

MODERNITY: AN UNFINISHED PROJECT

Jürgen Habermas

Following the painters and the film-makers, the architects have now been admitted to the Venice Biennale as well. The response to this, the first architecture Biennale, was one of disappointment. The participants who exhibited in Venice formed an avant-garde with the fronts reversed. Under the slogan of 'the presence of the past' they sacrificed the tradition of modernity in the name of a new species of historicism: 'The fact that the entire modern movement was sustained through its engagement with the past, that Frank Lloyd Wright would be inconceivable without Japan, Le Corbusier without classical antiquity and Mediterranean architecture, and Mies van der Rohe without Schinkel and Behrens, all this is passed over in silence.' With this remark W. Pehnt, the critic on the *Frankfurter Allgemeine Zeitung*, supports his claim, one which provides a significant diagnosis of our times over and beyond its initial occasion: 'Postmodernity decisively presents itself as a form of Antimodernity.'

This claim holds for an affective trend which has seeped into the pores of every intellectual domain and given rise to various theories of post-Enlightenment, of postmodernity, of post-history and so forth, in short to a new kind of conservatism. Adorno and his work stand in marked contrast to this trend.

So unreservedly did Adorno subscribe to the spirit of modernity that in the very attempt to distinguish authentic modernity from mere modernism he quickly sensed the affective response to the affront of modernity itself. It may not therefore be an entirely inappropriate way of expressing my gratitude for receiving the Adorno Prize if I pursue the question concerning the current attitude with respect to modernity. Is modernity as *passé* as the postmodernists argue? Or is the widely trumpeted arrival of postmodernity itself 'phony'? Is 'postmodern' a slogan which unobtrusively inherits the affective

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