

DOWNLOAD PDF EMPOWERING THE LIFEWORLD? AUTONOMY AND POWER IN HABERMAS

Chapter 1 : Works by Amy Allen - PhilPapers

It analyzes power in all its depth and complexity, including the complicated phenomenon of subjection, without giving up on the ideal of autonomy. Drawing on original and critical readings of a diverse group of theorists, Allen shows how the self can be both constituted by power and capable of an autonomous self-constitution.

Yet freedom simultaneously means both autonomy and heteronomy, being an absolute and relation. As an absolute a human is in the realm of being, and as relative in the realm of having. Without "alterity" or "otherness" there is no having. The following aspects of social life must be distinguished: The state, for example, cannot be equated with politics. Of the categories, the former are conditions. In the absence of a logical interplay between these conditions and guiding instances, one abides in abstraction. The interplay, the relation between them, is not random. Today economy has become a guiding instance. This attempt can never be finally consummated. Without private property, production is impossible. But private property needs to be universalized, justified and thus requires law. Law is always intrinsically pre-positive, but just as the economy cannot be realized without law, law cannot be enforced without politics. Politics determines law; however without a political element, law remains, although real, nevertheless powerless, impractical. Justification, of which political decisions are also in need, is post-positive law. In relation to law, a purely rational foundation for legislation is insufficient and thus impractical. Consequently there is a pre-positive law as universally recognized by society; b positive law as established by the political instances; c post-positive law as the sphere from which politicians justify their legislation. This differentiation is necessary to illuminate the specific duality of conditions and guiding instances. A politician never simply acts on mandate or as proxy for the general will of the people. Post-positive law thus always involves a certain ethical position as a criterion for decision-making. Yet religion is that instance which imparts final practicability, effective force to ethics. In short, no social sub-system can exercise total or despotic power over the others. Any mistake in this respect makes the entire social stratum abstracter and less constituted. Im gesellschaftlichen Leben sind zu unterscheiden: Der Staat ist z. Bei den Kategorien sind die ersteren Bedingungen, die letzteren sind Leitinstanzen. Heute ist Wirtschaft Leitinstanz. Das Recht ist immer wesentlich vorpositiv, aber genau wie die Wirtschaft ohne das Recht nicht realisierbar ist, ist das Recht ohne Politik auch nicht vollstreckbar. Die Politik setzt das Recht; ohne ein politisches Element jedoch bleibt das Recht zwar reell, aber machtlos, unpraktisch. Die Rechtfertigung, der auch die politische Entscheidung bedarf, ist nach-positives Recht. Im nach-positiven Recht ist daher das Entscheidungskriterium immer eine gewisse ethische Position.

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Chapter 2 : Habermasian Reflections: Lifeworld/System distinction in Habermas

The Politics of Our Selves forces its reader to think hard, and honestly to think through the implications of the glib stand-off between Foucault and Habermas that stands in for a much more meaningful dialogue that we rarely get to have.

Key Concepts, Acumen Press, , pp. Aside from the notorious density and abstractness of his prose, there is the challenge posed by the sheer scope of his undertaking. Quite simply, he stands out among our great contemporary thinkers for having dared to write a system of philosophy that crosses both disciplinary and thematic boundaries. In addition to this challenge, his thought has undergone several major permutations and countless minor ones over the past half century, as evidenced by the thirty some odd books and collections he has authored. So we are truly fortunate that Acumen chose to include a book on Habermas in its exceptional Key Concepts series. These volumes are designed to provide synoptic introductions to important thinkers. This volume, edited by the well-known Habermas translator and scholar, Barbara Fultner, is a fine addition to the series. The essays included in this volume are written by eminent specialists in their respective fields, many of whom studied with Habermas. They are uniformly of high quality, and most are written at a level that upper-division undergraduates should find accessible. The best way to appreciate the merits of the volume is to go directly to its Table of Contents. Yates observes that, unlike many philosophers, Habermas refuses to assign his philosophy any privileged epistemic status above or prior to the empirical sciences. This serves as a corrective to those who mistakenly believe that Habermas is a transcendental philosopher in the Kantian vein. At the same time, Habermas reserves a unique role for philosophy as a kind of placeholder or guardian for the most basic normative presuppositions underlying distinctly modern forms of life, whose abstract, rule-like competencies it seeks to "reconstruct" with the aid of the sciences. This latter endeavor requires that philosophy mediate interpretatively the sciences and our common-sense understanding of what it is that we do whenever we act, communicate, argue with one another, reason morally, and the like. This is quite a tall order, as it requires Fultner to discuss a large number of competing theories of meaning formal semantic, intentional, inferential, speech act as well as accounts of action strategic and communicative. Chapter Four, written by Joseph Heath, elaborates this conceptual foundation in a higher, somewhat more concrete register: Furthermore, he observes that the appeal to functionalist imperatives may not be necessary in order to explain what Habermas wants to explain: Here he detects three strands of such an account: Again, this essay is largely a defense of the advantages offered by discursive intersubjectivity in explicating the autonomy and identity of subjects. Part II, on moral and political theory, begins where Anderson leaves off. After impressively reconstructing this argument, which adduces U from assumptions regarding both the content and rules of moral discussion, Rehg turns to the importance of real discourse as a medium for justifying and applying norms. Because the egalitarian and consensual assumptions underlying concerted efforts at practical reasoning are only formally approximated in institutional settings, for the last twenty years Habermas has focused on exploring the ways in which the normative principle of discourse D underwrites and informs democratic and legal institutions. Zurn begins by pointing out the central "transmission belt" role that law plays as both functional steering medium, replacing communicatively achieved social integration with norm-free systemic integration, and as normative institution, anchoring the legitimacy of administration and economy. As Habermas understands it, legislative discourses principally revolve around the justification of general norms, while judicial discourses principally revolve around the application of norms to individual cases. Zurn observes, however, that this neat distinction is not absolute, since executive, legislative, and judicial bodies often are forced to entertain a variety of pragmatic, judicial, normative, and ethical discourses -- all of which threatens the separation of powers and the legitimate constitutional flow of "communicative power" from public sphere, to legislature, judiciary, and executive. The challenge Habermas poses for himself here is truly daunting: Rejecting both classical political realism, with its assimilation of international "law" to voluntary

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agreements reflecting a transient balance of power, and classical moral idealism, with its insistence on a top-down imposition of order from an enlightened world state, Habermas proposes a tri-level model of cosmopolitan democracy that concedes a little to both of these extremes. On one hand, global security, economic, and environmental challenges have outstripped the administrative capacities of nation states to such an extent that such states must abandon any claim to absolute sovereignty and self-determination. Given the impact of economic globalization on migration, nation states must learn to embrace a multicultural identity centered on loyalty to liberal democratic constitutional principles "constitutional patriotism" rather than on any thick identity. While retaining control over some domestic policies education, for example, they must cede control in other areas. Most importantly, they must cede control to a United Nations, whose General Assembly and Security Council have been restructured in accordance with principles of democratic representation combining popular representation of groups as well as of states and larger political federations, in protecting basic human rights. Moreover, they must cede partial control of global economic and environmental policy to a network of intermediary bodies global economic multilaterals, such as the World Bank and the World Trade Organization, as well as regional bodies. Because this "supranational" level of governance touches on political questions of distributive justice "world domestic policy" for which any established consensus is lacking, the multilateral treaties negotiated at this level will inevitably reflect compromises. It is precisely for this very reason that the nation state will retain its necessary function of providing democratic legitimacy "of last resort. The choice to conclude this volume with a discussion of religion is especially appropriate insofar as Habermas has recently emphasized the limits of rational moral and legal systems in providing motivation for social justice reform movements. For Habermas, this link -- so essential to the messianic roots of critical theory extending back to Marx -- must be respected even by non-believers in civil political discourse; the burden they share of having to "translate" the insights of religion into a neutral, secular idiom corresponds to the burden that believers shoulder in reconciling their beliefs to the modern idiom of science and universal morality. Having concluded my all-too-brief summary of this outstanding collection of essays, I would like to end on a cautionary note. No volume can capture all the intricacies of a thinker as complicated as Habermas. It is to their credit that the contributors to the present volume have scrupulously informed the reader of what their accounts have left out. That said, this volume will likely remain a standard source for students of Habermas, who will appreciate its overall evenhandedness and comprehensiveness.

Chapter 3 : The Politics of Our Selves : Amy Allen :

autonomy and power in habermas (pp.) Autonomy has long held a central place in Habermas's critical social theory.

Chapter 4 : Holdings : The politics of our selves : | York University Libraries

In this paper, I respond to the critiques of my book, "The Politics of Our Selves: Power, Autonomy, and Gender in Contemporary Critical Theory," made by Nikolas Kompridis, Paul Patton, Allison Weir and Moira Gatens.

Chapter 5 : Habermasian Reflections: Lifeworld/System distinction (1)

Get this from a library! The politics of our selves: power, autonomy, and gender in contemporary critical theory. [Amy Allen] -- "In her new book, Amy Allen argues that the capacity for autonomy is rooted in the very power relations that constitute the self."

Chapter 6 : Autonomy in Political Theories - Bibliography - PhilPapers

It analyzes power in all its depth and complexity, including the complicated phenomenon of subjection, without giving up

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on the ideal of autonomy. Drawing on original and critical readings of a diverse group of theorists, including Michel Foucault, Jurgen Habermas, Judith Butler, and Seyla Benhabib, Allen shows how the self can be both.

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communicative power and argues that there is a crucial ambiguity in Habermas's use of this concept. Since communicative power is the key normative resource that is.