politics as a domain free from religion's influence? In answering this question, he explores the work of three of the Frankfurt School's most esteemed thinkers: Walter Benjamin, Max Horkheimer, and Theodor W. Adorno. His illuminating analysis offers a highly original account of the intertwined histories of religion and secular modernity.

Heinrich Heine's role in the formation of Critical Theory has been systematically overlooked in the course of the successful appropriation of his thought by Marx, Nietzsche, Freud, and the legacy they left, in particular for Adorno, Benjamin and the Frankfurt School. This book examines the critical connections that led Adorno to call for a "reappraisal" of Heine in a 1948 essay that, published posthumously, remains under-examined. Tracing Heine's Jewish difference and its liberating comedy of irreverence in the thought of the Frankfurt School, the book situates the project of Critical Theory in the tradition of a praxis of critique, which Heine elevates to the art of public controversy. Heine's bold linking of aesthetics and political concerns anticipates the critical paradigm assumed by Benjamin and Adorno. Reading Critical Theory with Heine recovers a forgotten voice that has theoretically critical significance for the formation of the Frankfurt School. With Heine, the project of Critical Theory can be understood as the sustained effort to advance the emancipation of the affects and the senses, at the heart of a theoretical vision that recognizes pleasure as the liberating force in the fight for freedom.

Gnosticism as a Critical Theory of Culture

Critical Theory of Religion

On Dialectical Religiology

A New Theory of Modernity

Sociology of Religion

The Frankfurt School, Jewish Lives, and Antisemitism

*Thomas Wheatland examines the influence of the Frankfurt School, or Horkheimer Circle, and how they influenced American social thought and postwar German sociology. He argues that, contrary to accepted belief, the members of the group, who fled oppression in Nazi Germany in 1934, had a major influence on postwar intellectual life.*

*The Manifesto develops further the Critical Theory of Religion intrinsic to the Critical Theory of Society of the Frankfurt School into a new paradigm of the Psychology, Sociology, Philosophy and Theology of Religion. Its central theme is the theodicy problem in the context of late capitalist society and its globalization.*

*Eduardo Medieta has brought together a selection of readings and essays which will make available the contribution of the thinkers of the Frankfurt School on the subject of religion.*

*The portentous terms and phrases associated with the first decades of the Frankfurt School – exile, the dominance of capitalism, fascism – seem as salient today as they were in the early twentieth century. The Routledge Companion to the Frankfurt School addresses the many early concerns of critical theory and brings those concerns into direct engagement with our shared world today. In this volume, a distinguished group of international scholars from a variety of disciplines revisits the philosophical and political contributions of Theodor W. Adorno, Walter Benjamin, Max Horkheimer, Herbert Marcuse, Jürgen Habermas, Axel Honneth, and others. Throughout, the Companion’s focus is on the major ideas that have made the Frankfurt School such a consequential and enduring movement. It offers a crucial resource for those who are trying to make sense of the global and cultural crisis that has now seized our contemporary world.*

*A Feminist Analysis*

*The Dialectical Imagination*

*The Critical Theory of Religion*

*Social Acceleration*

*The Politics of Unreason*

*An Historical Introduction*

Hartmut Rosa advances an account of the temporal structure of society from the perspective of critical theory. He identifies in particular three categories of change in the tempo of modern social life: technological acceleration, evident in transportation, communication, and production; the acceleration of social change, reflected in cultural knowledge, social institutions, and personal relationships; and acceleration in the pace of life, which happens despite the expectation that technological change should increase an individual's free time. According to Rosa, both the structural and cultural aspects of our institutions and practices are marked by the "shrinking of the present," a decreasing time period during which expectations based on past experience reliably match future results and events. When this phenomenon combines with technological acceleration and the increasing pace of life, time seems to flow ever faster, making our relationships to each other and the world fluid and problematic. It is as if we are standing on "slipping slopes," a steep social terrain that is itself in motion and in turn demands faster lives and technology. As Rosa deftly shows, this self-reinforcing feedback loop fundamentally determines the character of modern life.

Critical Theory and the Future of Religion: Dubrovnik Papers in Honour of Rudolf J. Siebert This collection documents an historically significant period in the life of the Inter-University Centre of Postgraduate Studies (IUC) in Dubrovnik, Yugoslavia. It covers conversations on the Future of Religion' during the 15 years from 1977-1991, an extremely important time not only for the IUC, but for Yugoslavia itself. Essays address the nature, role and future of religion in the modern and post-modern and post-modern world. [TST 64\*] \$99.95 364pp. 1992

Are religions tissues of superstition and repression, or repositories of the highest hopes and aspirations of humanity, or perhaps both at the same time? For many of those thinkers who lived through the horrors and upheavals of the first half of the twentieth century, this old question acquired a new urgency. This volume examines the ways in which the authors of the early Frankfurt School criticized, adopted and modified traditional forms of religious thought and practice. Focusing on the works of Theodor W. Adorno, Walter Benjamin, Erich Fromm, Max Horkheimer, Otto Kirchheimer and Franz Neumann, it analyzes the relevance of religious traditions and of the Enlightenment critique of religion for modern conceptions of emancipatory thought, art, law, and politics.

The Frankfurt School on ReligionKey Writings by the Major ThinkersPsychology Press

The Critique of Religion and Religion's Critique

An Essay on Theology and History

Essays on Culture, Media and Theory

Critical Theory

Essays on Reason, God and Modernity

Critical Theory and the Future of Religion

**In their Dialectic of Enlightenment, Horkheimer and Adorno set out to "explain why humanity, instead of entering a truly human state, is sinking into a new kind of barbarism." Philosophy teacher Tom Donovan (PhD UCRiverside) offers a fresh reading of that classic text showing that it is first and foremost a critique of the metaphysical urge. Describing our world of "stupid consumption, mindless entertainment, and perverted games and relationships" he notes, "these sorts of games have no end game, as fantasy spectators never really win, and yet they don't see it because they are too busy watching the other lose. This is the secret of class society. As long as there is someone below you, then lack of reconciliation doesn't hurt so badly." Citing the Super Bowl, Clippers owner Donald Sterling, basketball players like LeBron James, plus the Kardashians, mega churches, and comedians like Jon Stewart, Donovan gives us a new understanding of our age and how the broken threads that are today's Capitalism, religion, and sports contribute to unraveling the fabric of Modernity. Against readings that claim that Dialectic of Enlightenment is a simple critique of instrumental reason that ultimately undermines rationality itself, Dr. Donovan argues that the real critique is aimed at the metaphysical urge itself. As such, rationality itself is not the target of attack nor is the notion of enlightenment. Taking Adorno's and Horkheimer's example of the Marquis de Sade, the author observes, "...Sade can only find pleasure in domination. The fear of the outside has morphed into fear of a reconciled world, fear of a world where everyone treats each other as ends in themselves. A society like this can tolerate porn but not socialism, a society like this won't miss the ice-caps but wouldn't miss the Super Bowl, a society like this lets civilization sink into barbarism so long as they can watch The Bachelor. Stylistically this book attempts to rationally mimic the fragmentary nature of Dialectic of Enlightenment so that through form and content the argument of the book will emerge dialectically. Readers will see that Dialectic of Enlightenment actually offers a positive conception of enlightenment and a philosophical instance of the use of dialectics. The book is for readers interested in critiques of capitalism and religion, and sports in America, as well as Marxism and Critical Theory. It will intrigue academics interested in the Frankfurt School and the idea of the "Metaphysical Urge."**

**In "The Frankfurt School on Religion," Eduardo Mendieta has brought together a collection of readings and essays revealing both the deep connections that the Frankfurt School has always maintained with religion as well as the significant contribution that its work has to offer. Rather than being unanimously antagonistic towards religion as has been the received wisdom, this collection shows the great diversity of responses that individual thinkers of the school developed and the seriousness and sophistication with which they engaged the core religious issues and major religious traditions. Through a careful selection of writings from eleven prominent theorists, including several new and previously untranslated pieces from Leo Lowenthal, Max Horkheimer, Herbert Marcuse, and Jurgen Habermas, this volume provides much needed sources for religious leaders, philosophers, and social theorists as they grapple with the nature and functions of religion in the contemporary social, political, and economic landscape. "The Frankfurt School on Religion" recovers the religious dimensions of the Frankfurt School, for too long sidelined or ignored, and offers new perspectives and insights necessary to the development of a fuller and more nuanced critical theory of society. Selections and essays from: Ernst Bloch, Erich Fromm, Leo Lowenthal, Herbert Marcuse, Theodor W. Adorno, Max Horkheimer, Walter Benjamin, Johann Baptist Metz, Jurgen Habermas, Helmut Peukert, Edmund Arens.**

**This is the first book that provides access to twelve Continental philosophers and the consequences of their thinking for the philosophy of religion. Basically, in the second half of the twentieth century, it has been treated from within the Anglo- American school of philosophy, which deals mainly with proofs and truths, and questions of faith. This approach is more concerned with human experience, and pays more attention to historical context and cultural influences. As such, it provides challenging questions about the way forward for philosophy of religion in the twenty-first century.**

**Identity has become a central feature of national conversations: identity politics and identity crises are the order of the day. We celebrate identity when it comes to personal freedom and group membership, and we fear the power of identity when it comes to discrimination, bias, and hate crimes. Drawing on Isaiah Berlin's famous distinction between positive and negative liberty, Theodor Adorno and the Century of Negative Identity argues for the necessity of acknowledging a dialectic within the identity concept. Exploring the intellectual history of identity as a social idea, Eric Oberle shows the philosophical importance of identity's origins in American exile from Hitler's fascism. Positive identity was first proposed by Frankfurt School member Erich Fromm, while negative identity was almost immediately put forth as a counter-concept by Fromm's colleague, Theodor Adorno. Oberle explains why, in the context of the racism, authoritarianism, and the hard-right agitation of the 1940s, the invention of a positive concept of identity required a theory of negative identity. This history in turn reveals how autonomy and objectivity can be recovered within a modern identity structured by domination, alterity, ontologized conflict, and victim blaming.**

**Migrants in the Profane**

**The Frankfurt School on Religion**

**The Wholly Other, Liberation, Happiness and the Rescue of the Hopeless**

**Capitalism as Religion? A Study of Paul Tillich's Interpretation of Modernity**

**Max Horkheimer and the Foundations of the Frankfurt School**

### The Influence of the Frankfurt School on Contemporary Theology

Since its founding by Jacques Waardenburg in 1971, Religion and Reason has been a leading forum for contributions on theories, theoretical issues and agendas related to the phenomenon and the study of religion. Topics include (among others) category formation, comparison, ethnophilosophy, hermeneutics, methodology, myth, phenomenology, philosophy of science, scientific atheism, structuralism, and theories of religion. From time to time the series publishes volumes that map the state of the art and the history of the discipline.

Herbert Marcuse, Erich Fromm, Max Horkheimer, Franz Neumann, Theodor Adorno, Leo Lowenthal—the impact of the Frankfurt School on the sociological, political, and cultural thought of the twentieth century has been profound. The Dialectical Imagination is a major history of this monumental cultural and intellectual enterprise during its early years in Germany and in the United States. Martin Jay has provided a substantial new preface for this edition, in which he reflects on the continuing relevance of the work of the Frankfurt School.

The first systematic analysis of the Frankfurt School's research and theorizing on modern antisemitism. Although the Frankfurt School represents one of the most influential intellectual traditions of the twentieth century, its multifaceted work on modern antisemitism has so far largely been neglected. The Politics of Unreason fills this gap, providing the first systematic study of the Frankfurt School's philosophical, psychological, political, and social research and theorizing on the problem of antisemitism. Examining the full range of these critical theorists' contributions, from major studies and prominent essays to seemingly marginal pieces and aphorisms, Lars Rensmann reconstructs how the Frankfurt School, faced with the catastrophe of the genocide against the European Jews, explains forms and causes of anti-Jewish politics of hate. The book also pays special attention to research on coded and secondary antisemitism after the Holocaust, and how resentments are politically mobilized under conditions of democracy. By revisiting and rereading the Frankfurt School's original work, this book challenges several misperceptions about critical theory's research, making the case that it provides an important source to better understand the social origins and politics of antisemitism, racism, and hate speech in the modern world. The Frankfurt School's analysis of antisemitism, pathbreaking in so many respects, has been a curiously neglected aspect of its legacy. In his lucid and insightful book, Lars Rensmann helps to remedy this gap in critical theory's reception history. Thereby, he has produced a pioneering study, demonstrating convincingly how the theoretical and methodological framework developed by Adorno, Horkheimer, et al., remains, in many respects, more relevant than ever. Richard Wolin, author of The Frankfurt School Revisited: And Other Essays on Politics and Society The Politics of Unreason is fascinating and richly written. Rensmann digs deeply into critical theory and its arguments. These arguments are spelled out in detail and with precision. He gives real insights into how critical theory approaches the whole issue of hate and unreason, and what critical theory develops as a critique of unreason and its pathological consequences. James M. Glass, coeditor of Re-Imagining Public Space: The Frankfurt School in the 21st Century Sociology of Religion represents a documented introduction to the history of sociological thought as applied to religious phenomena. It examines both the substantive and functional definitions of religion that are more open, pluralistic, and not inscribed in a single explanatory horizon or within a single confessional perspective. The contributors' concerns are carefully written to show all sides of the argument. Roberto Cipriani argues for the simple definition that the sociology of religion is an application of sociological theories and methods to religious phenomena. Historically, close ties between sociology and the sociology of religion exist. The slow and uneven development of theory and methods affects the sociology of religion's development, but the latter has also benefited from increasing precision and scientific validity. Other sociological writers agree and disagree about different approaches. Some assume it is a militantly confessional or anti-confessional; others remain neutral within their work.

Jews and the Ends of Theory

Wrestling with Archons

From the Frankfurt School to Emancipatory Islamic Thought

The Critical Theory of Religion; The Frankfurt School

Heine and Critical Theory

Key Writings by the Major Thinkers

This important new volume brings together Habermas' key writing on religion and religious belief. Habermas explores the relations between Christian and Jewish thought, on the one hand, and the Western philosophical tradition on the other. In so doing, he examines a range of important figures, including Benjamin, Heidegger, Johann Baptist Metz and Gershom Scholem. In a new introduction written especially for this volume, Eduardo Mendieta places Habermas' engagement with religion in the context of his work as a whole. Mendieta also discusses Habermas' writings in relation to Jewish Messianism and the Frankfurt School, showing how the essays in Religion and Rationality, one of which is translated into English for the first time, foreground an important, yet often neglected, dimension of critical theory. The volume concludes with an original extended interview, also in English for the first time, in which Habermas develops his current views on religion in modern society. This book will be of great interest to students and scholars in theology, religious studies and philosophy, as well as to all those already familiar with Habermas' work.

This book demonstrates that ancient Christian Gnosticism was an ancient form of cultural criticism in a mythological garb. It establishes that, much like modern forms of critical theory, including the Frankfurt School and queer theory, ancient Gnosticism was set on deconstructing mainstream discourses and cultural premises.

This volume is a collection of essays by Richard Wolin, a leading political theorist and intellectual historian. It is the follow up to Wolin's two recent, widely acclaimed books: Heidegger's Children and The Seduction of Unreason. In those books, he explored the legacy of Martin Heidegger and his impact on some of his most influential and notable students. He dealt particularly with the effect that Heidegger's subsequent embrace of fascism and National Socialism had on these students. Delving further in his next book, Wolin explored the question of why philosophers and intellectuals have been drawn to antiliberal, antidemocratic fascism. The essays in this book are focused on European Political Thought particularly with figures associated with the Frankfurt School. The collection represents a virtual who's who of European political thinkers with essays on Walter Benjamin, Adorno, Marcuse, Arendt, Heidegger, Weber, Jaspers, and Carl Schmitt. Moving beyond these thinkers and those books, this collection will also include essays on contemporary political issues such as post-communist revolutions, human rights, global democracy, the revival of republicanism, and religion and public life.

Crisis, Politics and Critical Sociology

Critical Theory of Religion: the Frankfurt School: from Universal Pragmatic to Political Theology

Selected Essays

Continental Philosophy and Philosophy of Religion

Hegel and the Frankfurt School

The Frankfurt School and the Origins of Modern Antisemitism