

---

# Constituting Our Constitution

## Constituting Ourselves

---

The Constituting Constitution and How to Reconstitute It HMH ED Read Aloud | The U S Constitution - 3rd grade Principles of the United States Constitution Ep. 172 - America's Principle of Self Governing Will Morrisey | The US Constitution and Institutional Framework for Executive Firmness | Essay 71 Ep. 39 - The Constitution: Preamble \u0026amp; Constitutional Convention (Jim Best) | Constitutional Chats Ron Meier | Founding Fathers on Designing a Constitution for Serving the American People... | Essay 24 Justin Dietrich - Why the US Constitution Has Worked Constitutional Vision Of Justice: Preamble Of The Constitution Of India, Part-I What colour is the Constitution? The Original Intent of the Constitution | Myths of American History Articles of Indian Constitution | Indian Constitution Article 1 to 395 | Indian Polity | Krati Ma'am Walkthrough of the Constitution | Constitution 101 The Constitution for the United States of America Read Aloud CREATING A

CONSTITUTION! | Laws in a Micronation United States Constitution · Amendments · Bill of Rights · Complete Text + Audio The Constitution and Bill of Rights - Full Audiobook The Constitution of the United States - Audio and Text The Constitution For Kids The Making of the American Constitution - Judy Walton Gary Porter | Foreign To Our Constitution: Abolishing Our Most Valuable Laws The Constitution in American Life - Creating Constitutions: A Comparative Perspective The Constitution for Kids - Who makes the Rules? In our constitutional system, who decides? A book event with Judge Jeffrey S. Sutton | LIVE STREAM Ep. 197 - The U.S. Constitution and National Sovereignty Books on Indian Constitution | Law students □ Ep 226 John Adams and the Constitution indian Constitution/important articles /ssc exams Ep. 230 - FDR \u0026 the Constitution Will Morrisey | Principle of Constitutional Law and a Foundation of a Virtuous People | Essay 66  
The Constitution of Knowledge  
The Space In-Between  
Persons and Bodies  
Democracy, Community, Management  
The Identity of the Constitutional Subject  
Transforming Constitutions in Law, Literature, Economics and the Rest of Life  
Political Identity Formation and the Constitution in Post-independence Ireland  
Global Civil Society and the Society of Democratic States

Law and Sexuality  
Constitution of the Republic of Belarus  
Power, Autonomy, and Gender in Contemporary Critical Theory  
The Indian Constitution and Social Revolution  
The Global Arena  
A Constitution View  
Jefferson-Lincoln Symposium of What Constitutes Americanism (Classic Reprint)  
The Constitution of Selves  
New Interdisciplinary Horizons

*Constituting  
Our  
Constitution  
Constituting  
Ourselves*

*OMB No.  
7388195920417  
edited by*

---

**JULISSA HOUSTON**

---

*The Constitution of  
Knowledge* Routledge  
Classic Books Library  
presents this brand new

edition of “The Federalist  
Papers”, a collection of  
separate essays and  
articles compiled in 1788  
by Alexander Hamilton.  
Following the United  
States Declaration of  
Independence in 1776,  
the governing doctrines  
and policies of the States

lacked cohesion. “The  
Federalist”, as it was  
previously known, was  
constructed by American  
statesman Alexander  
Hamilton, and was  
intended to catalyse the  
ratification of the United  
States Constitution.  
Hamilton recruited fellow

statesmen James Madison Jr., and John Jay to write papers for the compendium, and the three are known as some of the Founding Fathers of the United States. Alexander Hamilton (c. 1755–1804) was an American lawyer, journalist and highly influential government official. He also served as a Senior Officer in the Army between 1799-1800 and founded the Federalist Party, the system that governed the nation's finances. His contributions to the

Constitution and leadership made a significant and lasting impact on the early development of the nation of the United States.

### **The Space In-Between**

Columbia University Press  
Some theorists understand the self as constituted by power relations, while others insist upon the self's autonomous capacities for critical reflection and deliberate self-transformation. All too often, these understandings of the self are assumed to be

incompatible. Amy Allen, however, argues that the capacity for autonomy is rooted in the very power relations that constitute the self. Her theoretical framework illuminates both aspects of what she calls, following Foucault, the "politics of our selves." 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.

### **Persons and Bodies**

Springer

This book highlights the evolution of India's Constitution into a tool for social revolution, tracing the various stages through which the law on the Right to Property and its relationship with the idea of socialism—as laid out in Parts III and IV of the Constitution—have evolved. It underlines that the road to social

revolution has been marked by a process where attempts to give effect to the idea of justice—social, economic, and political—as laid down in the Preamble have achieved a measure of success. If the Constitution, including the Preamble, is to be viewed as a contract that the people of India had entered into with the political leadership of the times and the judiciary being the arbitrator to ensure justice, it may be held that the scheme has worked. This book traces

this history by placing the judicial and legislative measures in the larger context of the political discourse.

Cornell University Press

This open access book can be downloaded from [link.springer.com](http://link.springer.com) Legal studies and consequently legal history focus on constitutional documents, believing in a nominalist autonomy of constitutional semantics. Reconsidering Constitutional Formation in the late 18th and 19th century, kept historic constitutions from being

simply log-books for political experts through a functional approach to the interdependencies between constitution and public discourse. Sovereignty had to be 'believed' by the subjects and the political élites. Such a communicative orientation of constitutional processes became palpable in the 'religious' affinities of the constitutional preambles. They were held as 'creeds' of a new order, not only due to their occasional recourse to divine authority, but

rather due to the claim for eternal validity contexts of constitutional guarantees. The communication dependency of constitutions was of less concern in terms of the preamble than the constituents' big worries about government organisation. Their indecisiveness between monarchical and popular sovereignty was established through the discrediting of the Republic in the Jacobean reign of terror and the 'renaissance' of the

monarchy in the military resistance against the French revolutionary and later Napoleonic campaigns. The constitutional formation as a legal act of constituting could therefore defend the monarchy from the threat of the people (Albertine Statute 1848), could be a legal decision of a national constituent assembly (Belgian Constitution 1831), could borrow from the old liberties (Polish May Constitution 1791) or try to remain in between by

referring to the Nation as sovereign (French September Constitution 1791, Cádiz Constitution 1812). Common to all contexts is the use of national sovereignty as a legal starting point. The consequent differentiation between constituent and constituted power manages to justify the self-commitment of political power in legal terms. National sovereignty is the synonym for the juridification of sovereignty by means of the constitution. The

novelty of the constitutions of the late 18th and 19th century is the normativity, the positivity of the constitutional law as one unified law, to be the measure for the legality of all other law. Therefore ReConFort will continue with the precedence of constitution. ([www.reconfort.eu](http://www.reconfort.eu)) *Democracy, Community, Management* SAGE Publishing India Provides an in-depth analysis of the constitutional representation of Ireland

and its citizens. In a society built on contradictions, it is appropriate that the so-called foundational document of the polity is itself a complex of conflicting positions. The Irish Constitution can, in this sense, be read in a manner similar to the texts of literary modernism, as a repository of irreconcilable ideas, which together make up the text.

**The Identity of the Constitutional Subject**  
Routledge

An important part of the legal domain has to do with rule-governed conduct, and is expressed by the use of notions such as norm, obligation, duty and right. These require us to acknowledge the normative dimension of law. Normativity is, accordingly, to be regarded as a central feature of law lying at the heart of any comprehensive legal-theoretical project. The essays collected in this book are meant to further our understanding of the normativity of law. More

specifically, the book stages a thorough discussion of legal normativity as approached from three strands of legal thought that are particularly influential and which play a key role in shaping debates on the normative dimension of law: the theory of planning agency, legal conventionalism and the constitutivist approach. While the essays presented here do not aspire to give an exhaustive picture of these debates - an

aspiration that would be, by its very nature, unrealistic - they do provide the reader with some authoritative statements of some widely discussed families of views of legal normativity. In pursuing this objective, these essays also encourage a dialogue between different traditions of study of legal normativity, stimulating those who would not otherwise look outside their tradition of thought to engage with new ideas and, ultimately, to arrive at a more



comprehensive account of the normativity of law.

**Transforming Constitutions in Law, Literature, Economics and the Rest of Life**

Good Press

Political constitutions are compromises with injustice. What makes the U.S. Constitution legitimate is Americans' faith that the constitutional system can be made "a more perfect union." Balkin argues that the American constitutional project is based in hope and a narrative of shared

redemption, and its destiny is still over the horizon.

Political Identity Formation and the Constitution in Post-independence Ireland

Duke University Press

From government eavesdropping to Internet crime, reality TV to computer-mediated communication and mobile telephones, the face of communication has fundamentally changed. The contingencies and complexities of communication can be

witnessed in old and new media, in changing patterns of face-to-face interactions and the pluralization of the self and blurring of the distinction between the real and virtual. To date, theories of interaction have been slow to conceptualize communication in terms of its instabilities. Social communication models remain heavily indebted to an interaction paradigm which is often intuitive, epistemologically conservative and even a-

critical. By contrast, an interdisciplinary programme in communication covers a complex field which requires the broadest possible range of approaches beyond current disciplinary confines. This collection seeks to examine some of the implications for our understanding of interaction when communication is conceptualized as a complex uncertainty. *Global Civil Society and the Society of Democratic States* Brookings

Institution Press  
 In *Being and Nothingness* Sartre picks up diverging threads in the phenomenological tradition, weaves them together with ideas from Gestalt and behaviourist psychology, and asks: What is consciousness? What is its relationship to the body, to the external world, and to other minds? Sartre believes that the mind and its states are by-products of introspection, created in the act that purports to discover them. How does this happen? And how are

we able to perceive ourselves as persons - physical objects with mental states? Sartre's *Phenomenology* reconstructs Sartre's answers to these crucial questions. On Sartre's view, consciousness originally apprehends itself in terms of what it is consciousness of, that is, as an activity of apprehending the world. David Reisman traces the path from this minimal form of self-consciousness to the perception of oneself as a full-blown person. Similar

considerations apply to the perception of others. Reisman describes Sartre's account of the transition from one's original apprehension of another consciousness to the perception of other persons. An understanding of the various levels of self-apprehension and of the apprehension of others allows Reisman to penetrate the key ideas in Being and Nothingness, and to compare Sartre to analytic philosophers on fundamental questions in the philosophy of mind.

**Law and Sexuality** Read Books Ltd  
The rule of law is frequently invoked in political debate, yet rarely defined with any precision. Some employ it as a synonym for democracy, others for the subordination of the legislature to a written constitution and its judicial guardians. It has been seen as obedience to the duly-recognised government, a form of governing through formal and general rule-like laws and the rule of principle. Given this diversity of

view, it is perhaps unsurprising that certain scholars have regarded the concept as no more than a self-congratulatory rhetorical device. This collection of eighteen key essays from jurists, political theorists and public law political scientists, aims to explore the role law plays in the political system. The introduction evaluates their arguments. The first eleven essays identify the standard features associated with the rule of law. These are held to derive less from any

characteristics of law per se than from a style of legislating and judging that gives equal consideration to all citizens. The next seven essays then explore how different ways of separating and dispersing power contribute to this democratic style of rule by forcing politicians and judges alike to treat people as equals and regard none as above the law.

### **CONSTITUTION OF THE REPUBLIC OF BELARUS**

Princeton University Press

Christine M. Korsgaard presents an account of the foundation of practical reason and moral obligation. Moral philosophy aspires to understand the fact that human actions, unlike the actions of the other animals, can be morally good or bad, right or wrong. Few moral philosophers, however, have exploited the idea that actions might be morally good or bad in virtue of being good or bad of their kind - good or bad as actions. Just as we need to know that it is the

function of the heart to pump blood to know that a good heart is one that pumps blood successfully, so we need to know what the function of an action is in order to know what counts as a good or bad action. Drawing on the work of Plato, Aristotle, and Kant, Korsgaard proposes that the function of an action is to constitute the agency and therefore the identity of the person who does it. As rational beings, we are aware of, and therefore in control of, the principles that govern our actions. A

good action is one that constitutes its agent as the autonomous and efficacious cause of her own movements. These properties correspond, respectively, to Kant's two imperatives of practical reason. Conformity to the categorical imperative renders us autonomous, and conformity to the hypothetical imperative renders us efficacious. And in determining what effects we will have in the world, we are at the same time determining our own identities. Korsgaard develops a theory of

action and of interaction, and of the form interaction must take if we are to have the integrity that, she argues, is essential for agency. On the basis of that theory, she argues that only morally good action can serve the function of action, which is self-constitution.

*Power, Autonomy, and Gender in Contemporary Critical Theory*

Bloomsbury Publishing  
This book provides an important new answer to the much-discussed question of the nature

and possibility of philosophy following the collapse of the modern foundationalist paradigm. Mensch offers an alternative based in phenomenology. Using Husserl's analysis of temporality to reinvigorate Aristotle's account of time, he shows how the passing of modernity is actually an opening for doing metaphysics in a new nonfoundationalist manner. Positioning Husserl within a wider context, Mensch views him both as a culmination

of the modern foundationalist paradigm and as providing a way to overcome it through his descriptive analyses.

### **The Indian Constitution and Social Revolution**

Ics Press

The meaning of an expression resides not in the expression itself but in the experience of a person's engagement with it. Meaning will be different not only to different people but also to the same person at different times. This book offers a way of attending to these different

meanings. This way (or method) is a version of a trans-cultural activity that Richard Dawson calls attunement. The activity of attunement involves a movement of self-adjustment to a language, which a person transforms in her or his use of it. Consciously performing the activity can enable understanding of the processes by which we constitute ourselves and others when we use a language. This directly connects to the topic justice, which is concerned with

constituting appropriate selves and relations. Justice as Attunement engages with a wide range of texts – legal, literary, economic, philosophical, among others – and illuminates many useful and fascinating connections between them. There is a sense in which this book transcends disciplinary boundaries, for, in addition to students and scholars of law, literature, economics, and philosophy, it is written to a general reader who is interested in reflecting on

and doing justice to their experiences in life.

*The Global Arena* Oxford University Press, USA

My project uncovers and explores the democratic sources of political cynicism. I contest the conventional view that the expanding gap between the near-universal acclaim accorded democratic principles and the near-total absence of democratic political practices is a product of either "market society" or liberal political systems. Instead, I argue that the

particular form of the contemporary contempt for all-things-political - the reflexive assumption that politics is necessarily corrupt and even absurd - is inscribed in modern democratic culture. In relation to the sublime freedom and equality of the idea of democratic openness, democratic political action and association cannot but be experienced as impoverished and unfree. In this sense, I argue that democracy is self-subverting, undermining the possibility of political

argument and reform. I conclude by sketching out a prescription in the American context for robust democracy based upon this diagnosis. By rhetorically reorienting self-perceptions about what we are doing when we engage in politics around the elevated but not transcendent notion of participating in an ongoing constitutional project, we can transform our anti-political dispositions. Beyond issues of political legitimacy, I argue that the symbolic order of the

Constitution might foster political vitality by framing a politics experienced as potentially meaningful and worthy of respect. One might say that I offer Madisonian means to Jeffersonian ends.

[A Constitution View](#) SUNY Press

The Malawi Sustainable Development Network Programme (SDNP) presents the full text of the constitution of the Republic of Malawi, a country in southern Africa.

### **JEFFERSON-LINCOLN SYMPOSIUM OF WHAT CONSTITUTES AMERICANISM (CLASSIC REPRINT)**

Routledge  
DIVA translation of selected essays by Brazilian critic and cultural theorist, Silviano Santiago./div  
*The Constitution of Selves*  
Forgotten Books  
A translation of the esteemed French work, v.1 (1961) and v.2 (1963). A significant contribution to a subject that has attracted much fine

history writing. Dominguez (anthropology, Duke U.) argues that when we ascribe to a collection of people (races, ethnic or religious groups, etc.) some fundamental sharing of identity, we simultaneously presuppose and create a sense of their peoplehood. She explores and develops this idea through a study of contemporary Israeli Jews. Cloth edition (unseen), \$37.50. Annotation copyrighted by Book News, Inc., Portland, OR



New Interdisciplinary Horizons Ashgate Pub Limited

This open access book can be downloaded from [link.springer.com](http://link.springer.com) Legal studies and consequently legal history focus on constitutional documents, believing in a nominalist autonomy of constitutional semantics. Reconsidering Constitutional Formation in the late 18th and 19th century, kept historic constitutions from being simply log-books for political experts through a functional approach to the

interdependencies between constitution and public discourse. Sovereignty had to be 'believed' by the subjects and the political élites. Such a communicative orientation of constitutional processes became palpable in the 'religious' affinities of the constitutional preambles. They were held as 'creeds' of a new order, not only due to their occasional recourse to divine authority, but rather due to the claim for eternal validity contexts of constitutional

guarantees. The communication dependency of constitutions was of less concern in terms of the preamble than the constituents' big worries about government organisation. Their indecisiveness between monarchical and popular sovereignty was established through the discrediting of the Republic in the Jacobean reign of terror and the 'renaissance' of the monarchy in the military resistance against the French revolutionary and

later Napoleonic campaigns. The constitutional formation as a legal act of constituting could therefore defend the monarchy from the threat of the people (Albertine Statute 1848), could be a legal decision of a national constituent assembly (Belgian Constitution 1831), could borrow from the old liberties (Polish May Constitution 1791) or try to remain in between by referring to the Nation as sovereign (French September Constitution

1791, Cádiz Constitution 1812). Common to all contexts is the use of national sovereignty as a legal starting point. The consequent differentiation between constituent and constituted power manages to justify the self-commitment of political power in legal terms. National sovereignty is the synonym for the juridification of sovereignty by means of the constitution. The novelty of the constitutions of the late 18th and 19th century is

the normativity, the positivity of the constitutional law as one unified law, to be the measure for the legality of all other law. Therefore ReConFort will continue with the precedence of constitution. (www.reconfort.eu)

### **TAKING THE CONSTITUTION AWAY FROM THE COURTS**

Cambridge University  
Press

An amnesia victim asking "Who am I?" means something different from a confused adolescent

asking the same question. Marya Schechtman takes issue with analytic philosophy's emphasis on the first sort of question to the exclusion of the second. The problem of personal identity, she suggests, is usually understood to be a question about historical life. What she calls the "reidentification question" is taken to be the real metaphysical question of personal identity, whereas questions about beliefs or values and the actions they prompt, the "characterization

question," are often presented as merely metaphorical. Failure to recognize the philosophical importance of both these questions, Schechtman argues, has undermined analytic philosophy's attempts at offering a satisfying account of personal identity. Considerations related to the characterization question creep unrecognized into discussions of reidentification, with the result that neither question is adequately addressed. Schechtman

shows how separating the two questions allows for a more fruitful approach to the reidentification question, and she develops her own narrative account of characterization. She suggests that persons constitute their identities by developing autobiographical narratives that bear the right relation to facts about the environment, the general concept of a person, and other people's concepts of who they are.

**Selfhood, Citizenship,**

**Culture, and  
Community**

Harvard  
University Press

In a series of remarkable  
forays, Post develops an  
original account of how

law functions in a  
democratic society. He  
draws on work in  
sociology, philosophy, and  
political theory, to offer a  
radically new perspective

on some of the most  
pressing constitutional  
issues of our day, such as  
the regulation of racist  
speech, pornography, and  
privacy.

Related with Constituting Our Constitution Constituting Ourselves:

[© Constituting Our Constitution Constituting Ourselves Writing A Letter To  
Immigration](#)

[© Constituting Our Constitution Constituting Ourselves Wow Wotk Enchanting Guide](#)

[© Constituting Our Constitution Constituting Ourselves Writing A Letter To A Veteran  
Template](#)