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Macht und Gewalt

HauptbeschreibungThis Report documents the statements given and debates held during the international conference Humboldt's Model: The Future of Universities in the World of Research which was organized as one of the concluding highlights in the bicentenary celebrations of Humboldt-Universitnt zu Berlin.Five panels of experts from all over the world discussed questions such as 'Do researchers need universities?', 'How to teach in a university?', 'Do we still need universities?', 'How to run and organize a university?' and 'Themes or Disciplines: What constitutes the perfect research environment?' in the light of Humboldt's ideals and their validity in a world increasingly dominated by neo-liberal thinking."

Indian Political Theory

In diesem Buch der renommierten indisch-amerikanischen Literaturwissenschaftlerin geht es zunachst um die kritische Sichtung einfluss- und folgenreicher philosophischer Denkansatze seit Kant, die das Mittel- und Westeuropaische mit Hilfe von Minderwertigkeitskonstrukten als menschliche Norm etablieren. Eine solche kolonialpolitische Normierung mitsamt ihrer "naturlichen" Denkstrukturen bedarf einer dekonstruktiven Kritik. Gezeigt wird sodann anhand einschlagiger literarischer Texte, wie Kolonialismus und Postkolonialitat Gestalt annehmen: Charlotte Bronte, Mary Shelley, Charles Baudelaire, Rudyard Kipling, Jean Rhys, Mahasweta Devi, John M. Coetzee. Es gilt sich der Geschichte der verrinnenden Gegenwart als einem differenzierenden Ereignis zuzuwenden: "unserer Kultur" - dem Wechselspiel von Multikulturalismus und Globalitat.

Einführung in die politische Theorie

Most democratic theorists have taken Western political traditions as their primary point of reference, although the growing field of comparative political theory has shifted this focus. In Decolonizing Democracy, comparative theorist Christine Keating interprets the formation of Indian democracy as a progressive example of a "postcolonial social contract." In doing so, she highlights the significance of reconfigurations of democracy in postcolonial polities like India and sheds new light on the social contract, a central concept within democratic theory from Locke to Rawls and beyond. Keating's analysis builds on the literature developed by feminists like Carole Pateman and critical race theorists like Charles Mills that examines the social contract's egalitarian potential. By analyzing the ways in which the framers of the Indian constitution sought to address injustices of gender, race, religion, and caste, as well as present-day struggles over women's legal and political status, Keating demonstrates that democracy's social contract continues to be challenged and reworked in innovative and potentially more just ways.

Anarchismus und andere Essays

This book is an outcome of sheer hard work of successful candidates. Previously, I had given thought to publish the success stories last year too but it could not materialize. Subsequently, when I came in contact with successful candidates, I realized that some had so unique journeys that I could not resist myself to give shape to the idea which was in mind since long. Again, the question arose to whom should I approach since I had known only limited number of successful candidates. In this book you will find a unique success pattern of each successful Officer. Some of them come from backward areas, some have average educational qualification, so that you may realize that successful candidates not born with a silver spoon. Some of them were already in job, it is interesting to see how they could sale through their arduous journey and made it to the destination.

Jean Jacques Rousseau

Justice

Der Kopftuchstreit in Deutschland und Frankreich, der Mord an Theo van Gogh in den Niederlanden, der Karikaturenstreit in Dänemark: die politische Dimension religiöser Haltungen ist in den letzten Jahren allgegenwärtig. Der Philosoph Charles Taylor gilt als einer der besten Kenner der modernen Religionsgeschichte und als Experte in Sachen Multikulturalismus. Zusammen mit seinem kanadischen Kollegen Jocelyn Maclure versucht er, eine Antwort auf die Frage zu finden, wie sich eine politische Gemeinschaft gegenüber religiösen Mehrheiten und Minderheiten verhalten sollte. Im Zentrum der Untersuchung steht die Frage der religiösen Neutralität des Staates, die in der Moderne unter dem Begriff des Laizismus diskutiert wird. Mit ihr ist das Problem der individuellen Religions- und Gewissensfreiheit aufs engste verbunden. Taylor und Maclure zeigen eindrucksvoll, daß alleine eine »liberal-pluralistische Politik«, die Religion nicht prinzipiell aus der öffentlichen Sphäre ausschließt, unter den Bedingungen heutiger multikultureller Gesellschaften geeignet ist, ein friedliches Zusammenleben und das fundamentale Recht der freien Religionsausübung und Gewissensfreiheit zu gewährleisten.

Vita activa oder Vom tätigen Leben

Der Fürst

Eine grundlegende und umfassende Einführung in die modernen Strömungen der politischen Philosophie: Utilitarismus, Liberalismus, Libertarismus, Marxismus, Kommunitarismus und Feminismus.

Politics and Ethics of the Indian Constitution

Decolonizing Democracy

In this groundbreaking work, Gurpreet Mahajan tackles the predisposition of political theory to be limited by the Western canon. Bringing into focus how concepts central to the modern democratic political imaginary are interpreted in India, this book elaborates the ways that ideas of freedom, equality and difference are layered with new meanings and how questions of religion and state, critical reason and embedded self are understood in the Indian context. Part of Zed's World Political Theories series, this remarkable work offers a glimpse of the social and political life of contemporary India, and how it differs from the dominant liberal paradigm.

Success Stories of IAS Exam Crackers

An examination of the ideas, practices and controversies surrounding the Indian Constitution.

Ein säkulares Zeitalter

India

This book looks at concepts of justice from points of view of various religious and cultural traditions (Hinduism, Islam, Christianity, Cosmopolitanism, Tribal Cultures) and different methodological perspectives (historical, theological, philosophical, sociological). One common thread in these essays is the reflection on ethics universally and reference to the basic values of the Indian constitution. People from all categories were included in the dialogue process on justice in order to avoid any risk of unintentionally missing out people belonging to certain categories. This volume attempts to express the opinions of people whose voices were not very prominent in theoretical debates on justice and its practical implications. Their perspectives on justice are contrasted with mainstream conceptions of justice, whose problematic representativeness for India today is thereby interpreted. Both abstract universalism and relativism lack a common point of reference to assess relevance and adequacy of a given conception of justice. Neither unaffected universalism nor relativism defined by traditional norms turns is sustainable. The contributors offer a concept of 'internal universalism' as an alternative to unaffected universalism. Combining various forms and stages of 'reflective equilibrium' as conceived by John Rawls, this framework provides us with the necessary reference point to assess the adequacy as proposed in this book and engage in a comprehensive dialogue on questions of justice.

Cosmopolitan Political Thought

Zwischen Vergangenheit und Zukunft

This collection of essays raises and answers important questions on political theory - What is its relevance in our times? What is it meant to do? How is it different from other forms of enquiries? The author explores deeper issues in the philosophy of social science-individualism, ethnocentrism, teleology, social ontology, and the object-like presence of social meanings.

Beschleunigung und Entfremdung

POLITICAL THEORY

The Guide to International Legal Research is an authoritative and comprehensive reference tool for law students and practitioners. Authored annually by The George Washington International Law Review, the Guide is designed to assist both novices and professionals with their international legal research. Following an introduction by Professor Christopher J. Borgen, the Guide is organized into two parts. In the first part, chapters are divided by regions. Each regional chapter includes an overview of the geopolitical climate in that region and lists government resources, legal resources, media resources, and resources by topic. Where appropriate, these sources are subdivided by country. Many of the chapters discuss general multi-national organizations as well as international trade organizations and agreements that are specific to the region. The Guide also provides an overview of what each source covers and how it can be most effective. The second part of the Guide covers substantive areas of international law, including general international law, public health law, space law, human rights law, group rights, intellectual property, international trade, international business transactions, tax law, environmental law, labor law, and international security law, among other topics. Much like the regional sections, the substantive chapters begin with a section on international governance followed by a section on secondary sources pertinent to that subject area.

Der dritte Weg

Die rasante Beschleunigung des sozialen Lebens ist eines der hervorstechenden Merkmale der Gegenwart, wird in den Sozialwissenschaften aber häufig übersehen. Hartmut Rosa hat mit seinen maßgeblichen Untersuchungen diesbezüglich Grundlagenarbeit geleistet. In seinem neuen Essay legt er dar, wie eine kritische Gesellschaftstheorie verfasst sein muss, die den Zusammenhang von Beschleunigung und Entfremdung ernst nimmt. Im Mittelpunkt steht die Frage nach dem guten Leben – und warum es uns heute vielfach nicht gelingt, ein solches zu führen. Immerhin sind durch die Liberalisierung moralischer Normen und sozialer Konventionen die in den westlichen Gesellschaften vorhandenen Freiräume des Einzelnen größer denn je, sich ein eigenes Konzept des guten Lebens zu wählen und zu verwirklichen. Dieser Liberalisierung steht jedoch die scheinbar unaufhaltsame Beschleunigung des sozialen Lebens im Kapitalismus gegenüber. Dieses Regime der Deadlines lässt Lebensentwürfe scheitern und führt zu einem sich immer stärker ausbreitenden Gefühl der Entfremdung. Behutsam und anhand von konkreten Beispielen sucht Rosa nach Formen nichtentfremdeten Lebens. Sein pointierter Essay ist nicht nur eine konzise Einführung in die Theorie der Beschleunigung, sondern eröffnet auch erste Perspektiven, wie wir dem rasenden Stillstand entkommen können.

Discourse on Rights in India

How can people of diverse religious, ethnic, and linguistic allegiances and identities live together without committing violence, inflicting suffering, or oppressing each other? In this volume, contributors explore the limits of toleration and suggest we think beyond them to mutual respect. Salman Rushdie reflects on the once tolerant Sufi-Hindu culture of Kashmir. Ira Katznelson follows with an intellectual history of toleration as a layered institution in the West. Charles Taylor advances a new approach to secularism in our multicultural world, and Akeel Bilgrami responds by offering context and caution to that approach. Nadia Urbinati explores why Cicero's humanist ideal of Concord was not used in response to religious discord. The volume concludes with a refutation of the claim that toleration was invented in the West. Rajeev Bhargava writes on Asoka's India, and Karen Barkey explores toleration within the Ottoman and Habsburg Empires. Sudipta Kaviraj examines accommodations and conflicts in India, and Alfred Stepan highlights contributions to toleration and multiple democratic secularisms in such Muslim-majority countries as Indonesia and Senegal.

The Plural States of Recognition

Reasoning Indian Politics

At present, a nativist turn in Indian political theory can be observed. There is a general assumption that the indigenous thought to which researchers are supposed to be (re)turning may somehow be immediately visible by ignoring the colonization of the mind and polity. In such a conception of svaraj (which can be translated as 'authentic autonomy'), the tradition to be returned to would be that of the indigenous elites. In this book, this concept of svaraj is defined as a thick conception, which links it with exclusivist notions of spirituality, profound anti-modernity, exceptionalistic moralism, essentialistic nationalism and purism. However, post-independence India has borne witness to an alternative trajectory: a thin svaraj. The author puts forward a workable contemporary ideal of thin svaraj, i.e. political, and free of metaphysical commitment. The model proposed is inspired by B.R. Ambedkar's thoughts, as opposed to the thick conception found in the works of M.K. Gandhi, KC Bhattacharya and Ramachandra Gandhi. The author argues that political theorists of Indian politics continue to work with categories and concepts alien to the lived social and political experiences of India's common man, or everyday people. Consequently, he emphasises the need to decolonize Indian political theory, and rescue it from the grip of western theories, and fascination with western modes of historical analysis. The necessity to avoid both universalism and relativism and more importantly address the political predicaments of 'the people' is the key objective of the book, and a push for a reorientation of Indian political theory. An interesting new interpretation of a contemporary ideal of svaraj, this analysis takes into account influences from other cultures and sources as well as eschews thick conceptions that stifle imaginations and imaginaries. This book will be of interest to academics in the fields of philosophy, political science, sociology, literature and cultural studies in general and contemporary political theory, South Asian and Indian politics and political theory in particular.

[Civil Society, Public Sphere and Citizenship](#)

[Ueber die Freiheit](#)

[Claiming India from Below](#)

Cosmopolitan Political Thought asks the question of what it might mean for the very practices of political theorizing to be cosmopolitan. It suggests that such a vision of political theory is intimately linked to methodological questions about what is commonly called comparative political theory--namely, the turn beyond ideas and modes of inquiry determined by traditional Western scholarship. It is therefore an argument for applying the idea of cosmopolitanism--understood in a particular way--to the discipline of political theory itself. As Farah Godrej argues, there are four crucial components of this cosmopolitan intervention: the texts under analysis, the methods for interpreting non-Western texts and ideas, the application of these ideas across geographical and cultural boundaries, and the deconstruction of Eurocentrism. In order to be genuinely cosmopolitan, Godrej states, political theorists must reflect on their perspectives inside and outside various traditions and immerse themselves in foreign ideas, languages, histories, and cultures--ultimately relocating themselves within their disciplinary homes. The result will be a serious challenge to accepted solutions to political life.

[Multiculturalism Rethought](#)

This book is a compelling examination of the theoretical discourse on rights and its relationship with ideas, institutions and practices in the Indian context. By engaging with the crucial categories of class, caste, gender, region and religion, it draws attention to the contradictions and contestations in the arena of rights and entitlements. The essays by eminent experts provide deep and nuanced insights on the intersecting issues and concerns of individual and group identities as well as their connection with the State along with its multifarious institutions and practices. The volume not only engages with the dilemmas emerging out of the rights discourse, but also sets out to recognize the significance of a shared commitment to a rights-based framework towards the promotion of justice and democracy in society. The book will be useful to academics, social scientists, researchers and policymakers. It will be of special interest to teachers and students in the fields of politics, development studies, philosophy, ethics, sociology, gender/women's studies and social movements.

[Aufzeichnungen aus dem Kellerloch](#)

[What is Political Theory and Why Do We Need It?](#)

This volume examines the multiple forms of reasoning in Indian politics and explores a framework to understand them. In the process, it looks at a series of issues involving the relationship between politics and philosophy, including the status of political theory, political practices, identity politics, and political ontology. The book argues that in the years leading up to and soon after independence, the task of conceptualizing politics was largely in the domain of practising politicians who built theories and philosophical methods, and further took those visions into the practice of their politics. It maintains that Indian politicians since then have not been as inclined to articulate their

theories or methods of politics. This book traces the transition from philosopher politicians to politicians seeking philosophy in Indian polity in the post-independence era and its implications for current practices. It views Indian political philosophy from the standpoints of political theorists, philosophers, and practitioners. With expert and scholarly contributions, this volume will be of interest to students and researchers of Indian political thought and political philosophy, social sciences, and humanities.

[Civil Society, Public Sphere and Citizenship](#)

[Die Geographie des Zorns](#)

[Politische Philosophie heute](#)

Contributed articles presented at a conference on the political philosophy of the Indian constitution held in Goa in Sept. 2001.

[India's Living Constitution](#)

Papers originally presented at a symposium to honor Bhikhu Parekh's contributions to the political theory of multiculturalism.

[Boundaries of Toleration](#)

[Kritik Der Postkolonialen Vernunft](#)

Critical reflections by established academics on the crisis of multiculturalism that occurred in Great Britain, Netherlands and Canada. It provides an occasion to develop a sophisticated understanding of societies characterized by religious, ethnic and cultural diversity.

[Guide to International Legal Research](#)

Was heißt es, daß wir heute in einem säkularen Zeitalter leben? Was ist geschehen zwischen 1500 – als Gott noch seinen festen Platz im naturwissenschaftlichen Kosmos, im gesellschaftlichen Gefüge und im Alltag der Menschen hatte – und heute, da der Glaube an Gott, jedenfalls in der westlichen Welt, nur noch eine Option unter vielen ist? Um diesen Wandel zu bestimmen und in seinen Folgen für die gegenwärtige Gesellschaft auszuloten, muß die große Geschichte der Säkularisierung in der nordatlantischen Welt von der frühen Neuzeit bis in die Gegenwart erzählt werden – ein herkulisches Unterfangen, dem sich der kanadische Philosoph Charles Taylor in seinem mit Spannung erwarteten neuen Buch stellt. Mit einem Fokus auf dem »lateinischen Christentum«, dem vorherrschenden Glauben in Europa, rekonstruiert er in geradezu verschwenderischem Detail die entscheidenden Entwicklungslinien in den Naturwissenschaften, der Philosophie, der Staats- und Rechtstheorie und in den Künsten. Dem berühmten Diktum von der wissenschaftlich-technischen »Entzauberung der Welt« und anderen eingeschliffenen Säkularisierungstheorien setzt er die These entgegen, daß es die Religion selbst war, die das Säkulare hervorgebracht hat, und entfaltet eine komplexe Mentalitätsgeschichte des modernen Subjekts, das heute im Niemandsland zwischen Glauben und Atheismus gefangen ist.

[At Home with Democracy: A Theory of Indian Politics](#)

This book presents numerous discussions of specific aspects of democratic politics, showing how 'democracy' can be projected as a model of deliberate imperfection - a model that tolerates various loose ends in the system - and how democracy recognizes a multiplicity of possible courses open to the system at any point in time. Against this backdrop, the book carefully analyzes the lifetime work of D.L. Sheth, which, seen as a whole, offers us with a theory of Indian politics. The selection of fifteen essays has been clustered into five sections that signify the major domains of democratic politics: State, Nation, Democracy; Parapolitics of Democracy; Social Power and Democracy; Representation in Liberal Democracy; and Emerging Challenges of Democracy. These essays give a sense of the transformations and struggles that are underway in India, brought about by the dynamics of democratic politics. Each of the fifteen chapters focuses on one aspect, providing a unique analysi s of the deepening of democracy in India. ********** Peter Ronald deSouza has done signal service to the South Asian intellectual community by making more accessible some of the major writings of one of India's most elusive, self-effacing and, at the same time, brilliantly original political sociologists. Without this collection of essays of D.L. Sheth, the story of India's noisy, chaotic transition from a colonial social knowledge system to a more self-confident, more autonomous body of scholars would have remained incomplete. Admirers of Sheth have ranged over three generations -- from M.N.

Srinivas who considered Sheth's work on politics of caste to be the best to come out of the stable of political scientists, to Rajni Kothari, who believed that Sheth was the crucial intellectual marker of the uniqueness of the Centre for the Study of Developing Societies, to D.R. Nagaraj, convinced that acceptance by Sheth was the final measure of the worth of a public intellectual. But till now, I have not come across any deep engagement with his work, not even in Latin America and East Europe, where his work for a while was taken more seriously. I hope this collection of essays will trigger a new interest in this remarkable intellectual whose access to and feel for the Other India has become legendary for many. Negotiating Sheth is also a way of renegotiating India. Professor Ashis Nandy is an Indian political psychologist, social theorist, and critic Professor D.L. Sheth is the greatest living political sociologist in the country. He has an uncanny sense of detecting sociological and political trends on the ground that others might take years to unravel. His work on caste and democracy is original, theoretically stimulating and widely recognized internationally. But there are many more insights stored in him that are waiting to burst forth. They would be exciting, illuminating and are bound to challenge canonical wisdom. Peter Ronald deSouza is performing a great service to the academic community by helping them emerge. Professor Rajeev Bhargava is a noted Indian political theorist

Rethinking Secularism

Die wissenschaftliche Gerechtigkeitsdebatte, jahrelang dominiert von John Rawls'"Theorie der Gerechtigkeit", erhielt 1983 durch Michael Walzer eine bedeutende Wendung. In Abgrenzung von Rawls und anderen Gerechtigkeitstheoretikern entwickelte Walzer in seinem inzwischen klassisch gewordenen Werk seine Vision einer"komplexen Gleichheit". Er geht davon aus, dass wahre Gerechtigkeit nicht durch einen wörtlich verstandenen Gleichheitsbegriff verwirklicht werden kann: Vielmehr verlangen verschiedene wichtige Güter - Reichtum, Macht, Arbeit, Liebe - auch verschiedene Modi der Verteilung. Walzer setzt sich nachdrücklich für einen neuen pluralistischen Gleichheitsbegriff ein, der bis heute nichts an Aktualität verloren hat.

Laizität und Gewissensfreiheit

What is the political role of the Indian citizen today? What are his/her options, commitments and requirements within Indian civil society and its public sphere? What difference does it make if a person makes use of his/her democratic citizenship in a more active or passive way? Who is allowed to participate actively and who is denied access to democratic rights? What impact does civil society have on the Indian state today? Is there a predominant culture, and in which way does this predominance affect its responsibilities? While these questions have long been discussed both within India and abroad, the contributors to this volume seek to provide new points of view and enrich the ongoing debate.

Sphären der Gerechtigkeit

The original essays brought together in this volume examine the relationship between state and society in India, discuss ideas of citizenship, and study the broad area known as public sphere. The eminent scholars who have contributed to this volume provide numerous fresh insights into issues that have been the subject of extensive debate in recent years. The first book which deals simultaneously with civil society, the public sphere and citizenship in the contemporary context, it also provides a comparative perspective with the West.

Political Theory: An Introduction

This collection of essays examines how "the secular" is constituted and understood, and how new understandings of secularism and religion shape analytic perspectives in the social sciences, politics, and international affairs.

Humboldt's Model

Going beyond electoral politics and government, this volume broadens the scope of the functioning of democracy in India, and explores citizens' role in the implementation of public policy. It looks at the ways in which extra-parliamentary power monitoring devices such as public institutions, citizens' associations or assemblies, and the mainstream and emerging forms of the media, permeate through the political order. The volume: • brings participation and communication in governance and policy making to the centrestage; • examines case studies of state and citizen engagement from across India; and • presents perspectives of practitioners, activists and scholars to provide a comprehensive view of the debates surrounding the idea of Indian democracy. This book will be useful to scholars and researchers in politics, political science, media studies, public administration, sociology and social anthropology, as well as the interested general reader.