

Politics And The Public Conscience Slave Emancipation And The Abolitionist Movement In Britain

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~~Politics and the Public Conscience: Slave Emancipation ...~~

Abstract. This paper brings forth the importance of public conscience in Hobbes's account of politics and law. It connects this idea to the famous Martens Clause that played and continues to play a crucial role in international legal debates. The Martens Clause, part of the preliminary materials of the Hague Conventions, posits that humanity's 'public conscience' should play a role in international legal norms concerning warfare when treaties or conventions do not provide guidance.

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Politics (from Greek: Πολιτικά, politiká, 'affairs of the cities') is the set of activities that are associated with making decisions in groups, or other forms of power relations between individuals, such as the distribution of resources or status. The academic study of politics is referred to as political science.. It may be used positively in the context of a "political solution ...

~~Politics — Wikipedia~~

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This metaphysical impasse is therefore not a merely private matter, but also one of political, public conscience, that has to be democratically contested. And yet the liberal, pro-abortionist side of the argument must logically deny this contestability, for reasons that we have seen.

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It was the vitality of British Protestantism in its relationship with the state which largely accounts for the achievement of emancipation and the success of the British Anti-Slavery Movement. This book, originally published in 1873, analyses the factors which made the Anti-Slavery Movement so successful. It exposes the roots of its passionate support and explains How the government came to accept the objectives of religious idealists. It sets the abolition of slavery in the larger perspective of British history.

A philosophical exploration of such subjects as terrorism, just war and pacifism reflects on the moral demands that conflict makes on us, especially its role in the struggle of public happiness versus private morality. Original.

This book brings together the political thought of Gandhi and Tagore to examine the relationship between politics, truth and conscience. It explores truth and conscience as viable public virtues with regard to two exemplars of ethical politics, addressing in turn the concerns of an evolving modern Indian political community. The comprehensive and textually argued discussion frames the subject of the validity of ethical politics in inhospitable contexts such as the fanatically despotic state and energised nationalism. The book studies in nuanced detail Tagore's opposition to political violence in colonial Bengal, the scope of non-violence and satyagraha as recommended by Gandhi to Jews in Nazi Germany, his response to the complexity of protest against the Jallianwala Bagh massacre, and the differently constituted nationalism of Gandhi and Tagore. It presents their famous debate in a new light, embedded within the dynamics of cultural identification, political praxis and the capacity of a community to imbibe the principles of ethical politics. Comprehensive and perceptive in analysis, this book will be a valuable addition for scholars and researchers of political science with specialisation in Indian political thought, philosophy and history. Gangeya Mukherji is Reader in English at Mahamati Prannath Mahavidyalaya, Mau-Chitrakoot, Uttar Pradesh, India.

What is consciousness? Why and when do we have it? Where does it come from, and how does it relate to the lump of squishy grey matter in our heads, or to our material and social worlds? While neuroscientists, philosophers, psychologists, historians, and cultural theorists offer widely different perspectives on these fundamental questions concerning what it is like to be human, most agree that consciousness represents a 'hard problem'. The emergence of consciousness studies as a multidisciplinary discourse addressing these issues has often been associated with rapid advances in neuroscience—perhaps giving the impression that the arts and humanities have arrived late at the debating table. The longer historical view suggests otherwise, but it is probably true that music has been under-represented in accounts of consciousness. *Music and Consciousness* aims to redress the balance: its twenty essays offer a timely and multi-faceted contribution to consciousness studies, critically examining some of the existing debates and raising new questions. The collection makes it clear that to understand consciousness we need to do much more than just look at brains: studying music demonstrates that consciousness is as much to do with minds, bodies, culture, and history. Incorporating several chapters that move outside Western philosophical traditions, *Music and Consciousness* corrects any perception that the study of consciousness is a purely occidental preoccupation. And in addition to what it says about consciousness the volume also presents a distinctive and thought-provoking configuration of new writings about music.

"The most consistent and courageous—and unapologetic—liberal partisan in American journalism." —Michael Tomasky, *New York Review of Books* In this "clear, provocative" (Boston Globe) *New York Times* bestseller, Paul Krugman, today's most widely read economist, examines the past eighty years of American history, from the reforms that tamed the harsh inequality of the Gilded Age and the 1920s to the unraveling of that achievement and the reemergence of immense economic and political inequality since the 1970s. Seeking to understand both what happened to middle-class America and what it will take to achieve a "new New Deal," Krugman has created his finest book to date, a "stimulating manifesto" offering "a compelling historical defense of liberalism and a clarion call for Americans to retake control of their economic destiny" (Publishers Weekly). "As Democrats seek a rationale not merely for returning to power, but for fundamentally changing—or changing back—the relationship between America's government and its citizens, Mr. Krugman's arguments will prove vital in the months and years ahead." —Peter Beinart, *New York Times*

When British women demanded the vote in the years before the First World War, they promised to use political rights to remake their country and their world. This is the story of Eleanor Rathbone, the woman who best fulfilled that pledge. Rathbone cut her political teeth in the suffrage movement in Liverpool, spent two decades crafting social reforms for poor women and children, and was for seventeen years their advocate in the House of Commons. She also played a critical role in imperial policymaking and in the opposition to appeasement. In the last decade of her life she sought to rescue Spanish republicans and Jews threatened by Hitler's rise to power. In this important book, Susan Pedersen illuminates both the public and private sides of Rathbone's life while restoring her to her rightful place as the most sophisticated feminist thinker and most effective British woman politician of the first half of the twentieth century.

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