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Husserlian Reflections on a Philosophical Tradition

Constituting Identity

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People as Subject, People as Object
Power, Autonomy, and Gender in Contemporary Critical Theory
Essays on Latin American Culture

*Constituting Our
Constitution*

Constituting Ourselves

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Husserlian Reflections on a Philosophical Tradition

The City-State
of the Soul
Constituting the Self in Plato's
Republic

Law and Sexuality brings together
leading scholars from four continents to
consider topics ranging from Tasmanian
sodomy laws to the South African
constitution, from domestic partnership

in Hawaii to London's urban
geographies. Encompassing a broad
spectrum of perspectives, from literary
analysis and postcolonial studies to
feminist, queer, and critical race theory,
their analysis maps the current state of
the global intersections between law and
sexuality and social change.

Constituting Identity Columbia
University Press

The City-State of the Soul
Constituting
the Self in Plato's Republic
Rowman &
Littlefield

*Report of the Court of Inquiry
Constituted Under Punjab Act II of 1954
to Enquire Into the Punjab Disturbances
of 1953* Duke University Press

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.

Constitutional Domains Bloomsbury Publishing

The last fifty years has seen a worldwide trend toward constitutional democracy. But can constitutionalism become truly global? Relying on historical examples of successfully implanted constitutional

regimes, ranging from the older experiences in the United States and France to the relatively recent ones in Germany, Spain and South Africa, Michel Rosenfeld sheds light on the range of conditions necessary for the emergence, continuity and adaptability of a viable constitutional identity - citizenship, nationalism, multiculturalism, and human rights being important elements. *The Identity of the Constitutional Subject* is the first systematic analysis of the concept, drawing on philosophy, psychoanalysis, political theory and law from a comparative perspective to explore the relationship between the ideal of constitutionalism and the need to construct a common constitutional identity that is distinct from national, cultural, ethnic or religious identity. The

Identity of the Constitutional Subject will be of interest to students and scholars in law, legal and political philosophy, political science, multicultural studies, international relations and US politics. *Constitutional Redemption* Harvard University Press
Global civil society and the society of democratic states are the two most inclusive and powerful global practices of our time. In this book, Frost claims that, without an understanding of the role that individual human rights play in these practices, no adequate understanding of any major feature of contemporary world politics from 'globalisation' to 'new wars' is possible. *Constituting Human Rights*, therefore argues that a concern with human rights is essential to the study of International

Relations.

A Defense of Truth A&C Black

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.

Self-Constitution 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.

Reconsidering Constitutional Formation I National Sovereignty

OUP Oxford

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.

The Constitution of Agency Oxford 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.

The Politics of Our Selves Columbia University 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.

After Modernity Routledge

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.

Taking the Constitution Away from the Courts Princeton University Press

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. Political Identity Formation and the Constitution in Post-independence

Ireland SUNY 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.

Constituting Human Rights Univ of

Wisconsin 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.

The Federalist Papers Springer

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theory of action and interaction that supports this conclusion. Through action and interaction, we constitute our own identities, and Korsgaard argues that we cannot do this successfully without moral integrity.

Essays on Practical Reason and Moral Psychology Ashgate Pub Limited
 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.

Routledge Handbook of Comparative Constitutional Change

Ics Press

A detailed account of the relation between human persons and their bodies.

As Last Amended May 1999 U of Minnesota Press

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.

Justice as Attunement Oxford University Press, USA

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.

Right to Property since Independence Penguin UK

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

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