The Structural Transformation of the Public Sphere

Philosophical explorations of the processes of globalization, particularly in the context of Latin America.

Bleak Liberalism

This comprehensive collection of contemporary sociological theory is the definitive guide to current perspectives
and approaches in the field, examining key topics and debates in the field. Collects the most representative material available on topics such as symbolic interactionism, phenomenology, structuralism, network theory, critical theory, feminist theory, and the debates over modernity and postmodernity. Includes examinations of the work of Foucault, Giddens, and Bourdieu. A new section for this edition opens up the debate on power and inequality. Thematically organized.

Islam and Modernity

This handbook is currently in development, with individual articles publishing online in advance of print publication. At this time, we cannot add information about unpublished articles in this handbook, however the table of contents will continue to grow as additional articles pass through the review process and are added to the site. Please note that the online publication date for this handbook is the date that the first article in the title was published online.

Pathologies of Reason

The Philosophical Discourse of Modernity: Twelve Lectures. Introduction by Thomas McCarthy, translated by Frederick Lawrence.

Justification and Emancipation

In 1947 America’s premier philosopher, educator, and public intellectual John Dewey purportedly lost his last manuscript on modern philosophy in the back of a taxicab. Now, sixty-five years later, Dewey’s fresh and unpretentious take on the history and theory of knowledge is finally available. Editor Phillip Deen has taken on the task of editing Dewey’s unfinished work, carefully compiling the fragments and multiple drafts of each chapter that he discovered in the folders of the Dewey Papers at the Special Collections Research Center at Southern Illinois University Carbondale. He has used
Dewey’s last known outline for the manuscript, aiming to create a finished product that faithfully represents Dewey’s original intent. An introduction and editor’s notes by Deen and a foreword by Larry A. Hickman, director of the Center for Dewey Studies, frame this previously lost work. In Unmodern Philosophy and Modern Philosophy, Dewey argues that modern philosophy is anything but; instead, it retains the baggage of outdated and misguided philosophical traditions and dualisms carried forward from Greek and medieval traditions. Drawing on cultural anthropology, Dewey moves past the philosophical themes of the past, instead proposing a functional model of humanity as emotional, inquiring, purposive organisms embedded in a natural and cultural environment. Dewey begins by tracing the problematic history of philosophy, demonstrating how, from the time of the Greeks to the Empiricists and Rationalists, the subject has been mired in the search for immutable absolutes outside human experience and has relied on dualisms between mind and body, theory and practice, and the material and the ideal, ultimately dividing humanity from nature. The result, he posits, is the epistemological problem of how it is possible to have knowledge at all. In the second half of the volume, Dewey roots philosophy in the conflicting beliefs and cultural tensions of the human condition, maintaining that these issues are much more pertinent to philosophy and knowledge than the sharp dichotomies of the past and abstract questions of the body and mind. Ultimately, Dewey argues that the mind is not separate from the world, criticizes the denigration of practice in the name of theory, addresses the dualism between matter and ideals, and questions why the human and the natural were ever separated in philosophy. The result is a deeper understanding of the relationship among the scientific, the moral, and the aesthetic. More than just historically significant in its rediscovery, Unmodern Philosophy and Modern Philosophy provides an intriguing critique of the history of modern thought and a positive account of John Dewey’s naturalized theory of knowing. This volume marks a significant contribution to the history of American thought and finally resolves one of the mysteries of pragmatic philosophy.

Habermas and Modernity

These 11 essays by noted philosophers and social theorists take up the philosophical aspects of Jürgen Habermas’s unfinished project of reconstructing enlightenment rationality. They range in subject matter from
classical problems to contemporary debates, covering historical perspectives, theoretical issues, and post-enlightenment challenges. A companion volume of essays will take up the cultural and political aspects of the work. Together, the two volumes underscore the richness and variety of Habermas's project. Contributors Karl-Otto Apel, Richard J. Bernstein, Peter Bürger, Martin Jay, Thomas McCarthy, Herbert Schnädelbach, Charles Taylor, Michael Theunissen, Ernst Tugendhat, Albrecht Wellmer

The Routledge Companion to the Frankfurt School

This is Habermas's long awaited work on law, democracy and the modern constitutional state in which he develops his own account of the nature of law and democracy.

Habermas

Jürgen Habermas is one of the most influential philosophers of our time. His diagnoses of contemporary society and concepts such as the public sphere, communicative rationality, and cosmopolitanism have influenced virtually all academic disciplines, spurred political debates, and shaped intellectual life in Germany and beyond for more than fifty years. In The Habermas Handbook, leading Habermas scholars elucidate his thought, providing essential insight into his key concepts, the breadth of his work, and his influence across politics, law, the social sciences, and public life. This volume offers a comprehensive overview and an in-depth analysis of Habermas’s work in its entirety. After examining his intellectual biography, it goes on to illuminate the social and intellectual context of Habermasian thought, such as the Frankfurt School, speech-act theory, and contending theories of democracy. The Handbook provides an extensive account of Habermas’s texts, ranging from his dissertation on Schelling to his most recent writing about Europe. It illustrates the development of his thought and its frequently controversial reception while elaborating the central ideas of his work. The book also provides a glossary of key terms and concepts, making the complexity of Habermas’s thought accessible to a broad readership.
Reason After Its Eclipse

Arguing for the idea of connected histories, Bhambra presents a fundamental reconstruction of the idea of modernity in contemporary sociology. She criticizes the abstraction of European modernity from its colonial context and the way non-Western "others" are disregarded. It aims to establish a dialogue in which "others" can speak and be heard.

Jurgen Habermas

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.

Serial Forms

Bleak liberalism -- Liberalism in the age of high realism -- Revisiting the political novel -- The liberal aesthetic in the postwar era: the case of Trilling and Adorno -- Bleak liberalism and the realism/modernism debate: Ellison and Lessing
Habermas and Religion

The wide-ranging work of Rahel Jaeggi, a leading voice of the new generation of critical theorists, demonstrates how core concepts and methodological approaches in the tradition of the Frankfurt School can be updated, stripped of their dubious metaphysical baggage, and made fruitful for critical theory in the twenty-first century. In this thorough introduction to Jaeggi’s work for English-speaking audiences, scholars assess and critique her efforts to revitalize critical theory. Jaeggi’s innovative work reclaims key concepts of Hegelian-Marxist social philosophy and reads them through the lens of such thinkers as Adorno, Heidegger, and Dewey, while simultaneously putting them into dialogue with contemporary analytic philosophy. Structured for classroom use, this critical introduction to Rahel Jaeggi is an insightful and generative confrontation with the most recent transformation of Frankfurt School–inspired social and philosophical critical theory. This volume features an essay by Jaeggi on moral progress and social change, essays by leading scholars engaging with her conceptual analysis of alienation and the critique of forms of life, and a Q&A between Jaeggi and volume coeditor Amy Allen. For scholars and students wishing to engage in the debate with key contemporary thinkers over the past, present, and future(s) of critical theory, this volume will be transformative.

Migrants in the Profane

This book offers a critical analysis of the complex theory of law and democracy developed by celebrated German philosopher and public intellectual Jurgen Habermas."

Philosophy in a Time of Terror

The idea for Philosophy in a Time of Terror was born hours after the attacks on 9/11 and was realized just weeks later when Giovanna Borradori sat down with Jürgen Habermas and Jacques Derrida in New York City, in separate interviews, to evaluate the significance of the most destructive terrorist act ever perpetrated. This book marks an
An unprecedented encounter between two of the most influential thinkers of our age as here, for the first time, Habermas and Derrida overcome their mutual antagonism and agree to appear side by side. As the two philosophers disassemble and reassemble what we think we know about terrorism, they break from the familiar social and political rhetoric increasingly polarized between good and evil. In this process, we watch two of the greatest intellects of the century at work.

**The Adventures of Transcendental Philosophy**

All of these essays focus on the concept of modernity in the philosophical work of Jurgen Habermas - an ambitious and carefully argued intellectual project that invites, indeed demands, rigorous scrutiny. Following an introductory overview of Habermas's work by Richard Bernstein, Albrecht Wellmer's essay places the philosopher within the tradition of Hegel, Marx, Weber, and Critical Theory. Martin Jay discusses Habermas's views on art and aesthetics, and Joel Whitebook examines his interpretations of Freud and psychoanalysis, Anthony Giddens offers a critical reading of Habermas's major work, "The Theory of Communicative Action. Richard Rorty criticizes the whole thrust of his program by way of a comparison with the work of the French philosopher of postmodernity, Jean-Francois Lyotard. And Thomas McCarthy concentrates on the question of the selectivity of rationalization processes in the modern age. Habermas himself has three contributions - on Marcuse, on neoconservativism, and a reply to the other essayists. Richard J. Bernstein is T. Wistar Brown Professor of Philosophy at Haverford College. He was editor of the journal "Praxis International, in which these essays recently appeared. "Habermas and Modernity "is included in the series Studies in contemporary German Social Thought, edited by Thomas McCarthy.

**Meaning Diminished**

**From Alienation to Forms of Life**
Serial Forms: The Unfinished Project of Modernity, 1815-1848 proposes an entirely new way of reading the transition into the modern. It is the first book in a series of three which will take the reader up to the end of the First World War, moving from a focus on London to a global perspective. Serial Forms sets out the theoretical and historical basis for all three volumes. It suggests that, as a serial news culture and a stadial historicism developed together between 1815 and 1848, seriality became the dominant form of the nineteenth century. Through serial newsprint, illustrations, performances, and shows, the past and the contemporary moment enter into public visibility together. Serial Forms argues that it is through seriality that the social is represented as increasingly politically urgent. The insistent rhythm of the serial reorganizes time, recalibrates and rescales the social, and will prepare the way for the 1848 revolutions which are the subject of the next book. By placing their work back into the messy print and performance culture from which it originally appeared, Serial Forms is able to produce new and exciting readings of familiar authors such as Scott, Byron, Dickens, and Gaskell. Rather than offering a rarefied intellectual history or chopping up the period into 'Romantic' and 'Victorian', Clare Pettitt tracks the development of communications technologies and their impact on the ways in which time, history and virtuality are imagined.

Habermas and European integration

Latest introduction in the Modern European Thinkers series, ideal for undergraduates.

The Oxford Handbook of Dewey

We live in a world of technical systems designed in accordance with technical disciplines and operated by technically trained personnel—a unique social organization that largely determines our way of life. Andrew
Feenberg’s theory of social rationality represents both the threats of technocratic modernity and the potential for democratic change.

**The Way We Argue Now**

In this compelling book, Rafik Abdessalem unpacks two major lines of thought. Firstly, he examines why many Westerners dismiss Islam’s vast intellectual, social, theological and cultural heritage as flawed, violent, rigid and fanatical, despite knowing virtually nothing about it. He usefully traces the genesis of this attitude, focusing on how scholars such as Weber, Habermas and others have helped to consolidate the West’s view of itself as civilised, superior, developed and progressive, and how the demonisation of Islam acts as a necessary foil for these notions. Secondly, he explains that Islam is subject to a variety of interpretive choices and schools of thought ranging from legalistic fundamentalism, through rigid rationalism, to spiritual Sufism. By treating Islam, secularity and modernity as distinct and separate, rather than as interconnected and overlapping, Abdessalem makes no attempt to reconcile Islam with modernity or secularity, nor does he place one in opposition to the other. Instead, he looks at the interconnections between these broad and complex subjects. Abdessalem’s analysis is useful in encouraging us to rethink both modernity and Islam, and their relationship with each other. In this rethinking lies the potential for a better understanding of the geopolitics of what is often called ‘the Muslim world’, including the MENA region.

**Being and Time**

This work is both an introduction to and a critical appraisal of the work of Rainer Forst, one of the most important political theorists in Germany today. Structured for classroom use, this collection of original essays engages with Forst’s extant corpus in ways that are both appreciative and critical. Forst is an original, prolific, and widely known member of the “fourth generation” of Frankfurt School theorists. His significant contributions include a Rawlsian-Habermasian conception of justice that takes seriously the dissent of citizens and moral agents; an original interpretation and analysis of the concept of toleration; and, most recently, a generative idea of “noumenal power,”
to which every human being has a claim by virtue of their equal standing within the moral community of all rational beings. Opening with an essay by Forst on the normative conception of progress and closing with a reply to his critics, this volume is both a primer on and a window into the latest contributions to the tradition of critical theory. In addition to the editors, the contributors include John Christman, Mattias Iser, Catherine Lu, John P. McCormick, Sarah Clark Miller, and Melissa Yates.

Unmodern Philosophy and Modern Philosophy

In The Adventures of Transcendental Philosophy, critical theory scholar Eduardo Mendieta examines the philosophical origins of discourse ethics through the prism of Apel's thought. Mendieta finds that Apel fundamentally transformed German philosophy, which had become stagnant in the years before World War II, and deeply influenced later thinkers such as Jürgen Habermas.

Global Fragments

As humanity becomes increasingly interconnected through globalization, the question of whether community is possible within culturally diverse societies has returned as a principal concern for contemporary thought. Lorenzo Simpson charges that the current discussion is stuck at an impasse-between postmodernism's fragmented notions of cultural difference and humanism's homogeneous versions of community. Simpson proposes an alternative-one that bridges cultural differences without erasing them. He argues that we must establish common aesthetic and ethical standards incorporating sensitivity to difference if we are to achieve cross-cultural understanding.

Habermas and the Unfinished Project of Modernity

This major work retraces the emergence and development of the Bourgeois public sphere - that is, a sphere which was distinct from the state and in which citizens could discuss issues of general interest. In analysing the historical
transformations of this sphere, Habermas recovers a concept which is of crucial significance for current debates in social and political theory. Habermas focuses on the liberal notion of the bourgeois public sphere as it emerged in Europe in the early modern period. He examines both the writings of political theorists, including Marx, Mill and de Tocqueville, and the specific institutions and social forms in which the public sphere was realized. This brilliant and influential work has been widely recognized for many years as a classic of contemporary social and political thought, of interest to students and scholars throughout the social sciences and humanities.

**Philosophical Interventions in the Unfinished Project of Enlightenment**

Axel Honneth has been instrumental in advancing the work of the Frankfurt School of critical theorists, rebuilding their effort to combine radical social and political analysis with rigorous philosophical inquiry. These eleven essays published over the past five years reclaim the relevant themes of the Frankfurt School, which counted Theodor W. Adorno, Max Horkheimer, Walter Benjamin, Jürgen Habermas, Franz Neumann, and Albrecht Wellmer as members. They also engage with Kant, Freud, Alexander Mitscherlich, and Michael Walzer, whose work on morality, history, democracy, and individuality intersects with the Frankfurt School's core concerns. Collected here for the first time in English, Honneth's essays pursue the unifying themes and theses that support the methodologies and thematics of critical social theory, and they address the possibilities of continuing this tradition through radically changed theoretical and social conditions. According to Honneth, there is a unity that underlies critical theory's multiple approaches: the way in which reason is both distorted and furthered in contemporary capitalist society. And while much is dead in the social and psychological doctrines of critical social theory, its central inquiries remain vitally relevant. Is social progress still possible after the horrors of the twentieth century? Does capitalism deform reason and, if so, in what respects? Can we justify the relationship between law and violence in secular terms, or is it inextricably bound to divine justice? How can we be free when we're subject to socialization in a highly complex and in many respects unfree society? For Honneth, suffering and moral struggle are departure points for a new "reconstructive" form of social criticism, one that is based solidly in the empirically grounded, interdisciplinary approach of the Frankfurt School.
This collection of ten essays offers the first systematic assessment of Jürgen Habermas's Philosophical Discourse of Modernity, a book that defended the rational potential of the modern age against the depiction of modernity as a spent epoch. The essays (of which four are newly commissioned, five were published in the journal Praxis International, and one -- by Habermas -- first appeared in translation in New Critique) are divided into two sections: Critical Rejoinders and Thematic Reformulations. An opening essay by d'Entrèves sets out the main issues and orients the debate between Habermas and the postmodernists by identifying two different senses of responsibility: a responsibility to act versus a responsibility to otherness (an openness to difference, dissonance, and ambiguity). These are linked with two alternative understandings of the primary function of language: action-orienting versus world-disclosing. This is a fruitful way of looking at the issues that Habermas has raised in his attempt to resurrect and complete the project of Enlightenment. Habermas's essay discusses the main themes of his book in the context of a critical engagement with neoconservative cultural and political trends. The main body of essays offers an interesting collection of points of view, for and against Habermas's position by philosophers, social scientists, intellectual historians, and literary critics.


Modernity

Critical Theory constitutes one of the major intellectual traditions of the twentieth century, and is centrally important for philosophy, political theory, aesthetics and theory of art, the study of modern European literatures and music, the history of ideas, sociology, psychology, and cultural studies. In this volume an international team of distinguished contributors examines the major figures in Critical Theory, including Horkheimer, Adorno, Marcuse, Benjamin, and Habermas, as well as lesser known but important thinkers such as Pollock and Neumann.
volume surveys the shared philosophical concerns that have given impetus to Critical Theory throughout its history, while at the same time showing the diversity among its proponents that contributes so much to its richness as a philosophical school. The result is an illuminating overview of the entire history of Critical Theory in the twentieth century, an examination of its central conceptual concerns, and an in-depth discussion of its future prospects.

Contemporary Sociological Theory

In a new retelling of the romantic rationalist adventure of ideas that is Hegel's classic The Phenomenology of Spirit, Robert Brandom argues that when our self-conscious recognitive attitudes take Hegel's radical form of magnanimity and trust, we can overcome a troubled modernity and enter a new age of spirit.

Critical Theory and Poststructuralism

Meaning Diminished examines the complex relationship between semantic analysis and metaphysical inquiry. Kenneth A. Taylor argues that we should expect linguistic and conceptual analysis of natural language to yield far less metaphysical insight into what there is - and the nature of what there is - than many philosophers have imagined. Taking a strong stand against the so-called linguistic turn in philosophy, Taylor contends that philosophers as diverse as Kant, with his Transcendental Idealism, Frege, with his aspirational Platonism, Carnap with his distinction between internal and external questions, and Strawson, with his descriptive metaphysics, have placed too much confidence in the ability of linguistic and conceptual analysis to achieve deep insight into matters of ultimate metaphysics. He urges philosophers who seek such insight to turn away from the interrogation of language and concepts and back to the more direct interrogation of reality itself. In doing so, he maps out the way forward toward a metaphysically modest semantics, in which semantics carries less weighty metaphysical burdens, and toward a revisionary and naturalistic metaphysics, untethered to the a priori analysis of ordinary language.

Cultural-Political Interventions in the Unfinished Project of Enlightenment
In Critical Theory and Poststructuralism Mark Poster enacts a dialogue between the French poststructuralists, especially Michel Foucault, and the tradition of critical social theory as developed by the Frankfurt School and by other Continental theorists such as Jean-Paul Sartre. These confrontations between poststructuralists who represent "postmodern" thought and theorists committed the "modern" project of the Enlightenment is, according to Poster, of urgent importance because of the failure of critical theory to sustain a convincing critique of today's radically changed social formation.

A Spirit of Trust

The portentous terms and phrases associated with the first decades of the Frankfurt School — exile, the dominance of capitalism, fascism — seem as salient today as they were in the early twentieth century. The Routledge Companion to the Frankfurt School addresses the many early concerns of critical theory and brings those concerns into direct engagement with our shared world today. In this volume, a distinguished group of international scholars from a variety of disciplines revisits the philosophical and political contributions of Theodor W. Adorno, Walter Benjamin, Max Horkheimer, Herbert Marcuse, Jürgen Habermas, Axel Honneth, and others. Throughout, the Companion’s focus is on the major ideas that have made the Frankfurt School such a consequential and enduring movement. It offers a crucial resource for those who are trying to make sense of the global and cultural crisis that has now seized our contemporary world.

The Unfinished Project

These thirteen essays by noted philosophers and social theorists continue a timely celebration and examination of Jürgen Habermas's unfinished project of reconstructing enlightenment rationality. Focusing on the cultural and political aspects of Habermas's work, the essays take up critical theory and political practice, the sociology of political practice, historical-philosophical reflections on culture, moral development in childhood and society, and the foundations of critical social theory. Essays in a companion volume, Philosophical Interventions in the
Unfinished Project of Enlightenment, look at the metaphysical aspects of Habermas's work. Together, the two volumes underscore the richness and variety of Habermas's project. Contributors Johann P. Amason, Andrew Arato, Seyla Benhabib, Hauke Brunkhorst, Cornelius Castoriadis, Jean Cohen, Helmut Dubiel, Klaus Eder, Günter Frankenberg, Hans-Georg Gadamer, Axel Honneth, Johann Baptist Metz, Gertrud Nunner-Winkler, Claus Offe

Technosystem

The Power of Religion in the Public Sphere represents a rare opportunity to experience a diverse group of preeminent philosophers confronting one pervasive contemporary concern: what role does or should religion play in our public lives? Reflecting on her recent work concerning state violence in Israel-Palestine, Judith Butler explores the potential of religious perspectives for renewing cultural and political criticism, while Jürgen Habermas, best known for his seminal conception of the public sphere, thinks through the ambiguous legacy of the concept of "the political" in contemporary theory. Charles Taylor argues for a radical redefinition of secularism, and Cornel West defends civil disobedience and emancipatory theology. Eduardo Mendieta and Jonathan VanAntwerpen detail the immense contribution of these philosophers to contemporary social and political theory, and an afterword by Craig Calhoun places these attempts to reconceive the significance of both religion and the secular in the context of contemporary national and international politics.

Rethinking Modernity

A beautifully written exploration of religion’s role in a secular, modern politics, by an accomplished scholar of critical theory Migrants in the Profane takes its title from an intriguing remark by Theodor W. Adorno, in which he summarized the meaning of Walter Benjamin’s image of a celebrated mechanical chess-playing Turk and its hidden religious animus: “Nothing of theological content will persist without being transformed; every content will have to put itself to the test of migrating in the realm of the secular, the profane.” In this masterful book, Peter Gordon reflects on Adorno’s statement and asks an urgent question: Can religion offer any normative resources for
modern political life, or does the appeal to religious concepts stand in conflict with the idea of modern politics as a domain free from religion’s influence? In answering this question, he explores the work of three of the Frankfurt School’s most esteemed thinkers: Walter Benjamin, Max Horkheimer, and Theodor W. Adorno. His illuminating analysis offers a highly original account of the intertwined histories of religion and secular modernity.

The Philosophical Discourse of Modernity

To the surprise of many readers, Jürgen Habermas has recently made religion a major theme of his work. Emphasizing both religion’s prominence in the contemporary public sphere and its potential contributions to critical thought, Habermas’s engagement with religion has been controversial and exciting, putting much of his own work in fresh perspective and engaging key themes in philosophy, politics and social theory. Habermas argues that the once widely accepted hypothesis of progressive secularization fails to account for the multiple trajectories of modernization in the contemporary world. He calls attention to the contemporary significance of “postmetaphysical” thought and “postsecular” consciousness - even in Western societies that have embraced a rationalistic understanding of public reason. Habermas and Religion presents a series of original and sustained engagements with Habermas’s writing on religion in the public sphere, featuring new work and critical reflections from leading philosophers, social and political theorists, and anthropologists. Contributors to the volume respond both to Habermas’s ambitious and well-developed philosophical project and to his most recent work on religion. The book closes with an extended response from Habermas - itself a major statement from one of today’s most important thinkers.

Between Facts and Norms

German philosopher Jürgen Habermas has written extensively on the European Union. This is the only in-depth account of his project. Published now in paperback to coincide with the celebration of his ninetieth birthday, a new preface considers Habermas’s writings on the eurozone and refugee crises, populism and Brexit, and the
Access Free Habermas And The Unfinished Project Of Modernity Critical Essays On The Philosophical Discourse Of Modernity Studies In Contemporary German Social Thought

presidency of Emmanuel Macron. Placing an emphasis on the conception of the EU that informs Habermas’s political prescriptions, the book is divided into two main parts. The first considers the unfolding of 'social modernity' at the level of the EU. Among the subjects covered are Habermas's concept of juridification, the latter's affinities with integration theories such as neofunctionalism, and the application of Habermas's democratic theory to the EU. The second part addresses 'cultural modernity' in Europe – 'Europessimism' is argued to be a subset of the broader cultural pessimism that assailed the project of modernity in the late twentieth century, and with renewed intensity in the years since 9/11.

The Power of Religion in the Public Sphere

"What is the meaning of being?" This is the central question of Martin Heidegger's profoundly important work, in which the great philosopher seeks to explain the basic problems of existence. A central influence on later philosophy, literature, art, and criticism—as well as existentialism and much of postmodern thought—Being and Time forever changed the intellectual map of the modern world. As Richard Rorty wrote in the New York Times Book Review, "You cannot read most of the important thinkers of recent times without taking Heidegger's thought into account." This first paperback edition of John Macquarrie and Edward Robinson's definitive translation also features a new foreword by Heidegger scholar Taylor Carman.

The Unfinished Project

How do the ways we argue represent a practical philosophy or a way of life? Are concepts of character and ethos pertinent to our understanding of academic debate? In this book, Amanda Anderson analyzes arguments in literary, cultural, and political theory, with special attention to the ways in which theorists understand ideals of critical distance, forms of subjective experience, and the determinants of belief and practice. Drawing on the resources of the liberal and rationalist tradition, Anderson interrogates the limits of identity politics and poststructuralism while holding to the importance of theory as a form of life. Considering high-profile trends as well as less noted patterns
of argument, The Way We Argue Now addresses work in feminism, new historicism, queer theory, postcolonialism, cosmopolitanism, pragmatism, and proceduralism. The essays brought together here—lucid, precise, rigorously argued—combine pointed critique with an appreciative assessment of the productive internal contests and creative developments across these influential bodies of thought. Ultimately, The Way We Argue Now promotes a revitalized culture of argument through a richer understanding of the ways critical reason is practiced at the individual, collective, and institutional levels. Bringing to the fore the complexities of academic debate while shifting the terms by which we assess the continued influence of theory, it will appeal to readers interested in political theory, literary studies, cultural studies, gender studies, and the place of academic culture in society and politics.

The Cambridge Habermas Lexicon

Tackles a question as old as Plato and still pressing today: What is reason, and what roles does and should it have in human endeavor? The eminent intellectual historian Martin Jay surveys Western ideas of reason, particularly in German philosophy from Kant to Habermas.