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The Philosophical Discourse of Modernity

The Racial Discourses of Life Philosophy

The Philosopher's Gaze

German Philosophy

Recovering Ethical Life

Postmetaphysical Thinking II

Modernism as a Philosophical Problem, 2e presents a new interpretation of the negative and critical self-understanding characteristic of much European high culture since romanticism and especially since Nietzsche, and answers the question of why the issue of modernity became a philosophical problem in European tradition.

The Routledge Companion to the Frankfurt School

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 discourse it has generated as the site 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 looking and seeing—the prospects for a radically 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 the culture in which we live.

Islam and the Political Discourse of Modernity

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.

Legitimation Crisis
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 the changing constellation of 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, that is, with the praxis of enlightened citizens. 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.

Communication and the Evolution of Society

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.

Inclusion of the Other

Western rationalism—nature, of course, and genesis—was Max Weber's dominant historical interest. It was the grand theme of his two world historical studies, Economy and Society and The Economic Ethics of the World Religions. His studies of the relationships among economy, polity, law, and religion are lasting scholarly achievements. In this book Wolfgang Schluchter presents the most systematic analysis and elaboration ever attempted of Weber's sociology as a developmental history of the West.

Exorcising Philosophical Modernity

In this book, the author tries to address one of the central concerns in contemporary philosophy and critical social theory i.e. the issue of modernity. The book tries to provide both an exposition of Habermas's modernity as developed in The Philosophical Discourse of Modernity and other principal works like the two volumes Theory of communicative action and the Postnational Constellation; and also tries to offer a critical stance towards such an attempt. The author argues that even though Habermas succeeded in developing a model of rationality that goes beyond the confines of metaphysical thinking, emphasizes responsibility and emancipation and also demonstrates the role of modernity as a platform for today's problems; still this must be coupled with an analysis that demonstrates the positive role of the aesthetic, the religious dimension of human life, the equal participation of non western identities in the discourse of modernity, the other 'darker' sides of modernity and the positive inputs of
postmodernism. This book will be of great interest to those interested in Habermas's philosophy in areas of modernity, postmodernism, and critical social theory.

Reappraisals

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.

Islamic Ethos and the Specter of Modernity

In this important volume Habermas outlines the views which form the basis of his critical theory of modern societies. The volume comprises five interlocking essays, which together define the contours of his theory of communication and of his substantive account of social change. 'What is Universal Pragmatics?' is the best available statement of Habermas's programme for a theory of communication based on the analysis of speech acts. In the following two essays Habermas draws on the work of Kohlberg and others to develop a distinctive account of moral consciousness and normative structures. 'Toward a Reconstruction of historical Materialism' takes these issues further, offering a wide-ranging reconstruction of Marx's historical materialism understood as a theory of social evolution. The final essay focuses on the question of legitimacy and on the legitimation problems faced by modern states. This book is essential reading for anyone concerned with the key questions of social and political theory today.

Debating the State of Philosophy

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.

The Philosophical Discourse of Modernity

Foucault contra Habermas is an incisive examination of, and a comprehensive introduction to, the debate between Foucault and Habermas over the meaning of enlightenment and
modernity. It reprises the key issues in the argument between critical theory and genealogy and is organised around three complementary themes: defining the context of the debate; examining the theoretical and conceptual tools used; and discussing the implications for politics and criticism. In a detailed reply to Habermas' Philosophical Discourse of Modernity, this volume explains the difference between Habermas' philosophical practice and Foucault's between the analytics of truth and the politics of truth. Many of the most difficult arguments in the exchange are subject to a detailed critical analysis. This examination also includes discussion of the ethics of dialogue; the practice of criticism; the politics of recognition, and the function of civil society and democracy.

The Rise of Western Rationalism

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.

The Philosophical Discourse of Modernity

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.

Habermas and the Discourse of 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.

Theory and Practice

Drawing on the work of Hegel, this book proposes a framework for understanding modernity in the Muslim world and analyzes the discourse of prominent Muslim thinkers and political leaders with reference to some of the most significant markers of modernity. This study closely examines the works of nine major Islamic thinkers in twentieth and twenty-first centuries: Mohammad Iqbal, Abul Ala Maududi, Sayyid Qutb, Fatima Mernissi, Mehdi Haeri Yazdi, Mohammad Mjtaehd Shabestari, Mohammad Khatami, Seyyed Hussein Nasr and Mohammad Arkoun. By discussing these thinkers, the book traces the genealogy of major strands of consciousness in some crucial parts of the contemporary Islamic world and their relations to significant features of the modernity, such as human and individual subjectivity and agency, freedom, domination, culture of mass democracy, human rights, women’s rights, political activism and participation, economic ethos and views on forms of property ownership, as well as social and cultural pluralism.

Discourse and Knowledge

‘There is no alternative to postmetaphysical thinking’: this statement, made by Jürgen Habermas in 1988, has lost none of its relevance. Postmetaphysical thinking is, in the first place, the historical answer to the crisis of metaphysics following Hegel, when the central metaphysical figures of thought began to totter under the pressure exerted by social developments and by developments within science. As a result, philosophy’s epistemological privilege was shaken to its core, its basic concepts were de-transcendentalized, and the primacy of theory over practice was opened to question. For good reasons, philosophy ‘lost its extraordinary status’, but as a result it also courted new problems. In Postmetaphysical Thinking II, the sequel to the 1988 volume that bears the same title (English translation, Polity 1992), Habermas addresses some of these problems. The first section of the book deals with the shift in perspective from metaphysical worldviews to the lifeworld, the unarticulated meanings and assumptions that accompany everyday thought and action in the mode of ‘background knowledge’. Habermas analyses the lifeworld as a ‘space of reasons’ – even where language is not (yet) involved, such as, for example, in gestural communication and rituals. In the second section, the uneasy relationship between religion and postmetaphysical thinking takes centre stage. Habermas picks up where he left off in 1988, when he made the far-sighted observation that ‘philosophy, even in its postmetaphysical form, will be able neither to replace nor to repress religion’, and explores philosophy’s new-found interest in religion, among other topics. The final section includes essays on the role of religion in the political context of a post-secular, liberal society. This volume will be of great interest to students and scholars in philosophy, religion and the social sciences and humanities generally.

The Philosophy of History

Modernity and Crisis in the Thought of Michel Foucault

This is Habermas’s long awaited work on law, democracy and the modern constitutional state in which he develops his own account of the nature of law and democracy.
The Derrida-Habermas Reader

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

Between Facts and Norms

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. Among 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.

Foucault Contra Habermas

This critique of French philosophy and the history of German philosophy is a tour de force that has the immediacy and accessibility of the lecture form and the excitement of an encounter across national cultural boundaries as Habermas takes up the challenge posed by the radical critique of reason in contemporary French postmodernism. The Philosophical Discourse of Modernity is a tour de force that has the immediacy and accessibility of the lecture form and the excitement of an encounter across national cultural boundaries. Habermas takes up the challenge posed by the radical critique of reason in contemporary French poststructuralism. Tracing the odyssey of the philosophical discourse of modernity, Habermas's strategy is to return to those historical "crossroads" at which Hegel and the Young Hegelians, Nietzsche and Heidegger made the fateful decisions that led to this outcome. His aim is to identify and clearly mark out a road indicated but not taken: the determinate negation of subject-centered reason through the concept of communicative rationality. As The Theory of Communicative Action served to place this concept within the history of social theory, these lectures locate it within the history of philosophy. Habermas examines the odyssey of the philosophical discourse of modernity from Hegel through the present and tests his own ideas about the appropriate form of a postmodern discourse through dialogs with a broad range of past and present critics and
theorists. The lectures on Georges Bataille, Michel Foucault, Jacques Derrida, and Cornelius Castoriadis are of particular note since they are the first fruits of the recent cross-fertilization between French and German thought. Habermas's dialogue with Foucault—begun in person as the first of these lectures were delivered in Paris in 1983 culminates here in two appreciative yet intensely argumentative lectures. His discussion of the literary-theoretical reception of Derrida in America—launched at Cornell in 1984—issues here in a long excursus on the genre distinction between philosophy and literature. The lectures were reworked for the final time in seminars at Boston College and first published in Germany in the fall of 1985.

Habermas and Modernity

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 revision has been in the form of piecemeal modification. 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 - economic, rationality, legitimation, and 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 practice that incorporates the imperatives of evolutionary rationality.

The Habermas Handbook

By closely analysing the contributions of such theorists as More, Hobbes, Vico, Montesquieu, Ferguson and Millar to the emergence of sociology in its original form, Piet Strydom follows the discursive construction of sociology in the context of the society-wide early modern practical discourse about violence and rights. Parallels with the nineteenth- and twentieth-century discourse on poverty and justice and the contemporary discourse of risk and responsibility allow the author to reflect not only on the generation of knowledge through discourse but also on the role that sociology itself plays in this process.

Modernity, Crisis and Critique

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

Postmetaphysical Thinking

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.

Philosophical Introductions

This collection of ten essays offers the first systematic assessment of Jürgen Habermas’s Philosophical Discourse of Modernity, a book that defended the rational potential of the modern age against the depiction of modernity as a spent epoch. The essays (of which four are newly commissioned, 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 Rejoinders and Thematic Reformulations. An opening essay by d'Entrèves sets out the main issues and orients the debate between Habermas and the postmodernists by identifying two different senses of responsibility: a responsibility to act versus a responsibility to otherness (an openness to difference, dissonance, and ambiguity). These are linked with two alternative understandings of the primary function of language: action-orienting versus world-disclosing. This is a fruitful way of looking at the issues that Habermas has raised in his attempt to resurrect and complete the project of Enlightenment. Habermas's essay discusses the main themes of his book in the context of a critical engagement with neoconservative cultural and political trends. The main body of essays offer an interesting 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. Critical Rejoinders: Fred Dallmayr. Christopher Norris. David C. Hoy. James Schmidt. Joel Whitebook. Thematic Reformulations: James Bohman. Diana Coole. Jay M. Bernstein. David Ingram.

The End of Progress

Hegel in the Arab World

"In the early twentieth century, the life philosophy of Henri Bergson summoned the âelan 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 Nâégitude 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 Aimâe Câesaire 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 older discourses into larger critical frameworks, and she traces the ways in which vitalism continues to draw from and contribute to its making." — Book jacket.

A Berlin Republic

Reading across the whole range of Habermas' work, this book traces the development of the theory of communicative reason from its inception to its defence against postmodernism. Bernstein's analyses are always problem centred and thematic rather than textual, making this a major contribution to the critical literature on Habermas.

Survival and Modernization—Ethiopia's Enigmatic Present

The Inclusion of the Other contains Habermas's most recent work in political theory and political philosophy. Here Habermas picks up some of the central themes of Between Facts and Norms and elaborates them in relation to current political debates. One of the distinctive features of Habermas's work has been its approach to the problem of political legitimacy through a sustained reflection on the dual legitimating and regulating function of modern legal systems. Extending his discourse theory of normative validity to the legal-political domain, Habermas has defended a proceduralist conception of deliberative democracy in which the burden of legitimating state power is borne by informal and legally institutionalized processes of political deliberation. Its guiding intuition is the radical democratic idea that there is an internal relation between the rule of law and popular sovereignty. In these essays he brings this discursive and proceduralist analysis of political legitimacy to bear on such urgent contemporary issues as the enduring legacy of the welfare state, the future of the nation state, and the prospects of a global politics of human rights. This book will be essential reading for students and academics in sociology and social theory, politics and political theory, philosophy and the social sciences generally.

Modernism as a Philosophical Problem

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.
Habermas and the Unfinished Project of Modernity

A Berlin Republic brings together writings on the new, united Germany by one of their most original and trenchant commentators, Jürgen Habermas. Among other topics, he addresses the consequences of German history, the challenges and perils of the post-Wall era, and Germany’s place in contemporary Europe. Here, as in his earlier The Past as Future, Habermas emerges as an inspired analyst of contemporary German political and intellectual life. He repeatedly criticizes recent efforts by historical and political commentators to ‘normalize’ and, in part, to understate the horrors of modern German history. He insists that 1945 - not 1989 - was the crucial turning point in German history, since it was then that West Germany decisively repudiated certain aspects of its cultural and political past (nationalism and antisemitism in particular) and turned towards Western Traditions of democracy: free and open discussion, and respect for the civil rights of all individuals. Similarly, Habermas deplores the renewal of nationalist sentiment in Germany and throughout Europe. Drawing upon his vast historical knowledge and contemporary insight, Habermas argues for heightened emphasis on trans-European and global democratic institutions - institutions far better suited to meet the challenges (and dangers) of the next century.

Habermas

Habermas: A Very Short Introduction

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.

Marx Through Post-Structuralism

Do we still need philosophical discourse within our culture? Three prominent philosophers, Jürgen Habermas, Richard Rorty, and Leszek Kolakowski assess the contemporary state of philosophy and the implications for the future.

The Philosophical Discourse of Modernity

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.

The Racial Discourses of Life Philosophy

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 Philosopher's Gaze

On the occasion of Habermas’s 80th birthday, the German publisher Suhrkamp brought out five volumes of Habermas’s papers that spanned the full range of his philosophical thought, from the theory of rationality to the critique of metaphysics. For each of these volumes, Habermas wrote an introduction that crystallized, in a remarkably clear and succinct way, his thinking on the key philosophical issues that have preoccupied him throughout his long career. This new book by Polity brings together these five introductions and publishes them in translation for the first time. The resulting volume provides a unique and comprehensive overview of Habermas's philosophy in his own words. In the five chapters that make up this volume, Habermas discusses the concept of communicative action and the grounding of the social sciences in the theory of language; the relationship between rationality and the theory of language; discourse ethics; political theory and problems of democracy and legitimacy; and the critique of reason and the challenge posed by religion in a secular age. The volume includes a substantial introduction by Jean-Marc Durand-Gasselin, which offers a synoptic view of the development of Habermas’s thought as a whole followed by concise accounts of his contributions in each of the areas mentioned. Together they provide the reader with the necessary background to understand Habermas’s distinctive and original contribution to philosophy. Philosophical Introductions will be an indispensable text for students and scholars in philosophy and in the humanities and social sciences generally, as well as anyone interested in the most important developments in philosophy and critical theory today.

German Philosophy

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.
Recovering Ethical Life

Marx Through Post-Structuralism presents a thorough critical examination of the readings of Marx given by four post-structuralist thinkers, all key figures in Continental philosophy: Jean-François Lyotard, Jacques Derrida, Michel Foucault, and Gilles Deleuze. Arguing that both Marx and the post-structuralists seek to produce a genuinely materialist philosophy, the author aims to develop a better understanding of both Marx and post-structuralism and in so doing to reflect on the possibilities and problems for materialist philosophy more broadly. Against the common assumption that post-structuralism begins with a rejection of Marx, Choat argues that Marx has been a key influence on post-structuralist thought and that each of the four thinkers examined affirms Marx’s contemporary significance. By looking at how these thinkers have read Marx - analysing their direct comments, unspoken uses, and implicit criticisms - the book demonstrates that there is a distinct and original post-structuralist approach to Marx that allows us to read him in a new light.

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