

# Chapter 3

## An Introduction to the Critique of Critical Paradigm: Jürgen Habermas and Social Justice

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### ABSTRACT

*By any means, Jürgen Habermas is one of the leading names in the critical paradigm. This chapter aims to study the importance and critical function of the notions of power and public opinion in forming the theory of democracy deliberative of Jürgen Habermas. Maybe this is not a formal research paper. However, it reflects four educationists who spent half of their life within the university, teaching, and research. In that manner, this chapter reflects researchers' journey within the 'critical' domain, discussion, and inevitably, theory of power, public opinion, and discursive. This chapter intersects the rich normative and discursive relationship analysis, particularly after this 2020 pandemic. In a deliberative attempt on democracy, authors endeavored to see the critical paradigm of the initial Frankfurt School, that is to say, the critical theory. It may not be policy implications; however, this chapter adds value to the social sciences in general. It will impact the policymakers if they think this discussion is pertinent in ensuring social development and national prospects.*

DOI: 10.4018/978-1-6684-3615-8.ch003

## **BACKGROUND OF THE ENGAGEMENT AS ACADEMIA AS SOCIAL BEING**

To explain why we investigate the political philosophy and the democratic theory of Jürgen Habermas, we would like to say something about the real motives that have caused me to worry about the problems and social injustices, focusing on the subject pledge with professionalism. However, after this pandemic, the entire social science may perhaps revisit, rethink, and recast the role and responsibilities for the future.

The best reasons are inevitably biographical of the first author, as always, and have personal experience in the workplace to which we have dedicated most of our life prior to research childhood and youth. It is to say, the conditions of life and welfare of people. Specifically, I (first author) refer to everyone I have seen as a voluntary worker in various stages of my life, and the Sidr attacked in coastal Bangladesh. As a young academician, I put on the table, what do to? We are teaching Applied Anthropology, and in this disaster, what is our role to the people. Later, in two prominent organizations of Assylum Seekers in Melbourne. And finally, during this Covid-19. In the later event, we four have participated and stood by the people without any organizational support (Siraz, Wahab, and Saad, 2020). Moreover, this gave us—in a group meeting in a café, virtual discussion—what to do when someone is working somewhere in national organizations, young academician, or NGO coordinator or municipal activities —what the scopes left during leisure time or even an educator. Is there any scope, in practical sensing, for the protection of vulnerable people, either in the community or the individual sphere? Or anyone who is a victim of violations of rights, or abandonment, like street children and institutional mistreatment, like Indigenous or of young people; third gender? Are we only for abstract recommendations? Suggestions?

We think; we need to ask about our position, role, and responsibilities. After this pandemic, this should be the real-life asking. How much are we committed to our teaching and education? The tyranny and arbitrariness of politicians; What do we have to do with the country's policies and bureaucracy or their arbitrariness with underage or adult immigrants that can directly benefit society? There are long lines of people at this time of the day, cries for food, then food crisis; we are silent about all this, aren't we?

Indigenous health issues, regular niches of demographic lines or variations in sexual practices; Women's inability to make family decisions, discriminatory attitudes in the media; Talking openly about drug dependence among young people or drug dealers is not on our to-do list. Aren't we our problem? Will we cut off the gene only from civil society and intellectuals? Furthermore, our role in the social movement is a neutral spectator?. These are phenomenologically mine. All these

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