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[關於哈伯馬斯駁斥傳科權力理論觀點的文章](#)

這是政大2006年碩士論文：《理性重建與現代性發展 - 哈伯馬斯後形上學思想探究》/ 簡健育  
其中的第三章。供大家參考。請注意第三章第三節。(連結有效期限現在起一週)

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論文資訊：

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合理性 rationality

語言轉向 linguistic turn

下載次數： 15

全文檔案名稱： 書名頁

摘要

目錄

第一章 導論

第二章 啟蒙理性之古典意義檢討

第三章 「永不消失的形上學之爭」

第四章 哈伯馬斯的後形上學思想

第五章 結論

參考書目

論文頁數： 130

摘要： 理性概念所具備的統一性特徵在傳統的形上學背景之下表現為一種普遍的統一學說，然而這樣的論點在當代受到很大的挑戰，當代思想中很多都表現為一種多元主義的立場，對於理性統一性的論點多有批判。於是乎一場一與多之間的哲學辯論就此展開。哈伯馬斯對於理性統一性有其獨特的見解，重新考慮在多元之中理性統一性的可能性。基本上哈伯馬斯採取跳脫形上學立場，不在一與多兩者間的對立為任何一方進行辯護，而是提出一種新的見解，由後形上學的立場來談在多元中理性統一性的可能性。

哈伯馬斯認為現今存在著兩類針鋒相對的觀點，一種是有鑑於當代形上學統一性的喪失而努力回歸前康德時代的形上學，另一種則是以被壓制的多元性向統一性思想提出抗議。為了釐清其中有關一與多之間的對立與關聯，哈伯馬斯對於傳統以來一與多之間的論點提出了個人的見解，同時也對當代反對統一性的相關論點做討論，進而提出自己的看法以求一條新的解決之道，試著調和一與多之間的對立性。本論文將透過對後形上學思想趨勢的討論，說明哈伯馬斯重建理性概念的進路及其對不同立場的學者所抱持的態度。

論文目次：

第一章 導論	
第一節 問題源起	01
第二節 哈伯馬斯的溝通理性概念	06
第三節 理性重建與規範形成	12
第四節 對社會現代化的反省	21
第五節 章節提要	27
第二章 啟蒙理性之古典意義檢討	
第一節 啟蒙精神與理性主體—對康德理性批判的再批判	29
第二節 黑格爾對啟蒙的「診斷」	36
第三節 否定理性與權力意志—論尼采的角色	44
第三章 「永不消失的形上學之爭」	
第一節 哈伯馬斯對形上思想的一般見解	52
第二節 哈伯馬斯對回歸形上學趨勢之批判	57
第三節 否定形上學的批判省思—對傳科權力理論的駁斥	65
第四章 哈伯馬斯的後形上學思想	
第一節 程序的合理性	73
第二節 情境化的理性	82
第三節 當代哲學的語言轉向	89
第四節 「非尋常領域的萎縮」—去先驗化的哲學趨勢	97
第五章 結論	107
參考書目	123

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