

The Philosophical Discourse of Modernity

Foreword by Jürgen Habermas

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Translated by
Seymour B. Chavkin

The Philosophical Discourse Of Modernity

Jurgen Habermas



The Philosophical Discourse Of Modernity:

The Philosophical Discourse of Modernity Jürgen Habermas, 1990-03-14 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 **Der**

Philosophische Diskurs Der Moderne: Zwölf Vorlesungen Jürgen Habermas, 1990 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

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Habermas and the Unfinished Project of Modernity Maurizio Passerin d'Entrèves, Seyla Benhabib, 1997

Modernity versus postmodernity Jürgen Habermas The discourse of modernity Fred Dallmayr Deconstruction postmodernism and philosophy Christopher Norris Splitting the difference David C Hoy Habermas and Foucault James Schmidt Intersubjectivity and the monadic core of the psyche Joel Whitebook Two versions of the linguistic turn James Bohman Habermas and the question of alterity Diana Coole The causality of fate Jay M Bernstein The subject of justice in postmodern discourse David Ingram

Richard Rorty Michael Bacon, 2008-01-01 Michael Bacon gives a critical presentation of Rorty's writings on pragmatism and political theory comparing and contrasting him with pragmatists such as Hilary Putnam and Susan Haack and liberals such as John Rawls and Brian Barry The result is an imaginative presentation of one of contemporary philosophy's most innovative and important thinkers

Habermas and the Discourse of Modernity Fasil Merawi, 2013 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

Education in Radical Uncertainty Stephen Carney, Ulla Ambrosius Madsen, 2021-07-15 Drawing upon the long tradition of recalcitrant thought in Western humanist scholarship this book rethinks education and educational research at a time of intense social transformation By revisiting a range of post-foundational ideas and developing their own methodological experiment Stephen Carney and Ulla Ambrosius Madsen reimagine the possibilities for the comparative study of education Exploring the experiences of young people in Denmark South Korea and Zambia this book illustrates how these

very different contexts are increasingly connected by common narratives of purpose as well as overheated promises of success Focusing on the writings of Jean Baudrillard the authors examine them in the context of works by other theorists of modernity to explore processes of simulation and disappearance that are shaping life worldwide In the process the authors paint a rich portrait of education and schooling as a site of joy hope pain and ambivalence Encompassing both theoretical and methodological innovation Education in Radical Uncertainty provides inspiration for scholars and students attempting to approach the fields of comparative education education policy and youth studies anew

The French Enlightenment and the Emergence of Modern Cynicism Sharon A. Stanley, 2012-03-19 Sharon A Stanley analyzes cynicism from a political theoretical perspective arguing that cynicism isn't unique to our time Instead she posits that cynicism emerged in the works of French Enlightenment philosophers such as Jean Jacques Rousseau and Denis Diderot She explains how eighteenth century theories of epistemology nature sociability and commerce converged to form a recognizably modern form of cynicism foreshadowing postmodernism While recent scholarship and popular commentary have depicted cynicism as threatening to healthy democracies and political practices Stanley argues instead that the French philosophes reveal the possibility of a democratically hospitable form of cynicism

Enlightened Common Sense Roy Bhaskar, 2016-07-01 Since the 1970s critical realism has grown to address a range of subjects including economics philosophy science and religion It has become a complex and mature philosophy Enlightened Common Sense The Philosophy of Critical Realism looks back over this development in one concise and accessible volume The late Roy Bhaskar was critical realism's philosophical originator and chief exponent He draws on a lifetime's experience to give a definitive systematic account of this increasingly influential international and multidisciplinary approach Critical realism's key element has always been its vindication and deepening of our understanding of ontology Arguing that realist ontology is inexorable in knowledge and action Bhaskar sees this as the key to a new enlightened common sense From the definition of critical realism and its applicability in the social sciences to explanation of dialectical critical realism and the philosophy of metaReality this is the essential introduction for students of critical realism

The Ethos of the Enlightenment and the Discontents of Modernity Matan Oram, 2022-05-05 This book probes the sources and nature of the discontents of modernity It proposes a new approach to the philosophic critical discourse on modernity The Enlightenment is widely understood to be the foundational moment of modernity Yet despite its appeal to reason as the ultimate ground of its authority and legitimacy the Enlightenment has had multiple historical manifestations and therefore can hardly be said to be a homogenous phenomenon The present work seeks to identify a unitive element that allows us to speak of the Enlightenment To do so it enjoins the concept of ethos and its relation to the discontents of modernity This book proposes a new theoretical framework for the examination of the interrelationships between critical thought and modernity based on a fundamental distinction between criticism and negation It will appeal to scholars and students of critical theory the history of ideas philosophy the sociology of knowledge and political science

The Habermas Handbook Hauke Brunkhorst, Regina Kreide, Cristina Lafont, 2017-10-24 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.

Critical Theology and the Challenge of Jürgen Habermas Marc Philippe Lalonde, 1999. In answer to this breach, Lalonde sets out to design a non-theological approach to understanding the religious by expanding the form of critical theory and the content of religious philosophy.

Habermas, Modernity, and Public Theology Don S. Browning, Francis Schüssler Fiorenza, 1992. Jürgen Habermas is by far the most preeminent and influential philosopher in Germany today. The scope of his writings is remarkable. Their influence extends over a wide range of disciplines that include philosophy, social theory, hermeneutics, anthropology, linguistics, ethics, educational theory, and public policy. The impact of Habermas's writings on theology alone reaches from fundamental to political theology, from moral to practical theology. The significance of Habermas' *Modernity and Public Theology* is twofold. First, it represents a genuine dialogue, an actual conversation between Habermas and theologians. While theologians have appealed to Habermas's work in innumerable articles and monographs, he himself until now has remained silent. This book then is unique insofar as it offers the true give and take of dialogue. Second, this book focuses on Habermas's most recent work, especially his interpretation of modernity, his theory of communicative action, and his development of a discourse ethics. In so doing, it corrects some of the prevalent misreadings of Habermas within the theological literature devoted to him. In examining the relation between critical theory and a public and practical theology, the contributors note both the promise and limitations of Habermas's basic arguments and insights. They challenge Habermas as much as they learn from him. Sharing the conviction that religious traditions contain sources for interpreting human nature and society, they argue that if Habermas would attend more to the role of religion within life and society, he would more fully realize his project for a communicative rationality under the conditions of modernity and would offer a more comprehensive understanding of rationality, society, and modernity. Taking his own turn at the end of the book, Habermas responds to each of the contributors' comments on the broader

theological reception of his work and offers his own fascinating views on the function and development of religion in modernity and on the status and claim to truth of theological discourse The work concludes with an extremely useful annotated bibliography covering Habermas s own writings general introductions to Habermas and to critical theory and works devoted to specific aspects of Habermas s thought

On the Beginnings of Theory Peter Bornedal,2006-03-06 In three exemplary essays author Peter Bornedal promotes Deconstruction as a cogent analytical method whose distinctive critical object is foundational knowledge In this he wants to restore Deconstruction as a rational discourse while continuing to emphasize it as a critique of metaphysics Two of the essays discuss the works of Paul Grice and J rgen Habermas and their theories on language and communication In these essays the author demonstrates that despite the attempts of Grice and Habermas to give ontological foundations for inherent communicative rationality their endeavors are unsuccessful The third essay discusses John Stuart Mill s utilitarianism and argues that Mill s attempts to decide what is in principle good remain futile and incomplete Ultimately Bornedal argues that we cannot give metaphysical reasons for rationality or the good life We can only decide to pursue these ideals but there is nothing beyond the decision that makes the pursuit necessary or inherent According to this position Deconstruction becomes a kind of Pragmatism or as the author states by way of paradox Analytic Deconstruction gives Pragmatism a scientific foundation

The Politics of Time Peter Osborne,1995 If Aristotle sought to understand time through change might we not reverse the procedure and seek to understand change through time Once we do this argues Peter Osborne it soon becomes clear that ideas such as avant garde modern postmodern and tradition which are usually only treated as markers for empirically discrete periods movements or styles are best understood as categories of historical totalization More specifically Osborne claims such ideas involve distinct temporalizations of history giving rise to conflicting politics of time His book begins with a consideration of the main aspects of modernity and develops through a series of critical engagements with the major twentieth century positions in the philosophy of history He concludes with a fascinating history of the avant garde intervention into the temporality of everyday life in surrealism the situationists and the work of Henri Lefebvre

The Underside of Modernity Enrique D. Dussel,1996 In this incisive critique Dussel demonstrates how most of these philosophies have either failed to give historically faithful analyses of the genesis of the myth of modernity or have never engaged in a serious questioning of their own Eurocentric presuppositions

On the Genealogy of Modernity Nythamar Fernandes de Oliveira,2003 This book focuses on the genealogy of modernity as it has been articulated by the original contributions of Kant Nietzsche and Foucault in their respective conceptions of truth power and ethics The author seeks to show that in order to articulate a philosophical discourse on modernity one must not only refer to cultural historical events associated with modern conceptions of truth power and ethics but one must also undertake an analysis of how these different axes concur to determine what we call modernity Such is in effect the genealogical thrust of this study which is explicitly based upon Foucault s readings of Kant and Nietzsche so as to show that critique and

genealogy constitute a highly original contribution of Foucault's social philosophy to the study of modernity. The genealogy of modernity is shown to constitute the major thesis of a Foucauldian philosophical discourse of modernity which, contrary to Habermas's criticisms, does not evade questions of truth, normativity and value but rather problematises them. The genealogy of modernity is itself made possible by the articulation of the three axes of truth, power and ethics that determine the historical a priori of our modern ethos as the condition of who we are, that is the formation of modern subjectivity with its regimes of veridiction and jurisdiction, modes of subjectivation and practices of freedom.

Border Crossings Henry A. Giroux, 1992. Schooling and cultural politics. Cultural workers and cultural pedagogy.

Derrida Madeleine Fagan, 2007. Explores the implications of Derrida's death for the future of critical thought. Itself includes chapters which engage with contemporary themes within Politics and International Studies, Philosophy, Literary Studies and Postcolonial Studies.

How Colonialism Preempted Modernity in Africa Olúfémi Táíwò, 2010-01-11. Based on the idea that Africa was already becoming modern before being derailed by colonialism, the author insists that Africa can get back on track and advocates a renewed engagement with modernity. Tools toward shaping a positive future for Africa are immigration, capitalism, democracy and globalization.

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