

The Philosophical Discourse Of Modernity

Reappraisals is a provocative account of the development of modern critical theory in Germany and the United States. Focusing on the period since World War II, Peter Uwe Hohendahl explores key debates on the function of critical theory, illuminating the diverse positions and alliances among the participants. Bringing together six essays, as well as new introductory and concluding chapters, Hohendahl interprets and subjects to critical scrutiny many of the central ideas of the Frankfurt School. He first maps the trajectory of neomarxist criticism in Germany to the 1980s. Individual chapters then focus on the work of Georg Lukács, Theodor W. Adorno, and Jürgen Habermas, and on such issues as the politicization of German criticism after 1965 under the influence of the Frankfurt School.

Jürgen Habermas is one of the most important German philosophers and social theorists of the late twentieth and early twenty-first century. His work has been compared in scope with Max Weber’s, and in philosophical breadth to that of Kant and Hegel. In this much-needed introduction Kenneth Baynes engages with the full range of Habermas’s philosophical work, addressing his early arguments concerning the emergence of the public sphere and his initial attempt to reconstruct a critical theory of society in Knowledge and Human Interests. He then examines one of Habermas’s most influential works, The Theory of Communicative Action, including his controversial account of the rational interpretation of social action. Also covered is Habermas’s work on discourse ethics, political and legal theory, including his views on the relation between democracy and constitutionalism, and his arguments concerning human rights and cosmopolitanism. The final chapter assesses Habermas’s role as a polemical and prominent public intellectual and his criticism of postmodernism in The Philosophical Discourse of Modernity, in addition to his more recent writings on the relationship between religion and democracy. Habermas is an invaluable guide to this key figure in contemporary philosophy, and suitable for anyone coming to his work for the first time.

The Philosophical Discourse of Modernity: Twelve Lectures. Introduction by Thomas McCarthy, translated by Frederick Lawrence.

Two eminent French philosophers discuss German philosophy—including the legacy of Kant, Hegel, Nietzsche, Adorno, Fichte, Marx, and Heidegger—from a French perspective. In this book, Alain Badiou and Jean-Luc Nancy, the two most important living philosophers in France, discuss German philosophy from a French perspective. Written in the form of a dialogue, and revised and expanded from a 2016 conversation between the two philosophers at the Universität der Künste Berlin, the book offers not only Badiou’s and Nancy’s reinterpretations of German philosophers and philosophical concepts, but also an accessible introduction to the greatest thinkers of German philosophy. Badiou and Nancy discuss and debate such topics as the legacies of Kant, Hegel, and Marx, as well as Nietzsche, Adorno, Fichte, Schelling, and the unavoidable problem of Heidegger and Nazism. The dialogue is contentious, friendly, and often quotable, with strong—at times passionate—positions taken by both Badiou and Nancy, who find themselves disagreeing over Kant, for example, and in unexpected agreement on Marx, for another. What does it mean, then, to conduct a dialogue on German philosophy from a French perspective? As volume editor Jan Völker observes, “German philosophy” and “French philosophy” describe complex constellations that, despite the reference to nation-states and languages, above all encompass shared concepts and problems—although these take a range of forms. Perhaps they can reveal their essential import only in translation.

Genealogy as Critique

Hegel’s Concept of Ethical Life Today

Habermas

Tragedy and the Idea of Modernity

The Theory of Communicative Action

Reason, Justice and Modernity

Postmetaphysical Thinking

800x600NormalOfalsefalsefalseEN-USX-NONEX-NONEMicrosoftInternetExplorer4
In 1947 America’s premier philosopher, educator, and public intellectual John Dewey purportedly lost his last manuscript on modern philosophy in the back of a taxicab. Now, sixty-five years later, Dewey’s fresh and unpretentious take on the history and theory of knowledge is finally available. Editor Phillip Deen has taken on the task of editing Dewey’s unfinished work, carefully compiling the fragments and multiple drafts of each chapter that he discovered in the folders of the Dewey Papers at the Special Collections Research Center at Southern Illinois University Carbondale. He has used Dewey’s last known outline for the manuscript, aiming to create a finished product that faithfully represents Dewey’s original intent. An introduction and editor’s notes by Deen and a foreword by Larry A. Hickman, director of the Center for Dewey Studies, frame this previously lost work. In Unmodern Philosophy and Modern Philosophy, Dewey argues that modern philosophy is anything but; instead, it retains the baggage of outdated and misguided philosophical traditions and dualisms carried forward from Greek and medieval traditions. Drawing on cultural anthropology, Dewey moves past the philosophical themes of the past, instead proposing a functional model of humanity as emotional, inquiring, purposive organisms embedded in a natural and cultural environment. Dewey begins by tracing the problematic history of philosophy, demonstrating how, from the time of the Greeks to the Empiricists and Rationalists, the subject has been mired in the search for immutable absolutes outside human experience and has relied on dualisms between mind and body, theory and practice, and the material and the ideal, ultimately dividing humanity from nature. The result, he posits, is the epistemological problem of how it is possible to have knowledge at all. In the second half of the volume, Dewey roots philosophy in the conflicting beliefs and cultural tensions of the human condition, maintaining that these issues are much more pertinent to philosophy and knowledge than the sharp dichotomies of the past and abstract questions of the body and mind. Ultimately, Dewey argues that the mind is not separate from the world, criticizes the denigration of practice in the name of theory, addresses the dualism between matter and ideals, and questions why the human and the natural were ever separated in philosophy. The result is a deeper understanding of the relationship among the scientific, the moral, and the aesthetic. More than just historically significant in its rediscovery, Unmodern Philosophy and Modern Philosophy provides an intriguing critique of the history of modern thought and a positive account of John Dewey’s naturalized theory of knowing. This volume marks a significant contribution to the history of American thought and finally resolves one of the mysteries of pragmatic philosophy.

From around 1800, particularly in Germany, Greek tragedy has been privileged in popular and scholarly discourse for its relation to apparently timeless metaphysical, existential, ethical, aesthetic, and psychological questions. As a major concern of modern philosophy, it has fascinated thinkers including Hegel, Kierkegaard, Nietzsche, Freud, and Heidegger. Such theories have arguably had a more profound influence on modern understanding of the genre than works of classical scholarship or theatrical performances. Tragedy and the Idea of Modernity considers this tradition of philosophy in relation to the ancient Greek works themselves, and mediates between the concerns of classicists and those of intellectual historians and philosophers. The volume is organized into sections treating issues of poetics, politics and culture, and canonicity, and contributions by an interdisciplinary range of scholars consider themes of catharsis, the sublime, politics, and reconciliation, spanning 2,500 years of literature and philosophy. Although firmly anchored in the classical tradition, the volume suggests that the tradition of philosophical thought concerning tragedy has a major place in understandings both of ancient tragedy and of modernity itself. Cristina Lafont draws upon Hilary Putnam’s work in particular to criticize the linguistic idealism and relativism of the German tradition, which she traces back to the assumption that meaning determines reference.

Viewing Foucault in the light of work by Continental and American philosophers, most notably Nietzsche, Habermas, Deleuze, Richard Rorty, Bernard Williams, and Ian Hacking, Genealogy as Critique shows that philosophical genealogy involves not only the critique of modernity but also its transformation. Colin Koopman engages genealogy as a philosophical tradition and a method for understanding the complex histories of our present social and cultural conditions. He explains how our understanding of Foucault can benefit from productive dialogue with philosophical allies to push Foucaultian genealogy a step further and elaborate a means of addressing our most intractable contemporary problems.

Modernity in the Shadows of Enlightenment

A Singular Modernity

Between Metaphysics and the Critique of Reason

Cyril O’Regan and Christian Discourse after Modernity

The Philosophical Discourse of Modernity

The Habermas Handbook

Habermas and Modernity

Philosophers working on aesthetics have paid considerable attention to art and artists of the early modern period. Yet early modern artistic practices scarcely figure in recent work on the emergence of aesthetics as a branch of philosophy over the course the eighteenth century. This book addresses that gap, elaborating the extent to which artworks and practices of the fifteenth through the eighteenth centuries were accompanied by an immense range of discussions about the arts and their relation to one another. Rather than take art as a stand-in for or reflection of some other historical event or social phenomenon, this book treats art as a phenomenon in itself. The contributors suggest ways in which artworks and practices of the early modern period make aesthetic experience central to philosophical reflection, while also showing art’s need for philosophy.

Joan Stambaugh’s translations of the works of Heidegger, accomplished with his guidance, have made key aspects of his thought and philosophy accessible to readers of English for many years. This collection, writes Stambaugh, contains Heidegger’s attempt “to show the history of Being as metaphysics,” combining three chapters from the philosopher’s Nietzsche (“Metaphysics as a History of Being,” “Sketches for a History of Being as Metaphysics,” and “Recollection in Metaphysics”) with a selection from Vorträge und Aufsätze (“Overcoming Metaphysics”).

The author makes use of epistemological, theoretical and methodological advances. He explores constructivism, synthesizes Habermas and Foucault to arrive at a new theory of discourse, and applies a finely elaborated frame and discourse analysis.

Few studies of Foucault have examined his thought from a sustained interdisciplinary perspective. Through the interpretative prism of the concept of the ‘Totality of Reason’, this book suggests an original analytical reading of Foucault’s thought. This book addresses Foucault’s characterizations of the Enlightenment, asking whether the developmental history of the modern conception of knowledge – from the Renaissance to the Enlightenment – warrants the conclusion he draws. From the perspective of a critical evaluation of Foucault’s thesis on ‘the crisis of modernity’, the book examines whether Foucault, the philosophical and social critic, truly belongs to those intellectual trends known as a ‘deconstruction’ and ‘post-modernism’ that advocate a wholesale rejection of the project of modernity, demonstrating how a classification of this kind contributes to an impoverishment of our understanding of Foucault’s thought. This book will attract the attention of readers interested in Foucault, and what is broadly perceived to be the ‘crisis of modernity’. It will appeal to scholars and advanced students of sociology, political philosophy and political science, psychology, philosophy, interdisciplinary studies and cultural studies.

A Philosophical Discourse

Dieter Misgeld

Foucault and the Problems of Modernity

Shifting Alignments in Postwar Critical Theory

The Recent Work of Jürgen Habermas

The Totality of Reason

Unmodern Philosophy and Modern Philosophy

"This is a marvelously comprehensive and up-to-date analysis of Habermas's intellectual contribution to contemporary philosophy."---Simone Chambers, University of Toronto --

Professor Dieter Misgeld taught Philosophy of Education at the University of Toronto for over 30 years. His retirement lent occasion for a series of lengthy interviews, ranging from his years in Heidelberg where he studied philosophy in its history, based on philosophical hermeneutics with Gadamer, participated in debates about Hegel with Heidegger, and saw Habermas begin his career; to his interest in Richard Rorty, encounter with Buddhism, and reflections on global politics and the new security regime. With Dieter Misgeld we see the seductions of philosophy when studied among this centuries' greatest practitioners. What emerges in the book is a pedagogy of hope based on Misgeld's own utopian aspirations, emancipatory politics, and caution about philosophy - Misgeld argues that philosophy is no longer helpful for any project of social and political change, that the problems of the world today are political rather than philosophical. Thus, it is political engagement rather than philosophical reflection that is called for. Considering the stature of his teachers and the depth of his own philosophical capabilities, his insistence on the limitations of philosophy compels us to reflect on our own assumptions about the promise of philosophy. What emerges is the grounding of thought in the personal character of philosophical reflection, and the drama of ideas as they unfold throughout a lifetime.

Hegel's Theory of Intelligibility picks up on recent revisionist readings of Hegel to offer a productive new interpretation of his notoriously difficult work, the Science of Logic. Rocío Zambrana transforms the revisionist tradition by distilling the theory of normativity that Hegel elaborates in the Science of Logic within the context of his signature treatment of negativity, unveiling how both features of his system of thought operate on his theory of intelligibility. Zambrana clarifies crucial features of Hegel's theory of normativity previously thought to be absent from the argument of the Science of Logic—what she calls normative precariousness and normative ambivalence. She shows that Hegel's theory of determinacy views intelligibility as both precarious, the result of practices and institutions that gain and lose authority throughout history, and ambivalent, accommodating opposite meanings and valences even when enjoying normative authority. In this way, Zambrana shows that the Science of Logic provides the philosophical justification for the necessary historicity of intelligibility. Intervening in several recent developments in the study of Kant, Hegel, and German Idealism more broadly, this book provides a productive new understanding of the value of Hegel's systematic ambitions.

The concepts of modernity and modernism are amongst the most controversial and vigorously debated in contemporary philosophy and cultural theory. In this intervention, Fredric Jameson—perhaps the most influential and persuasive theorist of postmodernity—excavates and explores these notions in a fresh and illuminating manner. The extraordinary revival of discussions of modernity, as well as of new theories of artistic modernism, demands attention in its own right. It seems clear that the (provisional) disappearance of alternatives to capitalism plays its part in the universal attempt to revive ‘modernity’ as a social ideal. Yet the paradoxes of the concept illustrate its legitimate history and suggest some rules for avoiding its misuse as well. In this major interpretation of the problematic, Jameson concludes that both concepts are tainted, but nonetheless yield clues as to the nature of the phenomena they purported to theorize. His judicious and vigilant probing of both terms—which can probably not be banished at this late date—helps us clarify our present political and artistic situations.

The Making of Enlightenment Sociology

Discourse and Knowledge

Reappraisals

Hegel's Theory of Intelligibility

A Dialogue

Theory and Practice

The Philosopher's Gaze

Hegel's philosophy has been of fundamental importance for the development of contemporary thought and for the very representation of Western modernity. This book investigates Hegel's influence in the Arab world, generally considered "other" and far from the West, focusing specifically on Syria, Lebanon, and Egypt. Lorella Ventura discusses the reception of Hegelian thought and outlines a conceptual grid to help interpret the historical, cultural, and political events that have affected the Arab region in the last two centuries, and shed light on some aspects of its complex relationship with the western world.

*This is the first book to consider the debate between two of the most prominent philosophers and social theorists of the 20th century: Jacques Derrida and Jürgen Habermas. It presents a unique collection of articles by the two figures and by those who have written about them, and includes pieces published in English for the first time.The book will be of interest to students and scholars with an interest in the implications of Derrida's deconstruction and Habermas's critical theory for issues such as international relations, Europe, tolerance, rights, multiculturalism and identity politics, and the nature of philosophy.Including an introduction to the differences and affinities between Derrida's and Habermas's works, introductions to each text, suggestions for further reading, and a bibliography, this book is the ideal starting point for students and scholars wishing to understand the relationship between these two great thinkers.Key Features:*Unique - the first Reader to consider the Habermas-Derrida debate*Features pieces by Habermas and Derrida published in English for the first time*Includes primary and secondary texts*Provides introductions to the debate and to each text, and suggestions for further reading*

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.

Nietzsche, Theories of Knowledge, and Critical Theory, the first volume of a two-volume book collection on Nietzsche and the Sciences, ranges from reviews of Nietzsche and the wide variety of epistemic traditions - not only pre-Socratic, but Cartesian, Leibnizian, Kantian, and post-Kantian -through essays on Nietzsche's critique of knowledge via his critique of grammar and modern culture, and culminates in an extended section on the dynamic of Nietzsche's critical philosophy seen from the perspective of Habermas and critical theory. This volume features a first-time English translation of Habermas's afterword to his own German-language collection of Nietzsche's Epistemological Writings.

Survival and Modernization--Ethiopia's Enigmatic Present

Hegel in the Arab World

The Insistence of Art

The Philosophy of History

The Racial Discourses of Life Philosophy

Religion and Rationality

Negritude, Vitalism, and Modernity

David Michael Levin’s ongoing exploration of the moral character and enlightenment-potential of vision takes a new direction in The Philosopher’s Gaze. Levin examines texts by Descartes, Husserl, Wittgenstein, Nietzsche, Heidegger, Benjamin, Merleau-Ponty, and Lévinas, using our culturally dominant mode of perception and the philosophical for his critical reflections on the moral culture in which we are living. In Levin’s view, all these philosophers attempted to understand, one way or another, the distinctive pathologies of the modern age. But every one also attempted to envision—if only through the faintest of traces, traces of mutual recognition, traces of another way of different lifeworld. The world, after all, inevitably reflects back to us the character, the reach and range, of our vision. In these provocative essays, the author draws on the language of hermeneutical phenomenology and at the same time refines phenomenology itself as a method of working with our experience and thinking critically about it. Jürgen Habermas is one of the foremost philosophers and social theorists in the world today. But the complexity and breadth of his thought make him often difficult to understand. In this book, Stephen White offers a clear, accessible, and reliable introduction to Habermas’s work, particularly that which he has written since the publication (produced in English in 1971). During this period, new themes and directions have emerged in Habermas’s thought, which culminated in The Theory of Communicative Action, a massive work that has not hitherto been the subject of extended commentary and analysis. This book is the first to provide a full-length study of Habermas’s mature context of contemporary debates. White explains Habermas’s ideas about action, rationality, communicative ethics, contemporary capitalism, and new social movements, which characterize his later work. He also examines Habermas’s interpretation of modernity, showing that although, like his forerunners in the Frankfurt School, Habermas’s modernity’s instrumentalization of reason, he nonetheless offers a sophisticated defense of the universal significance of other aspects of modern consciousness that are too often forgotten by many recent radical critics of modernity. Throughout, White presents Habermas’s work in such a way as to emphasize its coherence, and to demonstrate its distinctive new research program in the social sciences. As a well-researched and lucid account of Habermas’s thought, this book will appeal to readers wanting an introduction to the complexity of his ideas, as well as to those already conversant with them. It will also interest social and political theorists concerned with the general theoretical and practical implications of his work. Theory and Practice is one of Habermas’s major works and is widely recognized as a classic in contemporary and social and political theory. Through a series of highly original historical studies, Habermas re-examines the relations between philosophy, science and politics. Beginning with the classical doctrine of politics as developed by Aristotle, he traces theory and practice through the work of Machiavelli, More, Hobbes, Hegel and Marx. He argues that, with the development of the modern sciences, politics has become increasingly regarded as a technical discipline concerned with problems of prediction and control. Politics has thus lost its link with the practical cultivation of character, and Theory and Practices includes a major re-assessment of Marx’s work and of the status of Marxism as a form of critique. In an important concluding chapter Habermas examines the role of reason and the prospects for critical theory in our modern scientific civilization.

Critical Theory originated in the perception by a group of German Marxists after the First World War that the Marxist analysis of capitalism had become deficient both empirically and with regard to its consequences for emancipation, and much of their work has attempted to deepen and extend it in new circumstances. Yet much of this work has been in vain. In his latest work, Habermas has returned to the study of capitalism, incorporating the distinctive modifications of the Frankfurt School into the foundations of the critique of capitalism. Drawing on both systems theory and phenomenological sociology as well as Marxism, the author distinguishes four levels of capitalist crisis: the motivational crises. In his analysis, all the Frankfurt focus on cultural, personality, and authority structures finds its place, but in a systematic framework. At the same time, in his sketch of communicative ethics as the highest stage in the internal logic of the evolution of ethical systems, the author hints at the source of a new political philosophy of evolutionary rationality.

Habermas and the Unfinished Project of Modernity

Nietzsche, Theories of Knowledge, and Critical Theory

Legitimation Crisis

A Philosopher’s Journey from Hermeneutics to Emancipatory Politics

Essays on Reason, God and Modernity

Irony and the Discourse of Modernity

Spectre of Madness

This collection of ten essays offers the first systematic assessment of JürgenHabermas’s Philosophical Discourse of Modernity, a book that defended the rational potential of themodern age against the depiction of modernity as a spent epoch. The essays (of which four are newlycommissioned, five were published in the journal Praxis International, and one -- by Habermas --first appeared in translation in New Critique) are divided into two sections: Critical Rejoindersand Thematic Reformulations.An opening essay by d’Entrèves sets out the main issues and orients thedebate between Habermas and the postmodernists by identifying two different senses ofresponsibility: a responsibility to act versus a responsibility to otherness (an openness todifference, dissonance, and ambiguity). These are linked with two alternative understandings of theprimary function of language: action-orienting versus world-disclosing. This is a fruitful way oflooking at the issues that Habermas has raised in his attempt to resurrect and complete the projectof Enlightenment.Habermas’s essay discusses the main themes of his book in the context of a criticaledge of modernity and political trends. The main body of essays offer aninteresting collection of points of view, for and against Habermas’s position by philosophers,social scientists, intellectual historians, and literary critics.SECTIONS & CONTRIBUTORS :Introduction, Maurizio Passerin d’Entrèves. Modernity versus Postmodernity, Jürgen Habermas.Critical Rejoinders : Fred Dallmayr. Christopher Norris. David C. Hoy. James Schmidt. JoelWhitebook. Thematic Reformulations : James Bohman. Diana Coole. Jay M. Bernstein. DavidIngram.

While post- and decolonial theorists have thoroughly debunked the idea of historical progress as a Eurocentric, imperialist, and neocolonialist fallacy, many of the most prominent contemporary thinkers associated with the Frankfurt School—Jürgen Habermas, Axel Honneth, and Rainer Forst—have defended ideas of progress, development, and modernity and have even made such ideas central to their normative claims. Can the Frankfurt School’s goal of radical social change survive this critique? And what would a decolonized critical theory look like? Amy Allen fractures critical theory from within by dispensing with its progressive reading of history while retaining its notion of progress as a political imperative, so eloquently defended by Adorno. Critical theory, according to Allen, is the best resource we have for achieving emancipatory social goals. In reimagining a decolonized critical theory after the end of progress, she rescues it from oblivion and gives it a future.

The current rise in new religions and the growing popularity of New Ageism is concomitant with an increasingly anti-philosophical sentiment marking our contemporary situation. More specifically, it is philosophical and psychoanalytic reason that has lost standing faced with the triumph of post-secular “spirituality”. Combatting this trend, this treatise develops a theoretical apparatus based on Hegelian speculative reason and Lacanian psychoanalysis. With the aid of this theoretical apparatus, the book argues how certain conceptual pairs appear opposed through an operation of misrecognition christened, following Hegel, as “diremption”. The failure to reckon with identities-in-difference relegates the subject to more vicious contradictions that define central aspects of our contemporary predicament. The repeated thesis of the treatise is that the deadlocks marking our contemporary situation require renewed engagement with dialectical thinking beyond the impasses of common understanding. Only by embarking on this philosophical-psychoanalytic “path of despair” (Hegel) will we stand a chance of achieving “joyful wisdom” (Nietzsche). Developing a unique dialectical theory based on readings of Hegel, Lacan and Žižek, in order to address various philosophical and psychoanalytic questions, this book will be of great interest to anyone interested in German idealism and/or psychoanalytic theory.

Here, for the first time in English, is volume one of Jürgen Habermas’s long-awaited magnum opus: The Theory of Communicative Action. This pathbreaking work is guided by three interrelated concerns: (1) to develop a concept of communicative rationality that is no longer tied to the subjective and individualistic premises of modern social and political theory; (2) to construct a two-level concept of society that integrates the ‘lifeworld’ and ‘system’ paradigms; and (3) to sketch out a critical theory of modernity that explains its sociopathologies in a new way. Habermas approaches these tasks through a combination of conceptual analyses, systematic reflections, and critical reconstructions of such predecessors as Marx and Weber, Durkheim and Mead, Horkheimer and Adorno, Schutz and Parsons. Reason and the Rationalization of Society develops a sociological theory of action that stresses not its means-ends or teleological aspect, but the need to coordinate action socially via communication. In the introductory chapter Habermas sets out a powerful series of arguments on such foundational issues as cultural and historical relativism, the methodology of Verstehen, the inseparability of interpretation from critique. In addition to clarifying the normative foundations of critical social inquiry, this sets the stage for a systematic appropriation of Weber’s theory of rationalization and its Marxist reception by Lukacs, Horkheimer and Adorno. This is an important book for degree students of philosophy, sociology and related subjects.

Islam and the Political Discourse of Modernity

The Linguistic Turn in Hermeneutic Philosophy

Habermas and the Foundations of Critical Theory

Exorcising Philosophical Modernity

German Philosophy

Twelve Lectures

Decolonizing the Normative Foundations of Critical Theory

Behler discusses the current state of thought on modernity and postmodernity, detailing the intellectual problems to be faced and examining the positions of such central figures in the debate as Lyotard, Habermas, Rorty, and Derrida. He finds that beyond the limits of communication, further discussion must be carried out through irony. The historical rise of the concept of modernity is examined through discussions of the querelle des anciens et des modernes as a break with classical tradition, and on the theoretical writings of de Stael, the English romantics, and the great German romantics Schlegel, Hegel, and Nietzsche. The growth of the concept of irony from a formal rhetorical term to a mode of indirectness that comes to characterize thought and discourse generally is then examined from Plato and Socrates to Nietzsche, who avoided the term irony but used it in his central concept of the mask.

"In the early twentieth century, the life philosophy of Henri Bergson summoned the *élan vital*, or vital force, as the source of creative evolution. Bergson also appealed to intuition, which focused on experience rather than discursive thought and scientific cognition. Particularly influential for the literary and political *Nâ* égritude movement of the 1930s, which opposed French colonialism, Bergson’s life philosophy formed an appealing alternative to Western modernity, decried as ‘mechanical,’ and set the stage for later developments in postcolonial theory and vitalist discourse. Revisiting narratives on life that were produced in this age of machinery and war, Donna V. Jones shows how Bergson, Nietzsche, and the poets Leopold Senghor and Aim *à* e C *à* esaire fashioned the concept of life into a central aesthetic and metaphysical category while also implicating it in discourses on race and nation. Jones argues that twentieth-century vitalism cannot be understood separately from these racial and anti-Semitic discussions. She also shows that some dominant models of emancipation within black thought become intelligible only when in dialogue with the vitalist tradition. Jones’s study strikes at the core of contemporary critical theory, which integrates these olderdiscourses into larger critical frameworks, and she traces the ways in which vitalism continues to draw from and contribute to its making." -- Book jacket.

In this new collection of recent essays, Habermas takes up and pursues the line of analysis begun in The Philosophical Discourse of Modernity. He begins by outlining the sources and central themes of twentieth-century philosophy, and the range of current debates. He then examines a number of key contributions to these debates, from the pragmatic philosophies of Mead, Perice and Rorty to the post-structuralism of Foucault. Like most contemporary thinkers, Habermas is critical of the Western metaphysical tradition and its exaggerated conception of reason. But he cautions against the temptation to relinquish this conception altogether. In opposition to the radical critics of Western philosophy, Habermas argues that postmetaphysical thinking can remain critical only if it preserves the idea of reason while stripping it of its metaphysical trappings. Habermas contributes to this task by developing further his distinctive approach to problems of meaning, rationality and subjectivity. This book will be of particular interest to students of philosophy, sociology and social and political theory, and it will be essential reading for anyone interested in the continuing development of Habermas’s project.

All of these essays focus on the concept of modernity in the philosophical work of Jurgen Habermas - an ambitious and carefully argued intellectual project that invites, indeed demands, rigorous scrutiny. Following an introductory overview of Habermas’s work by Richard Bernstein, Albrecht Wellmer’s essay places the philosopher within the tradition of Hegel, Marx, Weber, and Critical Theory. Martin Jay discusses Habermas’s views on art and aesthetics, and Joel Whitebook examines his interpretations of Freud and psychoanalysis, Anthony Giddens offers a critical reading of Habermas’s major work, "The Theory of Communicative Action. Richard Rorty criticizes the whole thrust of his program by way of a comparison with the work of the French philosopher of postmodernity, Jean-Francois Lyotard. And Thomas McCarthy concentrates on the question of the selectivity of rationalization processes in the modern age. Habermas himself has three contributions - on Marcuse, on neoconservativism, and a reply to the other essayists. Richard J. Bernstein is T. Wistar Brown Professor of Philosophy at Haverford College. He was editor of the journal "Praxis International, in which these essays recently appeared. "Habermas and Modernity "is included in the series Studies in contemporary German Social Thought, edited by Thomas McCarthy.

The Derrida-Habermas Reader

Modernity, Colonialism, and Freedom

Modernity and Crisis in the Thought of Michel Foucault

Habermas: A Very Short Introduction

Nietzsche and the Sciences I

Introduction and Analysis

Aesthetic Philosophy after Early Modernity

Jürgen Habermas is one of the most influential philosophers of our time. His diagnoses of contemporary society and concepts such as the public sphere, communicative rationality, and cosmopolitanism have influenced virtually all academic disciplines, spurred political debates, and shaped intellectual life in Germany and beyond for more than fifty years. In The Habermas Handbook, leading Habermas scholars elucidate his thought, providing essential insight into his key concepts, the breadth of his work, and his influence across politics, law, the social sciences, and public life. This volume offers a comprehensive overview and an in-depth analysis of Habermas’s work in its entirety. After examining his intellectual biography, it goes on to illuminate the social and intellectual context of Habermasian thought, such as the Frankfurt School, speech-act theory, and contending theories of democracy. The Handbook provides an extensive account of Habermas’s texts, ranging from his dissertation on Schelling to his most recent writing about Europe. It illustrates the development of his thought and its frequently controversial reception while elaborating the central ideas of his work. The book also provides a glossary of key terms and concepts, making the complexity of Habermas’s thought accessible to a broad readership.

This study reconstructs the development of the term "political Islam" and looks at the current transcultural space between Islam and the West. It offers insights for those interested in cross-cultural relations and in Islam’s changing political roles.

What should Christian discourse look like after philosophical modernity? In one manner or another the essays in this volume seek to confront and intellectually exorcise the prevailing elements of philosophical modernity, which are inherently transgressive disfigurations and refigurations of the Christian story of creation, sin, and redemption. To enact these various forms and styles of Christian intellectual exorcism the essays in this volume make appeal to, and converse with, the magisterial corpus of Cyril O’Regan. The themes of the essays center around the gnostic return in modernity, apocalyptic theology, and the question of the bounds and borders of Christian orthodoxy. Along the way diverse figures are treated such as: Hegel, Shakespeare, von Balthasar, Przywara, Ricouer, Deleuze, Merleau-Ponty, and Kristeva. Exorcising Philosophical Modernity: Cyril O’Regan and Christian Discourse after Modernity is a veritable feast of post-modern Christian thought.

This book provides a clear and readable overview of the works of today’s most influential German philosopher. It analyses the theoretical underpinnings of Habermas’s social theory, and its applications in ethics, politics, and law. Finally, it examines how his social and political theory informs his writing on contemporary, political, and social problems.

The End of Philosophy

Critical Essays on The Philosophical Discourse of Modernity

Hegelian-Lacanian Variations on Late Modernity

Reason and the Rationalization of Society

The End of Progress

Essay on the Ontology of the Present

An Ethical Modernity?

An Ethical Modernity? offers a new view of Hegel ’ s doctrine of ethical life (Sittlichkeit) in relation to modernity. In this collection of essays, the authors investigate various aspects of this relation and its importance for today ’ s world.

This book tackles the enigmatic question of Ethiopia’s failure to modernise in spite of an absence of the major problems and deficiencies usually invoked to explain under-development. Combining sociological, political and philosophical analysis, it attempts to explain where things went wrong in the country’s post colonial development and how instead of moving forward, the country has stagnated in the past.