

According to Holub, Habermas uses "reflection" to mean both "rational reconstruction," i.e., "consideration of the subjective conditions of the possibility of knowledge in general," and "a subject's reflection on specific obfuscations that have developed in the the course of human history and the resultant reorientation of action on the basis of ridding oneself of these obfuscations."

But what does this distinction with respect to different aspects of "critical theory" amount to if not something very much like my distinction between the interpretative and the validational, i.e., the purely analytic and the critico-constructive, tasks of philosophical reflection?

1 February 1999