

CONTENTS

<i>Acknowledgements</i>	xi
<i>Abbreviations used in the text</i>	xiii
INTRODUCTION	1
<i>The question of critique</i>	1
<i>The structure of the text</i>	3
1 KANT AND THE QUESTION OF MATURITY	7
<i>Kant and maturity as enlightenment</i>	7
<i>Autonomy, reason and history</i>	10
<i>Conclusion</i>	15
2 THE TRANSFORMATION OF CRITIQUE: NIETZSCHE AND GENEALOGY	17
<i>From epistemology to genealogy</i>	18
<i>From legislation to evaluation</i>	23
<i>Will to power as a principle of explanation</i>	27
<i>Will to power as a principle of evaluation</i>	30
3 THE GENEALOGY OF MODERNITY: NIETZSCHE, ASCETICISM AND NIHILISM	33
<i>From instinct to agency: custom and culture</i>	33
<i>Masters and slaves: autonomy and ressentiment</i>	40
<i>From ressentiment to bad conscience: the Jewish experience</i>	43
<i>From ressentiment to bad conscience: the Greek experience</i>	48
<i>Jew–Greek, Greek–Jew: Christianity and the will to truth</i>	51
<i>Christianity, ‘breeding’ and self-reflection</i>	54
<i>The emergence of nihilism and the psychology of modern man</i>	57
<i>The pathos of distance and the capacities of modern man</i>	60
4 THE POLITICS OF THE ÜBERMENSCH: NIETZSCHE, MATURITY AND MODERNITY	63
<i>Culture, community and nihilism</i>	63
<i>Overcoming bad conscience: becoming what one is</i>	65

CONTENTS

	<i>Overcoming resentment 1: eternal recurrence as pathos of distance</i>	67
	<i>Overcoming resentment 2: the time of eternal recurrence</i>	70
	<i>Autonomy and eternal recurrence</i>	72
	<i>The politics of eternal recurrence</i>	75
	<i>The ambivalence of the Übermensch: 'Napoleon' and 'Goethe'</i>	78
	<i>Conclusion: the authority of Nietzsche</i>	82
5	GENEALOGY AS CULTURAL SCIENCE: WEBER, METHODOLOGY AND CRITIQUE	84
	<i>History, culture, values: the critique of Rickert</i>	85
	<i>'Value-freedom', intellectual integrity and ideal-types</i>	90
	<i>Explanation and cultural science</i>	94
	<i>Cultural science as critique</i>	98
6	THE GENEALOGY OF MODERNITY: WEBER, ASCETICISM, AND DISENCHANTMENT	101
	<i>From primitive to universal religion: ancient Judaism</i>	102
	<i>The Protestant ethic 1: charisma, calling and life-spheres</i>	108
	<i>The Protestant ethic 2: science and secularisation</i>	113
	<i>The Protestant ethic 3: politics and bureaucratisation</i>	116
	<i>The fate of modernity</i>	121
7	THE POLITICS OF 'PERSONALITY': WEBER, MATURITY AND MODERNITY	123
	<i>The ambivalence of modernity</i>	124
	<i>The idea of 'personality': Weber's cultural ideal</i>	125
	<i>The idea of a 'calling': Weber's vocational ethic</i>	128
	<i>The politics of resistance</i>	130
	<i>Ambivalent ethics: science and politics as vocations</i>	136
	<i>Conclusion: the authority of Weber</i>	139
8	GENEALOGY AS HISTORICAL ONTOLOGY: FOUCAULT, METHODOLOGY AND CRITIQUE	140
	<i>Enlightenment, humanism, modernity</i>	140
	<i>Ironic heroization as archaeological detachment</i>	143
	<i>Ironic heroization as genealogical engagement</i>	146
	<i>The double gaze: problematics and practices</i>	150
	<i>Explanation and historical ontology</i>	152
	<i>Historical ontology as critique</i>	160
9	THE GENEALOGY OF MODERNITY: FOUCAULT, HUMANISM AND BIOPOLITICS	163
	<i>An archaeology of humanism</i>	164
	<i>On punitive reason: objectifying individuals</i>	169
	<i>On sexual reason: subjectifying individuals</i>	182
	<i>On political reason: being and biopolitics</i>	188

CONTENTS

10	THE POLITICS OF CRITIQUE: FOUCAULT, MATURITY AND MODERNITY	197
	<i>The 'double bind' of humanism</i>	197
	<i>An anti-humanist ethics</i>	201
	<i>Ethics as politics</i>	204
	<i>Intellectuals and the activity of critique</i>	208
	<i>Genealogy as exemplary critique</i>	210
	CONCLUSION	214
	<i>Thought and time</i>	214
	<i>Genealogies of modernity</i>	215
	<i>Maturity and critique</i>	216
	<i>Glossary</i>	219
	<i>Notes</i>	225
	<i>Bibliography</i>	239
	<i>Name index</i>	248
	<i>Subject index</i>	250