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Critical Theory, Habermas, and International Relations. INTRODUCTION. In this chapter we outline elements of critical theory and its contribution to the study of international relations theory in the belief

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that a critical theoretical stance offers an appropriate framework for examining the emergence of international institutions as new forms of legitimate political community.

## ~~Critical Theory, Habermas, and International Relations~~

Habermas and Critical Theory Habermas (1972, 1979, 1984, 1985) is the most well-known of the second-generation critical theorists and his views have been the most influential in international relations.

Habermas continues the critique of reason and rationality initiated by the Frankfurt School developing and remolding it into new dimensions.

## ~~Critical Theory: International Relations' Engagement With ...~~

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~~Habermas, Critical Theory and Education (Routledge ...~~

Habermas ' Critical Theory Habermas sees critical social theory as the basis for rational change via the self-awareness of people.

Critical social theory goes beyond nomological analytic-empirical knowledge and discovers when theoretical statements grasp ' invariant regularities of social action as such ' and when they express ' ideologically frozen relations of dependence ' .

~~Habermas—Quality Research International~~  
Habermas and Critical Theory. Habermas (1972; 1979; 1984; 1987) is the most well-known of the second-generation critical

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theorists and his views have been the most influential in IR. Habermas continued the critique of reason and rationality initiated by the Frankfurt School, developing and remolding it into new dimensions.

~~Critical Theory: IR's Engagement with the Frankfurt School ...~~

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Critical theory incorporates a wide range of approaches all focused on the idea of freeing people from the modern state and economic system – a concept known to critical

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International Relations theorists as emancipation. The idea originates from the work of authors such as Immanuel Kant and Karl Marx who, in the eighteenth and nineteenth centuries, advanced different revolutionary ideas of how the world could be reordered and transformed.

## ~~Introducing Critical Theory in International Relations~~

Habermas was criticized by both the postmodern left and the neoconservative right for his trust in the power of rational discussion to resolve major domestic and international conflicts. While some critics found his normative critical theory—as applied to areas such as education, morality, and law—to be dangerously Eurocentric, others decried its utopian, radically democratic, or left-liberal character.

~~Jürgen Habermas—Philosophy and social~~

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~~theory | Britannica~~ **Interational Relations**

The Critical Theory of Jurgen Habermas

Jurgen Habermas is widely considered as the most influential thinker in Germany over the past decade [1970-80].

~~The Critical Theory of Jurgen Habermas~~

Critical theory is an approach to social philosophy which focuses on providing a reflective assessment and critique of society and culture in order to reveal and challenge power structures. With origins in sociology, as well as in literary criticism, it argues that social problems are influenced and created more by societal structures and cultural assumptions than by individual and psychological factors. Maintaining that ideology is the principal obstacle to human liberation, critical theory was

~~Critical theory~~ — **Wikipedia**

Critical theory is a social theory oriented

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toward critiquing and changing society as a whole. It differs from traditional theory, which focuses only on understanding or explaining society. Critical theories aim to dig beneath the surface of social life and uncover the assumptions that keep human beings from a full and true understanding of how the world works.

## ~~Understanding Critical Theory— ThoughtCo~~

The Frankfurt School, known more appropriately as Critical Theory, is a philosophical and sociological movement spread across many universities around the world. It was originally located at the Institute for Social Research (Institut für Sozialforschung), an attached institute at the Goethe University in Frankfurt, Germany.

## ~~Frankfurt School and Critical Theory | Internet ...~~

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While Critical Theory is often thought of narrowly as referring to the Frankfurt School that begins with Horkheimer and Adorno and stretches to Marcuse and Habermas, any philosophical approach with similar practical aims could be called a “critical theory,” including feminism, critical race theory, and some forms of post-colonial criticism.

## ~~Critical Theory (Stanford Encyclopedia of Philosophy)~~

Within and outside of the discipline of International Relations, Frankfurt School Critical Theory faces a ‘crisis of critique’ that is affecting its ability to generate analyses and political interventions that are relevant to the present world-historical conjuncture.

## ~~The poverty of Critical Theory in International Relations ...~~

The critical theory makes use of this

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argument as its starting point. According to Habermas, critical theory is seeded in a normative standard that is not erratic but is found in the structure of language and social action. Communication plays a crucial role in driving people towards social action.

## ~~Habermas ' s Critical Theory~~ — Academic Master

Critical theory and Jürgen Habermas Jürgen Habermas (1984, 1987) built this approach on the classical Frankfurt School and at the same time worked out the concept of communicative rationality, by which he went beyond the classical tradition.

## ~~Critical Theory~~ — Christian Fuchs

Despite realism's inability to provide the basis for a critical theory of international relations, Linklater and others argue that it is the dialogue between Realism and Marxism that provides the necessary starting point for

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a critical theory of international relations.

~~Critical Theory and the Inter-Paradigm  
Debate - Mark ...~~

Critical theory teaches that knowledge is power. This means that understanding the ways one is oppressed enables one to take action to change oppressive forces. Critical social science makes a conscious attempt to fuse theory and action. Critical theories are thus normative; they serve to bring about change in the conditions that affect our lives.

Provides students and scholars with a comprehensive compilation of essays, articles, and book selections which bring together the traditional and essential works of Critical Theory and Critical International Relations Theory.

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This is first detailed account on the origins of critical theory and how it has developed and influenced international relations.

Making complex ideas accessible to all, it discusses Marx and post-Marxist thinkers; the Frankfurt School; Adorno, Benjamin and Marcuse; Habermas, Gramsci and Foucault alongside critical IR scholars Robert W. Cox, Rob Walker, James Der Derian, Christine Sylvester, Richard Ashley and Andrew Linklater.

The sociologist and philosopher Jürgen Habermas has had a wide-ranging and significant impact on understandings of social change and social conflict. However, there has been no concerted and focused attempt to introduce his ideas to the field of education broadly. This book rectifies this omission and delivers a definitive

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contribution to the understanding of Habermas's oeuvre as it applies to the field. The authors examine the contribution Habermas's theory has and can make to: pedagogy, learning and classroom interaction; the relation between education, civil society and the state; forms of democracy, reason and critical thinking; and performativity, audit cultures and accountability. Additionally, the book answers a range of more specific questions, including: what are the implications for pedagogy of a shift from a philosophy of consciousness to a philosophy of language?; What contribution can Habermas's re-shaping of speech act theory and communicative rationality make to theories of classroom interaction?; and how can his theories of reason and colonization be used to explore questions of governance and accountability in education?

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Whether inspired by the Frankfurt School or Antonio Gramsci, the impact of critical theory on the study of international relations has grown considerably since its advent in the early 1980s. This book offers the first intellectual history of critical international theory. Richard Devetak approaches this history by locating its emergence in the rising prestige of theory and the theoretical persona. As theory's prestige rose in the discipline of international relations it opened the way for normative and metatheoretical reconsiderations of the discipline and the world. The book traces the lines of intellectual inheritance through the Frankfurt School to the Enlightenment, German idealism, and historical materialism, to reveal the construction of a particular kind of intellectual persona: the critical international theorist who has mastered reflexive, dialectical forms of social philosophy. . In addition to the extensive

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treatment of critical theory's reception and development in international relations, the book recovers a rival form of theory that originates outside the usual inheritance of critical international theory in Renaissance humanism and the civil Enlightenment. This historical mode of theorising was intended to combat metaphysical encroachments on politics and international relations and to prioritise the mundane demands of civil government over the self-reflective demands of dialectical social philosophies. By proposing contextualist intellectual history as a form of critical theory, Critical International Theory defends a mode of historical critique that refuses the normative temptations to project present conceptions onto an alien past, and to abstract from the offices of civil government.

Critical international theory encompasses several distinct, radical approaches that

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focus on identity, difference, hegemonic power, and order. As an applied theory, critical international theory draws on critical social theories to shed light on international processes and global transformations. While this approach has led to increasing interest in formulating an empirically relevant critical international theory, it has also revealed the difficulties of applying critical theory to international politics. What are these difficulties and problems? And how can we move beyond them? This book addresses these questions by investigating the intellectual currents and key debates of critical theory, from Kant and Hegel to Habermas and Derrida, and the recent work of critical international theory, including Robert Cox and Andrew Linklater. By drawing on these debates, the book formulates an original theory of complementarity that brings together critical theory and critical international theory. It

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argues that complementarity—a governing principle in international law and politics—offers a conceptual framework for working toward two goals: engaging the changing contexts and forms of resistance and redressing some of the difficulties of applying critical theory to international relations. In adopting three critical perspectives on complementarity to analyze the evolving social and political contexts of global justice, this book provides an essential resource for undergraduate and graduate students and scholars interested in the application of critical theory to international relations.

We live in critical times. We face a global crisis in economics and finance, a global ecological crisis, and a constant barrage of international disputes. Perhaps most dishearteningly, there seems to be little faith in our ability to address such difficult

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problems. However, there is also a more positive sense in which these are critical times. The world's current state of flux gives us a unique window of opportunity for shaping a new international order that will allow us to cope with current and future global crises. In *Critical Theory in Critical Times*, eleven of the most distinguished critical theorists offer new perspectives on recent crises and transformations of the global political and economic order. Essays from Jürgen Habermas, Seyla Benhabib, Cristina Lafont, Rainer Forst, Wendy Brown, Christoph Menke, Nancy Fraser, Rahel Jaeggi, Amy Allen, Penelope Deutscher, and Charles Mills address pressing issues including international human rights and democratic sovereignty, global neoliberalism, novel approaches to the critique of capitalism, critical theory's Eurocentric heritage, and new directions offered by critical race theory and

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postcolonial studies. Sharpening the conceptual tools of critical theory, the contributors to *Critical Theory in Critical Times* reveal new ways of expanding the diverse traditions of the Frankfurt School in response to some of the most urgent and important challenges of our times.

Comprising a plurality of perspectives, this timely Handbook is an essential resource for understanding past and current challenges to democracy, justice, social and gender equality, identity and freedom. It shows how critical international relations (IR) theory functions as a broad-based and diverse critique of society.

This text brings together leading critical theorists of world politics to discuss both the promise and the pitfalls of their work. The contributors range broadly across the terrain of world politics, engaging with both theory

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and emancipatory practice. Critiques by two scholars from other IR traditions are also included. The result is a seminal statement of the critical theory approach to understanding world politics.

This book charts the role played by conceptions of truth in the development of a critical tradition of International Relations theory. Providing a detailed account of the conceptions which have shaped the work of Critical Theorists and Poststructuralists, the book reaffirms the importance of epistemic reflection for the discipline. It argues that the partially abstract character of the main strands of critical IR arises not from their concern with epistemic matters, but from their insistence that truth is purely intersubjective. Drawing on the philosophy of Theodor Adorno, the book argues that IR 's critical tradition can be rejuvenated by combining its original politicisation of

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truth with a critical account of its  
International Relations  
' objectivity ' . The book will be a valuable  
resource for scholars and graduate students  
interested in the future of critical  
International Relations theory.

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