The Philosophical Discourse Of Modernity

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.

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. 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.

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.

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. 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.
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.

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 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. 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.


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

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.

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 Jrgen 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
Online Library The Philosophical Discourse Of Modernity

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*

In this wide-ranging work, now available in paperback, Habermas presents his views on the nature of the social sciences and their distinctive methodology and concerns. He examines, among other things, the traditional division between the natural sciences and the social sciences; the characteristics of social action and the implications of theories of language for social enquiry; and the nature, tasks and limitations of hermeneutics. Habermas' analysis of these and other themes is, as always, rigorous, perceptive and constructive. This brilliant study succeeds in highlighting the distinctive characteristics of the social sciences and in outlining the nature of, and prospects for, critical theory today.

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 Mojtaehd Shabestari, Mohammad Khatami, Seyyed Hussein Nasr and Mohamad 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.

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.

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.

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 of Knowledge and human interest (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 thought. Locating the latter in the 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 maintains a critical stance towards 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 how it constitutes the beginnings of a 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 issues that it covers.

This book is a careful study of both Immanuel Kant’s work and the context of that work in Early Modern Philosophy. Roecklein's chief concern is the philosophy of perception, which is manifest in Kant’s doctrines of the transcendental aesthetic and the concept of phenomena.

The idea for Philosophy in a Time of Terror was born hours after the attacks on 9/11 and was realized just weeks later when Giovanna Borradori sat down with Jürgen Habermas and Jacques Derrida in New York City, in separate interviews, to evaluate the significance of the most destructive terrorist act ever perpetrated. This book marks an unprecedented encounter between two of the most influential thinkers of our age as here, for the first time, Habermas and Derrida overcome their mutual antagonism and agree to appear side by side. As the two philosophers disassemble and reassemble what we think we know about terrorism, they break from the familiar social and political rhetoric increasingly polarized between good and evil. In this process, we watch two of the greatest intellects of the century at
work. 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.

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. 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.

This volume consists of two lecture series given by Heidegger in the 1940s and 1950s. The lectures given in Bremen constitute the first public lectures Heidegger delivered after World War II, when he was officially banned from teaching. Here, Heidegger openly resumes thinking that deeply engaged him with Hölderlin's poetry and themes developed in his earlier works. In the Freiburg lectures Heidegger ponders thought itself and freely engages with the German idealists and Greek thinkers who had provoked him in the past. Andrew J. Mitchell's translation allows English-speaking readers to explore important connections with Heidegger's earlier works on language, logic, and reality. 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 postmodern Christian thought.

In this timely volume, the authors systematically analyze postmodern theory to evaluate its relevance for critical social theory and radical politics today. Best and Kellner provide: * An introduction and critique of the work of Foucault, Deleuze and Guattari, Baudrillard, Lyotard, Laclau and Mouffe, and Jameson, which assess the varying contributions and limitations of postmodern theory * A discussion of postmodern feminist theory and the politics of identity * A systematic study of the origin of the discourse of the postmodern in historical, sociological, cultural, and philosophical studies. The authors claim that while postmodern theory provides insights into contemporary developments, it lacks
adequate methodological and political perspectives to provide a critical social theory and radical politics for the present age.

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.

Theodor W. Adorno (1903-69) was one of the foremost philosophers and social theorists of the post-war period. Crucial to the development of Critical Theory, his highly original and distinctive but often difficult writings not only advance questions of fundamental philosophical
significance, but provide deep-reaching analyses of literature, art, music sociology and political theory. In this comprehensive introduction, Brian O'Connor explains Adorno's philosophy for those coming to his work for the first time, through original new lines of interpretation. Beginning with an overview of Adorno's life and key philosophical views and influences, which contextualizes the intellectual environment in which he worked, O'Connor assesses the central elements of Adorno's philosophy. He carefully examines Adorno's distinctive style of analysis and shows how much of his work is a critical response to the various forms of identity thinking that have underpinned the destructive forces of modernity. He goes on to discuss the main areas of Adorno's philosophy: social theory, the philosophy of experience, metaphysics, morality and aesthetics; setting out detailed accounts of Adorno's notions of the dialectic of Enlightenment, reification, totality, mediation, identity, nonidentity, experience, negative dialectics, immanence, freedom, autonomy, imitation and autonomy in art. The final chapter considers Adorno's philosophical legacy and importance today. Including a chronology, glossary, chapter summaries, and suggestions for further reading, Adorno is an ideal introduction to this demanding but important thinker, and essential reading for students of philosophy, literature, sociology and cultural studies. 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. This study analyzes Hegel's philosophy of religion in relation to ongoing debates about the relation between religion and politics as well as the history of their conceptualization in the modern West. Lewis argues that recent non-traditional, more Kantian interpretations of Hegel's project open up a new understanding of his treatment of religion.

"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 Nâegritude 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.

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.

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. Jean-Paul Sartre, at the height of his powers, debates
with Italy’s leading intellectuals. In 1961, the prolific French intellectual Jean-Paul Sartre was invited to give a talk at the Gramsci Institute in Rome. In attendance were some of Italy’s leading Marxist thinkers, such as Enzo Paci, Cesare Luporini, and Galvano Della Volpe, whose contributions to the long and remarkable discussion that followed are collected in this volume, along with the lecture itself. Sartre posed the question “What is subjectivity?”—a question of renewed importance today to contemporary debates concerning “the subject” in critical theory. This work includes a preface by Michel Kail and Raoul Kirchmayr and an afterword by Fredric Jameson, who makes a rousing case for the continued importance of Sartre’s philosophy.

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. 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.