

## THE CAMBRIDGE HABERMAS LEXICON

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.

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# THE CAMBRIDGE HABERMAS LEXICON



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CAMBRIDGE  
UNIVERSITY PRESS

Cambridge University Press  
978-1-316-62320-6 — The Cambridge Habermas Lexicon  
Edited by Amy Allen , Eduardo Mendieta  
Frontmatter  
[More Information](#)

CAMBRIDGE  
UNIVERSITY PRESS

University Printing House, Cambridge CB2 8BS, United Kingdom  
One Liberty Plaza, 20th Floor, New York, NY 10006, USA  
477 Williamstown Road, Port Melbourne, VIC 3207, Australia  
314-321, 3rd Floor, Plot 3, Splendor Forum, Jasola District Centre, New Delhi - 110025, India  
79 Anson Road, #06-04/06, Singapore 079906

Cambridge University Press is part of the University of Cambridge.  
It furthers the University’s mission by disseminating knowledge in the pursuit of  
education, learning and research at the highest international levels of excellence.

www.cambridge.org  
Information on this title: [www.cambridge.org/9781316623206](http://www.cambridge.org/9781316623206)  
DOI: 10.1017/9781316771303

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First published 2019  
First paperback edition 2021

*A catalogue record for this publication is available from the British Library*

*Library of Congress Cataloging in Publication data*

NAMES: Allen, Amy and Mendieta, Eduardo, editors.  
TITLE: The Cambridge Habermas lexicon / edited by Amy Allen, Pennsylvania State University, Eduardo  
Mendieta, Pennsylvania State University.  
DESCRIPTION: 1 [edition]. | New York : Cambridge University Press, 2018. | Includes bibliographical  
references and index.  
IDENTIFIERS: LCCN 2018042068 | ISBN 9781107172029 (alk. paper)  
SUBJECTS: LCSH: Habermas, Jürgen – Dictionaries.  
CLASSIFICATION: LCC B3258.H323 z85 2018 | DDC 193–dc23  
LC record available at <https://lcn.loc.gov/2018042068>

ISBN 978-1-107-17202-9 Hardback  
ISBN 978-1-316-62320-6 Paperback

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Contents

<i>List of Contributors</i>	page xi
<i>Preface</i>	xxi
<i>Chronology of Jürgen Habermas</i>	xxiii
<i>List of Abbreviations</i>	xxix
<i>Works by Jürgen Habermas</i>	xxxiv

1. TERMS	I
1. Aesthetics <i>Pieter Duvenage</i>	3
2. All-Affected Principle <i>Matthias Fritsch</i>	7
3. Application and Justification <i>Rúrion Melo</i>	9
4. Argumentation <i>Maeve Cooke</i>	12
5. Authenticity <i>Alessandro Ferrara</i>	15
6. Autonomy <i>Joel Anderson</i>	18
7. Axial Age ( <i>Achsenzeit</i> ) <i>Peter E. Gordon</i>	24
8. Civil Disobedience ( <i>Ziviler Umgehorsam</i> ) <i>Juan Carlos Velasco</i>	27
9. Civil Society ( <i>Bürgerliche Gesellschaft</i> ) <i>Jean L. Cohen</i>	30
10. Colonization of the Lifeworld <i>Felipe Gonçalves Silva</i>	36
11. Communicative Action <i>Hans-Peter Krüger</i>	40
12. Communicative Competence <i>Amy Allen</i>	47
13. Communicative Freedom <i>Peter Niesen</i>	49
14. Communicative Power <i>Jeffrey Flynn</i>	53
15. Communicative Rationality <i>David Strecker</i>	56
16. Consensus <i>David Ingram</i>	60
17. Conservatism <i>Robert C. Holub</i>	63
18. Constitutional Patriotism <i>Dafydd Huw Rees</i>	66
19. Constitutional State and Constitutionalization <i>Simone Chambers</i>	69
20. Cosmopolitan Citizenship <i>Amos Nascimento</i>	75
21. Counterfactual Presupposition <i>Federica Gregoratto</i>	79
22. Critical Hermeneutics <i>Hans-Herbert Kögler</i>	81
23. Critical Theory <i>Stefan Müller-Doohm</i>	83
24. Deconstruction <i>Matthias Fritsch</i>	90
25. Deliberative Democracy <i>Simone Chambers</i>	94
26. Detranscendentalization <i>Melissa Yates</i>	98
27. Discourse <i>Rúrion Melo</i>	101
28. Discourse Ethics <i>Joseph Heath</i>	104
29. Enlightenment <i>Matthias Lutz-Bachmann</i>	110

VI / Contents

30. Equality	<i>Felipe Gonçalves Silva</i>	114
31. Ethics and Morality	<i>Adela Cortina and Jesús Conill</i>	117
32. Europe (European Citizenship and Public Sphere)	<i>Dafydd Huw Rees</i>	123
33. Facticity	<i>Andrew Buchwalter</i>	129
34. Feminism	<i>María Pía Lara</i>	132
35. Formal/Universal Pragmatics	<i>Barbara Fultner</i>	136
36. The Frankfurt School	<i>Stefan Müller-Dooßm</i>	142
37. Free Will and Determinism	<i>Joel Anderson</i>	146
38. Functional and Social Integration	<i>Todd Hedrick</i>	149
39. Functionalist Reason	<i>Todd Hedrick</i>	153
40. Genealogy	<i>Martin Saar</i>	156
41. Hermeneutics	<i>Hans-Herbert Kögler</i>	160
42. Historians' Debate	<i>Robert C. Holub</i>	165
43. Historical Materialism	<i>Amy Allen</i>	169
44. Human Nature	<i>Lenny Moss</i>	175
45. Human Rights	<i>Regina Kreide</i>	179
46. Ideal Speech Situation	<i>David Rasmussen</i>	182
47. Ideology	<i>Robin Celikates</i>	185
48. Illocutionary Force	<i>María Pía Lara</i>	188
49. Immanent Critique	<i>Titus Stahl</i>	191
50. Individuation	<i>Allison Weir</i>	194
51. Instrumental Reason	<i>Melissa Yates</i>	197
52. Intellectual	<i>Max Pensky</i>	200
53. Jewish Philosophy	<i>Peter E. Gordon</i>	204
54. Juridification	<i>Daniel Loick</i>	208
55. Justice	<i>James Gordon Finlayson</i>	212
56. Knowledge Anthropology ( <i>Erkenntnisanthropologie</i> )	<i>Amos Nascimento</i>	219
57. Language and the Linguistic Turn	<i>Cristina Lafont</i>	225
58. Late Capitalism	<i>Albena Azmanova</i>	230
59. Law	<i>Hugh Baxter</i>	235
60. Learning Processes	<i>David S. Owen</i>	242
61. Legitimation	<i>Joseph Heath</i>	245
62. Lifeworld and System	<i>Martin Hartmann</i>	250
63. Linguistification	<i>Maeve Cooke</i>	254
64. Markets	<i>Timo Jütten</i>	257
65. Mass Culture	<i>Chad Kautzer</i>	260
66. Mass Media	<i>Chad Kautzer</i>	263
67. Migrants and Refugees	<i>Juan Carlos Velasco</i>	266
68. Modernity and Modernization	<i>Alessandro Ferrara</i>	269
69. Moral Development	<i>Simon Laumann Jørgensen</i>	275
70. Multiculturalism	<i>Lorenzo C. Simpson</i>	279
71. Multiple Modernities	<i>Amy Allen</i>	283
72. Naturalism	<i>Melissa Yates</i>	285

Contents / VII

73. Nature	Steven Vogel	288
74. Performative Self-Contradiction	Lasse Thomassen	291
75. Philosophical Anthropology	Amos Nascimento	293
76. Philosophy of History	Camil Ungureanu	296
77. Philosophy of the Subject/Consciousness	Matthias Fritsch	299
78. Popular Sovereignty	Kevin Olson	303
79. The Positivism Debate	Robert C. Holub	307
80. Postcolonialism/Decoloniality	Eduardo Mendieta	310
81. Postliberal Society	Chad Kautzer	313
82. Postmetaphysical Thinking	Melissa Yates	315
83. Postmodernism and Poststructuralism	Daniel Loick	320
84. Postnational	Max Pensky	323
85. Power	David Strecker	326
86. Practical Reason	James Gledhill	332
87. Pragmatic Turn	Christopher Voparil	335
88. Pragmatism	Colin Koopman	339
89. Praxis	David Ingram	342
90. Principle of Self-Reconstruction ( <i>Selbsteinholungs Prinzip</i> )	Marianna Papastephanou	345
91. Private and Public Autonomy	Christopher F. Zurn	348
92. Psychoanalysis	Noëlle McAfee	352
93. Public Sphere	Eduardo Mendieta	356
94. Race	Lorenzo C. Simpson	364
95. Radical Reformism	William E. Scheuerman	367
96. Rational Reconstruction	Daniel Gaus	369
97. Rationality/Rationalization	Isaac Ariail Reed and Abigail Cary Moore	379
98. Recognition	Mattias Iser	387
99. Reification	Timo Jütten	390
100. Religion	Eduardo Mendieta	394
101. Ritual and Myth	Edmund Arens	400
102. Rule of Law	Hugh Baxter	403
103. Secularization/Postsecularism	Javier Aguirre	406
104. Semantic Contents	María Pía Lara	411
105. Social Evolution	David S. Owen	415
106. Social Pathology	Christopher F. Zurn	418
107. Socialism/Marxism	Raphael Neves	421
108. Society	Christopher F. Zurn	423
109. Solidarity	Max Pensky	427
110. Speech Act	Barbara Fultner	430
111. Strategic Rationality	David Ingram	432
112. Subjective/Basic Rights	Jeffrey Flynn	435
113. Systematically Distorted Communication	Robin Celikates	438
114. Technology	Steven Vogel	440

VIII / Contents

115.	Transitional Justice	Raphael Neves	444
116.	Truth	Barbara Fultner	446
117.	Universalization Principle and Discourse Principle	William Rehg	450
118.	Utopia	Loren Goldman	455
119.	Validity	Andrew Buchwalter	459
120.	Validity Claim	Joseph Heath	462
121.	Vulnerability	Joel Anderson	464
122.	World Disclosure ( <i>Welterschließung</i> )	Nikolas Kompridis	467

II. NAMES 473

123.	Theodor W. Adorno	Stefan Müller-Doohm and Roman Yos	475
124.	Karl-Otto Apel	Amos Nascimento	479
125.	Andrew Arato	Albena Azmanova	483
126.	Hannah Arendt	Peter J. Verovšek	485
127.	J. L. Austin	Lasse Thomassen	488
128.	Robert Bellah	Matt Sheedy	490
129.	Seyla Benhabib	Anna Jurkevics	492
130.	Walter Benjamin	Max Pensky	495
131.	Richard Bernstein	Vincent Colapietro	498
132.	Ernst Bloch	Loren Goldman	500
133.	Robert Brandom	Joseph Heath	503
134.	Hauke Brunkhorst	Jeffrey Flynn	506
135.	Ernst Cassirer	Peter E. Gordon	508
136.	Cornelius Castoriadis	Michael C. Behrent	511
137.	Jean Cohen	Amy Allen	513
138.	Jacques Derrida	Giovanna Borradori	515
139.	Émile Durkheim	Matt Sheedy	519
140.	Enrique Dussel	Eduardo Mendieta	522
141.	Ronald Dworkin	Hugh Baxter	524
142.	Alessandro Ferrara	David Rasmussen	527
143.	Jean-Marc Ferry	Michael C. Behrent	529
144.	Rainer Forst	Jeffrey Flynn	531
145.	Michel Foucault	Thomas Biebricher	534
146.	Nancy Fraser	Rocío Zambrana	539
147.	Sigmund Freud	Amy Allen	542
148.	Hans-Georg Gadamer	Hans-Herbert Kögler	545
149.	Arnold Gehlen	Tilo Wesche	548
150.	Anthony Giddens	Alan Sica	550
151.	Michael Hardt and Antonio Negri	Giovanna Borradori	553
152.	G. W. F. Hegel	Andrew Buchwalter	556
153.	Martin Heidegger	Nikolas Kompridis	562
154.	Agnes Heller	Katie Terezakis	566
155.	Dieter Henrich	Tilo Wesche	568
156.	Axel Honneth	Mattias Iser	570

Contents / IX

157. Max Horkheimer	<i>John Abromeit</i>	573
158. Edmund Husserl	<i>James Swindal</i>	576
159. Karl Jaspers	<i>Stefan Müller-Doohm and Roman Yos</i>	579
160. Hans Jonas	<i>Eduardo Mendieta</i>	582
161. Immanuel Kant	<i>Matthias Lutz-Bachmann</i>	584
162. Søren Kierkegaard	<i>Martin Beck Matušík</i>	590
163. Otto Kirchheimer	<i>Hubertus Buchstein</i>	593
164. Lawrence Kohlberg	<i>Simon Laumann Jørgensen</i>	595
165. Karl Löwith	<i>Eduardo Mendieta</i>	599
166. Niklas Luhmann	<i>Hans-Georg Moeller</i>	601
167. Georg Lukács	<i>Todd Hedrick</i>	605
168. Jean-François Lyotard	<i>Michael C. Bebrent</i>	608
169. Thomas McCarthy	<i>William Rehg</i>	610
170. Herbert Marcuse	<i>Chad Kautzer</i>	613
171. Karl Marx	<i>Albena Azmanova</i>	616
172. George Herbert Mead	<i>Robert Danisch</i>	621
173. Johann Baptist Metz	<i>Edmund Arens</i>	624
174. Javier Muguerza	<i>Juan Carlos Velasco</i>	627
175. Oskar Negt and Alexander Kluge	<i>Robert C. Holub</i>	630
176. Franz L. Neumann	<i>William E. Scheuerman</i>	632
177. Friedrich Nietzsche	<i>Martin Saar</i>	634
178. Claus Offe	<i>Martin Hartmann</i>	637
179. Talcott Parsons	<i>Alan Sica</i>	639
180. Charles S. Peirce	<i>Vincent Colapietro</i>	643
181. Jean Piaget	<i>Jerry Wallulis</i>	645
182. Helmuth Plessner	<i>Lenny Moss</i>	647
183. Karl Popper	<i>Alan Sica</i>	650
184. Hilary Putnam	<i>Javier Gil</i>	652
185. David Rasmussen	<i>James Swindal</i>	654
186. John Rawls	<i>James Gledhill</i>	656
187. Paul Ricoeur	<i>Hans-Herbert Kögler</i>	662
188. Richard Rorty	<i>Vincent Colapietro</i>	665
189. Erich Rothacker	<i>Stefan Müller-Doohm and Roman Yos</i>	667
190. Max Scheler	<i>Eric J. Mohr</i>	671
191. Friedrich Wilhelm Joseph Schelling	<i>Peter Dews</i>	674
192. Carl Schmitt	<i>William E. Scheuerman</i>	677
193. Gershom Scholem	<i>Peter E. Gordon</i>	680
194. John Searle	<i>Titus Stahl</i>	683
195. Peter Sloterdijk	<i>Jörg Schaub</i>	685
196. Charles Taylor	<i>Hartmut Rosa</i>	688
197. Michael Theunissen	<i>Tilo Wesche</i>	693
198. Michael Tomasello	<i>Johanna Meehan</i>	696
199. Ernst Tugendhat	<i>Santiago Zabala</i>	698
200. Gianni Vattimo	<i>Santiago Zabala</i>	700
201. Max Weber	<i>Alan Sica</i>	702



Cambridge University Press  
978-1-316-62320-6 — The Cambridge Habermas Lexicon  
Edited by Amy Allen , Eduardo Mendieta  
Frontmatter  
[More Information](#)

x / Contents

202. Albrecht Wellmer	Maeve Cooke	705
203. Raymond Williams	Noëlle McAfee	707
204. Ludwig Wittgenstein	Nikolas Kompridis	709
205. Iris Marion Young	Allison Weir	712
Bibliography		714
Index		752

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**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

*List of Contributors* / xv

*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 *Gebirn, 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 Matušík** 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).

**Noëlle 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.



XVI / *List of Contributors*

**Rúrión 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 Luhmann*, *The Moral Fool: A Case for Amoralism*, 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-Dooch** studied in Frankfurt under Theodor W. Adorno and Max Horkheimer and is now Professor Emeritus of Sociology and Director of the Forschungsstelle Intellektuellensoziologie [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).

**Amos Nascimento** is Professor of Philosophy, Germanics, and International Studies at the University of Washington, Tacoma and Seattle. His recent publications include the monograph *Building Cosmopolitan Communities: A Critical and Multidimensional Approach* (2013) and a book edited with Matthias Lutz-Bachmann, *Human Dignity: Perspectives from a Critical Theory of Human Rights* (2018).

**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 Sovereignities: 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*.

*List of Contributors* / xvii

**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.



xviii / *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 social 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 Matthias 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

*List of Contributors* / XIX

*Contemporary Political Philosophy and Religion: Between Public Reason and Pluralism* (2017, with P. Monti).

**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).

Cambridge University Press  
978-1-316-62320-6 — The Cambridge Habermas Lexicon  
Edited by Amy Allen , Eduardo Mendieta  
Frontmatter  
[More Information](#)

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xx / *List of Contributors*

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**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

## XXII / Preface

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 Matušík (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].
- 1954–6 Works as a freelance journalist for various daily and weekly newspapers and cultural journals. Grant from the German Research Association. July 1955: Marries Ute Wesselhoeft.
- 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.
- 1961–4 Becomes extraordinary professor of philosophy at the University of Heidelberg. Meets Hans-Georg Gadamer, Karl Löwith, and Alexander and Margarete Mitscherlich. “Positivist dispute”: controversy over the logic of the social sciences with Karl Popper and Hans Albert.
- 1963 Publication of *Theorie und Praxis: Sozialphilosophische Studien* [Theory and practice: studies in social philosophy].
- 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

xxiv / *Chronology of Jürgen Habermas*

- (Berkeley and Santa Barbara), Northwestern University, and Collège de France (Paris), among others.
- 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 February–March: Delivers the Christian Gauss Lectures at Princeton University under the title "Vorlesungen zu einer sprachtheoretischen Grundlegung der Soziologie" (published in English in 2001: "Reflections on the Linguistic Foundation of Sociology," in *On the Pragmatics of Social Interaction: Preliminary Studies in the Theory of Communicative Action*).
- 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 Sholem's eightieth birthday.
- 1980 January–April: Visiting professor at Berkeley. 11 September: Receives the Theodor W. Adorno Prize of the city of Frankfurt am Main. Honorary doctorate from the New School for Social Research in New York.
- 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.



*Chronology of Jürgen Habermas* / xxv

- 1988 February: Publication of *Postmetaphysical Thinking*. September: Howison Lectures at the University of California, Berkeley. Paper at the congress “The Contemporary German Mind” at Johns Hopkins University in Baltimore. Paper at the 18th World Congress of Philosophy in Brighton, England, on “Individuation through Socialization.”
- 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 22 September: Official retirement. Made “permanent visiting professor” at Northwestern University, Evanston, Illinois.
- 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 Debate over cloning, genetic engineering, and freedom of the will. Publication of *The Postnational Constellation*. May: Lecture tour in Egypt. June: Paper at the Cultural Forum of the SPD, discussion with Chancellor Gerhard Schröder. September: Paper at the Congress of Sociology in Freiburg, organized jointly by the Swiss, Austrian, and German associations. Habermas’s contribution titled “Nach dreißig Jahren: Bemerkungen zu Erkenntnis und Interesse” [Thirty years on: remarks on *Knowledge and Human Interests*].
- 1999 Theodor Heuss Prize in Stuttgart. Publication of *Truth and Justification*. Debates over the war in Kosovo and over genetic engineering. July: Interdisciplinary symposium on “Die Öffentlichkeit der Vernunft und die Vernunft der Öffentlichkeit” [The public sphere of reason and the reason of the public sphere] at the Goethe University on the occasion of Habermas’s seventieth birthday. Receives Hesse’s Cultural Prize.
- 2000 Resident visitor at the Law School of New York University. June: Visits Iran for a week.
- 2001 April: Visit to China. Lectures at the universities of Beijing and Shanghai and at the Academy of Social Science. Debate over the public use of religion. October: “Faith and Knowledge,” acceptance speech upon receiving the Peace Prize of the German Publishers and Booksellers Association.
- 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



xxvi / *Chronology of Jürgen Habermas*

- Frankfurt an der Oder on “Religious Tolerance as Pacemaker for Cultural Rights.”
- 2003 Publicly criticizes the Iraq War and unilateral US hegemony. October: Prince of Asturias Award in Oviedo. September: Paper at the Adorno Conference in Frankfurt am Main: “‘I Myself am Part of Nature’ – Adorno on the Intrication of Reason in Nature: Reflections on the Relation between Freedom and Unavailability.”
- 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 March: Awarded the Bruno Kreisky Prize in Vienna. November: State Prize of North Rhine-Westphalia. December: Speech at the Bielefelder Stadthalle: “Wer kann wen umarmen: Konsenssuche im Streit: Lobrede auf Ronald Dworkin, den Philosophen, Polemiker und Bürger” [Who can take whom in his arms: speech in honor of Ronald Dworkin, the philosopher, polemicist and citizen].
- 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 February: Publication of *Philosophische Texte: Studienausgabe in fünf Bänden* [Philosophical texts: collected edition in five volumes]. May: Conference on “Auslaufmodell Demokratie? Problem und Möglichkeiten demokratischer Selbstbestimmung in der postnationalen Konstellation” [Democracy – a model to be discontinued? Problems and possibilities of democratic self-determination within the postnational constellation] at the University of Zurich on the occasion of Habermas’s eightieth birthday. June: “... die Lava des Gedankens im Fluss” [The lava of thought in flow], a display of Habermas’s work at the German National Library in Frankfurt marking his eightieth birthday. October: Conference on “Rethinking Socialism” in New York. Meets for a public dialogue with Judith Butler, Charles Taylor, and Cornel West to debate “The Power of Religion in the Public Sphere.” A seminar with international scholars is hosted by the Institute for Public Knowledge, Social Science Research Council, New York University and Stony Brook, to discuss “Habermas and Religion.” November: Lecture at the UNESCO conference on “Philosophy in the Dialogue of Cultures” in Moscow.