

**The Legitimacy
of the
Modern Age**

Hans Blumenberg

translated by Robert M. Wallace



The Legitimacy Of The Modern Age

Hans Blumenberg



The Legitimacy Of The Modern Age:

The Legitimacy of the Modern Age Hans Blumenberg, 1985-10-21 In this major work Blumenberg takes issue with Karl L with s well known thesis that the idea of progress is a secularized version of Christian eschatology which promises a dramatic intervention that will consummate the history of the world from outside Instead Blumenberg argues the idea of progress always implies a process at work within history operating through an internal logic that ultimately expresses human choices and is legitimized by human self assertion by man s responsibility for his own fate **The Legitimacy of the**

Modern Age Hans Blumenberg, 1985-10-21 In this major work Blumenberg takes issue with Karl L with s well known thesis that the idea of progress is a secularized version of Christian eschatology which promises a dramatic intervention that will consummate the history of the world from outside Instead Blumenberg argues the idea of progress always implies a process at work within history operating through an internal logic that ultimately expresses human choices and is legitimized by human self assertion by man s responsibility for his own fate **The Legitimacy of Modern Age** Hans Blumenberg, 1983

The Immanence of the Infinite Elizabeth Brient, 2002 Most scholars would agree that there is an epochal threshold between the world of the Middle Ages and the modern world Agreement on the nature and dynamic structure of that threshold is harder to come by Hans Blumenberg s original and compelling account of the transition from medieval to modern given in his 1966 work *The Legitimacy of the Modern Age* has received wide attention Elizabeth Brient begins her own account of the transition with an extensive critical assessment of central aspects of Blumenberg s work She elucidates his dialogical method of historical explanation then discusses the shortcomings of his defense of the legitimacy of modernity The transition to the modern world is marked by the process of making infinite the finite medieval cosmos Whereas Blumenberg focused on the spatial infinitization of the universe Brient claims that the process must be understood intensively as well as extensively In the now infinite universe of the new science the problem of finding a measure for man s self assertive activity and for human knowledge comes to the fore The second half of the book focuses on the way in which this difficulty is addressed with conceptual resources developed in the tradition of late medieval Neoplatonism in particular in the speculative thought of Meister Eckart and Nicholas of Cusa Specific attention is given to the way in which Cusanus notion of the immanence of the infinite in the finite responds to the need for a regulative ideal for human knowing This is the first book length treatment of Blumenberg to appear in English and will be a most welcome resource for readers engaged by debates concerning the status of modernity It will be of equal interest to students of Eckhart and Cusanus and to those generally concerned with the transition between the medieval and the modern world ABOUT THE AUTHOR Elizabeth Brient is Assistant Professor of philosophy at The University of Georgia PRAISE FOR THE BOOK Blumenberg could not have wished for a more reverent critique of his achievements or a more exacting textual exegesis regarding the sources of their philosophical content all written in a lucid style that is forthright in the defense of the depth of thought during the Middle

Ages but also pleasing in its subtle irony with respect to Blumenberg's and the author's own metaphysical creed Walter F Veit *Speculum Brient's analysis of Blumenberg's philosophy sheds significant light in the debate concerning modernity* Albrecht Classen University of Arizona German Studies Review **Richard Rorty** David L. Hall, 1994-01-01 This book is a discussion of the nature and import of Richard Rorty's philosophy particularly as it relates to his reevaluation of American pragmatism Rorty's thinking is assessed within the context of both modern and postmodern intellectual trends and his thought is contrasted with that of his principal contemporaries in America and Europe including Donald Davidson W V O Quine Jürgen Habermas Michel Foucault Martin Heidegger and Jacques Derrida *"The Bold Arcs of Salvation History"* Maureen Junker-Kenny, 2022-01-19 This book offers the first in depth treatment in English language of Habermas's long awaited work on religion Auch eine Geschichte der Philosophie published in 2019 Charting the contingent origins and turning points of occidental thinking through to the current postmetaphysical stage the two volumes provide striking insights into the intellectual streams and conflicts in which core components of modern self understanding have been forged The encounter of Greek metaphysics with biblical monotheism has led to a theology of history as salvation expanding in bold arcs from Adam's Fall to Christ and the Last Judgement The reconstruction of key turns in the relationship between faith and knowledge ends however with locating the uniqueness of religion in ritual and defining reason as inherently secular The book exposes the sources and trajectories analysed by Habermas with great erudition to different assessments in biblical studies theology and philosophy of subjectivity Apart from Paul and Augustine key lines of continuity are identified in the Gospels early patristic theology Duns Scotus and Schleiermacher that retain the internal connection of faith to autonomous freedom

Discursive "Renovatio" in Lope de Vega and Calderón Joachim Küpper, 2017-11-07 This volume presents a new approach to Spanish Baroque drama inspired by Foucauldian discourse archeology whose rare fusion of meticulous philology and ambitious theory will be exciting and fruitful both for specialists of Spanish literature and for anyone invested in the history of European thought Detailed readings are dedicated to some of the most prominent plays by Lope de Vega and Calderón de la Barca both autos sacramentales *El viaje del alma* *El divino Orfeo* *La lepra de Constantino* and comedias *El castigo sin venganza* *El príncipe constante* *El místico de su honra* The archeological perspective cast on the plays implies an integration of their discourse historical foils from pagan antiquity through the Middle Ages and the Renaissance as well as a discussion of related discourses mainly theological philosophical and historiographical A separate excursus suggests a reconsideration of the common manner in which the discursive relation between the Middle Ages the Renaissance Mannerism and the Baroque is conceptualized [No Spiritual Investment in the World](#) Willem Styfals, 2019-05-15 Throughout the twentieth century German writers philosophers theologians and historians turned to Gnosticism to make sense of the modern condition While some saw this ancient Christian heresy as a way to rethink modernity most German intellectuals questioned Gnosticism's return in a contemporary setting In *No Spiritual Investment in the World* Willem

Styfhals explores the Gnostic worldview's enigmatic place in these discourses on modernity presenting a comprehensive intellectual history of Gnosticism's role in postwar German thought Establishing the German Jewish philosopher Jacob Taubes at the nexus of the debate Styfhals traces how such figures as Hans Blumenberg Hans Jonas Eric Voegelin Odo Marquard and Gershom Scholem contended with Gnosticism and its tenets on evil and divine absence as metaphorical detours to address issues of cultural crisis nihilism and the legitimacy of the modern world These concerns he argues centered on the difficulty of spiritual engagement in a world from which the divine has withdrawn Reading Gnosticism against the backdrop of postwar German debates about secularization political theology and post secularism No Spiritual Investment in the World sheds new light on the historical contours of postwar German philosophy

The Disclosure of Politics Maria Pia Lara, 2013-08-13 Postmodern political critiques speak of the death of ideology the end of history and the postsecular return of religious attitudes yet radical conservative theorists such as Mark Lilla argue religion and politics are inextricably intertwined Returning much needed uncertainty to debates over the political while revitalizing the very terms in which they are defined Mar a P a Lara explores the ambiguity of secularization and the theoretical potential of a structural break between politics and religion For Lara secularization means three things the translation of religious semantics into politics a transformation of religious notions into political ideas and the reoccupation of a space left void by changing political actors that gives rise to new conceptions of political interaction Conceptual innovation redefines politics as a horizontal relationship between governments and the governed and better enables societies and individual political actors to articulate meaning through action that is through the emergence of new concepts These actions Lara proves radically transform our understanding of politics and the role of political agents and are further enhanced by challenging the structural dependence of politics on religious phenomena

Back to the Rough Grounds of Praxis Daniel Franklin Pilario, 2005 What is praxis How do we do theology from its perspective These are the main questions which this book seeks to answer As propaedeutic to theological reflection it surveys the notion of praxis in the philosophical sociological and anthropological traditions from Aristotle and Marx to contemporary theories It argues that Pierre Bourdieu's theory of practice achieves a critical synthesis of these different traditions making it a viable theological dialogue partner Bourdieu provides us with a praxeological theory to scrutinize the complexity of the social realm and an epistemological theory to understand the mystery of God's presence in these socio historical conjunctures which serve as the privileged and only locus of His Her revelation The author thus engages two theologians who take praxis practice as central to their theological methods Clodovis Boff liberation theology and John Milbank radical orthodoxy From the perspective of its appropriated framework this work attempts to avoid the limitations as well as preserves the gains achieved by these two approaches as it also explores the rudiments of a theological method relevant to our post Marxist and postmodern global contexts

Fin de Siècle Socialism and Other Essays (Routledge Revivals) Martin Jay, 2009-11-02 Fin de Si cle Socialism originally published in 1988 demonstrates the lively

potential for cultural criticism in intellectual history Martin Jay discusses such controversies as the Habermas Gadamer debate and the deconstructionist challenge to synoptic analysis This book should be of interest to students and teachers of modern European history political and social theory

The History of Continental Philosophy Alan D. Schrift, 2013-04-12

From Kant to Kierkegaard from Hegel to Heidegger continental philosophers have indelibly shaped the trajectory of Western thought since the eighteenth century Although much has been written about these monumental thinkers students and scholars lack a definitive guide to the entire scope of the continental tradition The most comprehensive reference work to date this eight volume History of Continental Philosophy will both encapsulate the subject and reorient our understanding of it Beginning with an overview of Kant's philosophy and its initial reception the History traces the evolution of continental philosophy through major figures as well as movements such as existentialism phenomenology hermeneutics and poststructuralism The final volume outlines the current state of the field bringing the work of both historical and modern thinkers to bear on such contemporary topics as feminism globalization and the environment Throughout the volumes examine important philosophical figures and developments in their historical political and cultural contexts The first reference of its kind A History of Continental Philosophy has been written and edited by internationally recognized experts with a commitment to explaining complex thinkers texts and movements in rigorous yet jargon free essays suitable for both undergraduates and seasoned specialists These volumes also elucidate ongoing debates about the nature of continental and analytic philosophy surveying the distinctive sometimes overlapping characteristics and approaches of each tradition Featuring helpful overviews of major topics and plotting road maps to their underlying contexts A History of Continental Philosophy is destined to be the resource of first and last resort for students and scholars alike

After Poststructuralism Rosi Braidotti, 2014-09-11

The end of the Cold War revitalised continental philosophy and more particularly interest in it from outside philosophy After Poststructuralism Transitions and Transformations analyses the main developments in continental philosophy between 1980 1995 a time of great upheaval and profound social change The volume ranges across the birth of postmodernism the differing traditions of France Germany and Italy third generation critical theory radical democracy postcolonial philosophy the turn to ethics feminist philosophies the increasing engagement with religion and the rise of performativity and post analytic philosophy Analyses of the major figures are integrated within the discussion After Poststructuralism reveals how continental philosophy fuelled by an intense ethical and political desire to reflect changing social and political conditions responded to the changing world and to the key issues of the time notably globalisation technology and ethnicity

The Pace of Modernity O. Bradley Bassler, 2012

Wittgenstein said that philosophers should greet each other not by saying Hello but rather Take your time But what is time Time is money but this points to an even better answer to this basic question for our modern epoch time is acceleration In a cultural system which stresses economic efficiency the quicker route is always the more prized if not always the better one Wittgenstein's dictum thus constitutes an

act of rebellion against the dominant vector of our culture but as such it threatens to become quickly anti modern We need an approach to reading our information rich culture which is not reactionary but rather meets its accelerated condition In this book O Bradley Bassler develops a toolkit for acute reading of our modern pace not through withdrawal but rather through active engagement with a broad range of disciplines The main characters in this drama comprise a cast of master readers Hannah Arendt Jean Starobinski Harold Bloom Angus Fletcher Hans Blumenberg and John Ashbery with secondary figures drawn from the readers and critics whom this central group suggests We must develop a vocabulary of pacing reflecting our modern distance from classical sources and the concomitant acceleration of our contemporary condition Only in this way can we begin to situate the phenomenon of modernity within the larger scales of human culture and history

The Hidden God Ryan White, 2015-08-18 *The Hidden God* revisits the origins of American pragmatism and finds a nascent posthumanist critique shaping early modern thought By reaching as far back as the Calvinist arguments of the American Puritans and their struggle to know a hidden God this book brings American pragmatism closer to contemporary critical theory Ryan White reads the writings of key American philosophers including Jonathan Edwards Ralph Waldo Emerson William James and Charles Sanders Peirce against modern theoretical works by Niklas Luhmann Richard Rorty Jacques Derrida Sharon Cameron Cary Wolfe and Gregory Bateson This juxtaposition isolates the distinctly posthumanist form of pragmatism that began to arise in these early texts challenging the accepted genealogy of pragmatic discourse and common definitions of posthumanist critique Its rigorously theoretical perspective has wide implications for humanities research enriching investigations into literature history politics and art *Symptoms of Exit: Reflections beyond the Political* Soumick De, 2025-11-01 The volume delves into the provocative terrain of escape as a mode of resistance Through a diverse array of studies encompassing political theology and artificial intelligence the author navigates the philosophical landscape of exiting established forms of knowledge and practices Drawing from a rich tapestry of Western thought from Carl Schmitt and St Augustine to Bernard Stiegler and Antonio Negri the volume engages deeply with the notion of forging new pathways beyond existing political paradigms The chapters present a fresh perspective on the dynamics of political transformation urging readers to reconsider conventional boundaries and embrace innovative approaches to social change By examining the intersections of philosophy politics and technology it invites readers to contemplate profound questions about liberation creativity and the potential for radical societal renewal It is an essential reading for scholars activists and anyone intrigued by the philosophical underpinnings of resistance and the quest for new horizons in political theory and practice

Pannenberg on Evil, Love and God Mark Hocknull, 2016-05-13 *Pannenberg on Evil Love and God* examines a much neglected aspect of the theological thought of one of the most original contemporary German theologians Wolfhart Pannenberg his theological and philosophical understanding of evil and its relationship to the love of God The book seeks to correct a widely held misconception that in his theology Pannenberg has neglected the darker side of the world

concentrating instead on an optimistic picture of the future This book argues that questions of evil hold a central place throughout Pannenberg's writing and seeks to draw out the implications of his wrestling with these issues The Introduction sets the scene by considering the nature of the question of evil and argues that a theological response must be made as part of a global view of the world and not in isolation from other themes The succeeding chapters develop this theme through a reading of Pannenberg's theology

Standardization in the Middle Ages Line Cecilie Engh, Kristin B.

Aavitsland, 2024-11-18 We live in a world riven through with standards To understand more of their deep rich past is to understand ourselves better The two volumes *Standardization in the Middle Ages* Volume 1 *The North* and *Standardization in the Middle Ages* Volume 2 *Europe* turn to the Middle Ages to give a deeper understanding of the medieval ideas and practices that produced and were produced by standards and standardization At first glance the Middle Ages might appear an unlikely place to look for standardization The editors argue that on the contrary generating predictability is a precondition for meaningful cultural interaction in any historical period and that we may look to the Middle Ages to learn more about the historical social and cognitive processes of standardization This multidisciplinary venture which includes medievalists from the fields of history intellectual history art history philology numismatics and more as well as scholars of cognitive science informatics and anthropology interrogates how medieval people and groups envisioned and enforced predictability uniformity and order and how they attempted to obtain and maintain standards across vast distances and heterogeneous social and cultural structures

Fides and Secularity Emilio Di Somma, 2018-11-15 This book wishes to talk about two main topics the Canadian political philosopher Charles Taylor and faith Taylor in his philosophical arguments on religion and secularity has adopted what I call the great prejudice on religion and secularity the two belong to utterly different spheres of human mind and sociality In this prejudice faith is used as a synonym of religion or belief and is understood as something that does not belong to the sphere of secularity My argument contradicts precisely this common belief Is faith more of an anthropological attitude towards reality than a religious one Can we criticize Taylor's philosophy on these grounds To develop my argument I will attempt to develop a dialogue between continental and Anglo American philosophers and theologians in the hope of convincing the readers that we should change radically the way we discuss faith religion and secularism

Magical Nominalism Martin Jay, 2025-01-22 A bold and wide ranging study across centuries examining the conflict between conventional and magical nominalism in philosophy history aesthetics political theory and photography In this magisterial new book intellectual historian Martin Jay traces the long standing competition between two versions of nominalism the conventional and the magical Since at least William of Ockham according to Jay the conventional form of nominalism has contributed to the disenchantment of the world by viewing general terms as nothing more than mere names we use to group particular objects together rejecting the idea that they refer to a further higher reality Magical nominalism instead performs a reenchanted function by investing proper names disruptive events and singular objects with an auratic power of their own

Drawing in part on Jewish theology it challenges the elevation of the constitutive subject resulting from Ockham's reliance on divine will in his critique of real universals Starting with the fourteenth century revolution of nominalism against Scholastic realism Jay unpacks various counterrevolutions against nominalism itself including a magical alternative to its conventional form Focusing on fundamental debates over the relationship between language thought and reality Jay illuminates connections across thinkers disciplines and vast realms of human experience Ranging from theology and philosophy of history to aesthetics and political theory this book engages with a range of artists and thinkers including Adorno Ankersmit Badiou Barthes Bataille Benjamin Blumenberg Derrida Duchamp Foucault Kracauer Kripke and Lyotard Ultimately *Magical Nominalism* offers a strikingly original way to understand humanity's intellectual path to modernity

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