Over a career spanning nearly seven decades, Jürgen Habermas – one of the most important European philosophers of the twentieth and twenty-first centuries – has produced a prodigious and influential body of work. In this Lexicon, authored by an international team of scholars, over 200 entries define and explain the key concepts, categories, philosophemes, themes, debates, and names associated with the entire constellation of Habermas’s thought. The entries explore the historical, philosophical, and social-theoretic roots of these terms and concepts, as well as their intellectual and disciplinary contexts, to build a broad but detailed picture of the development and trajectory of Habermas as a thinker. The volume will be an invaluable resource for students and scholars of Habermas, as well as for other readers in political philosophy, political science, sociology, international relations, cultural studies, and law.

Amy Allen is Liberal Arts Professor of Philosophy and Women’s, Gender, and Sexuality Studies and Head of the Philosophy Department at Pennsylvania State University. She is the author of three books: The Power of Feminist Theory: Domination, Resistance, Solidarity (1999), The Politics of Our Selves: Power, Autonomy, and Gender in Contemporary Critical Theory (2008), and The End of Progress: Decolonizing the Normative Foundations of Critical Theory (2016).

Eduardo Mendieta is Professor of Philosophy and Affiliate Professor in the School of International Affairs at Pennsylvania State University. He is the author of The Adventures of Transcendental Philosophy (2002) and Global Fragments: Globalizations, Latinamericanisms, and Critical Theory (2007).
THE CAMBRIDGE HABERMAS LEXICON

EDITED BY

Amy Allen
Pennsylvania State University

AND

Eduardo Mendieta
Pennsylvania State University
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Contributors

John Abromeit is Assistant Professor of History at SUNY, Buffalo State. He is the author of *Max Horkheimer and the Foundations of the Frankfurt School* (Cambridge, 2011).

Javier Aguirre is Professor of Philosophy at the Universidad Industrial de Santander in Bucaramanga, Colombia. His main area of research is political philosophy of religion.


Joel Anderson is Associate Professor of Philosophical Anthropology at the Ethics Institute, Utrecht University. He translated Axel Honneth’s *The Struggle for Recognition* and edited a special issue of *Philosophical Explorations* entitled “Free Will as Part of Nature: Habermas and His Critics” (March 2007).

Edmund Arens is Professor of Fundamental Theology at the University of Lucerne. He has published twenty books on Critical Theory, communication theory, political theology, public theology, and communicative theology.

Albena Azmanova is Reader in Political and Social Thought at the University of Kent. Her work ranges from judgment and justice (notably *The Scandal of Reason: A Critical Theory of Political Judgment*, 2012) to critique of the political economy of contemporary capitalism (where she has been published in a number of academic journals).

Hugh Baxter is Professor of Law and Philosophy at Boston University and the author of *Habermas: The Discourse Theory of Law and Democracy* (2011).

Michael C. Behrent teaches European and French History at Appalachian State University. He works on the history of French political thought and has written about the relationship between Michel Foucault and neoliberalism.

Thomas Biebricher teaches Philosophy and Political Theory at the Goethe University in Frankfurt. He is the author of *Selbstkritik der Moderne: Habermas und Foucault im Vergleich* (2005) as well as several articles and book chapters on Habermas, Foucault, and neoliberalism.

Giovanna Borradori is Professor of Philosophy and Director of the Media Studies Program at Vassar College. She is a specialist of the intersection between aesthetics and politics.

Hubertus Buchstein is Professor of Political Theory and the History of Political Ideas at Greifswald University. His primary research areas are democratic theory, Critical Theory, and the history of political science.
List of Contributors

Andrew Buchwalter is Presidential Professor at the University of North Florida. He is the author of *Dialectics, Politics, and the Contemporary Value of Hegel’s Practical Philosophy* (2012) and the translator of Habermas’s *Observations on “The Spiritual Situation of the Age”: Contemporary German Perspectives* (1984).

Robin Celikates is Associate Professor of Political and Social Philosophy at the University of Amsterdam. His main areas of interest include Critical Theory and theories of protest and civil disobedience. His most recent publications are *Critique as Social Practice* (2018) and *Sozialphilosophie* (2017, coauthored with Rahel Jaeggi).

Simone Chambers is Professor of Political Science at the University of California at Irvine. She has written and published on such topics as deliberative democracy, public reason, the public sphere, secularism, rhetoric, civility, and the work of Jürgen Habermas and John Rawls.

Jean L. Cohen is Nell and Herbert Singer Professor of Political Theory and Contemporary Civilization at Columbia University. She is the author of many books, including *Globalization and Sovereignty* and *Civil Society and Political Theory* (coauthored with A. Arato).

Vincent Colapietro is Liberal Arts Research Professor Emeritus of Philosophy and African American Studies at Pennsylvania State University and Professor of the Humanities at the University of Rhode Island. He has published on a wide variety of topics but focuses on American thought, especially the pragmatist movement.

Jesús Conill is Professor of Moral and Political Philosophy at the University of Valencia. He is the author of *El poder de la mentira* (1997), *Horizontes de economía ética* (2004), and *Ética hermenéutica* (2006).

Maeve Cooke is Professor of Philosophy at University College Dublin and a member of the Royal Irish Academy. She is the author of *Language and Reason: A Study of Habermas’s Pragmatics* (1994) and *Re-Presenting the Good Society* (2006), and the editor and translator of *Habermas: On the Pragmatics of Communication* (1998).

Adela Cortina is Professor for Ethics and Political Philosophy at the University of Valencia, Director of the ÉTNOR Foundation, and a member of the Royal Academy of Moral and Political Sciences. She is author of many books, including *Ciudadanos del mundo* (1997), *Ética de la razón cordial* (2007), *Neuroética y neuropolítica* (2011), and *Aporofobia, el rechazo al pobre* (2017).

Robert Danisch is Associate Professor of Speech Communication at the University of Waterloo. He is the author of *Building a Social Democracy: The Promise of Rhetorical Pragmatism* (2015), and has written extensively about the relationship between pragmatism and rhetoric.

Peter Dews is Emeritus Professor of Philosophy at the University of Essex. He has published numerous articles on the Frankfurt School and German Idealism, and is a member of the editorial board of the *British Journal for the History of Philosophy*.

Pieter Duvenage has been Professor and Head of the Department of Philosophy at the University of the Free State in Bloemfontein since 2011. He publishes on a regular basis in three research fields: Critical Theory, phenomenology, and South African intellectual history.
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Alessandro Ferrara is Professor of Political Philosophy at the University of Rome “Tor Vergata” and former President of the Italian Association for Political Philosophy. His most recent book is The Democratic Horizon: Hyperpluralism and the Renewal of Political Liberalism (Cambridge, 2014).

James Gordon Finlayson is Reader in Philosophy at the University of Sussex, where he is also Director of the Centre for Social and Political Thought. He is the author of numerous articles on Adorno, the Frankfurt School, Habermas, and Rawls, and also of Habermas: A Very Short Introduction (2005).

Jeffrey Flynn is Associate Professor of Philosophy at Fordham University. He is the author of Reframing the Intercultural Dialogue on Human Rights (2014), and is currently working on a book provisionally titled “Saving Distant Strangers: An Inquiry Into Humanitarian Sensibility.”

Matthias Fritsch is Professor of Philosophy at Concordia University, Montréal. He is the author of The Promise of Memory (2005) and Taking Turns with Earth (2018).

Barbara Fultner is Professor of Philosophy and Women’s and Gender Studies at Denison University. She is the editor of Jürgen Habermas: Key Concepts and the translator of Jürgen Habermas’s Truth and Justification.

Daniel Gaus is a Research Fellow at the Center for Quality Assurance and Development of the Johannes Gutenberg University in Mainz.

Javier Gil is Associate Professor at the Department of Philosophy, University of Oviedo. His research interests are moral and political philosophy.

James Gledhill is Lecturer in Social and Political Philosophy at the University of Amsterdam. His articles on Habermas and Rawls have been published in Social Theory and Practice, Raisons Politiques, Journal of Social Philosophy, Philosophy & Social Criticism, and Critical Review of International Social and Political Philosophy.

Loren Goldman is Assistant Professor of Political Science at the University of Pennsylvania. His work concerns hope and utopia in political thought, with special emphasis on Kant, Western Marxism, and American pragmatism.

Peter E. Gordon is Amabel B. James Professor of History at Harvard University and Faculty Affiliate in the Department of Germanic Languages and Literatures and in the Department of Philosophy. He is currently coediting The Routledge Companion to the Frankfurt School with Espen Hammer and Axel Honneth.

Federica Gregoratto is Postdoctoral Research Fellow and Lecturer in the Department of Philosophy at St. Gall University. She has published a book in Italian on Habermas’s notion of social critique, Il doppio volto della comunicazione (2013).

Martin Hartmann is Professor of Philosophy at the University of Lucerne. He is author of Die Kreativität der Gewohnheit. Grundzüge einer pragmatistischen Demokratietheorie (2003) and Die Praxis des Vertrauens (2011).
Joseph Heath is Professor in both the Department of Philosophy and the School of Public Policy and Governance at the University of Toronto. He is the author of various scholarly works, including *Communication Action and Rational Choice* (2001).

Todd Hedrick is Associate Professor of Philosophy at Michigan State University. He is the author of *Rawls and Habermas: Reason, Pluralism, and the Claims of Political Philosophy* (2010) and *Reconciliation and Reification: Freedom’s Semblance and Actuality from Hegel to Contemporary Critical Theory* (2018).

Robert C. Holub is Ohio Eminent Scholar of German and Professor and Chair of the Department of Germanic Languages and Literatures at Ohio State University. His scholarly work focuses on nineteenth- and twentieth-century intellectual, cultural, and literary history, with special interest in Heinrich Heine, German realism, Friedrich Nietzsche, literary and aesthetic theory, Jürgen Habermas, and *Vergangenheitsbewältigung* (coming to terms with the German past).


Mattias Iser is Associate Professor of Philosophy at Binghamton University, State University of New York. His first monograph, *Indignation and Progress: Foundations of a Critical Theory of Society*, was published in German in 2008 (an updated translation is forthcoming).

Simon Laumann Jørgensen is Associate Professor of Political Theory in the Department of Political Science at Aalborg University. He has written on the preconditions and dilemmas for the reproduction of democratic societies through discussions of the theories of Elizabeth Anderson, Jürgen Habermas, G. W. F. Hegel, Axel Honneth, David Miller, Martha Nussbaum, Philip Pettit, and Mark E. Warren.

Anna Jurkevics is Assistant Professor of Political Science at the University of British Columbia. Her work, which is influenced by Critical Theory and the thought of Hannah Arendt, handles the concept and practice of territoriality.

Timo Jütten is Senior Lecturer in Philosophy at the University of Essex. He has published widely on Frankfurt School critical theory and on the moral status of markets. He currently works on competition and competitiveness.

Chad Kautzer is Associate Professor of Philosophy at Lehigh University. He is the author of *Radical Philosophy: An Introduction* (2015) and coeditor of *Pragmatism, Nation, and Race: Community in the Age of Empire* (2009).

Hans-Herbert Kögler is Professor of Philosophy at the University of North Florida, Jacksonville, and a regular guest professor of philosophy and cultural studies at Alpen-Adria University, Klagenfurt. Important publications by him include *The Power of Dialogue* (1999) and most recently *Enigma Agency* (transcript 2018).

Nikolas Kompridis is Research Professor in Philosophy and Political Thought and Director of the Institute for Social Justice at the Australian Catholic University, Sydney. He is the author of...
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Critique and Disclosure: Critical Theory between Past and Future and Philosophical Romanticism (both 2006), and The Aesthetic Turn in Political Thought (2014).

Colin Koopman is Associate Professor of Philosophy and Director of the New Media and Cultural Graduate Certificate at the University of Oregon. He is the author of Pragmatism as Transition: Historicity and Hope in James, Dewey, and Rorty (2009) and Genealogy as Critique: Foucault and the Problems of Modernity (2013).

Regina Kreide is Professor of Political and Social Theory and the History of Ideas at the Justus Liebig University in Giessen, and one of the directors of the Collaborative Research Center “Dynamics of Security.” In 2018 she published Politics of Security and Global (In-)Justice!

Hans-Peter Krüger is Professor of Political Philosophy and Philosophical Anthropology in the Philosophy Department at the University of Potsdam. His recent books include Gebiirn, Verhalten und Zeit. Philosophische Anthropologie als Forschungsrahmen (2010) and Heroismus und Arbeit in der Entstehung der Hegelschen Philosophie (2014).

Cristina Lafont is Professor and Chair of the Philosophy Department at Northwestern University. She is the author of The Linguistic Turn in Hermeneutic Philosophy (1999), Heidegger, Language, and World-disclosure (Cambridge, 2000), and Global Governance and Human Rights (2012).

María Pía Lara has been Professor of Philosophy at the Universidad Autónoma Metropolitana (Mexico) since 1983. She received her Ph.D. in Philosophy from the Universitat Autònoma de Barcelona. She is the author of Moral Textures (1998), Narrating Evil (2007), and The Disclosure of Politics (2013).

Daniel Loick is Visiting Professor of Critical Social Theory at Goethe University in Frankfurt. Among his publications are four books: Kritik der Souveränität (2012; English translation upcoming as A Critique of Sovereignty), Der Missbrauch des Eigentums (2016), and Anarchismus zur Einführung and Juridismus. Konturen einer kritischen Theorie des Rechts (both 2017).

Matthias Lutz-Bachmann has been Professor of Philosophy at the Goethe University in Frankfurt since 1994. His primary areas of research are in the fields of practical philosophy (in particular ethics and political philosophy and the philosophy of religion), historical philosophy, and philosophy of the Middle Ages.

Martin Beck Matuštík is Lincoln Professor of Ethics and Religion and Professor of Philosophy and Religious Studies at Arizona State University. He is the author of seven academic books, and has contributed to edited volumes and journals. His most recent work is a memoir, Out of Silence: Repair across Generations (2015).

Noélle McAfee is Professor of Philosophy and Director of the Psychoanalytic Studies Program at Emory University. She is the editor of the Kettering Review and the author of Habermas, Kristeva, and Citizenship (2000), Julia Kristeva (2003), and Democracy and the Political Unconscious (2008).

Johanna Meehan teaches at Grinnell College and is the editor of Feminists Read Habermas: Gendering the Subject of Discourse (1990) as well as the author of articles on Habermas, feminism, psychoanalysis, Honneth, and Arendt.
Rúrion Melo is Professor of Political Theory in the Department of Political Science at the University of São Paulo. Since 2012 he has been the editor and translator of the Habermas Collection.

Eduardo Mendieta is Professor of Philosophy and Affiliate Professor in the School of International Affairs at Pennsylvania State University. He is the author of The Adventures of Transcendental Philosophy (2002) and Global Fragments: Globalizations, Latinamericanisms, and Critical Theory (2007).

Hans-Georg Moeller is Professor of Philosophy in the Philosophy and Religious Studies Program at the University of Macau. His research focuses on Chinese and comparative philosophy and on social and political thought. He is the author of The Radical Lukmann, The Moral Fool: A Case for Amorality, and The Philosophy of the Daodejing.

Eric J. Mohr is Assistant Professor of Philosophy at Saint Vincent College. His dissertation was on the integration of Critical Theory and phenomenology, specifically the thought of Max Scheler. His research interests are ethics, phenomenology, and social philosophy.

Abigail Cary Moore is a Ph.D. student in sociology and a Jefferson Fellow at the University of Virginia. Her research interests include social and political theory, culture, and religion and society.

Lenny Moss (University of Exeter), a former molecular cell biologist, holds doctorates in Comparative Biochemistry and Philosophy. He is the author of What Genes Can’t Do (2003), and continues to work at the boundary of critical social theory, philosophical anthropology, and philosophical/theoretical biology.

Stefan Müller-Doohm studied in Frankfurt under Theodor W. Adorno and Max Horkheimer and is now Professor Emeritus of Sociology and Director of the Forschungsstelle Intellieltuellensoziologie [Research Centre on the Sociology of Intellectuals] at the University of Oldenburg. Among his more recent publications are Adorno: A Biography (2005) and Habermas: A Biography (2016).


Raphael Neves is Professor of Law at the Federal University of São Paulo. His research interests include constitutional law, transitional justice, and deliberative democracy.

Peter Niesen is Professor of Political Theory at Hamburg University. Together with Benjamin Herborth he edited Anarchie des kommunikativen Handelns. Jürgen Habermas und die Theorie der internationalen Politik (2007).

Kevin Olson is Professor of Political Science at the University of California, Irvine. He is the author of Imagined Sovereignties: The Power of the People and Other Myths of the Modern Age and Reflexive Democracy: Political Equality and the Welfare State, and the editor of Adding Insult to Injury: Nancy Fraser Debates her Critics.
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David S. Owen is Professor and Chairperson of the Philosophy Department at the University of Louisville. His research interests are mainly in Critical Theory, critical philosophy of race, social philosophy, and the philosophy of higher education.

Marianna Papastephanou is Professor of Philosophy at the University of Cyprus and Professor II at the University of Oslo. She is the author of books and articles on themes such as the Frankfurt School, modernism versus postmodernism, utopia, political ideals, and political education.

Max Pensky is Professor of Philosophy at Binghamton University, State University of New York, where he is also the founding codirector of the Institute for Genocide and Mass Atrocity Prevention. He is coauthor, with Wendy Brown and Peter Gordon, of Authoritarianism: Three Inquiries in Critical Theory (2018).

David Rasmussen is Research Professor of Philosophy at Boston College. He is the founder and editor in chief of Philosophy and Social Criticism, and the editor of numerous books, including Reading Habermas (1990) and Handbook of Critical Theory (1996).

Isaac Ariail Reed is Associate Professor of Sociology at the University of Virginia. He is the author of Interpretation and Social Knowledge: On the Use of Theory in the Human Sciences and the editor, with Monika Krause and Claudio Benzecry, of Social Theory Now.

Dafydd Huw Rees teaches philosophy at Cardiff University. He is currently working with the Coleg Cymraeg Cenedlaethol to develop philosophy teaching and research in Welsh. He is the author of The Postsecular Political Philosophy of Jürgen Habermas (2018).

William Rehg is Professor of Philosophy at Saint Louis University, where he has served as Dean of the College of Philosophy and Letters since 2012. He is the author of Insight and Solidarity: The Discourse Ethics of Jürgen Habermas (1994) and Cogent Science in Context: The Science Wars, Argumentation Theory, and Habermas (2009).

Hartmut Rosa is Director of the Max Weber Institute at Erfurt University and Chair of Social Theory at Jena University. He is author of the book Social Acceleration. A New Theory of Modernity (2013) and coeditor of the journal Time and Society.

Martin Saar is Professor of Social Philosophy at the Goethe Universität, Frankfurt-on-Main. His areas of specialization and teaching are contemporary political and social philosophy and the history of early modern and modern political thought, with a focus on Spinoza, Nietzsche, Marx, Foucault, Critical Theory, poststructuralism, and interdisciplinary research on collective memory, affect, ideology, and power.

Jörg Schaub is Lecturer in Philosophy in the School of Philosophy and Art History at the University of Essex. His main research interests are Critical Theory, contemporary social and political philosophy, aesthetics, and G. W. F. Hegel. He is author of the monograph Gerechtigkeit als Versöhnung: John Rawls’ Political Liberalism, and is coeditor of Essex Studies in Contemporary Critical Theory.

William E. Scheuerman is Professor of Political Science and International Studies at Indiana University (Bloomington). He has published extensively on Frankfurt School Critical Theory.
**List of Contributors**

**Matt Sheedy** lectures in the Department of Religion at the University of Manitoba, Winnipeg, and is associate editor of the *Bulletin for the Study of Religion*. His research interests include critical social theory and theories of secularism as well as representations of Christianity, Islam, and Native traditions in popular and political culture.

**Alan Sica** is Professor of Sociology and the founding director of the Social Thought Program at Pennsylvania State University. He was editor of two American Sociological Association journals, *Sociological Theory* and *Contemporary Sociology*. He has published a dozen books, mostly concerning theory.

**Felipe Gonçalves Silva** is Professor of Social and Political Philosophy at the Federal University of Rio Grande do Sul. He is the translator of the Brazilian edition of *Technik und Wissenschaft als Ideologie* (2014), and is currently working on a new translation of *Faktizität und Geltung*. He is also the author of *Liberdades em Disputa* (2016).

**Lorenzo C. Simpson**, Professor of Philosophy at Stony Brook University, has published in the areas of hermeneutics, Critical Theory, philosophy of science, African American philosophy, and musical aesthetics. He is presently completing a book entitled “Towards a Critical Hermeneutics: Interpretive Interventions in Science, Politics, Race and Culture.”

**Titus Stahl** is Assistant Professor of Social and Political Philosophy at the University of Groningen. He works on Critical Theory, social ontology, and privacy theory, and is the author of *Immanent Critique* (English translation 2018).

**David Strecker** is Replacement Professor for Political Theory and Philosophy at the University of Frankfurt-on-Main. His books include *Logik der Macht: Zum Ort der Kritik zwischen Theorie und Praxis* (2012), *Jürgen Habermas zur Einführung* (2nd edn. 2016, coauthored with Mattias Iser) and *Soziologische Theorien* (3rd edn. 2018, coauthored with Hartmut Rosa and Andrea Kottmann).

**James Swindal** is Professor of Philosophy and Dean of the McAnulty College and Graduate School of Liberal Arts at Duquesne University. He specializes in Critical Theory, German Idealism, action theory, and Catholic philosophy. His most recent book is *Action and Existence: A Case for Agent Causation* (2012).

**Katie Terezakis** is Associate Professor of Philosophy at Rochester Institute of Technology. She has authored numerous articles on elements of later modern philosophy, and is the author of *The Immanent Word: The Turn to Language in German Philosophy 1759–1801* (2007).

**Lasse Thomassen** is Senior Lecturer in the School of Politics and International Relations at Queen Mary, University of London. He is the author of *Deconstructing Habermas* (2007) and *Habermas: A Guide for the Perplexed* (2010). He works on the category of representation and new forms of radical left politics.

**Camil Ungureanu** is Associate Professor of Political Philosophy and Coordinator of the M.A. in Political Philosophy at the Universitat Pompeu Fabra, Barcelona. His research interests are contemporary political philosophy; Critical Theory; religion, law, and politics; and art, politics, and philosophy (with a focus on contemporary cinema and literature). His most recent book is
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Juan Carlos Velasco is Senior Tenured Scientist at the Spanish National Research Council (CSIC). His main research areas are philosophy of law, ethics and politics, with a special focus on human rights, justice, migration, and democracy. Among his publications are La teoría discursiva del derecho (2000), Habermas. El uso público de la razón (2013), and El azar de las fronteras (2016).

Peter J. Verovšek is Lecturer of Politics/International Relations at the University of Sheffield. His book manuscript, “The European Rupture: A Critical Theory of Memory and Integration in the Wake of Total War,” seeks to understand the role collective memories of Europe’s age of total war played in the origins and development of the European Union.

Steven Vogel is John and Christine Warner Professor of Philosophy at Denison University. He is the author of Against Nature: The Concept of Nature in Critical Theory (1996) and Thinking Like a Mall: Environmental Philosophy after the End of Nature (2015).

Christopher Voparil is on the Graduate Faculty of Union Institute and University, where he teaches philosophy and political theory. He is author of Richard Rorty: Politics and Vision (2006) as well as of numerous essays on pragmatism, and the coeditor of The Rorty Reader (2010) and Pragmatism and Justice (2017).

Jerald Wallulis is Distinguished Professor Emeritus in Philosophy at the University of South Carolina. He is the author of The Hermeneutics of Life History: Personal Achievement and History in Gadamer, Habermas, and Erikson (1991) and The New Insecurity: The End of the Standard Job and Family (1997).

Allison Weir is Research Professor in Social and Political Philosophy and Gender Studies and the director of the Doctoral Program in Social and Political Thought at the Institute for Social Justice, Australian Catholic University, Sydney. She is the author of Identities and Freedom and Sacrificial Logics: Feminist Theory and the Critique of Identity.

Tilo Wesche is Professor of Ethics, Political, and Social Philosophy at Carl von Ossietzky University, Oldenburg. He has published books on Kierkegaard, Adorno, truth, and value judgment.

Melissa Yates is Assistant Professor of Philosophy at Rutgers University in Camden, New Jersey. Her research focuses on whether and how political power can be justified democratically, drawing largely from the legacies of John Rawls and Jürgen Habermas.

Roman Yos works as a freelance lecturer and researcher, primarily in the history of early and mid-twentieth-century German philosophy and political thought.

Santiago Zabala is ICREA Research Professor of Philosophy at the Pompeu Fabra University, Barcelona. He is the author of The Hermeneutic Nature of Analytic Philosophy (2008), The Remains of Being (2009), Hermeneutic Communism (2011, coauthored with G. Vattimo), and Why Only Art Can Save Us (2017).
Rocío Zambrana is Associate Professor of Philosophy at the University of Oregon. Her work examines conceptions of critique in Kant and German Idealism (especially Hegel), Marx and Frankfurt School Critical Theory, and Decolonial Thought. She is the author of *Hegel's Theory of Intelligibility* (2015).

Christopher Zurn is Professor of Philosophy at the University of Massachusetts Boston, working on deliberative democratic theories of constitutional democracy and issues in contemporary critical social theory. He is the author of *Deliberative Democracy and the Institutions of Judicial Review* (Cambridge, 2007) and *Axel Honneth: A Critical Theory of the Social* (2015).
Preface

The Cambridge Habermas Lexicon is intended to be the “go to,” indispensable, and leading research tool for scholars, students, and general readers interested in the work of Jürgen Habermas. It is without doubt the most up-to-date resource on Habermas’s by now massive oeuvre, which spans nearly seven decades of philosophical and intellectual productivity. The Lexicon also aims to be an important bibliographical resource for those trying to make sense of the impact and reception of Habermas’s thought in twentieth- and early twenty-first-century European, North Atlantic, and global contexts. The editors are particularly honored and proud to include some of the top Habermas scholars from across the world. Habermas’s work has had a global reception, and the Lexicon aims to reflect this fact.

Habermas’s thought has revolutionized our philosophical, social-theoretical, and, most importantly, modern political vocabulary. He has fashioned new philosophical, sociological, political, legal, and moral concepts, which have enabled us to understand differently what it means to be moral agents, citizens, speakers, gendered, racialized, modern, and postsecular subjects. As a Lexicon, this book is meant first and foremost to give readers a synoptic, comprehensive, historical, and conceptual understanding of Habermas’s key concepts. It thus aims to archive, survey, and elucidate the grammar of Habermas’s transformative language; a language that the editors and contributors of this volume think has become part of our lingua franca. Entries range from the most pivotal and well known of Habermas’s keywords—such as “public sphere,” “communicative rationality,” “deliberative democracy,” “discourse ethics,” “critical hermeneutics,” “Frankfurt School,” and “Critical Theory”—to some less obvious, possibly even obscure ones—such as “all-affected rule,” “civil disobedience,” “knowledge anthropology,” “postcolonial/decolonial,” “principle of self-reconstruction” (Selbsteinholungsprinzip), “counterfactual presupposition,” “race,” and many others that are also key to Habermas’s vocabulary but which are often neglected or missed.

The Lexicon also includes eighty-one entries on those figures who are central to Habermas’s intellectual development, production, and/or reception. First, there are those who influenced his philosophical development, such as his primary philosophical influences and his teachers and university colleagues and cohorts. Second, there are contemporary philosophers who served as important interlocutors for the articulation and defense of his ideas. Third, there are thinkers who have been deeply influenced by Habermas and further developed his core ideas. And fourth, there are thinkers who have taken up Habermas’s work in surprising and generative directions. Among entries, readers will find not only expected names—Kant, Hegel, Marx, Weber, Wittgenstein, Heidegger, Adorno, Horkheimer, Apel, Foucault, Arato, Cohen, Benhabib, and Fraser— but also some figures not often associated with Habermas, such as Dussel, Gehlen, Jonas, Löwith, Plessner, Rothacker, and Tomasello.

Each entry aims to present the concept, figure, or philosopheme in question in a language that is thoroughly researched yet jargon-free, lucid, and comprehensive. In some cases, entries trace the development of terms or concepts that were eventually abandoned. In those dealing with figures, the goal is to chart clear lines of influence, relevance, impact, and generative
developments that show both the rich background of Habermas's own intellectual trajectory and the profound direct and not-so-direct influence he has had on a great number of thinkers. Within each entry, the reader will find definitions, structures, genealogies, and descriptions of key concepts and figures based on Habermas's works, a list of abbreviations of which can be found at the front of the volume. By consulting each entry, the reader will be able to identify which of Habermas's texts is/are most directly relevant to the term under study, and in this way can be directed to Habermas's works for further research. For readers who want to learn more about the topic or figure under discussion, each entry is followed by an indispensable and immediately relevant Suggested Reading list of secondary texts that will provide additional information, the full details of which are located in the Bibliography at the end of the book.

Evidently, this book is not meant to be read sequentially, from cover to cover. Instead, it is meant to guide the reader and researcher across key words and figures in lines of dependence, influence, correlation, and relevance. To this end, at the end of each entry there is a list of other key words or names that intersect with the term under consideration. And finally, at the end of the volume there is an index (of key words and names) that aims to be as comprehensive as possible. Through these three systems of cross-referencing readers will be able to develop a synoptic and deep overview of Habermas's thinking.

The Bibliography does not cover the entirety of the extensive secondary literature on Habermas's work, but does give some indication of Habermas's substantial impact on the humanities and social sciences.

Lastly, we provide a Chronology of Jürgen Habermas, which was compiled with the generous input of Professor Habermas himself while also drawing on the following biographies and introductory works: Hauke Brunkhorst (2006), Mattias Iser and David Strecker (2012), Martin Matušlík (2001), and Stefan Müller-Doohm (2016a).

We would like to take this opportunity to acknowledge the incredible work that our two graduate research assistants, Benjamin Randolph and Emma Velez, have done to make the Lexicon possible. Both have been superlative: absolutely dependable, extremely hard working, thoroughly organized, and unflappably good natured throughout a long and complex process. We also have to thank our editor at Cambridge University Press, Hilary Gaskin, who enthusiastically embraced the project, and who has been a most attentive and conscientious editor.

In the speech Habermas delivered on the occasion of his acceptance of the Kyoto Prize in 2004, one of his most autobiographical and moving texts, he remarked that the conceptual triad of “public sphere,” “discourse,” and “reason” have dominated his scholarly and public life. Indeed, Habermas has not only been the supreme philosopher of communicative reason, but also a generous and solicitous practitioner of reciprocal, engaged, responsive discourse. His scholarly and public interventions have had their own communicative effects. Like no one else, Habermas has modeled how the public use of reason generates an enlightened and enlightening reason. It is in this spirit that we hope the Lexicon will have its own communicative power.
Chronology of Jürgen Habermas

1929 Friedrich Ernst Jürgen Habermas, the second of the three children of Grete and Ernst Habermas, is born in Düsseldorf on 18 June. Childhood and youth in Gummersbach (Oberbergisches Land), where he attends primary and secondary school.

1949–54 Completes final exams (Abitur) at the end of secondary school, and begins to study philosophy, psychology, German literature, history, and economics in Göttingen. Studies for one term in Zurich. From winter term 1950/51 continues and completes his studies in Bonn. Friendship with Karl-Otto Apel, Wilfried Berghahn, and Günther Rohrbach.

1954 Completes his doctorate under the supervision of Erich Rothacker with a thesis entitled “Das Absolute und die Geschichte: Von der Zwiespaltigkeit in Schellings Denken” [The absolute and history: On the ambivalence in Schelling’s thought].


1956–9 Assistant at the Institute for Social Research in Frankfurt am Main. First encounter with Theodor Adorno and his wife Gretel, as well as with Ludwig von Friedeburg. Involvement in various empirical research projects, for instance Student und Politik [Students and politics]. 1956: Birth of son Tilmann.

1959–61 Grant from the German Research Foundation for Habilitation. Hands in notice at the Institute for Social Research and works on habilitation, The Structural Transformation of the Public Sphere, with Wolfgang Abendroth in Marburg. July 1959: Birth of daughter Rebekka.


1964 Succeeds Max Horkheimer as full professor of philosophy and sociology at the University of Frankfurt am Main in the summer term.

1965 First study visit to the USA, where he meets Leo Löwenthal, Siegfried Kracauer, and Herbert Marcuse.

1967 Birth of daughter Judith. Autumn: Visiting professor at the New School for Social Research in New York (Theodor Heuss Chair). After that, numerous visiting professorships at Wesleyan University, University of California...
Chronology of Jürgen Habermas

1968
In lectures and articles, promotes a fundamental democratization of German universities. Engages in debates with representatives of the student movement. Publication of Technik und Wissenschaft als “Ideologie” [Science and technology as “ideology”] and Knowledge and Human Interests.

1969
Publication of Protestbewegung und Hochschulreform [Protest movement and reform of the university].

1970

1971
Debates with Niklas Luhmann on systems theory and critical social theory. From October: Director at the Max Planck Institute for the Study of Living Conditions in the Scientific and Technical World.

1972
July: Presents a paper at the symposium in honor of Walter Benjamin: “Consciousness-Raising or Rescuing Critique – The Actuality of Walter Benjamin.” October: The family moves into their new home in Starnberg.

1973
February: Publication of Legitimation Crisis. November: The philosophical faculty of the University of Munich rejects Habermas’s application for an honorary professorship.

1974
Receives Hegel Prize of the city of Stuttgart.

1975
Honorary philosophy professorship at the University of Frankfurt am Main.

1976
Publication of Zur Rekonstruktion des Historischen Materialismus [On the reconstruction of historical materialism].

1977
Disputes over terrorism and state of national emergency. December: First visit to Israel, on the occasion of Gershom Scholem’s eightieth birthday.

1980

1981
Spring: Resigns as director at the Max Planck Institute in Starnberg. Publication of The Theory of Communicative Action. From October: Professor of philosophy, in particular social philosophy and philosophy of history, at the Johann Wolfgang Goethe University in Frankfurt am Main. Series on “Theorie der Modernität” [Theory of modernity]. Becomes a member of the German Academy for Language and Literature.

1985
Publication of Die neue Unübersichtlichkeit [The new obscurity] and The Philosophical Discourse of Modernity. Receives Hans and Sophie Scholl Prize of the city of Munich and the Wilhelm Leuschner medal of the state of Hesse.

1986
“Historians’ debate”: controversy over the question of the uniqueness of the Holocaust. Leibniz Prize of the German Research Association. Research projects on legal theory with financial support from the Leibniz program.

1987
Publication of Eine Art Schadensabwicklung [A kind of settlement of damages]. Sonning Prize of Copenhagen University.
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1988

1989
Honorary doctorate from the Hebrew University of Jerusalem. Festschrift on the occasion of his sixtieth birthday: Zwischenbetrachtungen im Prozeß der Aufklärung. Several lectures at the Law School of New York University. Publication of Die nachholende Revolution [The belated revolution]. Debate over German unification.

1990
April: Wittgenstein Conference in Frankfurt am Main.

1991
March: Publication of Justification and Application: Remarks on Discourse Ethics.

1992
Publication of Between Facts and Norms.

1994

1995
Karl Jaspers Prize of the city of Heidelberg. Honorary doctorate from the University of Tel Aviv.

1996
Publication of The Inclusion of the Other: Studies in Political Theory. May: Goes on a lecture tour in Hong Kong and South Korea. Lecture at the Korean Society of Philosophy, Seoul, on “Konzeption der Moderne: Ein Rückblick auf zwei Traditionen” [The conception of modernity: looking back at two traditions].

1998

1999

2000
Resident visitor at the Law School of New York University. June: Visits Iran for a week.

2001

2002
June: Visit to Iran, where he delivers a lecture on “Sakularisierung in der postsakularen Gesellschaft” [Secularization in a postsecular society] at Tehran University. Lecture at the European University Viadrina in
Frankfurt an der Oder on “Religious Tolerance as Pacemaker for Cultural Rights.”

2003

2004
Beginning of debates over naturalism and freedom. January: Paper and discussion, jointly with Cardinal Ratzinger, at the Catholic Academy in Munich. May: Publication of The Divided West. November: Kyoto Prize of the Inamori Foundation, where he gives a speech on “Public Space and Political Sphere – The Biographical Roots of Two Motifs in my Thought.”

2005
Publication of Between Naturalism and Religion. November: Awarded the Holberg Prize in Bergen. Acceptance speech on “Religion in the Public Sphere.”

2006–7

2008
Publication of Europe: The Faltering Project. March: Lectures at the Nexus Institute in Tilburg, the Netherlands, and at the University of Aarhus on the theme of “The Post-Secular Society: What Does it Mean?” September: Made honorary member of the German Society for Philosophy and gives an address at the 21st German Congress for Philosophy on the topic of “Von den Weltbildern zur Lebenswelt” [From world pictures to the lifeworld].

2009
Numerous articles on the danger of a failure of the European project.

September: Publication of *The Crisis of the European Union: A Response*.

April: Lecture at the European Council on Foreign Relations, Berlin, titled “Ein Pakt für oder gegen Europa?” [A pact for or against Europe?].

September: Lecture at the 22nd Congress for Philosophy on “Über die Verkörperung von Gründen” [On the embodiment of reasons]. November: Lecture at the University Paris Descartes on “The Crisis of the European Union in the Light of a Constitutionalization of International Law.”

February: Paper at the meeting of the SPD in Potsdam, titled “In Favor of a Strong Europe. What Does This Mean?”

“Schlusswort” [Closing words], in Small Rapic, ed., *Habermas und der Historische Materialismus* [Habermas and historical materialism] (a collection of papers from a conference held at the University of Wuppertal, March 23–25, 2012).

Translation of *The Lure of Technocracy* published with a preface to the English edition and an additional essay titled “European Citizens and European Nations: The Problem of Transnationalizing Democracy,” based on lectures delivered at Princeton University and Boston. Awarded the John W. Kluge Prize from the Library of Congress. (The citation by Librarian of Congress James H. Billington reads: “Jürgen Habermas is a scholar whose impact cannot be overestimated. In both his magisterial works of theoretical analysis and his influential contributions to social criticism and public debate, he has repeatedly shown that Enlightenment values of justice and freedom, if transmitted through cultures of open communication and dialogue, can sustain social and political systems even through periods of significant transformation.”)


2018

Receives the German-French Journalists Prize (Deutsch-Französischen Journalistenpreis). At the ceremony, July 4, Habermas delivers the speech: “Are we still Good Europeans?” which was published in Die Zeit 28, July 5. Publication in English of Philosophical Introductions: Five Approaches to Communicative Reason, which is made up of the five introductions that accompanied the five-volume selection of Habermas’s most important essays, Philosophische Texte: Studienausgabe in fünf Bände [Philosophical texts: study edition in five volumes] (2009), published on the occasion of his 80th birthday.
Abbreviations

The following abbreviations are used for frequently cited works by Jürgen Habermas. Full bibliographical details can be found in the Works by Jürgen Habermas that follows. Dates in square brackets are the dates of publication in English.

AGZ Das Absolute und die Geschichte von der Zweispältigkeit in Schellings Denken (1954)
AS Autonomy and Solidarity: Interviews with Jürgen Habermas (1986a)
ASA Eine Art Schadensabwicklung: Kleine Politische Schriften VI (1987a)
ATSD “The Analytical Theory of Science and Dialectics” (1976a)
AW “America and the World” (2004b)
AWM An Awareness of What Is Missing (2008 [2010])
BFN Between Facts and Norms (1992 [1998a])
BGS “Begegnungen mit Gershom Scholem” (2008a)
BMZF “Es beginnt mit dem Zeigefinger” (2009a)
BNR Between Naturalism and Religion (2005 [2008b])
BR A Berlin Republic: Writings on Germany (1997a)
CCM “On the Cognitive Content of Morality” (1996a)
CD “Civil Disobedience: Litmus Test for the Democratic Constitutional State” (1986b [1983])
CDPR “Concluding Discussion” (2011a)
CDS “Comeback der deutschen Soziologie” (1955a)
CER “Core Europe to the Rescue: A Conversation with Jürgen Habermas” (2016a)
CES Communication and the Evolution of Society (1976 [1979a])
CEU The Crisis of the European Union (2011 [2012a])
CF “Communicative Freedom and Negative Theology” (1995a)
CHD “The Concept of Human Dignity and the Realistic Utopia of Human Rights” (2010a)
CR “Concluding Remarks” (1992a)
DNU Die Neue Unübersichtlichkeit (1985b)
DTM “Dialectical Idealism in Transition to Materialism” (1963 [2004c])
DS Dialectics of Secularization (2005 [2006])
DP “For a Democratic Polarization” (2016b)
DW The Divided West (2004 [2007a])
EDA “Einführung in den Abend” (2004d)
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EDI  Die Entwicklung des Ich (1977)
EFK  Essay on Faith and Knowledge (n.d.)
EFP  Europe: The Faltering Project (2008 [2009b])
Esi  “Europa und seine Immigranten” (2008c)
Ff  “February 15, or, What Binds Europeans Together” (2005)
FHN  The Future of Human Nature (2001 [2003a])
FKH  “From Kant to Hegel: On Robert Brandom’s Pragmatic Philosophy of Language” (2000a)
FWL  “From Worldviews to the Lifeworld” (n.d.)
FRPS  “Further Reflections on the Public Sphere”
GBTB  Geburtstagsbrief an einen alten Freund und Kollegen” (2016c)
GJH  “On the German-Jewish Heritage” (1980c)
GNMD  Zur Genealogie nachmetaphysischen Denken (2017 manuscript)
HACP  “Hannah Arendt’s Communications Concept of Power” (1977a)
HBCt  “Hauke Brunkhorst’s Critical Theory of Legal Revolutions” (2014a)
HCU  “The Hermeneutic Claim to Universality” (1980a)
HE  “History and Evolution” (1976 [1979b])
HMCE  “Herbert Marcuse: Critical Educator for a New Generation” (2013a)
HP  “Taking Aim at the Heart of the Present: On Foucault’s Lecture on Kant’s ‘What is Enlightenment?’” (1994b)
HREQ  “How to Respond to the Ethical Question” (2006a)
ICLI  “Intentions, Conventions, and Linguistic Interactions” (1976 [2001b])
IO  The Inclusion of the Other (1996 [1998b])
ISS  “Interpretive Social Science vs. Hermeneuticism” (1983a)
IZFS  “The Inimitable Zeitschrift für Sozialforschung” (1980b)
JA  Justification and Application (1993a)
JS  “Justice and Solidarity” (1990a)
KGP  Verrufener Fortschritt-Verkanntes Jahrhundert: Zur Kritik an der Geschichtsphilosophie (1960)
KHI  Knowledge and Human Interests (1968 [1971a])
KHIP  Knowledge and Human Interests: A General Perspective” (1998c)
KK  Kultur und Kritik. Verstreute Aufsätze (1973a)
KPS1  Kleine Politische Schriften (i–iv) (1981)
KRP  “Kommunikative Rationalität und grenzüberschreitende Politik” (2007b)
KV  Kritik der Vernunft (2009)
KVI  “Kommunikative Vernunft” (2016d)
LBD  “Learning By Disaster: A Diagnostic Look Back on the Short Twentieth Century” (1998d)
LC  Legitimation Crisis (1973 [1975])
LF  “A Last Farewell: Derrida’s Enlightening Impact” (2004 [2006b])
LFS  “Reflections on the Linguistic Foundations of Sociology” (1971b)
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LL  “Leadership and Leitkultur” (2010b)
LM  “Law and Morality” (1988a)
LMT “Laudatio für Michael Tomasello” (2009c)
LNP “Lecture Notes on Plessner” (1988b)
LPS  The Liberating Power of Symbols (1997 [2001c])
LSS  On the Logic of the Social Sciences (1967 [1988c])
LSW  Zur Logik der Sozialwissenschaften (1967)
LT  The Lure of Technocracy (2015 [2013])
MBKH  Moral Bewusstsein und Kommunikatives Handeln (1983)
MCCA  Moral Consciousness and Communicative Action (1983 [1990b])
ME  “The Moral and the Ethical: A Reconsideration of the Issue of the Priority of the Right over the Good” (2004e)
MH  “Martin Heidegger: On the Publication of Lectures from the Year 1935” (1977b)
MLS  “Multiculturalism and the Liberal State” (1995b)
MR  “Myth and Ritual” (2012c)
MUP  Modernity: An Unfinished Project” (1997b)
NDJ  Nach dreißig Jahren (2000b)
NM  Nachmetaphysisches Denken II: Aufsätze und Repliken (2012b)
NPSS  “Notes on a Post-Secular Society” (2008d)
OPC  On the Pragmatics of Communication (1998e)
PBH  Protestbewegung und Hochschulreform (1969)
PBR  “A Positivistically Bisected Rationalism: A Reply to a Pamphlet” (1976b)
PC  The Postnational Constellation (1998 [2001e])
PCIL  “Plea for a Constitutionalization of International Law” (2014b)
PCMS  “Political Communication in Media Society” (2006c)
PCR  “Postscript: Some Concluding Remarks” (2002a)
PDM  The Philosophical Discourse of Modernity (1985 [1990d])
PF  The Past as Future (1993 [1994a])
PH  Protestbewegung und Hochschulreform (1969)
PMT  Postmetaphysical Thinking (1988 [1992b])
PMTII  Postmetaphysical Thinking II (2012b [2017])
PPP  Philosophical-Political Profiles (1981 [1983c])
PPP  Philosophisch-politische Profile (1987b)
PRM  “The Political’: The Rational Meaning of a Questionable Inheritance of Political Theology” (2011b)
PS-E  “Public Sphere: An Encyclopedia Article” (1974a [1964])
PSI  On the Pragmatics of Social Interaction (1984 [2001d])
PSPPS  “Public Space and the Political Public Sphere: The Biographical Roots of Two Motifs in My Thought” (2004f)
PSWS  “A Postsecular World Society? On the Philosophical Significance of Postsecular Consciousness and the Multicultural World Society” (2010c)
List of Abbreviations

PT Philosophische Texte: Studienausgabe in fünf Bänden (2009d)
QCQ “Questions and Counterquestions” (1985d)
RCA “A Reply” (1991a [1986])
RDH “Remarks on the Development of Horkheimer’s Work” (1993b)
RMC1 “A Reply to My Critics” (1982)
RMC2 “Reply to My Critics” (2011c)
RMC3 “Reply to My Critics” (2013)
RPS “Religion in the Public Sphere” (2006d)
RPT “Richard Rorty’s Pragmatic Turn” (2000c)
RR Religion and Rationality (2002b)
RRS “Psychic Thermidor and the Rebirth of Rebellious Subjectivity” (1980d)
RS “Reply to Skjøi” (1985e)
RSCS “Reply to Schroeder, Clarke, Searle, and Quante” (2007d)
RSP “Reply to Symposium Participants, Benjamin N. Cardozo School of Law” (1996b)
RTM “Review of Truth and Method” (1990c)
RUPR “Reconciliation Through the Use of Public Reason” (1995c)
RUS “Resentment of US Policies is Growing” (2002c)
SDC “On Systematically Distorted Communication” (1970b)
SFD “Sovereignty and the Führerdemokratie” (1986e)
SI “On Social Identity” (1974b)
SN “Der Soziologen-Nachwuchs stellt sich vor. Zu einem Treffen in Hamburg unter der Leitung von Professor Schelsky” (1955b)
SP Student und Politik: eine sozialologische Untersuchung zum politischen Bewusstsein Frankfurter Studenten (1961)
SSA Observations on “The Spiritual Situation of the Age”: Contemporary German Perspectives (1977 [1984a])
SRCS “Struggles for Recognition in Constitutional States” (1993c)
STPS The Structural Transformation of the Public Sphere (1962 [1989b])
SWO Strukturwandel der Öffentlichkeit (1900c) [rev. edn.]
TAH “Thinking With Heidegger Against Heidegger” (1953 [1991c])
TCC “Towards a Theory of Communicative Competence” (1970d)
TFW “Transcendence from Within, Transcendence in this World” (1992c)
TG Theorie der Gesellschaft oder Sozialtechnologie – Was leistet die Systemforschung? (1971)
TJ Truth and Justification (1999 [2003c])
TK Texte und Kontexte (1991b)
TP Theory and Practice (1971 [1973b])
TPHM Theory and Practice: A Discussion with Herbert Marcuse (1979)
TPS “The Public Sphere: An Encyclopedia Article” (1974a)
TRS Toward a Rational Society (1970)
TT Time of Transitions (2006)
VEKH Vorstudien und Ergänzungen zur Theorie des Kommunikativen Handelns (1984b)
WGFS “Drei Thesen zur Wirkungsgeschichte der Frankfurter Schule” (1986b)
List of Abbreviations  /  xxxiii

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<td>“What Does Socialism Mean Today?” (1990g)</td>
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Works by Jürgen Habermas

Most of Habermas’s writings are available in English, and references in this volume are to English translations where available. German publication information has been included here in square brackets. Occasionally, the contents of a collection of essays varies slightly from the German original; a few collections are drawn from multiple sources and therefore do not correspond to any German editions.


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