

The Philosophical Discourse Of Modernity Twelve Lectures

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The Philosophical Discourse of Modernity

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

The Philosophical Discourse of Modernity

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. Modernity versus Postmodernity, Jürgen Habermas. Critical Rejoinders : Fred Dallmayr. Christopher Norris. David C. Hoy. James Schmidt. Joel Whitebook. Thematic Reformulations : James Bohman. Diana Coole. Jay M. Bernstein. David Ingram.

Habermas and the Unfinished Project of Modernity

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 Ethos of the Enlightenment and the Discontents of Modernity

In an age of ecological decay, Western ontological and epistemological assumptions have to be revisited. This book offers such a revision. It opens with a critical analysis of the paradigm of sustainable development and problematically situates it within the ecocidal trajectory of Western metaphysics. In search of some tools for examining the ecological conundrum, the book develops a pool of new categories of knowledge called "transpositions". Though of cross-disciplinary nature, this work must be situated within the tradition of the post-Kantian critique of reason. To develop its own framework of analysis, it relies heavily upon Nietzsche's oeuvre and that of part of his entourage (including Heidegger, Foucault, Derrida, and Plotnitsky). Major inputs also come from the work of the ecophilosopher of science Patrick Curry and ecofeminism at large. It will appeal to students and established scholars in environmental studies, ecology and philosophy.

The Places of God in an Age of Re-Embodiments

Foucault, Christianity and Interfaith Dialogue develops a new model for interfaith dialogue using the work of the French historian of ideas, Michel Foucault. The author argues that it is the injustice done to the 'Other' by Roman Catholic, Protestant and other centred and unitary models of religious pluralism that allows the introduction of Foucault's de-centring of transcendence and human reason as an alternative model for understanding religious diversity and the role it ought to play, in the constitution of the self and the making of society. This Foucaultian approach provides a new direction for interfaith dialogue in the modern world and leads to an ethical rather than a nihilistic position while fostering a non-unitary theology of religious pluralism and an open-textured process of self-transformation. The author's original and imaginative application and expansion of Foucault's concept of the 'More' from *The Archaeology of Knowledge* (1969) makes important and original contributions to academic work on Foucault and contemporary theology.

The Philosophy of History

The book juxtaposes key texts from Foucault and Habermas; it then adds a set of reactions and commentaries by theorists who have taken up the two alternative approaches to power and critique. The result is a guide for those seeking to understand and build on an unfinished debate between two of the 20th century's most important philosophers. Which paradigm of critique—Foucault's or Habermas's—is philosophically and practically superior, especially with regard to the nature and role of power in contemporary society? In shaping this collection, Michael Kelly has sought to address this question in relation to the ethical, political, and social theory of the past two decades. Michel Foucault and Jurgen Habermas had only just begun to come to terms with one another's work when Foucault died in 1984; they had even discussed the possibility of a formal debate on "Enlightenment" in the neutral arena of the United States. In the decade since, Habermas and his supporters have continued to respond to Foucault in various ways, but Foucault's followers have not shown as strong an inclination to keep up his side of the dialogue. For this reason an invaluable exchange on the nature and limits of philosophy in the present age has never achieved its full potential. In this anthology Michael Kelly recasts the debate in a way that will open it up for further development. The book starts by juxtaposing key texts from the two philosophers; it then adds a set of reactions and commentaries by theorists who have taken up the two alternative approaches to power and critique. (Two of these essays were written especially for this volume.) The result is a guide for those seeking to understand and build on this important but unfinished debate. Essays by: Michel Foucault. Jürgen Habermas. Axel Honneth. Nancy Fraser. Richard Bernstein. Thomas McCarthy. James Schmidt and Thomas E. Wartenberg. Gilles Deleuze. Jana Sawicki. Michael Kelly.

Foucault, Christianity and Interfaith Dialogue

Uses public opinion on LGBT equality to show an evolutionary shift toward deliberative democracy in which everyone has a voice.

Critique and Power

This title is part of UC Press's Voices Revived program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, Voices Revived makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1996.

Deliberative Democracy Now

A groundbreaking examination of Michel Foucault's history of truth. Many blame Michel Foucault for our post-truth and conspiracy-laden society. In this provocative work, Daniele Lorenzini argues that such criticism fundamentally misunderstands the philosopher's project. Foucault did not question truth itself but what Lorenzini calls "the force of truth," or how some truth claims are given the power to govern our conduct while others are not. This interest, Lorenzini shows, drove Foucault to articulate a new ethics and politics of truth-telling precisely in order to evade the threat of relativism. *The Force of Truth* explores this neglected dimension of Foucault's project by putting his writings on regimes of truth and parrhesia in conversation with early analytic philosophy and by drawing out the "possibilizing" elements of Foucault's genealogies that remain vital for practicing critique today.

High Culture Fever

Critique of Violence is a highly original and lucid investigation of the heated controversy between poststructuralism and critical theory. Leading theorist Beatrice Hanssen uses Walter Benjamin's essay 'Critique of Violence' as a guide to analyse the contentious debate, shifting the emphasis from struggle to dialogue between the two parties. Regarding the questions of critique and violence as the major meeting points between both traditions, Hanssen positions herself between the two in an effort to investigate what critical theory and poststructuralism have to offer each other. In the course of doing so, she assembles imaginative new readings of Benjamin, Arendt, Fanon and Foucault, and incisively explores the politics of recognition, the violence of language, and the future of feminist theory. This groundbreaking book will be essential reading for all students of continental philosophy, political theory, social studies and comparative literature. Also available in this series: *Essays on Otherness* Hb: 0-415-13107-3: £50.00 Pb: 0-415-13108-1: £15.99 *Hegel After Derrida* Hb: 0-415-17104-4: £50.00 Pb: 0-415-17105-9: £15.99 *The Hypocritical Imagination* Hb: 0-415-21361-4: £47.50 Pb: 0-415-21362-2: £15.99 *Philosophy and Tragedy* Hb: 0-415-19141-6: £45.00 Pb: 0-415-19142-4: £14.99 *Textures of Light* Hb: 0-415-14273-3: £42.50 Pb: 0-415-14274-1: £13.99 *Very Little ... Almost Nothing* Pb: 0-415-12821-8: £47.50 Pb: 0-415-12822-6: £15.99

The Force of Truth

This book revisits the discourse theories of Habermas and Foucault in a Chinese context. After arguing that Habermas's Discourse Theory of Law and Democracy is too normative and idealistic, it presents Foucault's Discourse Theory of Power Relations to illustrate the tensions between different Western discourse theories. The book then draws on the normative concept of Confucian Rationality from traditional Chinese cultural sources in order to investigate how adaptable these two discourse theories are to the Chinese society, and to balance the tension between them. Presenting these three dimensions of discourse theory, as well as the relations between them, it also uses empirical descriptions of certain facts of political-legal discussion both in traditional China and in the country's new media age to explain, supplement and question this theoretic framework. The book asserts that, because of the diverse modes of thinking in specific cultures, there might be different normative paradigms of discourse and different political-legal discussion modes across corresponding cultural contexts. Normative discourse theories provide guidance for the practices of deliberative democracy and legal discussions, which can in turn verify, supplement, improve and challenge the normative discourse theories. In addition to demonstrating the multiple dimensions of discourse theories, this research also promotes an approach to the Discourse Theory of Law and Democracy that combines elements of both Chinese and modern society.

Critique of Violence

This collection of essays discusses the work of Jurgen Habermas - the philosopher and exponent of the tradition known as Critical Theory. His works defend the Enlightenment ideas of rationality, humanism, and the possibilities of discourse.

Habermas, Foucault and the Political-Legal Discussions in China

This book follows postwar Germany's leading philosopher and social thinker, Jürgen Habermas, through four decades of political and constitutional struggle over the shape of liberal democracy in Germany. Habermas's most influential theories - of the public sphere, communicative action, and modernity - were decisively shaped by major West German political events: the failure to de-Nazify the judiciary, the rise of a powerful Constitutional Court, student rebellions in the late 1960s, the changing fortunes of the Social Democratic Party, NATO's decision to station nuclear weapons, and the unexpected collapse of East Germany. In turn, Habermas's writings on state, law, and constitution played a critical role in reorienting German political thought and culture to a progressive liberal-democratic model. Matthew Specter uniquely illuminates the interrelationship between the thinker and his culture.

Perspectives on Habermas

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

Habermas

This book sets up a dialogue between Emmanuel Levinas and Theodor W. Adorno, using their thought to address contemporary environmental and social-political situations. Eric S. Nelson explores the "non-identity thinking" of Adorno and the "ethics of the Other" of Levinas with regard to three areas of concern: the ethical position of nature and "inhuman" material others such as environments and animals; the bonds and tensions between ethics and religion and the formation of the self through the dynamic of violence and liberation expressed in religious discourses; and the problematic uses and limitations of liberal and republican discourses of equality, liberty, tolerance, and their presupposition of the private individual self and autonomous subject. Thinking with and beyond Levinas and Adorno, this work examines the possibility of an anarchic hospitality and solidarity between material others and sensuous embodied life.

Religion and Rationality

The aim of these essays is to disentangle us from the opposition between universalism and relativism in which so many of the debates in recent contemporary philosophy have been caught. This volume shows that what is in fact returning in these discussions and maneuvering them into a pre-set course is the very ambiguity, 'the subject', which they seek to repress.

Levinas, Adorno, and the Ethics of the Material Other

The Encyclopedia of Postmodernism provides comprehensive and authoritative coverage of academic disciplines, critical terms and central figures relating to the vast field of postmodern studies. With three cross-referenced sections, the volume is easily accessible to readers with specialized research agendas and general interests in contemporary cultural, historical, literary and philosophical issues. Since its inception in the 1960s, postmodernism has emerged as a significant cultural, political and intellectual force that many scholars would argue defines our era. Postmodernism, in its various configurations, has consistently challenged concepts of selfhood, knowledge formation, aesthetics, ethics, history and politics. This Encyclopedia offers a wide-range of perspectives on postmodernism

that illustrates the plurality of this critical concept that is so much part of our current intellectual debates. In this regard, the volume does not adhere to a single definition of postmodernism as much as it documents the use of the term across a variety of academic and cultural pursuits. The *Encyclopedia of Postmodernism*, it must be noted, resists simply presenting postmodernism as a new style among many styles occurring in the post-disciplinary academy. Documenting the use of the term acknowledges that postmodernism has a much deeper and long-lasting effect on academic and cultural life. In general, the volume rests on the understanding that postmodernism is not so much a style as it is an on-going process, a process of both disintegration and reformation.

Truth and Singularity

This book is a complete presentation of the most important themes of Theodor W. Adorno's critical theory, and of its relevance for the understanding of the modern society. After an Introduction, which traces Adorno's biographical and intellectual profile, the book is structured in three parts. The first is devoted to theoretical philosophy, and in particular to the concepts of philosophy, negative dialectics and metaphysics, and his aim is to clarify the Adornian understanding of such difficult concepts. The second is devoted to the main themes of Adorno's social theory: the concept of domination, the relationship with Marxism, the theory of the decay of the individual, the critique of mass manipulation. The third part is devoted to aesthetics and culture criticism, and entails a conclusion in which the author outlines a confrontation between the Adornian and the Habermasian critique of modernity.

Encyclopedia of Postmodernism

This book traces Heidegger's influence on a variety of political movements to fundamental ambiguities in his understanding of everydayness and nihilism.

Theodor W. Adorno's Philosophy, Society, and Aesthetics

B. H. McLean proposes a new 'post-historical' method of applying philosophical hermeneutics to biblical studies.

Heidegger and Politics

In *Cynical Suspicions and Platonist Pretensions*, John McGuire conducts a critical analysis of contemporary political theory with a view to facilitating a less reductive understanding of political disaffection.

Biblical Interpretation and Philosophical Hermeneutics

This book is a systematic and thorough analysis of what post-modernity is and how it emerged. It distinguishes between those who regard post-modernity as a theoretical approach and those who regard it as a culture, and argues that interpreting post-modernity as a culture is more fruitful. It discusses the three factors which led to its emergence, namely liberalism, capitalism, and secularism, highlighting their respective influence in generating the culture of post-modernity within neoliberal societies. The volume provides a lengthy analysis of neoliberal post-modernity in practice, arguing that post-modernism is the cultural condition of neoliberal societies in the late 20th and early 21st centuries. Until recently it seemed that neoliberal post-modernity was here to stay, framed by relationship to freedom and time which stressed individual agency but precluded the possibility of historical change at the political level. However, the Great Recession of 2008 opened new spaces for agitation and transformation which has resulted in the discordant politics of the last decade. This book will be of interest to scholars working in a number of fields, including economic policy, cultural analysis, political theory, and social critique.

Cynical Suspicions and Platonist Pretensions

This title is part of UC Press's *Voices Revived* program, which commemorates University of California Press's mission to seek out and cultivate the brightest minds and give them voice, reach, and impact. Drawing on a backlist dating to 1893, *Voices Revived* makes high-quality, peer-reviewed scholarship accessible once again using print-on-demand technology. This title was originally published in 1997.

The Emergence of Post-modernity at the Intersection of Liberalism, Capitalism, and Secularism

This book is the first book-length deconstructive study of the political philosophy of Jürgen Habermas. Inspired by the work of Jacques Derrida, the book applies deconstruction to key issues in Habermas's work: rational discourse and rational consensus, constitutional democracy, tolerance and civil disobedience. The war in Iraq brought Habermas and Derrida together in defense of international law and in favor of a bigger role for a united Europe in international affairs. Yet, despite the rapprochement between Habermas and Derrida in the years prior to Derrida's death, important differences remain between Habermas's critical theory and Derrida's deconstruction. These differences reflect differences between post-structuralism and critical theory and between postmodernists and the defenders of modernity.

Tragedy and Enlightenment

The relationship between religion and modern culture remains a controversial issue within Christian theology. Using the concept of "cultural modernity," Francis Ching-Wah Yip reconstructs Paul Tillich's interpretation of modernity and shows that Tillich's notion of theonomy served to underscore the problems of modernity and to develop a response.

Deconstructing Habermas

Shamanism, Discourse, Modernity considers indigenous peoples' struggles for human rights, anxieties about anthropocentric mastery of nature, neoliberal statecraft, and entrepreneurialism of the self. The book focuses on four domains - shamanism, indigenism, environmentalism and neoliberalism - in terms of interrelated historical processes and overlapping discourses. In doing so, it engages with shamanism's manifold meanings in a world increasingly sensitive to indigenous peoples' practices of territoriality, increasingly concerned about humans' integral relationship with natural environments, and increasingly encouraged and coerced to adjust self-conduct to comport with and augment government conduct.

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

This anthology examines the "unfinished project of modernity" with respect to the unrealized potential for economic, social, and political development in Africa. It also shows how, facing the consequences of modernism, Africans in and out of the continent are responding to these unfinished projects drawing on (a) the customary, (b) the novelty of modernity, and (c) positive aspects of modernism, for the organization of their societies and the enrichment of their lives even as they contend with the negative aspects of modernity and modernism.

Shamanism, Discourse, Modernity

We live in a time of turbulent change when many of the frameworks that have characterized our societies over the last few centuries – such as the international order of sovereign nation-states – are being called into question. In this new volume of essays and interviews, Habermas focuses his attention on these processes of change and provides some of the resources needed to understand them. What kind of international order should we seek to create in our contemporary global age? How should we understand the political project of Europe and how can the democratic deficit of the EU be overcome? How should we understand the relation between democracy as popular sovereignty, which has become the defining principle of political legitimacy in the modern world, and the idea of basic human rights embodied in the rule of law? Habermas brings his formidable powers of analysis and his distinctive theoretical perspective to bear on these and other key questions of the modern age. His analysis is shaped throughout by his commitment to informed public debate and his powerful advocacy of a postnational renewal of the project of constitutional democracy. Time of Transitions will be essential reading for all students and scholars of sociology and politics, and it will be of interest to anyone concerned with the key social and political questions of our time.

Development, Modernism and Modernity in Africa

Fred Dallmayr's work is innovative in its rethinking of some of the central concepts of modern political philosophy, challenging the hegemony of a modern "subjectivity" at the heart of Western liberalism, individualism and rationalism, and articulating alternative voices, claims and ideas. His writings productively confound the logocentrism of Western modernity, while providing alternative conceptions of political community that are post-individualist, post-anthropocentric and relational. The editor has focused on work in three key areas: Critical phenomenology and the study of politics The first selections

focus on the philosophical roots of Dallmayr's work in two of the most innovative intellectual trends of the twentieth century: phenomenology and critical theory. These chapters outline some of the main arguments advanced by practitioners of phenomenology, particularly "existential phenomenology," as well the guiding ideas of critical theory and critical Marxism, while tracing Dallmayr's debt to thinkers such as Heidegger, Gadamer, Habermas, Adorno and Merleau-Ponty. Cross-cultural theory These readings illustrate Dallmayr's explorations beyond the confines of Western culture, as this phase of his thinking turns toward what is now called cross-cultural or "comparative" political theory. In an approach that maintains its linkage with critical phenomenology, Dallmayr asserts that Western (or European-American) political theory can no longer claim undisputed hegemony; rather it must allow itself to be contested, amplified and corrected through a comparison with non-Western theoretical traditions and initiatives. Cosmopolitanism These selections explore the final phase of Dallmayr's work, in which he applies his insights on cross-cultural studies to the context of global politics, rebutting Samuel Huntington's "clash of civilizations" thesis, and instead arguing for a cosmopolitanism that takes a middle path between both global universalism and restrictive particularism, advocating sustained dialogue and respectful mutual learning between countries and civilizations.

Time of Transitions

Beyond ReasonÊrelates Wagner's works to the philosophical and cultural ideas of his time, centering on the four music dramas he created in the second half of his career:ÊDer Ring des Nibelungen,ÊTristan und Isolde,ÊDie Meistersinger von Nÿrnberg, andÊParsifal. Karol Berger seeks to penetrate the "secret" of large-scale form in Wagner's music dramas and to answer those critics, most prominently Nietzsche, who condemned Wagner for his putative inability to weld small expressive gestures into larger wholes. Organized by individual opera, this is essential reading for both musicologists and Wagner experts.

Fred Dallmayr

Mao Zedong had developed the Three Worlds Theory; however, after the dissolution of Soviet Union, Third World has been used interchangeably with least developed countries and somehow conveys poverty. Nevertheless, the term Third World has also been used to describe some rich countries with very high Gross Domestic Product or even high Human Development Index; therefore, poverty is not always economical, and roots within society. The nature of society is rooted in culture, which is set of ideas, norms, and values; and structure, which is the fundamental organization of society into its institutions, groups, statuses, and roles. While evaluating the difference between "real culture" and "ideal culture", lead us to understand that cultural values are not always consistent, even within the same society. Global poverty dates back to centuries of plunder and confiscation of land and riches from the indigenous people under the flag of colonialism and exploitation. Over years, exploitation has led the current economic system being funded by the poor through theft of land and natural resources, unfair debt settlement, and unjust taxes on labor and consumption. Social inequality – in sense of distribution of material possessions, money, power, prestige, relationship – whether within societies or among them is a topic at the heart of sociology. The theory of a "Culture of Poverty" describes the combination of factors that perpetuate patterns of inequality and poverty in society. This theory states that living in conditions of prevalent poverty leads to the development of a culture or subculture adapted to those conditions, and characterized by prevalent feelings of vulnerability, dependency, marginality, and feebleness. The myth of the Culture of Poverty, intensifying Cultural Poverty, Cycle of poverty or development trap, insufficiency of materialist information society, necessity of knowledge society, and other key factors in crafting the third world are discussed in this book. "The Third World; Country or People" takes a systematic approach to the analysis of human lives and interactions and evaluates various fields including anthropology, economics, political science, ethnic studies, area studies, gender studies, cultural studies.

Beyond Reason

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 Lukacs, 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.

The Third World

In a series of interviews this book explores the formative experiences of a generation of critical theorists whose work originated in the midst of what has been called 'the postmodern turn,' including discussions of their views on the evolution of critical theory over the past 30 years and their assessment of contemporary politics.

Reappraisals

This groundbreaking book uses the idea of experience to investigate the various ways in which international organizations are understood by judges, legal practitioners, legal researchers, legal theorists, and thinkers of global governance.

North American Critical Theory After Postmodernism

This book considers whether there is a legitimate or even necessary place for the perspective of 'care' when addressing questions of universal justice. To this end, it examines two major frameworks of contemporary moral philosophy_Jürgen Habermas's model of discourse ethics and Jacques Derrida's deconstructive ethics of radical singularity_in which the contrasting standpoints of communicative reciprocity and care for the absolute otherness of the other are respectively prioritized.

The Experiences of International Organizations

Original Scholarly Monograph

The Politics of Care in Habermas and Derrida

In this book Joseph Heath brings Jürgen Habermas's theory of communicative action into dialogue with the most sophisticated articulation of the instrumental conception of practical rationality-modern rational choice theory. Heath begins with an overview of Habermas's action theory and his critique of decision and game theory. He then offers an alternative to Habermas's use of speech act theory to explain social order and outlines a multidimensional theory of rational action that includes norm-governed action as a specific type. In the second part of the book Heath discusses the more philosophical dimension of Habermas's conception of practical rationality. He criticizes Habermas's attempt to introduce a universalization principle governing moral discourse, as well as his criteria for distinguishing between moral and ethical problems. Heath offers an alternative account of the level of convergence exhibited by moral argumentation, drawing on game-theoretic models to specify the burden of proof that the theory of communicative action and discourse must assume.

From Critical Theology to a Critical Theory of Religious Insight

This comprehensive introduction to the thought of Jürgen Habermas covers the full range of his ideas from his early work on student politics to his recent work on communicative action, ethics and law. Andrew Edgar examines Habermas' key texts in chronological order, revealing the developments, shifts and turns in Habermas' thinking as he refines his basic insights and incorporates new sources and ideas. Some of the themes discussed include Habermas' early reshaping of Marxist theory and practice, his characterization of critical theory, his conception of universal pragmatics, his theories of communicative action and discourse ethics, and his defence of the project of modernity. Edgar offers much more than a schematic run through of Habermas' big ideas. He deals in detail with Habermas' arguments in order to demonstrate how he weaves together multiple strands of thought, and he usefully situates Habermas' ideas within the contexts of the history of German philosophy, the history of sociology, and within contemporary debates in both continental and analytic philosophy. By engaging with some of Habermas' key critics and contrasting his views with the ideas of contemporaries, Edgar is able to give a clear sense of Habermas' place and importance in contemporary philosophy and social theory.

Communicative Action and Rational Choice

The Philosophy of Habermas

