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The challenges of post modernism

Many philosophical counselors seem to ignore altogether the prevalent post-modernist challenges. Some among those counselors assume that practical philosophy should be different than theoretical philosophy, and therefore totally detached from the latter's so-called academic themes and traits. Some of them are convinced that they have already attained the liberation from the Platonic cave and intuit directly absolute Truths (or, unmediated Being). Others believe that the only thing that counts is subjective Salvation. But both groups abandon the tradition of analysis and critical thinking, and avoid rational – and therefore polemic – debates with contemporary trends in academic philosophical circles, and do not bother to cope with claims that are incompatible with their own approaches. In this respect they are, ironically, echoing the post-modern disdain for the tradition of rational debate. Some, in apparent contradistinction to the former, criticize the post-modern abandonment of rationality, and maintain that its claims do not deserve their philosophical attention. But although some post-modern philosophers call into question the validity and the objectivity of rationality and thereby fall into the pit of inconsistent and incoherent relativism, some of their claims need nevertheless be examined. Those claims are able to cast doubt on some of the presuppositions of the Western conceptions of philosophical life and undermine the hope to find a viable substitute in other traditions. They also raise some questions with regards to the presuppositions certain approaches to philosophical counseling in personal as well as public affairs. They are, finally, somehow responsible for the phenomenon of dogmatic pseudo-philosophers that are active in the circles of human and social scientists, literature and art critics, who propagate post-modernist slogans, apply uncritically post-modernist schemas and believe that they thereby replace the discourse of academic as well as practical philosophy. In the present paper I examine some of the most intriguing post-modernist claims, with the conviction that philosophers, whether in their theories and whether in their praxis, should be responsive to challenges, attentive to criticism, aware of oppositions and aim at a possible *Aufhebung* rather than discard their opponents and ignore their own contradictions.

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