

Critique And Power Recasting The Foucault Habermas Debate Studies In Contemporary German Social Thought

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Recognition Theory as Social Research

A dramatically new interpretation of the development of the thought of Michel Foucault, one of the 20th century's most influential thinkers. In this lucid and groundbreaking work, Eric Paras reveals that our understanding of the philosophy of Michel Foucault must be radically revised. Foucault's critical axes of power and knowledge -which purposefully eradicated the concept of free will- reappear as targets in his later work. Paras demonstrates the logic that led Foucault to move from a microphysics of power to an aesthetics of individual experience. He is the first to show a transformation that not only placed Foucault in opposition to the archaeological and genealogical positions for which he is renowned, but aligned him with some of his fiercest antagonists. Foucault 2.0 draws on the full range of the philosopher's writing and of the work of contemporaries who influenced, and sometimes vehemently opposed, his ideas. To fill the gaps in Foucault's published writings that have so far limited our conception of the arc of his thought, Paras analyzes the largely untapped trove of lectures Foucault delivered to teeming Paris audiences as Professor of the College de France for more than a decade. At the same time, Foucault 2.0 highlights the background against which Foucault carried out his most foundational work: the unrest of 1968, the prison reform movement of the early 1970s, and the Iranian Revolution of 1979. Carefully assembling the fragments of a thinker who remains but half-understood, Eric Paras has composed a seminal book, essential reading for novices and initiates alike.

The Body Royal

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This book examines Cornelius Castoriadis' thought and the radical alternative it presents to the legacy of Michel Foucault, focusing on three key notions that are central in both scholars' theories: the subject, the production of social meaning and representation, and social/cultural change. Castoriadis and Foucault faced similar theoretical and political challenges and tackled common questions, yet their conclusions diverged significantly. This important book establishes, for the first time, a critical dialogue between these two bodies of thought. Through a detailed exploration of the Castoridian perspective, Marcela Tovar-Restrepo addresses the limitations of Foucault's poststructuralist thought; exploring and comparing what those three central notions mean in each framework. In so doing, Tovar-Restrepo elucidates a greater understanding of their differences and the resulting consequences for the social sciences and the role of social theory. Ultimately, this book presents Castoriadis' philosophical and theoretical position as an alternative to unresolved poststructuralist problems and to what Castoriadis saw as a deterministic ontology embedded in political relativism; paving the way for an invigorating debate about autonomy and social change.

Signs in Use

Michel Foucault's influential work spanned a wide array of intellectual disciplines, his writings having been widely taken up in philosophy, history, literary criticism and political theory. Focusing on the implications of Foucault's theories for education, whilst characterizing them as provocative, problematizing, poetic and playful, Lynn Fendler describes the historical context for understanding Foucault's ground breaking critiques. Including a discussion of his major theories of disciplinary power, genealogy, discourse and subjectivity, this text provides generative explanations of concepts, using analogies to the Internet and to food, in order to connect Foucault's theories to everyday experience.

Blake's Agitation

Does violence inevitably shadow our ethico-political engagements and decisions, including our understandings of identity, whether collective or individual? Questions that touch upon ethics and politics can greatly benefit from being rephrased in terms borrowed from the arsenal of religious and theological figures, because the association of such figures with a certain violence keeps moralism, whether in the form of fideism or humanism, at bay. Religion and Violence: Philosophical Perspectives from Kant to Derrida's careful posing of such questions and rearticulations pioneers new modalities for systematic engagement with religion and philosophy alike.

Between Facts and Norms

Five eminent critics explore the validity of Foucault's ideas on such questions as the fit between power and knowledge and

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the tension between historicist and universalist claims. The very possibility of a critical stance is a recurring theme in all of Foucault's works, and the contributors vary in the ways that they relate to his key views on truth and reason in relation to power and government.

Foucault Contra Habermas

An introductory guide to some of the most significant perspectives on the subject of power within social and political theory.

The Critical Theory of Axel Honneth

Blake's Agitation is a thorough and engaging reflection on the dynamic, forward-moving, and active nature of critical thought. Steven Goldsmith investigates the modern notion that there's a fiery feeling in critical thought, a form of emotion that gives authentic criticism the potential to go beyond interpreting the world. By arousing this critical excitement in readers and practitioners, theoretical writing has the power to alter the course of history, even when the only evidence of its impact is the emotion it arouses. Goldsmith identifies William Blake as a paradigmatic example of a socially critical writer who is moved by enthusiasm and whose work, in turn, inspires enthusiasm in his readers. He traces the particular feeling of engaged, dynamic urgency that characterizes criticism as a mode of action in Blake's own work, in Blake scholarship, and in recent theoretical writings that identify the heightened affect of critical thought with the potential for genuine historical change. Within each of these horizons, the critical thinker's enthusiasm serves to substantiate his or her agency in the world, supplying immediate, embodied evidence that criticism is not one thought-form among many but an action of consequence, accessing or even enabling the conditions of new possibility necessary for historical transformation to occur. The resulting picture of the emotional agency of criticism opens up a new angle on Blake's literary and visual legacy and offers a vivid interrogation of the practical potential of theoretical discourse.

Power

This book criticizes three basic concepts in Reinhold Niebuhr's social thought: his views of human nature, interest, and power. Attention is directed especially at the way Niebuhr's concepts lack sufficient historicity, obscure social and political dynamics, and, finally, lack adequate descriptive power. An alternative to each of these concepts is offered and used as a way to open up social thought to more complex analysis, more concrete and material uses, and a discussion of implications for alternative direction and action.

Human Nature, Interest, and Power

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Using Augustine as a conversation partner, this text explores the value of Michel Foucault's controversial writings for theologians, ethicists, philosophers and cultural theorists. It demonstrates the possibilities and difficulties of applying Foucault's social criticisms within Christian contexts.

Revelation & Social Reality

The Community of the Weak

Foucault contra Habermas is an incisive examination of, and a comprehensive introduction to, the debate between Foucault and Habermas over the meaning of enlightenment and modernity. It reprises the key issues in the argument between critical theory and genealogy and is organised around three complementary themes: defining the context of the debate; examining the theoretical and conceptual tools used; and discussing the implications for politics and criticism. In a detailed reply to Habermas' *Philosophical Discourse of Modernity*, this volume explains the difference between Habermas' philosophical practice and Foucault's between the analytics of truth and the politics of truth. Many of the most difficult arguments in the exchange are subject to a detailed critical analysis. This examination also includes discussion of the ethics of dialogue; the practice of criticism; the politics of recognition, and the function of civil society and democracy.

The Social City

Deacon, a scholar whose academic affiliations are not given, examines the implications of the work of Michel Foucault, questioning whether and how the modern drive to explain the world in such a way as to guide political action and promote progressive change can be defended in the light of Foucault'

Starve and Immolate

Telos

The book juxtaposes key texts from Foucault and Habermas; it then adds a set of reactions and commentaries by theorists who have taken up the two alternative approaches to power and critique. The result is a guide for those seeking to understand and build on an unfinished debate between two of the 20th century's most important philosophers. Which

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paradigm of critique--Foucault's or Habermas's--is philosophically and practically superior, especially with regard to the nature and role of power in contemporary society? In shaping this collection, Michael Kelly has sought to address this question in relation to the ethical, political, and social theory of the past two decades. Michel Foucault and Jurgen Habermas had only just begun to come to terms with one another's work when Foucault died in 1984; they had even discussed the possibility of a formal debate on "Enlightenment" in the neutral arena of the United States. In the decade since, Habermas and his supporters have continued to respond to Foucault in various ways, but Foucault's followers have not shown as strong an inclination to keep up his side of the dialogue. For this reason an invaluable exchange on the nature and limits of philosophy in the present age has never achieved its full potential. In this anthology Michael Kelly recasts the debate in a way that will open it up for further development. The book starts by juxtaposing key texts from the two philosophers; it then adds a set of reactions and commentaries by theorists who have taken up the two alternative approaches to power and critique. (Two of these essays were written especially for this volume.) The result is a guide for those seeking to understand and build on this important but unfinished debate. Essays by: Michel Foucault. Jürgen Habermas. Axel Honneth. Nancy Fraser. Richard Bernstein. Thomas McCarthy. James Schmidt and Thomas E. Wartenberg. Gilles Deleuze. Jana Sawicki. Michael Kelly.

Fabricating Foucault

Critique of Violence

DIVUses C.L.R. James's The Black Jacobins as a jumping-off point for a reconsideration of colonial and postcolonial concepts of history, politics, and agency./div

Journal of Indian Council of Philosophical Research

The contribution of the German sociologist and philosopher Jurgen Habermas has proved seminal for attempts to understand the nature of social change in the context of global capitalism. This book provides an accessible introduction to his work and shows how his theories can be fruitfully applied to a wide range of topics in the sociology of health and illness including: * lay health knowledge * doctor-patient interaction * health care decision-making * health inequalities * new social movements in health * health care rationing * the Foucault perspective. Habermas, Critical Theory and Health will open up both new issues and new lines of empirical enquiry which will be of special interest to teachers and students of social theory and the sociology of health and illness and offers healthcare professionals new perspectives on their practice.

Religion, Politics, and Law

The Critical Theory of Axel Honneth provides a comprehensive study of the work of Axel Honneth, offering a critical reconstruction of his project in relation the themes of power, critique, and the intersubjective paradigm.

Discipline and Critique

How does nursing knowledge develop and how do we incorporate this knowledge into the practice of nursing? Is it possible for nursing theory to address the needs of clinical practice? These key questions in the field of nursing are explored in this groundbreaking work. Based on their five-year experience as co-chairs of the New England Knowledge Conferences and the contributions of nurse clinicians and academics, the book addresses issues critical to improving the quality and delivery of health care. Concentrating on four major themes--the current state of nursing knowledge, the philosophy of nursing knowledge, the integration of nursing knowledge with practice, and examples of the impact on health care delivery when nursing knowledge is applied--Nursing Knowledge Development and Clinical Practice gives concrete examples of how nursing knowledge can improve nursing practice and overall health care delivery both today and in the future.

Foucault 2.0

This book focuses on the genealogy of modernity as it has been articulated by the original contributions of Kant, Nietzsche, and Foucault, in their respective conceptions of truth, power, and ethics. The author seeks to show that in order to articulate a philosophical discourse on modernity one must not only refer to cultural, historical events associated with modern conceptions of truth, power, and ethics, but one must also undertake an analysis of how these different axes concur to determine what we call 'modernity'. Such is in effect the genealogical thrust of this study, which is explicitly based upon Foucault's readings of Kant and Nietzsche, so as to show that critique and genealogy constitute a highly original contribution of Foucault's social philosophy to the study of modernity. The 'genealogy of modernity' is shown to constitute the major thesis of a Foucauldian 'philosophical discourse of modernity' which, contrary to Habermas's criticisms, does not evade questions of truth, normativity, and value, but rather problematises them. The genealogy of modernity is itself made possible by the articulation of the three axes of truth, power, and ethics that determine the historical a priori of our modern ethos as the condition of who we are, that is, the formation of modern subjectivity with its regimes of veridiction and jurisdiction, modes of subjectivation and practices of freedom.

Futures of Critical Theory

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Seek the Peace of the City provides a robust engagement with the theological foundations and practices of Christian social and political criticism. Richard Bourne identifies a theological realism found in the work of John Howard Yoder. This realism bases social and political criticism in the purposes of a nonviolent, patient, and reconciling God. Bourne develops this account and shows how it is consonant with aspects of the work of a range of contemporary theologians including Stanley Hauerwas, John Milbank, Karl Barth, and Dietrich Bonhoeffer. In developing this theological realism, the book furnishes an account of Christian criticism capable of addressing key debates in contemporary theology and political theory. Bourne begins by arguing for the public status of theological political claims. He demonstrates that only a vigorous theological realism, grounded in the universal lordship of Christ, is capable of providing a foundation for local, particular, and ad hoc practices of critique. The book concludes by developing an account of the impact such a theological realism and practice of critique might have on contemporary political theory--with explorations of the doxological nature of social change, the changing shape of the state, governmentality and political sovereignty, and the status and role of religious communities in civil society.

Critique and Praxis

An ethnographic exploration of gay and lesbian lives in contemporary Russia.

Ethics and Aesthetics of Freedom in American and Chinese Realism

Critique of Violence is a highly original and lucid investigation of the heated controversy between poststructuralism and critical theory. Leading theorist Beatrice Hanssen uses Walter Benjamin's essay 'Critique of Violence' as a guide to analyse the contentious debate, shifting the emphasis from struggle to dialogue between the two parties. Regarding the questions of critique and violence as the major meeting points between both traditions, Hanssen positions herself between the two in an effort to investigate what critical theory and poststructuralism have to offer each other. In the course of doing so, she assembles imaginative new readings of Benjamin, Arendt, Fanon and Foucault, and incisively explores the politics of recognition, the violence of language, and the future of feminist theory. This groundbreaking book will be essential reading for all students of continental philosophy, political theory, social studies and comparative literature. Also available in this series: Essays on Otherness Hb: 0-415-13107-3: £50.00 Pb: 0-415-13108-1: £15.99 Hegel After Derrida Hb: 0-415-17104-4: £50.00 Pb: 0-415-17105-9: £15.99 The Hypocritical Imagination Hb: 0-415-21361-4: £47.50 Pb: 0-415-21362-2: £15.99 Philosophy and Tragedy Hb: 0-415-19141-6: £45.00 Pb: 0-415-19142-4: £14.99 Textures of Light Hb: 0-415-14273-3: £42.50 Pb: 0-415-14274-1: £13.99 Very Little Almost Nothing Pb: 0-415-12821-8: £47.50 Pb: 0-415-12822-6: £15.99

Religion and Violence

This text addresses the timely topic of relativism from the perspective of Gadamer's hermeneutics. This collection of essays explores several of the key issues in contemporary philosophy - the nature of truth, the model of conversation, and the possibility of an ethics in postmodern conditions - in the context of the work of Gadamer. Although centred on Gadamer and including the first English translation of one of his essays, the volume does not narrowly define or defend the approach of philosophical hermeneutics; the contributors present a broad range of views, in some cases championing a Gadamerian perspective, in others challenging it.

Nursing Knowledge Development and Clinical Practice

Until recently, struggles for justice proceeded against the background of a taken-for-granted frame: the bounded territorial state. With that "Westphalian" picture of political space assumed by default, the scope of justice was rarely subject to open dispute. Today, however, human-rights activists and international feminists join critics of structural adjustment and the World Trade Organization in challenging the view that justice can only be a domestic relation among fellow citizens. Targeting injustices that cut across borders, they are making the scale of justice an object of explicit struggle. Inspired by these efforts, Nancy Fraser asks: What is the proper frame for theorizing justice? Faced with a plurality of competing scales, how do we know which one is truly just? In exploring these questions, Fraser revises her widely discussed theory of redistribution and recognition. She introduces a third, "political" dimension of justice representation and elaborates a new, reflexive type of critical theory that foregrounds injustices of "misframing." Engaging with thinkers such as Jürgen Habermas, John Rawls, Michel Foucault, and Hannah Arendt, she envisions a "postwestphalian" mapping of political space that accommodates transnational solidarity, transborder publicity, and democratic frame-setting, as well as emancipatory projects that cross borders. The result is a sustained reflection on who should count with respect to what in a globalizing world.

Castoriadis, Foucault, and Autonomy

Social postmodernism and systematic theology can be considered the new pair in some of the most creative discussions on the future of theological method on a global scale. Both in the academy and in the public square, as well as in the manifold local and pastoral moments of ministry and community social activism, the social, the postmodern, and the theological intermingle in engaging and border-crossing ways. The Community of the Weak presents a new kind of jazzy fundamental theology with a postmodern touch, using jazz as a metaphor, writing ethnographically messy texts out of the personal windows of lived experiences, combining fragments of autobiography with theological reconstruction. A comparative perspective on North American and European developments in contemporary systematic theology serves as a hermeneutical horizon to juxtapose two continents in their very different contexts. The author proposes a systematic and

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fundamental theology that is more jazzy, global, and narrative, deeply embedded in pastoral ministry to tell its postmodern story.

Critique and Power

Presents the case for an exciting new research program in the social sciences based on the theory of recognition developed by Axel Honneth and others in recent years. The theory provides a frame for revealing new insights about conflicts and the potential of recognition theory to guide just resolutions of these conflicts is also explored.

Foucault

Andrew Cutrofello demonstrates that in light of Michel Foucault's genealogical criticisms of the juridical model of power, it is possible to develop a postjuridical model of Kantian critique. Recasting game theory's celebrated "prisoner's dilemma" in Foucauldian terms, Cutrofello illuminates the techniques of mutual betrayal that train bodies to reason themselves into complicity with forces of subjugation. He shows how a genealogically reformulated version of Kantian ethics can provide the basic parameters of a "discipline of resistance" to such forces, and he argues for a more nuanced assessment of the stakes involved in the demise of philosophy as a disciplinary formation. Along the way, Cutrofello presents fascinating readings of Kant's own "care of the self" ethic, drawing on the conceptual resources of Gilles Deleuze, Jacques Lacan, and Luce Irigaray. This tour-de-force will prompt social theorists to reconsider the way power functions in our modern/postmodern world.

Language and the "burden" of Politics

Critical philosophy has always challenged the division between theory and practice. At its best, it aims to turn contemplation into emancipation, seeking to transform society in pursuit of equality, autonomy, and human flourishing. Yet today's critical theory often seems to engage only in critique. These times of crisis demand more. Bernard E. Harcourt challenges us to move beyond decades of philosophical detours and to harness critical thought to the need for action. In a time of increasing awareness of economic and social inequality, Harcourt calls on us to make society more equal and just. Only critical theory can guide us toward a more self-reflexive pursuit of justice. Charting a vision for political action and social transformation, Harcourt argues that instead of posing the question, "What is to be done?" we must now turn it back onto ourselves and ask, and answer, "What more am I to do?" Critique and Praxis advocates for a new path forward that constantly challenges each and every one of us to ask what more we can do to realize a society based on equality and justice. Joining his decades of activism, social-justice litigation, and political engagement with his years of critical theory and philosophical work, Harcourt has written a magnum opus.

Queer in Russia

Reassessing Foucault

Reinvigorating critical theory by extending its range and its intellectual trajectories through strategies of inclusiveness that respect and build on parallel traditions, the authors reinterpret Nietzsche, Wittgenstein and Heidegger in relation to central figures and themes of critical theory.

Michel Foucault

Starve and Immolate tells the story of leftist political prisoners in Turkey who waged a deadly struggle against the introduction of high security prisons by forging their lives into weapons. Weaving together contemporary and critical political theory with political ethnography, Banu Bargu analyzes the death fast struggle as an exemplary though not exceptional instance of self-destructive practices that are a consequence of, retort to, and refusal of the increasingly biopolitical forms of sovereign power deployed around the globe. Bargu chronicles the experiences, rituals, values, beliefs, ideological self-representations, and contentions of the protestors who fought cellular confinement against the background of the history of Turkish democracy and the treatment of dissent in a country where prisons have become sites of political confrontation. A critical response to Michel Foucault's *Discipline and Punish*, *Starve and Immolate* centers on new forms of struggle that arise from the asymmetric antagonism between the state and its contestants in the contemporary prison. Bargu ultimately positions the weaponization of life as a bleak, violent, and ambivalent form of insurgent politics that seeks to wrench the power of life and death away from the modern state on corporeal grounds and in increasingly theologized forms. Drawing attention to the existential commitment, sacrificial morality, and militant martyrdom that transforms these struggles into a complex amalgam of resistance, Bargu explores the global ramifications of human weapons' practices of resistance, their possibilities and limitations.

Foucault and Augustine

The goal of this monograph is to complicate the postmodernist argument that art is always already political and does so by studying literary realism as practiced by American and Chinese writers, utilizing the perspective of Michel Foucault. It performs a careful reading of Henry James's *The Portrait of a Lady* and *The Princess Casamassima*, William Dean Howell's *A Hazard of New Fortunes*, and *The World of Chance*, Liu Binyan's *People or Monster?* and *Sound is Better Than Silence* and Zhang Xianliang's *Half Man is Woman* and *Getting Used to Dying*. It demonstrates that both sets of realist writers provide

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interpretive presentations of social realities in order to dismantle cultural appearances (the gospel of wealth, social Darwinism, political liberalism, party purity and historical progress).

History of Political Thought

On the Genealogy of Modernity

This book rethinks the problem of Israelite kingship by examining how the male royal body and its self-presentation figured in the governance of the dual monarchies of Israel and Judah. As such, this is a reopening of old questions and an opening to new ones.

Conscripts of Modernity

Signs in Use is an accessible introduction to the study of semiotics. All organisms, from bees to computer networks, create signs, communicate, and exchange information. The field of semiotics explores the ways in which we use these signs to make inferences about the nature of the world. Signs in Use cuts across different semiotic schools to introduce six basic concepts which present semiotics as a theory and a set of analytical tools: code, sign, discourse, action, text, and culture. Moving from the most simple to the most complex concept, the book gradually widens the semiotic perspective to show how and why semiotics works as it does. Each chapter covers a problem encountered in semiotics and explores the key concepts and relevant notions found in the various theories of semiotics. Chapters build gradually on knowledge gained, and can also be used as self-contained units for study when supported by the extensive glossary. The book is illustrated with numerous examples, from traffic systems to urban parks, and offers useful biographies of key twentieth-century semioticians.

Habermas, Critical Theory and Health

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.

The Specter of Relativism

Though Foucault is now widely taught in universities, his writings are notoriously difficult. Reassessing Foucault critically

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examines the implications of his work for students and researchers in a wide range of areas in the social and human sciences. Focusing on the social history of medicine, successive chapters deal with his historiographical, methodological and philosophical writings, his ideas about prisons, hospitals, madness and disease, and his thinking about the body. The book also suggests ways in which Foucault's influence will continue to dominate cultural history and the social sciences.

Seek the Peace of the City

The relationship between religion, politics, and law represents, one of the most important issues in contemporary discussions on the world's future. While global changes and political conflicts in many parts of the world demand serious reflection about the role of religion in politics and in public discourse, the study of religion in post-secular societies calls for reflections about the normative role of religion in politics and law. Through the contributions of scholars in the disciplines of theology, the science of religion, and political science, this volume presents an absorbing analysis of democracy, politics, and law, drawing upon the works of John Rawls, Jürgen Habermas, Max Horkheimer, Michel Foucault and Theodor W Adorno. Such topics as Islam and democracy are addressed, in addition to the report by the European Council on Fatwa and Research and specific issues in which churches have been involved in political conflicts. Case studies on communism, nazism, and apartheid, for example, are also presented, and finally the question is addressed of how inter-religious dialogue can function in secular societies in relation to the Danish cartoon crisis.

Scales of Justice

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