

The Power of Identity: Politics In A New Key

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and Heidegger the very contradictions he claims to be finding in their thought. Norris argues that he misreads Derrida and fails to see that deconstruction actually belongs to the philosophical discourse of identity. Similarly, Heidegger argues that Habermas repeatedly misunderstands Foucault, and Whitebook maintains that his attack on Cornelius Castoriadis, who cannot be assigned to the postmodernist camp, reflects divergent theoretical agendas motivated by different understandings of the term "modernity."

These authors indicate where Habermas's reconstruction of modern philosophical discourse is limited and why he is not always relied on. Heidegger, Derrida, Foucault, and Castoriadis. They also show why his arguments do not lead straight to his communicative model, as he claims. Nonetheless, the idea of an "unfinished" modernity, which is not identical with Habermas's reconstruction of philosophical discourse, endures. It also persists despite Jay Bernstein's excellent critique of his procedural view of communicative rationality. For Bernstein, discourses that resist separation from the body, *différance*, and the nonidentical point to a local and comprehensive reason that is continually at risk of being silenced by the operation of both instrumental rationality and procedural communicative rationality. This piece and the others are intrinsically interesting, but for the most part they reflect the mood and theoretical commitments of the late 1980s, when the modernity/postmodernity dispute seemed more urgent.

To be sure, there are also indications of a desire to move on. Hoy suggests that we "split the difference" between critical theory and deconstruction and work through suspect oppositions like history and theory, modernity and postmodernity. The more recent essays also explore some new territory. Bohman maintains that critical theory can respond more positively and effectively to poststructuralist theories of language by resisting Habermas's restrictive understanding of world-disclosure. Coole wants critical theory to be attentive to otherness and argues that the formal procedures of discourse ethics must be supplemented by a politics of alterity. Ingram identifies areas of considerable agreement in Habermas and Lyotard and maintains that each philosopher understands justice in terms of the dialectic of enlightenment and that each, in its own way, seeks a solution in Kant's notion of aesthetic judgment.

I came to this volume expecting to find focused discussion on how to understand the "project" of modernity. In retrospect, it was perhaps because of what was missing that I began to think all the harder about modernity. I conclude that Habermas's question, first raised in 1980, not only survives the philosophical controversies of the past two decades but also is more important than ever before.

The Power of Identity: Politics in a New Key. By Kenneth Hoover. Chatham, NJ: Chatham House Publishers, 1997. 160p. \$19.95.

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The field of psychology has much to offer political theory, for it makes possible a venue of analysis which, while pertinent to political life, often remains opaque to even the most rigorous empiricist. All of us prefer to think of the political sphere as the by-product of calm Rawlsian reflections and considered judgments; we like to imagine that the public arena shows us our most noble and characteristic traits, just as Aristotle said. Yet, more often than not these are wishful notions. Inasmuch as psychology insists that visceral emotions and irrational impulses inform political life, sully an

otherwise pristine reading of things, it offers an invaluable contribution to the discipline. Psychological insight clarifies the degree to which unresolved internal conflict comes alive in the public arena, giving expression in frequently sanctioned ways to the hatred, rage, desire, and ambivalence that, if unbridled, can prove ruinous to any collective.

Should this emphasis on our less palatable impulses be minimized, psychology's contribution to political analysis entirely different cast. When the emphasis on our less palatable impulses is minimized, a trouble-shooting exercise whose intellectual pursuit has been diminished by the very precepts that inform it. Indeed, combining the psychic and social spheres should not profess to smooth out the rough edges of political life, for psychological insight does not lend an optimistic reading to every situation.

Kenneth Hoover's *The Power of Identity* may be faulted for such a display of optimism. The efforts to bring Erik Erikson's developmental psychology to bear on identity politics surely have the feel of affirmative resolution and ironed-out contradictions; at the extreme, Hoover's recommendation of this developmental approach lacks critical distance, and he stands too ready to offer solutions to complex social issues that have long plagued the public sphere. Indeed, the author's argument glistens with conviction where Erikson's usefulness is concerned; it assumes too readily and in too upbeat a fashion that the developmental venue translates easily into a viable political agenda. Hoover's enthusiasm is commendable, of course, but the reader cannot help but feel that more capacious, steady-eyed reading of Erikson is warranted given all that he is credited with delivering.

Taken alone, however, such criticism is excessively harsh. There are meaningful ways in which developmental psychology enriches our approach to identity politics, and Hoover succeeds admirably in presenting a comprehensive overview of what these are. A skilled writer and erudite scholar, Hoover expounds upon the laws governing Erikson's work. One is the conviction that while the content of human identities may vary—while race, gender, sexual preference, and other categorizations may separate us—the process of identity formation itself unfolds along similar lines for us all. This unfolding creates parallel dimensions of human experience, a common basis to which we can all relate. To use Erikson's technical terms, identity formation necessarily includes the components of "integrity," "competence," and "mutuality"; no contextual caveat or mitigating specificity can vitiate the uniting force of these universal elements. Against the drift of much scholarship in identity politics, then, Erikson's theory casts aspersions upon the claims of incommensurability, thus making trouble for the incongruity so paramount to postmodern pastiche and for the celebration of difference so integral to multiculturalism.

The universalist component of Erikson's theory thus allows for a tolerance that our sustained and deliberate attention to difference might preclude. Yet, before a tolerant disposition can emerge, Erikson argues, the experience of cohesion with one's cohort must occur. Only the early, initial experience of integration into a familiar community can later breed the ability to recognize parallel dimensions of human experience. The ultimate goal of peaceful coexistence thus demands a more symbiotic precursor. "Unless individuals acquire strength from some source of cultural support, they will have

The Power of Identity: Politics in a New Key (Chatham House Studies in Political Thinking) [Kenneth Hoover] on miamibusinesslist.com *FREE* shipping on qualifying.The Power of Identity. Cqpress of Identity. Politics in a New Key "After a long period of neglect, political scientists are again noticing identity politics. Hoover's."After a long period of neglect, political scientists are again noticing identity politics. Hoover's book is beautifully written, brief by comprehensive, and appropriate.The power of identity: politics in a new key /. Kenneth R. Hoover with James Marcia and Kristen Parris. imprint. Chatham, N.J.: Chatham House Publishers.The Power of Identity: Politics in a New Key. By Kenneth Hoover. Chatham, NJ: Chatham House Publishers, p. \$ - Volume 92 Issue 2 - Mary.The Power of Identity: Politics in a New Key. By Hoover Kenneth. Chatham, NJ: Chatham House Publishers, p. \$ - Volume 92 Issue 2 - Mary.The Power of Identity: Politics in a New Key. By Kenneth Hoover. Chatham, NJ: Chatham House Publishers, p. \$ - Volume In Anthony Giddens' Modernity and Self-Identity (Cambridge, England: Polity Marcia and Kristen Parris, The Power of Identity: Politics in a New Key (New.'Africa and the Convention on Civil and Political Rights during the First Five Years The Power of Identity Politics in A New Key, 1st edition, Chatham: Chatham.Steve Bannon thinks identity politics are great for President Donald Trump. And Trump's election creates a new sense of urgency to discuss these . This is what key Democratic leaders have said in the aftermath of the election: Sen. and women's rights if Democratic lawmakers are not in power first.While globalisation can be seen as a threat to local identities and cultures, it can That is not to say that the nation-state is no longer a key player in the world of by new information and communication technologies 22 Language, Power and Identity Politics Globalisation and Transformation: Language Planning in New Contexts. Christ.More than a 'war of words': identity, politics and the struggle for dominance The key protagonists (Patten and Chinese officials) have deploye various the emergence of two new, but still unstable, power blocs with different social bases.Identity Politics and New Social Movements: The Dialectic of Resource . and power within the so-called unified category of gender. In feminist .. key argument of this paper has been that identity-based movements have been important.ISSUE 26(2): IDENTITY POLITICS. Introduction: Identity Is a New Concept . and identity-politics as key features of our supposedly new 'post-industrial', .. investing them with a new significance and power, and giving rise to an overt and . Thus, the supposedly liberatory new identity may inhibit autonomy, as Anthony A key condition of

possibility for contemporary identity politics was token inclusion in power structures for members of marginalized groups. London & New York: Psychology Press. Pages xi + Psychology and politics: A social identity perspective is ends with a summary of key points, highlighting the power relations between groups in particular contexts, where authorities. In Defense of Identity Politics is an essay for the series Currents: Feminist Key Concepts . Is identity politics simply the new name for an old process? . the world in a collective roar of resistance to (among other things) patriarchal power, .

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