This volume of essays represents a festschrift in honor of Thomas McCarthy. McCarthy is a homegrown, American critical theorist working mainly in the tradition of Habermas, trying to further "pragmatize" Habermas' theories. More than that, however, McCarthy was a pivotal figure in the introduction of critical theory to American audiences, particularly through his excellent translations of several key Habermasian texts.

The text does not deal with pragmatism per se, but rather with the development of critical theory since the Frankfurt school (offering many new directions to explore, as well as illuminating those directions already taken). Thus, as the editors note in their introduction, "just as 'critical theory' is understood in a broad sense, the 'pragmatic turn' has a wider extension than American pragmatism." (2) Their comments regarding McCarthy's works give an idea of what they mean by the "pragmatic turn": "As an original thinker in his own right, he has furthered the pragmatic approach to critical theory and the engagement with social pluralism. Indeed, in his work in social and political theory McCarthy has returned again and again to the themes of American pragmatism, insisting not only on the practical significance of rationality but also on plurality and unity in both methodology and politics." (2) Thus the pragmatism to be seen in this volume is matter of approach and not so much a matter of classical pragmatist works. The many essays here represent the ever-widening field of concerns in critical theory, seeking to bring it down from pure theory and engage more with the pluralistic social, cultural, and economic world. To that end the authors draw from diverse sources, everything from John Dewey and C.S. Peirce to Melanie Klein, invoking as well as confronting the five P's: phenomenology, postmodernism, poststructuralism, pragmatism, and psychoanalysis.

The essays are divided into three sections, each dealing with a specific theme. The first (and at seven chapters the largest) section deals with, in the editors words, "social theory and the rational basis for communication." The first two essays, by Habermas and Rorty, quite successfully highlight the two main conceptual
directions critical theory has or can take, and the rest of part one fleshes out the in-between of various theoretical contextualizations nicely. I imagine this to be a direct result of the editors planning, and displays good attention to thematic development that is sometimes lacking in essay collections and festschrifts. Habermas' contribution focuses on the universal character of rationality despite the admittedly pluralistic character of the world, while Rorty calls once again to do away with universal concepts, and the concept of rationality, and focus on concrete notions of morality and politics (drawing mainly on the debate between McCarthy and David Couzens Hoy published in *Critical Theory*).

Section two of the text is the shortest, at three essays, one dealing with the issue of autonomy in discourse while the other two examine various conceptions of the self. I enjoyed this section, and wished for more essays. Johanna Meehan's examination of gender issues in self and identity formation was intriguing, but I truly enjoyed Joel Whitebook's piece titled "Mutual Recognition and the Work of the Negative." Through an examination of Hobbes in particular, Whitebook offers an interesting "corrective" to the intersubjective turn in critical theory. He essentially argues that key insights regarding the self have been lost by glossing over conflict ridden, subjective (versus intersubjective) focused views of the self.

The final section of essays contains 5 chapters, followed by an appendix containing a 1997 interview with McCarthy on his theories and the state of critical theory in general, as well as a bibliography of McCarthy's works. The theme for this section is "Engagements with Political Theory and Problems of Pluralism." I found the essay by Seyla Benhabib concerning the role and place of immigrants, refugees, etc in a liberal democracy instructive. However, of particular interest in this section is the essay by Axel Honneth titled "The Logic of Fanaticism: Dewey's Archaeology of the German Mentality." This essays focuses on Dewey's thesis (found in "German Philosophy and Politics") that German cultural and political aggression in the early part of last century were largely the result of Kant's dualistic idealism. Central to Honneth's examination of Dewey is the idea that a priori reason can overrule the empirical world, and that "empty" pure principles can be "filled" with superiority and aggression. The essay correctly highlights the shortcomings in Dewey's
analysis, situates Dewey's writings on this matter historically and culturally, and shows a side of Dewey not commonly emphasized, but which is thought-provoking in (and I believe, pertinent to) the context of global current events and the U.S. political scene.

I am not quite sure of the ideal audience for this text, but I think that speaks to its versatility. The opening essays could be used in an undergraduate class to situate the development of critical theory, while the text as a whole is a good introduction and mine for research regarding the history and development of critical theory since the Frankfurt School.

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As announced by its subtitle, Aboulafia’s new book is a study of Mead’s thought in relation to continental philosophy. Of course, the continental tradition is so rich and varied that an exhaustive treatment of this topic would be daunting, to say the least, and the author understandably narrows his focus to examine Mead’s philosophy vis-à-vis the ideas of three well-known continental theorists: namely, Hannah Arendt, Jürgen Habermas, and Emmanuel Levinas (the chapter on Arendt also contains an excursus on an article by Jacques Derrida). The Cosmopolitan Self comprises five chapters—one chapter each for the three continental figures, and an introduction and conclusion that serve to interrelate the different comparisons.

The issue that Aboulafia confronts in The Cosmopolitan Self is one of the most important in contemporary philosophy. If we reject, as do Mead, Dewey, and other pragmatists, claims that human values ultimately have a theological or transcendental grounding, how can we avoid falling into a thoroughgoing and pernicious relativism? In other words, how can a naturalized view of values provide the basis for rational agreement among individuals who may have different interests and even different conceptions of the good life? Aboulafia takes up this central issue by