



Jason Morgan

Ritual and Otherness in Human Relations: The Human-Person Philosophy of Byung-Chul Han

Introduction

The works of Korean-German philosopher Byung-Chul Han have become a minor intellectual sensation in recent years. Han, a former professor at the Universität der Künste Berlin, is a prolific writer, having released more than twenty books, with more on the way. Han's topics are as wide-ranging and disparate as, for example, time, pain, death, eros, power, and beauty, among many others.

Han couches his philosophical investigations across this broad spectrum of topics in the language of some of the standard preoccupations of twentieth- and twenty-first-century philosophy, for instance capitalism and neoliberalism. However, on my reading of Han, the major, albeit obscured and imperfectly grasped, thematic foundation of his work is the human person (although he does not use the term in any of the works by him that I have read) and the ways in which various contemporary trends imperil the human person's integrity. Han fore-

Jason Morgan, Reitaku University, Japan
e-mail: morgan.jason.michael@gmail.com • ORCID: 0000-0002-2969-3010



grounds capitalism, neoliberalism, and other systematic problems in his work, but I see Han as ensnared in these and related contemporary philosophical assumptions and terminologies and limited in scope thereby, and nevertheless groping for a way to understand who the human person is, what is his or her destiny, and how one can live a good life as a human being. (Han, in short, can be understood as an unwitting proto-Aristotelian whose philosophizing is a kind of labor pang of deliverance of a new understanding.)¹ In this brief essay, I examine some of Han's books to emphasize the often-hidden importance of the human person within Han's various contemporary critiques.

A short note is in order on the methodology I have used in preparing this essay. I chose to focus on the philosophical works of Byung-Chul Han, and in particular on his views—both overt and subtle—on the human person for two reasons. The first reason is Han's popularity. Han's works, very rare for books on philosophy, sell well and have entered many fields of discourse beyond the academy. Han's books have been reviewed in the *South China Morning Post*, *The Guardian*, *Inside Higher Ed*, *The Nation*, *Law and Liberty*, and *The American Spectator*, as well as in smaller journals on topics outside the usual philosophical ambit.² Also, Han has been interviewed by the leading

¹ Byung-Chul Han, *The Scent of Time: A Philosophical Essay on the Art of Lingering*, trans. Daniel Steuer (Cambridge, England: Polity, 2017), 86–87.

² Alex Lo, "How to Think about Covid-19: Slavoj Zizek, Han Byung-Chul and Yuval Noah Harari," *South China Morning Post*, February 16, 2021, <https://www.scmp.com/comment/opinion/article/3121924/how-think-about-covid-19-slavoj-zizek-han-byung-chul-and-yuval-noah>; Stuart Jeffries, "Psychopolitics: Neoliberalism and New Technologies of Power by Byung-Chul Han—Review," *The Guardian*, December 30, 2017, <https://www.theguardian.com/books/2017/dec/30/psychopolitics-neoliberalism-new-technologies-byung-chul-han-review>; Scott McLemee, "'Digital Prospects,'" *Inside Higher Ed*, August 1, 2017, <https://www.insidehighered.com/views/2017/08/02/review-byung-chul-hans-swarm-digital-prospects>; Clinton Williamson, "The Limits

Spanish daily *El País* and by the philosophical journal *Noema*, and was featured on German television.³ Han has been able to reach a global audience well beyond the limits of almost all other contemporary philosophers. So, his ideas have begun to penetrate the popular imagination in many countries and his phrasings have begun to enter the lexicons of languages worldwide.

The second reason I have focused on Byung-Chul Han's philosophy is that the human person is both conspicuously present and absent in his work. In my own philosophical investigations, I am often motivated by a desire to understand the human person and to understand how others understand the human person. In Han's work, I find that the human person is both a central element and also, in many respects, un- or underexplored. I have therefore undertaken in this essay a somewhat against-the-grain reading of Han's output, taking up some of his main themes, his overt subjects, while also searching for the more subtle traces of the human person which, I find, are littered throughout Han's work.

of Understanding the Pandemic Philosophically," *The Nation*, February 1, 2022, <https://www.thenation.com/article/culture/palliative-society-byung-chul-han/>; Scott Beauchamp, "Assessing Our Frayed Society with Byung-Chul Han," *Law and Liberty*, June 12, 2018, <https://lawliberty.org/assessing-our-frayed-society-with-byung-chul-han/>; Matthew Omolesky, "A Flight Into Death: Sigmund Freud, Byung-Chul Han, and the Decadence of Late Liberalism," *The American Spectator*, November 18, 2021, <https://spectator.org/freud-liberalism-american-spectator-fall-print-2021/>; Robert Wyllie, "Byung-Chul Han and the Subversive Power of Contemplation," *Church Life Journal*, July 9, 2018, <https://churchlifejournal.nd.edu/articles/byung-chul-han-and-the-subversive-power-of-contemplation/>.

³ Sergio C. Fanjul, "Byung-Chul Han: 'The Smartphone Is a Tool of Domination'," *El País*, October 15, 2021, <https://english.elpais.com/usa/2021-10-15/byung-chul-han-the-smartphone-is-a-tool-of-domination-it-acts-like-a-rosary.html>; Nathan Gardels, "All That Is Solid Melts Into Information," *Noema*, April 21, 2022, <https://www.noemamag.com/all-that-is-solid-melts-into-information>; "Byung-Chul Han," ZDF-Aspekte, December 22, 2012, <https://www.youtube.com/watch?v=GJr-ALbnZEG>.

Neoliberalism and the Totalitarianism of Information

Nowhere in Han's work is the human person—albeit it remains a theme largely treated indirectly—more important than in Han's considerations of neoliberalism. Throughout his books and other writings, Han's indictment of neoliberalism is multifaceted and severe. In his 2017 book *Psychopolitics: Neoliberalism and New Technologies of Power*, for example, Han presents neoliberalism as a force, predicated upon the logic of "capital" in a Marxian sense, which "exploit[s]" freedom, co-opting human beings and leading to "a more efficient kind of subjectivation and subjugation."⁴ Han is particularly critical of how information and technology are combined to produce an un-freedom which has the verisimilitude of freedom, a neoliberal counterfeit of freedom in which men and women work to perpetuate their own enslavement. In *Psychopolitics*, Han marries the insights of Karl Marx to those of Michel Foucault via the dictates of neoliberalism, arguing that the internet has become a kind of Benthamian panopticon of transparency. Here, in the ubiquitous non-place of cyberspace, the subject trapped in the logic of neoliberalism voluntarily exposes his private, inner self to the distributed gaze of "Digital Big Brother," producing enthrallment to the dictates of capital.⁵ The original big-tech revolution, heralded for Han by an Apple Computer advertisement during the 1984 Superbowl, carried a promise of freedom from intrusive oversight and conformity-inducing systematization. The reality proved to be the opposite, however, Han asserts. "Now," Han trenchantly observes, "everyone is his or her own panopticon."⁶

⁴ Byung-Chul Han, *Psychopolitics: Neoliberalism and New Technologies of Power*. trans. Erik Butler (London, England: Verso, 2017), 1. Emphasis in original.

⁵ Han, *Psychopolitics*, 8–11.

⁶ *Ibid.*, 39–40.

Han is also highly skeptical of technology and the informatization of human life as reductive of the human capacity for freedom and open communication. For example, in *Infocracy*, Han laments the demise of Jurgen Habermas' "theory of communicative action" and the rise of "a behaviourist theory of information" advanced by "dataists," a theory which has no need for "discourse" and dispenses entirely with "rational actors who advance validity claims and defend them with argument."⁷ "Dataism," Han writes, "is a totalitarianism without ideology."⁸ And Chapter 11 in *Psychopolitics*, "Big Data," contains various warnings on just this score: "Dataism," a *problematique* sketched by American establishment middlebrow intellectual David Brooks which Han links with Chris Anderson's concerns about "The End of Theory"; census and election data, which imperil citizenship and thoughtful political engagement; and, perhaps most disturbing, "Spirit," which for Han, reading Big Data through Hegel, has the power to overpower "theoretical thinking represent[ing] a narrative form of knowledge" because "Big Data is purely additive," robbing the world of the "interiority (*Innerlichkeit*)" which Spirit imbues.⁹

Han views these and other problems as functions of capitalism, neoliberalism, and other high-traffic intellectual thoroughfares of contemporary philosophy. However, Han's critiques, and the solutions he offers, point to a much bigger concern with the integrity of the human person. For example, according to Han, how should one recover the asyllogistic, purely additive self which Big Data and a myriad of other anti-human, neoliberal paradigms have assaulted?¹⁰ Han suggests in

⁷ Byung-Chul Han, *Infocracy: Digitalization and the Crisis of Democracy*, trans. Daniel Steuer (Cambridge, England: Polity, 2022), 37.

⁸ *Ibid.*, 9.

⁹ Han, *Psychopolitics*, 56–57, 62–63, 68–70. Emphases in original.

¹⁰ On the contrast between syllogism (narration) and Big Data, see Han, *Psychopolitics*, 69–70.

Psychopolitics a refocusing on “the event” (although here he puzzlingly sidesteps Alain Badiou, the philosopher of the event, citing instead Immanuel Kant, Manfred Schneider, Friedrich Nietzsche, and Jean-Jacques Rousseau). But in a much more provocative and telling way, Han briefly considers an approach that he explicates more fully in another book-length work: ritual.¹¹ This work on ritual I take to be a major component of Han’s unarticulated focus on the problems and possibilities of the human person.

“The Disappearance of Rituals”

Han’s *The Disappearance of Rituals* is a sustained meditation on what the loss of ritual has meant for human life.¹² Han is at pains here to emphasize that he does not advocate a return to rituals, thus precluding any accusations, perhaps, that he is contemplating a revival of Confucianism or some other ritualistic practice. Instead, Han’s task is diagnostic, as he understands it. Han again critiques the world (really an anti-world lacking in cohesion and communication) which the internet and Big Data have wrought along the leading edge of late-capitalist neoliberalism. Citing social anthropologist Mary Douglas’ observation that “one of the gravest problems of our day is the lack of commitment to common symbols,” Han finds this disappearance symptomatic of “the increasing atomization of society.”¹³ As society atomizes,

¹¹ Han, *Psychopolitics*, 71–76. A good overview of Badiou’s philosophy of the event is at Andy McLaverty-Robinson, “An A to Z of Theory: Alain Badiou: The Event,” *Ceasefire*, December 15, 2014. <https://ceasefiremagazine.co.uk/alain-badiou-event/>. Badiou wrote the foreword, “The Reinvention of Love,” to Byung-Chul Han, *The Agony of Eros*, trans. Erik Butler (Cambridge, MA: MIT Press, 2017).

¹² Byung-Chul Han, *The Disappearance of Rituals: A Topology of the Present*, trans. Daniel Steuer (Cambridge, England: Polity, 2020).

¹³ *Ibid.*, 6.

Han continues, it simultaneously “becom[es] increasingly narcissistic. The narcissistic process of internalization develops an aversion to form. Objective forms are avoided in favour of subjective states.”¹⁴ Narcissism, then, deprives the self of the experience of the outer world, including of other selves.

But neoliberalism and capitalism, while useful for helping to frame the problem as Han sees it, do not allow him to arrive at a solution worthy of human beings. What is at stake in the devolution of the self as Han describes it is the very coherence of the psyche and the awareness of time as a ground of the presenting of the human form, both body and mind. “Symbolic perception is gradually being replaced by a serial perception,” Han writes, “that is incapable of producing the experience of duration. Serial perception, the constant registering of the new, does not linger. Rather, it rushes from one piece of information to the next, from one experience to the next, from one sensation to the next, without ever coming to closure.”¹⁵ One might rephrase this as a lament that serial perception, and the concomitant loss of ritual, deprives the human person of human modes of being in a human world.

A counter to this psychological unraveling, of the impotence of human existence to manifest the human form in any given present (the present itself withering away in the face of neoliberal, stale repetition), Han sees as ritual. “Rituals evade narcissistic interiority,” Han finds. “The ego-libido cannot attach itself to them. Those who devote themselves to rituals must ignore themselves. Rituals produce a distance from the self, a self-transcendence. They de-psychologize and de-internalize those enacting them.”¹⁶ Under neoliberalism, Han diagnoses, the self must always be in the middle of self-production, in obeisance to the dictates of capital. But the consequences of this de-inter-

¹⁴ Han, *The Disappearance of Rituals*, 6.

¹⁵ *Ibid.*, 7. Emphasis in original.

¹⁶ *Ibid.*, 6–7.

nalization are more than what the de-ritualization of the world can tell. To paraphrase Han while adding in the key agent of the human person, relentless, neoliberal self-production divorces the human person from his or her natural element, namely a community of other human persons veiled behind time and privacy and thus renderable as fellow subjects for communication.

So deracinated do we become by the neoliberal atomization of the self, Han argues, that we lose even the capacity for prayer. Here Han stretches his gaze deep into the (presumably European) past to find that attention deficit disorder may be correlative to the loss of the religious sense. “The cultural technique of deep attention emerged precisely out of ritual and religious practices,” Han writes. “Every religious practice is an exercise in attention. According to Malebranche, attention is the natural prayer of the soul. Today, the soul does not pray. It is permanently producing itself.”¹⁷ Over and against this Han posts rituals, which he sees as “processes of embodiment and bodily performances. In them, the valid order and values of a community are physically experienced and solidified.”¹⁸ Rituals, in other words, re-racinate the human, provide him or her with stability through roots in a thick grouping of other people.

And yet it is here, in his consideration of ritual and in this place in Han’s inquiry where he comes very close to formulating a (mute) diagnosis of the human person’s contemporary ills that one finds a contradiction in Han’s thinking. In Chapter 4, “Festivals and Religion,” of *The Disappearance of Rituals*, Han considers the loss of such things as the Sabbath and the sacralization of work, as well as the sacralization of time itself under Christianity.¹⁹ But does Han not apply the neoliberalist, late-capitalist logic to religion when he uses religion to criticize

¹⁷ Han, *The Disappearance of Rituals*, 7–8.

¹⁸ *Ibid.*, 11.

¹⁹ *Ibid.*, 36–43.

late capitalism? “Capitalism dislikes silence,” Han writes.²⁰ Elsewhere, “capitalism [...] erases the distinction between the sacred and the profane by totalizing the profane. It makes everything comparable to everything else and thus equal to everything else. Capitalism brings forth a hell of the same.”²¹ These observations may very well be true, but in abstracting religion and accompanying practices away from actual metaphysical transcendence and reducing them to counterweights to neoliberalism, Han would seem to be doing to religion just what he faults neoliberalism for doing, namely, erasing the transcendent and pulling the mystery of difference down into the endlessly-looping eddy of the deconstructed present.²² In rendering religion merely serviceable, instead of truly accessing the divine, as he appears to do, Han, to my mind, offers no viable way out of the neoliberalism he condemns. Or, to put it another way, without the ability, yet, to articulate the full sacred dimension of the human person, Han struggles to find the solution to the problems which he has framed as neoliberal ones.

The “Other” is a Human Person

This wrinkle in Han’s critique of neoliberalism belies another, and related, serious problem in Han’s work. Namely, Han’s critique of neoliberalism—and, by the same token, of capitalism—is so broad in places as to lose meaning. For example, in *Capitalism and the Death Drive*, Han indicts capitalism as being “a negation of death” and a “cult,” following the ideas of Walter Benjamin “that [capitalism] does

²⁰ Han, *The Disappearance of Rituals*, 46. Emphasis in original.

²¹ *Ibid.*, 44.

²² My thinking on “loops” derives in part from Douglas Hofstadter, *I Am a Strange Loop* (New York, NY: Basic Books, 2007).

not expiate sins but leads only to indebtedness.”²³ And in *Saving Beauty*, Han accuses “consumer capitalism” of producing a “self that is based on sexual desire,” the self-production of un-freedom being a major facet of Han’s critique of neoliberalism and late capitalism.²⁴ These ambiguities and overly-broad applications of the neoliberalist/capitalist critique point, on my reading, to the much deeper problem with which Han is grappling in his work. His target, as I understand it, is not neoliberalism or capitalism, or any other ideology. Han is struggling to find who the human person is—the human person trammelled by neoliberalism or capitalism, perhaps, but still the human person, as much more fundamental than the things that restrict his or her humanity.

These insights are corroborated by Han’s investigations of morality and the Other. In Han’s imagination of the Other, indeed, I find his searching for a language to describe the mystery of the human person to be most poignant and nearest to discovering humanity in the neoliberalism and capitalism he is critiquing. “Contemporary society is characterized by constant and relentless moralizing,” Han writes. “But at the same time society is becoming more and more brutal. Forms of politeness are disappearing, disregarded by the cult of authenticity.”²⁵ Ritual, or secularized religion, is one approach, now lost, which Han considers as having trammelled the cultishly authentic, endless self-replicating neoliberal self. But the fundamental problem seems to be the loss of recognition of the Other. In *The Agony of Eros*, Han writes, “Erotic desire is tied to a particular absence of the Other—not the absence of nothingness, but rather ‘absence in a horizon of the future.’”

²³ Byung-Chul Han, *Capitalism and the Death Drive*, trans. Daniel Steuer (Cambridge, England: Polity, 2021), 5, 105.

²⁴ Byung-Chul Han, *Saving Beauty*, trans. Daniel Steuer (Cambridge, England: Polity, 2018), 48.

²⁵ Han, *The Disappearance of Rituals*, 68.

The future is the time of the Other. [...] Eros awakens only in view of the ‘countenance’ that ‘at once gives and conceals the Other.’ [...] Eros [...] represents an asymmetrical relationship to the Other.”²⁶ The human person is fundamentally asymmetrical, the recipient of the gift of being and the image and likeness of God. This asymmetry, and the asymmetrical way in which human persons erotically, in the Platonic sense, seek ourselves in the Other, form unvoiced syllables in Han’s work which, when voiced, I argue form the words “human person.”

The Other is a major theme of Han’s philosophy. In his 2018 book *The Expulsion of the Other*, for example, Han posits the Other as a negative—“the Other as a secret, the Other as a temptation, the Other as eros, the Other as desire, the Other as hell and the Other as pain.”²⁷ This negative is gone, though, on Han’s estimation, so much so that “such a thing as the Other is over.”²⁸ What has taken its place is “the Same,” which is a “positivity” incommunicative and self-centered due to the dictates of neoliberalism.²⁹ Here Han presages the motif of the panopticon from *Psychopolitics*, only problematizing not just the self (under the guidance of Emmanuel Levinas and Heidegger), but also the Other, the “who” who has a voice to which one may listen, the subject who is the intended recipient of real communication.³⁰

Communication, which presupposes the Other, is another of Han’s major themes. In the place of encounter with the Other, Han finds, mankind suffers from a malaise of anxiety, “reinforced by a constant

²⁶ Han, *The Agony of Eros*, 15–16. Emphases in original.

²⁷ Byung-Chul Han, *The Expulsion of the Other: Society, Perception, and Communication Today*, trans. Wieland Hoban (Cambridge, England: Polity, 2018), 1.

²⁸ *Ibid.*, 1. Emphasis in original.

²⁹ *Ibid.*, 1–9.

³⁰ *Ibid.*, 66–67, 70–78. Han relies elsewhere on Leibniz’ concept of the monad as a hermeneutic of alienation. See, e.g., Byung-Chul Han, *Hyperculture: Culture and Globalization*, trans. Daniel Steuer (Cambridge, England: Polity, 2022), 44, 50.

comparison with others” with whom one finds oneself in mute competition. This anxiety “is a lateral anxiety, in contrast to the vertical anxiety which awakens when faced with the entirely Other, the uncanny, the Nothing.”³¹ This anxiety, in turn, only feeds the neoliberal paradigm which, for Han, produces the lateral, Otherless anxiety in the first place: “The diabolical logic of neoliberalism,” Han writes, “is this: anxiety increases productivity.”³² The relentless drive to reproduce one’s own self changes the Marxist alienation of the past—alienation of labor from what labor produces—into a “self-alienation” which arises “precisely in the course of self-optimization and self-realization,” functions of the “positivity” of the self-only of which Han warns.³³

However, the “neoliberalism” framing makes for an odd critique here, for Han is working at a level much more profound than the epistemics of global flows of information and capital. Neoliberalism may be what prompts Han to decry “dataism” and the tyranny of information as destructive of “grand narrative[s],” but it would seem that the alienation Han analyzes is of an entirely different order than that of the Marxian, and that no “grand narrative” will suffice to overcome that alienation on Han’s own explication of it.³⁴

The consequences of this self-alienation appear to be even more profound, then, than those which Han imagined in an earlier work, his 2015 book *The Burnout Society*.³⁵ The touchstone for Han’s reflections here is American novelist Herman Melville’s 1853 short story “Bartleby, the

³¹ Han, *The Expulsion of the Other*, 32–33. Emphases in original.

³² *Ibid.*, 33. Emphasis in original.

³³ *Ibid.*, 39.

³⁴ Han, *Infocracy*, 53. See also “Jumping Humans” in Han, *Capitalism and the Death Drive*, 49–52 and “Selfies” in Byung-Chul Han, *Non-Things: Upheaval in the Lifeworld*, trans. Daniel Steuer (Cambridge, England: Polity, 2022), 29–36.

³⁵ Byung-Chul Han, *The Burnout Society*, trans. Erik Butler (Stanford, CA: Stanford University Press, 2015).

Scrivener: A Story of Wall Street". For Han, Bartleby "does not face the imperative to be himself that characterizes late-modern achievement society."³⁶ Bartleby ends up in an institution known as "the Tombs," symbolic for Han of Bartleby's social and also psychological death (and also the site of his physical death in the tale).³⁷ Using the example of Franz Kafka's "Hunger Artist" to emphasize what Han sees as the faulty exegesis of Bartleby by Italian philosopher Giorgio Agamben, Han understands Bartleby as having seen through the sterility of his surroundings, a sterility which all others accept or of which they are even unaware.³⁸ "Burnout" is the condition of living in a "capitalist economy [which] absolutizes survival" and which "is not concerned with the good life."³⁹ But "the good life" cannot be merely a rejoinder to capitalist society and its ills. The good life is a human life, and a human life is a life fitting for the human person. In this and much else of Byung-Chul Han's work, I find a striving for the understanding of personhood entangled in the language of neoliberalist/capitalist critique.

Conclusion

In the offhanded remark on the good life which Byung-Chul Han makes in *The Burnout Society*, I believe one finds the distinctive feature of Byung-Chul Han's philosophy, namely his almost Aristotelian concern with how the human person ought to live. In this essay, I have focused on the human person, both overt and subtle, as found in Han's works, both because the human person is a central element of Han's thinking and of my own philosophical investigation, and also because

³⁶ Han, *The Burnout Society*, 26.

³⁷ *Ibid.*, 28–29.

³⁸ *Ibid.*

³⁹ Han, *The Burnout Society*, 50. Emphasis in original.

Han is a contemporary philosopher of great influence and prominent profile.

Han is seeking an understanding of the human person in his work, but, as I read him, Han is still somewhat hamstrung by the limitations of the terms and concepts in which he grounds much of his thinking. For example, Han rejects the present (or, more accurately, the un-presenting non-present) of neoliberal sameness and loss of ritual and the Other. But what he seeks, the good life, seems to not yet have led him to a concrete mode of living it. In his extensive works, thus far Byung-Chul Han has diagnosed at length the problems which neoliberalism has created for human beings. In the future, surely Han will have to propose an alternative to neoliberalism, a vision of the future he hopes will follow the demise of the logic of capital. I have argued in this paper that this vision is already latent in Han's works, namely the figure of the human person which Han has, in a myriad of ways, all but named.



**Ritual and Otherness in Human Relations:
The Human-Person Philosophy of Byung-Chul Han**

SUMMARY

Contemporary Korean-German philosopher Byung-Chul Han covers a wide range of topics in his many books, ranging from time to death to beauty to power, among others. While Han couches his investigations and critiques, mainly into and of present-day society, in the language of anti-neoliberalism, anti-capitalism, and other standards of the day, I understand Han's hidden pre-occupation to be the human person. In this essay I examine some of Han's books to draw out his personalist philosophy more clearly.

Keywords: Byung-Chul Han, neoliberalism, capitalism, dataism, human person

REFERENCES

- Beauchamp, Scott. "Assessing Our Frayed Society with Byung-Chul Han." *Law and Liberty*, June 12, 2018.
- Fanjul, Sergio C. "Byung-Chul Han: 'The Smartphone Is a Tool of Domination'." *El País*, October 15, 2021.
- Gardels, Nathan. "All That Is Solid Melts Into Information." *Noema*, April 21, 2022.
- Han, Byung-Chul. *The Agony of Eros*. Translated by Erik Butler. Cambridge, MA: MIT Press, 2017.
- Han, Byung-Chul. *The Burnout Society*. Translated by Erik Butler. Stanford, CA: Stanford University Press, 2015.
- Han, Byung-Chul. *Capitalism and the Death Drive*. Translated by Daniel Steuer. Cambridge, England: Polity, 2021.
- Han, Byung-Chul. *The Disappearance of Rituals: A Topology of the Present*. Translated by Daniel Steuer. Cambridge, England: Polity, 2020.
- Han, Byung-Chul. *The Expulsion of the Other: Society, Perception, and Communication Today*. Translated by Wieland Hoban. Cambridge, England: Polity, 2018.
- Han, Byung-Chul. *Hyperculture: Culture and Globalization*. Translated by Daniel Steuer. Cambridge, England: Polity, 2022.
- Han, Byung-Chul. *Infocracy: Digitalization and the Crisis of Democracy*. Translated by Daniel Steuer. Cambridge, England: Polity, 2022.
- Han, Byung-Chul. *Non-Things: Upheaval in the Lifeworld*. Translated by Daniel Steuer. Cambridge, England: Polity, 2022.
- Han, Byung-Chul. *Psychopolitics: Neoliberalism and New Technologies of Power*. Translated by Erik Butler. London, England: Verso, 2017.
- Han, Byung-Chul. *Saving Beauty*. Translated by Daniel Steuer. Cambridge, England: Polity, 2018.
- Han, Byung-Chul. *The Scent of Time: A Philosophical Essay on the Art of Lingering*. Translated by Daniel Steuer. Cambridge, England: Polity, 2017.
- Hofstadter, Douglas. *I Am a Strange Loop*. New York, NY: Basic Books, 2007.
- Jeffries, Stuart. "Psychopolitics: Neoliberalism and New Technologies of Power by Byung-Chul Han—Review." *The Guardian*, December 30, 2017.

- Lo, Alex. "How to Think about Covid-19: Slavoj Zizek, Han Byung-Chul and Yuval Noah Harari." *South China Morning Post*, February 16, 2021.
- McLaverly-Robinson, Andy. "An A to Z of Theory: Alain Badiou: The Event." *Ceasefire*, December 15, 2014.
- McLemee, Scott. "'Digital Prospects'." *Inside Higher Ed*, August 1, 2017.
- Omolesky, Matthew. "A Flight Into Death: Sigmund Freud, Byung-Chul Han, and the Decadence of Late Liberalism." *The American Spectator*, November 18, 2021.
- Williamson, Clinton. "The Limits of Understanding the Pandemic Philosophically." *The Nation*, February 1, 2022.
- Wyllie, Robert. "Byung-Chul Han and the Subversive Power of Contemplation." *Church Life Journal*, July 9, 2018.
- ZDF-Aspekte. "Byung-Chul Han." December 22, 2012.