82. POSTMETAPHYSICAL THINKING

ABERMAS'S CONCEPTION OF "postmetaphysical thinking" can be understood as his alternative to postmodern thinking. In a series of essays first collected in Postmetaphysical Thinking (1988) and then later revisited in Postmetaphysical Thinking II (2017), he situates his broader defense of intersubjective, procedural, communicative rationality as a response to post-Hegelian critiques of modernity and metaphysics. The first collection follows on the heels of his prior work, The Philosophical Discourse of Modernity (1985), and poses a question continuous with it: To what extent has twentieth-century philosophy remained continuous with modern philosophy, and how does it represent a break from it? While he agrees with critiques of many core assumptions and values embedded in modernity's philosophical projects, insofar as they were defined by totalizing, subject-centered thinking, Habermas remains committed to the value of reclaiming reevolved versions of reason, universalism, and context transcendence. The task, as he sees it, is to rehabilitate the concept of reason while avoiding the twin risks of an instrumentalized reason mobilized in the name of totalitarianism, and an all-inclusive reason that attempts to give a totalizing and unified theory of everything (PMT, 340). The second collection, Postmetaphysical Thinking II, published thirty years later, reflects the significant developments in Habermas's contributions to questions of social and political philosophy by drawing out implications of a postmetaphysical approach for questions about the connections between rule of law and democracy and the role of religion in the public sphere. Postmetaphysical thinking contributes to defenses of pluralism and tolerance in the process of exchanging reasons, and aims to offer the self-critical tools of philosophy to all citizens of modern democratic societies.

Postmetaphysical thinking rests on a critique of metaphysics Habermas traces back to Hegel, who changed "the basic condition of philosophizing" (PMT, 29), and who began but ultimately left unfinished the task of critiquing the centrality of subjectivity in modern philosophy from Descartes to Kant (PMT, 29). Enlightenment philosophy heralded the break from religion and political authority, ushering in empirical sciences whose self-grounding depended on procedural rationality accessible to all. But Hegel, who saw the need for such a move in philosophy, could not bring it about. Habermas pins the incompleteness of Hegel's critique of subjectivity on his reliance on the idea of absolute knowledge, which he thinks remains stuck within the philosophy of subjectivity. So, when Habermas claims that since Hegel there has been "no alternative to postmetaphysical thinking" (PMT, 29), he means that Hegel's critique of self-grounded, subject-centered modern philosophy effectively catalyzed a movement away from the kind of metaphysics that had been definitive of modern philosophy.

Metaphysical thinking has four aspects, according to Habermas: identity thinking, idealism, philosophy of consciousness, and the strong concept of theory (PMT, 29). Identity thinking refers to a perspective by which things generated in the world, existing in their diversity, are abstracted from their individuality and seen through unitary thinking. From that God's-eye perspective, the diversity of things and beings in the world can be interpreted anew as originating in the unified whole. For Plato, for instance, we can abstract

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JS Bruner

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