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Abstract. This paper brings forth the importance of public conscience in Hobbes's account of politics and law. It connects

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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'

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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

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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

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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

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that we have seen.
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An accessible guide to the principles and vision of Dag Hammarskjöld, a man John F. Kennedy called "the greatest statesman of our century." Dag Hammarskjöld served as

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Secretary-General of the United Nations from 1953 until his tragic death in a suspicious plane crash in 1961. During those years he saw the fledgling international

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organization through numerous crises with skill that made him a star on the international stage. As readers of his now-classic diary, *Markings*, are aware, Hammarskjöld understood political leadership as an honor calling for resourcefulness,

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humility, moral clarity, and spiritual reflection. In this accessible handbook, acclaimed biographer Roger Lipsey details the political and personal code by which Hammarskjöld lived and made critical decisions. What emerges is the portrait of a man

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who struck a remarkable balance between patience and action, empathy and reserve, policy and people. Structured through short sections on themes such as courage, facing facts, and negotiation, Politics and Conscience offers a vision of

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ethical leadership as relevant
today as it was in Hammarskjöld's
time.
In Britain

This book, originally published in
1873, analyses the factors which

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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.

This book brings together the

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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

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political community. The
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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.

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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

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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

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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.

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Gangeya Mukherji is Reader in
English at Mahamati Prannath
Mahavidyalaya, Mau-Chitrakoot,
Uttar Pradesh, India.

Based on empirical studies of
European energy and
environmental policies, this book

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Suggests that, in combination, these two policy fields form a consensus in the EU which might also become the basis for a new European ideology, namely European 'sustainabilism'. It asks why an environmental conscience has grown since the late 1960s in

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the industrialised world and shows that whilst there is undeniable environmental degradation during this time, and that a European environmental conscience has mainly developed through successive steps of European integration in energy

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policy. In this connection between energy and the environmental we find one driver for European integration and indeed European identity. If sustainabilism should become a European ideology, it will substantially influence the way future Europeans will live.

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This book will be of key interest to scholars and students of European Studies, International Relations, Political Science, History, Economics, Sustainability Studies, Environmental and Energy Policies in Europe.

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Since the election of Scott Walker, Wisconsin has been seen as ground zero for debates about the appropriate role of government in the wake of the Great Recession. In a time of rising inequality, Walker not only survived a bitterly contested

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recall that brought thousands of protesters to Capitol Square, he was subsequently reelected. How could this happen? How is it that the very people who stand to benefit from strong government services not only vote against the candidates who support those

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services but are vehemently
against the very idea of big
government? With *The Politics of
Resentment*, Katherine J. Cramer
uncovers an oft-overlooked piece
of the puzzle: rural political
consciousness and the
resentment of the “liberal elite.”

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Rural voters are distrustful that politicians will respect the distinct values of their communities and allocate a fair share of resources. What can look like disagreements about basic political principles are therefore actually rooted in something even more

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fundamental: who we are as people and how closely a candidate's social identity matches our own. Using Scott Walker and Wisconsin's prominent and protracted debate about the appropriate role of government, Cramer illuminates

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the contours of rural
consciousness, showing how
place-based identities profoundly
influence how people understand
politics, regardless of whether
urban politicians and their
supporters really do shortchange
or look down on those living in

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the country. The Politics of
Resentment shows that rural
resentment—no less than
partisanship, race, or class—plays
a major role in dividing America
against itself.

A small group founded Amnesty

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International in 1961 to translate human rights principles into action. *Diplomacy of Conscience* provides a rich account of how the organization pioneered a combination of popular pressure and expert knowledge to advance global human rights. To an extent

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unmatched by predecessors and copied by successors, Amnesty International has employed worldwide publicity campaigns based on fact-finding and moral pressure to urge governments to improve human rights practices. Less well known is Amnesty

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International's significant impact on international law. It has helped forge the international community's repertoire of official responses to the most severe human rights violations, supplementing moral concern with expertise and conceptual

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vision. *Diplomacy of Conscience* traces Amnesty International's efforts to strengthen both popular human rights awareness and international law against torture, disappearances, and political killings. Drawing on primary interviews and archival research,

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Ann Marie Clark posits that Amnesty International's strenuously cultivated objectivity gave the group political independence and allowed it to be critical of all governments violating human rights. Its capacity to investigate abuses

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and interpret them according to international standards helped it foster consistency and coherence in new human rights law.

Generalizing from this study, Clark builds a theory of the autonomous role of nongovernmental actors in the

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emergence of international norms pitting moral imperatives against state sovereignty. Her work is of substantial historical and theoretical relevance to those interested in how norms take shape in international society, as well as anyone studying the

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increasing visibility of
nongovernmental organizations
on the international scene.
In Britain

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traditional conservatism and a
thorough assault on the way

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Donald Trump is betraying it.”—David Brooks, in his New York Times column In a bold act of conscience, Republican Senator Jeff Flake takes his party to task for embracing nationalism, populism, xenophobia, and the anomalous

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Trump presidency. The book is an urgent call for a return to bedrock conservative principle and a cry to once again put country before party. Dear Reader, I am a conservative. I believe that there are limits to what government can and should do, that there are

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Some problems that government cannot solve, and that human initiative is best when left unfettered, free from government interference or coercion. I believe that these ideas, tested by time, offer the most freedom and best outcomes in the lives of the most

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people. But today, the American conservative movement has lost its way. Given the state of our politics, it is no exaggeration to say that this is an urgent matter. The Republican party used to play to a broader audience, one that demanded that we accomplish

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something. But in this era of dysfunction, our primary accomplishment has been constructing the argument that we're not to blame. We have decided that it is better to build and maintain a majority by using the levers of power rather than

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the art of persuasion and the battle of ideas. We've decided that putting party over country is okay. There are many on both sides of the aisle who think this a good model on which to build a political career—destroying, not building. And all the while, our

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country burns, our institutions are undermined, and our values are compromised. We have become so estranged from our principles that we no longer know what principle is. America is not just a collection of transactions.

America is also a collection of

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ideas and values. And these are our values. These are our principles. They are not subject to change, owing to political fashion or cult of personality. I believe that we desperately need to get back to the rigorous, fact-based arguments that made us

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conservatives in the first place.
We need to realize that the
stakes are simply too high to
remain silent and fall in line. That
is why I have written this book
and am taking this stand. —Jeff
Flake

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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

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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

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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

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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.

Jocelyn Maclure and Charles Taylor provide a clearly reasoned,

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articulate account of the two
main principles of
secularism—equal respect, and
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argue that in our religiously
diverse, politically interconnected
world, secularism, properly
understood, may offer the only

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