

# Autonomy as Social Practice: Normativity and Revolution after Hegel

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## Topic

My project focuses on the way in which autonomy makes radical resistance against social insitutions possible.

I am going to develop this form of resistance in showing how the subject is both: the place in which social norms realise itself but also the place in which norms can be interrupted, contested and redefined. This is the space for freedom as liberation: To think freedom as liberation means to think freedom as transformation of the very social conditions of what a free life is about.

## Research question

My basic research question is how autonomy can be thought of as resistance against social institutions if it is both product and effect of social institutions?



## Source

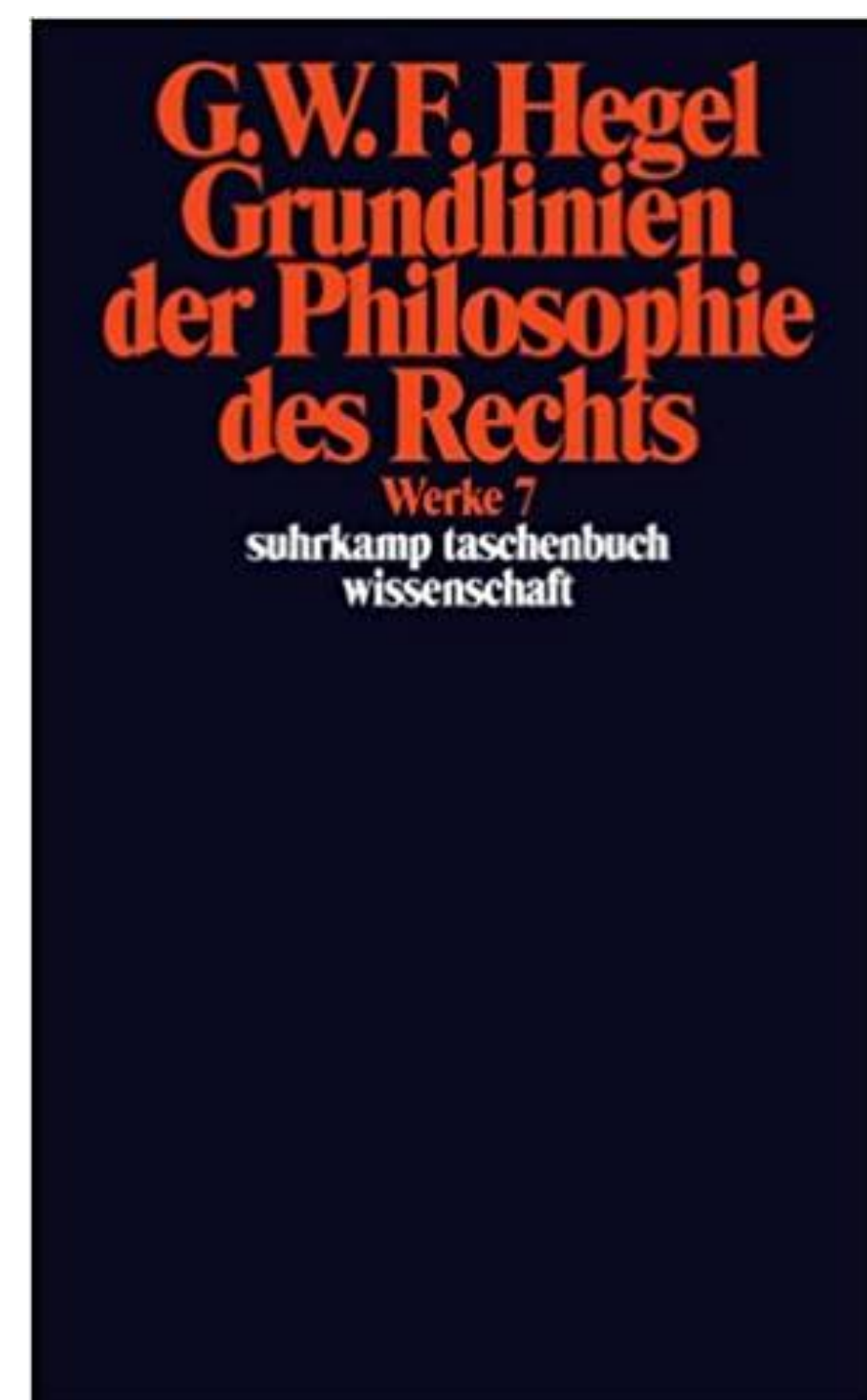
The main sources are Hegels „Grundlinien der Philosophie des Rechts“ and Hegels „Wissenschaft der Logik“, but also current philosophical debates about the connection between normativity and sociality in discussions about the status of autonomy on the one side and publications about the internal connection between revolution and autonomy in currend political philosophy on the other.

## Aim

The aim is to understand the logic and structure of subjectivation as liberation. If we understand this, we understand what it is to lead a free life not only in „non-domination“ (Pettit) but also a life that is able to transform itself in showing societies new possiblities of self-articulation and exploration.

## Methods

- The method is systematical philosophical reconstruction, construction and deconstruction.
- *Reconstruction* is the meaningful interpretation of conceptual meanings and logical forms.
- *Construction* is the creation of conceptual distinctions and dialectical interdependencies.
- *Deconstruction* is a way in turning the meaning of a text against to what the text is articulating on the surface in order to show a tension within the text itself.



## Next steps

How can we think resistance of the subject and avoid a form of „resistance positivism“ (Rainer Forst)?

We have to think resistance of the subject as effect of the political order and excess of the self-restriction by the liberal state.

## References

G.W.F. Hegel, Grundlinien der Philosophie des Rechts. Werke 7. Frankfurt am Main 1981.

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Rainer Forst, Critical Theory of Transnational (In-)Justice. In: Thom Brooks (ed.), The Oxford Handbook of Global Justice. Oxford 2020, p. 451-472.

Philipp Pettit. Just Freedom. A Moral Compass for a Complex World. New York 2014.

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