

La Democratie Grecque Vue Dailleurs Essais Dhistoire- ographie Ancienne Et Moderne

[#greek democracy](#) [#historiography](#) [#ancient history](#) [#modern history](#) [#political thought](#)

This insightful collection of essays delves into Greek democracy, examining it through diverse external perspectives and offering a rich historiographical analysis that spans both ancient and modern eras. It explores how democratic ideals and practices in Greece have been interpreted, re-evaluated, and contested across various historical periods and academic disciplines, providing a fresh understanding of this foundational political system.

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La démocratie grecque vue d'ailleurs

Ancient and Modern Democracy is a comprehensive account of Athenian democracy as a subject of criticism, admiration and scholarly debate for 2,500 years, covering the features of Athenian democracy, its importance for the English, American and French revolutions and for the debates on democracy and political liberty from the nineteenth century to the present. Discussions were always in the context of contemporary constitutional problems. Time and again they made a connection with a long-established tradition, involving both dialogue with ancient sources and with earlier phases of the reception of Antiquity. They refer either to a common cultural legacy or to specific national traditions; they often involve a mixture of political and scholarly arguments. This book elucidates the complexity of considering and constructing systems of popular self-rule.

Ancient and Modern Democracy

Ostracism is by far the most emblematic institution of ancient Athenian democracy. This volume offers a reassessment of recently found ostraka (or potsherds, on which the names of the 'candidates' for exile were inscribed by citizens) from several Greek cities outside Athens, a thorough reconstruction of the history and of the procedure of ostracism in Athens, and a comprehensive account of the political circumstances of the introduction of the law on ostracism by Cleisthenes in 508/507 BCE. Marek W cowski's original study focuses not only on the final stage, the day of the vote, but on the entire operation and procedure of ostracisation. Tracing the logic of the political play in Athens between the opening and final stages of ostracism, W cowski argues that Athenian ostracism was a mechanism devised to impose compromise on the main players in Athenian political life, thereby avoiding the punishment of political elites by exile of leading politicians resulting from unpredictable votes by the citizenry. To support this hypothesis, W cowski turns to the theory of the 'evolution of cooperation' as formulated by the American mathematician and political scientist Robert Axelrod based on the iterated prisoner's dilemma in game theory, applied as a probabilistic analogy to the dynamics of Athenian political life under democracy.

Athenian Ostracism and its Original Purpose

Brill's Companion to the Reception of Athenian Democracy delivers a fresh and wide-ranging analysis of the uses and reinterpretations of ancient Greek democracy from the late Middle Ages to the XXI century, offering a comprehensive and multidisciplinary approach to this important topic.

Brill's Companion to the Reception of Athenian Democracy

"What has Athens to do with Jerusalem?" Asked by the early Christian Tertullian, the question was vigorously debated in the nineteenth century. While classics dominated the intellectual life of Europe, Christianity still prevailed and conflicts raged between the religious and the secular. Taking on the question of how the glories of the classical world could be reconciled with the Bible, Socrates and the Jews explains how Judaism played a vital role in defining modern philhellenism. Exploring the tension between Hebraism and Hellenism, Miriam Leonard gracefully probes the philosophical tradition behind the development of classical philology and considers how the conflict became a preoccupation for the leading thinkers of modernity, including Matthew Arnold, Moses Mendelssohn, Kant, Marx, Nietzsche, and Freud. For each, she shows how the contrast between classical and biblical traditions is central to writings about rationalism, political subjectivity, and progress. Illustrating how the encounter between Athens and Jerusalem became a lightning rod for intellectual concerns, this book is a sophisticated addition to the history of ideas.

Status Warriors

The evolution of republican concepts compared to medieval and early modern traditions of political thought.

Socrates and the Jews

This edited collection explores the histories of trade, a peculiar literary genre that emerged in the context of the historiographical and cultural changes promoted by the *histoire philosophique* movement. It marked a discontinuity with erudition and antiquarianism, and interacted critically with universal history. By comparing and linking the histories of individual peoples within a common historical process, this genre enriched the reflection on civilisation that emerged during the long eighteenth century. Those who looked to the past wanted to understand the political constitutions and manners most appropriate to commerce, and grasp the recurring mechanisms underlying economic development. In this sense, histories of trade constituted a declination of eighteenth-century political economy, and thus became an invaluable analytical and practical tool for a galaxy of academic scholars, journalists, lawyers, administrators, diplomats and government ministers whose ambition was to reform the political, social and economic structure of their nations. Moreover, thanks to these investigations, a lucid awareness of historical temporality and, more particularly, the irrepressible precariousness of economic hegemonies, developed. However, as a field of tension in which multiple and even divergent intellectual sensibilities met, this literary genre also found space for critical assessments that focused on the ambivalence and dangers of commercial civilisation. Examining the complex relationship between the production of wealth and civilisation, this book provides unique insights for scholars of political economy, intellectual history and economic history.

Renaissance Civic Humanism

"Memory has fueled merciless, violent strife, and it has been at the core of reconciliation and reconstruction. It has been used to justify great crimes, and yet it is central to the pursuit of justice. In these and more everyday ways, we live surrounded by memory, individual and social: in our habits, our names, the places where we live, street names, libraries, archives, and our citizenship, institutions, and laws. Still, we wonder what to make of memory and its gifts, though sometimes we are hardly even certain that they are gifts. Of the many chambers in this vast palace, I mean to ask particularly after the place of memory in politics, in the identity of political communities, and in their practices of doing justice."—from the Preface W. James Booth seeks to understand the place of memory in the identity, ethics, and practices of justice of political communities. Identity is, he believes, a particular kind of continuity across time, one central to the possibility of agency and responsibility, and memory plays a central role in grounding that continuity. Memory-identity takes two forms: a habitlike form, the deep presence of the past that is part of a life-led-in-common; and a more fragile, vulnerable form in which memory struggles to preserve identity through time—notably in bearing witness—a form of memory work deeply bound up with the identity of political communities. Booth argues that memory holds a defining place in determining how justice is administered. Memory is tied to the very possibility

of an ethical community, one responsible for its own past, able to make commitments for the future, and driven to seek justice. "Underneath (and motivating) the politics of memory, understood as contests over the writing of history, over memorials, museums, and canons," he writes, "there lies an intertwining of memory, identity, and justice." Communities of Memory both argues for and maps out that intertwining.

Histories of Trade as Histories of Civilisation

A compelling look at the Fatimid caliphate's robust culture of documentation The lost archive of the Fatimid caliphate (909–1171) survived in an unexpected place: the storage room, or *geniza*, of a synagogue in Cairo, recycled as scrap paper and deposited there by medieval Jews. Marina Rustow tells the story of this extraordinary find, inviting us to reconsider the longstanding but mistaken consensus that before 1500 the dynasties of the Islamic Middle East produced few documents, and preserved even fewer. Beginning with government documents before the Fatimids and paper's westward spread across Asia, Rustow reveals a millennial tradition of state record keeping whose very continuities suggest the strength of Middle Eastern institutions, not their weakness. Tracing the complex routes by which Arabic documents made their way from Fatimid palace officials to Jewish scribes, the book provides a rare window onto a robust culture of documentation and archiving not only comparable to that of medieval Europe, but, in many cases, surpassing it. Above all, Rustow argues that the problem of archives in the medieval Middle East lies not with the region's administrative culture, but with our failure to understand preindustrial documentary ecology. Illustrated with stunning examples from the Cairo Geniza, this compelling book advances our understanding of documents as physical artifacts, showing how the records of the Fatimid caliphate, once recovered, deciphered, and studied, can help change our thinking about the medieval Islamic world and about premodern polities more broadly.

Communities of Memory

Religiously, God is the creator of everything seen and unseen; thus, one can ascribe to Him the names of His creation as well, at least in their primordial form. In the mentality of ancient Semitic peoples, naming a place or a person meant determining the role or fate of the named entity, as names were considered to be mysteriously connected with the reality they designated. Subsequently, God gave people the freedom to name persons, objects, and places. However, people carried out this act (precisely) in relation to the divinity, either by remaining devoted to the sacred or by growing estranged from it, an attitude that generated profane names. The sacred/profane dichotomy occurs in all the branches of onomastics, such as anthroponymy, toponymy, and ergonymy. It is circumscribed to complex and interdisciplinary analysis which does not rely on language sciences exclusively, but also on theology, ethnology, sociology, psychology, philosophy, anthropology, geography, history and other connected fields, as well as culture in general. Despite the contributors' cultural diversity (29 researchers from 16 countries – England, Finland, Germany, Hungary, Italy, Japan, Jordan, Kenya, Nigeria, Poland, Romania, Russia, South Africa, Spain, U.S.A., and Zimbabwe – on four continents) and their adherence to different religions and faiths, the studies in Onomastics between Sacred and Profane share a common goal that consist of the analysis of names that reveal a person's identity and behavior, or the existence, configuration and symbolic nature of a place or an object. One can state that names are tightly connected to the surrounding reality, be it profane or religious, in every geographical area and every historical period, and this phenomenon can still be observed today. The particularity of this book lies in the multicultural and multidisciplinary approach in theory and praxis.

The Lost Archive

Unconventional Anthroponyms: Formation Patterns and Discursive Function continues a series of collective volumes comprising studies on onomastics, edited by Oliviu Felecan with Cambridge Scholars Publishing. Previous titles in this series include Name and Naming: Synchronic and Diachronic Perspectives (2012) and Onomastics in Contemporary Public Space (2013, co-edited with Alina Bugheiu). In contemporary naming practice, one can distinguish two verbal (linguistic) means of nominal referential identification: a "natural" one, which occurs in the process of conventional, official, canonical, standard naming and results in conventional/official/canonical/standard anthroponyms; a "motivated" one, which occurs in the process of unconventional, unofficial, uncanonical, non-standard naming and results in unconventional/unofficial/uncanonical/non-standard anthroponyms. The significance of an official name is arbitrary, conventional, unmotivated, occasional and circumstantial, as names are not likely to carry any intrinsic meaning; names are given by third parties (parents, godparents, other relatives and so on) with the intention to individualise (to differentiate from other individuals). Any

meaning with which a name might be endowed should be credited to the name giver: s/he assigns several potential interpretations to the phonetic form of choice, based on his/her aesthetic and cultural options and other kinds of tastes, which are manifested at a certain time. Unconventional anthroponyms (nicknames, bynames, user names, pseudonyms, hypocoristics, individual and group appellatives that undergo anthroponymisation) are nominal “derivatives” that result from a name giver's wish to attach a specifying/defining verbal (linguistic) tag to a certain individual. An unconventional anthroponym is a person's singular signum, which may convey a practical necessity (to avoid anthroponymic homonymy: the existence of several bearers for a particular name) or the intention to qualify a certain human type (to underline specific difference – in this case, the unconventional anthroponym has an over-individualising role – or, on the contrary, to mark an individual's belonging to a class, his/her association with other individuals with whom s/he is typologically related – see the case of generic unconventional anthroponyms).

Onomastics between Sacred and Profane

Il faut passer par le XIX^{ème} siècle pour découvrir selon le mot de Louis Althusser un Continent-Histoire. Ceux qui traversent les Alpes et l'Italie, les rivages de la Méditerranée et les plaines de l'Europe continentale, voire ses prolongements américains, sont frappés par l'extrême diversité des peuples qui habitent ces territoires. L'identité, elle, tient l'historicité de sa définition de la rencontre entre la législation portée par le Code Napoléon avec la fragmentation de ses régions limitrophes qui conduisit en Allemagne philologues, philosophes et historiens à forger le mot nouveau de Volkstum. Ce livre entend répondre aux sollicitations de la société civile et à sa demande de mémoire qui consiste à interroger les morts suivant la formule de Jules Michelet d'après laquelle l'homme est son propre Prométhée. Le printemps des peuples jusqu'à la fuite de Pie IX qui laissa les catholiques déchirés entre leur foi et la citoyenneté constitua un sommet après lequel l'Italie commença à entrevoir sa solution unitaire. Même entre gens qui s'aiment les frontières d'antan expliquent pourquoi ce sont sur leurs cicatrices que le projet européen se construit.

Unconventional Anthroponyms

La thématique de ce recueil collectif consacré à l'esprit démocratique est mise à l'enseigne du célèbre discours de Benjamin Constant comparant, au nom de l'idéal démocratique, la liberté politique des Anciens et celle qui se décline chez les Modernes. Comme le résume Jean-Marc Narbonne dans l'une de ses conférences : « Dans une démocratie directe [...] la nécessité du sacrifice des intérêts privés au profit du service à la collectivité peut faire craindre la disparition ou l'effacement des aspirations personnelles ; dans une démocratie indirecte, plus encline à promouvoir la poursuite individuelle du bonheur et les bénéfices particuliers, c'est en revanche l'intérêt pour la chose publique en général qui risque de faire défaut [...] et qu'il s'agit de préserver. » Pour éviter ce double danger, à savoir l'embrigadement de l'individu d'un côté, la dislocation du lien social de l'autre, il faut combiner et maintenir fermement ensemble, comme le réclamait Constant lui-même, ces deux formes de liberté. Les contributions composant ce premier recueil des Cahiers Verbatim questionnent les liens objectifs entre la démocratie antique et nos démocraties modernes et l'influence, oui ou non déterminante, de celle-là sur ces dernières.

Passer par le XIX^{ème} siècle

Une recherche d'historiens qui tentent, par le biais d'une critique des interprétations psychanalytiques, de reconstruire à la fois les circonstances, le milieu social, les cadres de l'expérience et les formes des sentiments individuels auxquels le récit fait référence.

Liberté des Anciens, liberté des Modernes

The legacy of ancient Greece and Rome has been imitated, resisted, misunderstood, and reworked by every culture that followed. In this volume, some five hundred articles by a wide range of scholars investigate the afterlife of this rich heritage in the fields of literature, philosophy, art, architecture, history, politics, religion, and science.

Le mot democracy et son histoire aux États-Unis de 1780 à 1856

Les bandes dessinées, chansons, films, jeux vidéos, musées, reconstitutions, romans, séries télévisées et voyages occupent de plus en plus de place dans la vie des élèves. Comment exploiter en

classe ces biens, loisirs et services culturels d'histoire pour que les élèves posent de mieux en mieux certains actes mentaux que les historiennes et historiens doivent effectuer lorsqu'elles et ils adoptent leur pratique ? Pour répondre à cette question, les auteures et auteurs de cet ouvrage explorent les usages scolaires possibles et souhaitables des produits qui ne sont pas associés à l'histoire savante et sur l'exploitation didactique de ce que la Loi québécoise sur les biens culturels désigne comme «?une oeuvre d'art, un bien historique, un monument ou un site historique, [...] une oeuvre cinématographique, audiovisuelle, photographique, radiophonique ou télévisuelle?». Les auteures et auteurs s'intéressent à des oeuvres qui ne sont pas créées pour l'école, mais qui peuvent néanmoins servir aux enseignantes et enseignants pour faire apprendre l'histoire aux élèves.

Oedipe et ses mythes

Lorsque l'on part, comme l'a fait l'auteur, de la définition classique de la rhétorique comme art de persuader par le discours, on est amené à s'interroger plus finement sur ce que peuvent signifier des expressions comme art et technique, influencer l'autre, discours, dans des contextes culturels aussi différents que ceux qui séparent, par exemple, des sociétés de type oral et des sociétés ayant franchi le seuil de l'écriture, ou encore des sociétés concevant leur forme d'organisation sur un monde hétéronome et d'autres adoptant un mode d'organisation autonome. Cette interrogation conduit à distinguer divers niveaux de conscience du discours persuasif, niveaux de conscience que l'auteur tentera d'inscrire dans une perspective généalogique. Mettant en oeuvre cette perspective par le recours aux données de l'ethnologie de la communication, l'auteur décrit les différents niveaux de conscience du discours qui se situent en amont de l'apparition de la rhétorique proprement dite, qui survint en Grèce Ancienne, à l'époque des Philosophes - qui est aussi celle de l'extension de l'usage de l'écriture et de la crise de l'expérience démocratique athénienne. C'est alors seulement que l'on serait sorti des formes de discours proto-rhétoriques, encore liées à la parole efficiente et que l'on aurait accédé réellement à une conception de la rhétorique comme manipulation consciente du discours par un orateur, ayant comme but d'assurer à son message la réception la plus favorable possible auprès du public auquel il s'adresse. Partant de la reconstruction de l'espace-temps social de l'oralité, l'auteur s'attache à en décrire les transformations en un espace-temps de l'interprétation, puis de l'argumentation, en liant ces transformations aux nouveaux usages de l'écriture alphabétique et au développement de la cité démocratique. Ce n'est qu'en fin de parcours que sera décrite l'émergence de la rhétorique proprement dite, comme émergence simultanée et parallèle à celle de la philosophie. Au-delà de cette description, ce livre propose en fait une lecture, sous un angle inhabituel, d'une histoire de la raison et de la philosophie en Grèce Ancienne.

The Classical Tradition

Édition augmentée et mise à jour Postface de Micheline Dumont Amateur·rice·s de Civilisation VI, de jeux de rôles «grandeur nature», de La trilogie berlinoise, du Trône de fer, de l'œuvre de Tolkien ou de Satrapi ; chroniques enflammant la médiasphère à propos de productions culturelles évoquant des événements ou phénomènes advenus ou rémanents (Assassin's Creed Unity, SL V et Kanata, Autant en emporte le vent); tribuns opposant des argumentaires irréconciliables quant à la décolonisation et la réconciliation, à ce qui doit être commémoré (ou déboulonné) ou à l'élimination de la brutalité policière et du racisme: chaque jour, de multiples discours et pratiques sur l'histoire propagés par divers médias meublent le quotidien de dizaines de millions de personnes. Cette popularité met en relief l'importance de réfléchir à l'usage en classe des œuvres ne provenant ni du monde savant ni du monde scolaire pour que les élèves deviennent plus autonomes, avertis, critiques. Les auteurs et autrices de cet ouvrage explorent les usages scolaires possibles et souhaitables de l'histoire profane ou publique pour faire apprendre l'histoire aux élèves. « Dans Mondes profanes, une foule de didacticiens en histoire se penchent sur les usages possibles des films, chansons, jeux vidéo et lieux historiques, avec le souci d'apprendre aux élèves à développer une pensée historienne critique. » - Louis Cornéliier, Le Devoir « Cet ouvrage [...] intéressera aussi bien les enseignants des disciplines de "l'univers social" que les chercheurs en didactique de ces disciplines, et en premier de l'histoire. » - Sylvain Doussot, Revue française de pédagogie

Mondes profanes : Enseignement, fiction et histoire

A Handbook to the Reception of Thucydides offers an invaluable guide to the reception of Thucydides, with a strong emphasis on comparing and contrasting different traditions of reading and interpretation.

- Presents an in-depth, comprehensive overview of the reception of the Greek historian Thucydides

- Features personal reflections by eminent scholars on the significance and perennial importance of Thucydides' work
- Features an internationally renowned cast of contributors, including established academics as well as new voices in the field

Vers l'invention de la rhétorique

How to Do Things with History is a collection of essays that explores current and future approaches to the study of ancient Greek cultural history. Rather than focus directly on methodology, the essays in this volume demonstrate how some of the most productive and significant methodologies for studying ancient Greece can be employed to illuminate a range of different kinds of subject matter. These essays, which bring together the work of some of the most talented scholars in the field, are based upon papers delivered at a conference held at Cambridge University in September of 2014 in honor of Paul Cartledge's retirement from the post of A. G. Leventis Professor of Ancient Greek Culture. For the better part of four decades, Paul Cartledge has spearheaded intellectual developments in the field of Greek culture in both scholarly and public contexts. His work has combined insightful historical accounts of particular places, periods, and thinkers with a willingness to explore comparative approaches and a keen focus on methodology. Cartledge has throughout his career emphasized the analysis of practice - the study not, for instance, of the history of thought but of thinking in action and through action. The assembled essays trace the broad horizons charted by Cartledge's work: from studies of political thinking to accounts of legal and cultural practices to politically astute approaches to historiography. The contributors to this volume all take the parameters and contours of Cartledge's work, which has profoundly influenced an entire generation of scholars, as starting points for their own historical and historiographical explorations. Those parameters and contours provide a common thread that runs through and connects all of the essays while also offering sufficient freedom for individual contributors to demonstrate an array of rich and varied approaches to the study of the past.

Mondes profanes. Édition augmentée et mise à jour

The Strangeness of Gods combines studies of changes in modern interpretations of Greek religion with studies of changes in Athenian ritual. The combination is necessary in order to combat influential stereotypes: that Greek religion consisted of ritual without theological speculation, that ritual is inherently conservative. To re-examine the evidence for Greek rituals and their interpretation is also to re-examine our own preconceptions and prejudices. The argument presented by S. C. Humphreys tries to bring Greek texts closer to the 'classic' texts of other civilizations, and religion, as a form of speculative thought, closer to science. Her studies of Athenian rituals put this emphasis on changing interpretations into practice, showing that the Athenians thought about their rites as well as celebrating them.

La démocratie grecque vue d'ailleurs

Vols. 1-8, 1880-87, plates published separately and numbered I-LXXXIII.

A Handbook to the Reception of Thucydides

Exploring the influence of ancient Greece on a group of seminal post-war French thinkers writing about modern politics, this work demonstrates the ways in which ancient debates about democracy and citizenship continue to be relevant to modern political and philosophical preoccupations.

How to Do Things with History

El prestigio del que tradicionalmente han gozado las culturas clásicas (griega y romana) ha dado pie a que ciertas realizaciones de esas épocas se hayan convertido, en algunos momentos de la historia moderna, en modelo tanto político como artístico. La reputación canónica que acompaña a lo antiguo también ha sido y es explotada como fuente de justificación de comportamientos imperialistas, racistas, o nacionalistas. Este libro plural y heterogéneo, en el que colaboran diez especialistas en mundo antiguo, aborda algunas «apropriaciones» ilegítimas de la historia antigua por polemistas, teóricos y políticos desde la Ilustración a nuestros días. Su lectura deja planteada la cuestión crucial de qué es lo que separa la historia de la memoria, la ficción y el mito.

The Strangeness of Gods

Drawing on colonial archives, oral tradition, archeological discoveries, anthropologic and linguistic studies, and his thirty years of scholarship, Jean-Pierre Chretien offers a major synthesis of the history of the region, one still plagued by extremely violent wars.

The Journal of Hellenic Studies

Au-delà des identités et normes nationales, un canon de valeurs européennes est-il concevable ? La multiplicité des cultures et valeurs nationales au sein de l'Europe, souvent comprise comme un obstacle à son unité, peut-elle aboutir à une culture supranationale non contraignante ? L'étude des échanges interculturels permettra la mise en lumière des points de convergence ou de résistance, de la porosité ou de la rigidité des frontières culturelles.

Athens in Paris

La démocratie grecque est le plus souvent généreusement idéalisée et on méconnaît largement ses dérives, ses défaillances et ses crises. Or la pratique de l'accusation publique volontaire, la sycophantie, est inhérente à la démocratie grecque. Selon la manière dont les citoyens s'approprient le recours à l'accusation publique volontaire, l'institution peut fonctionner comme un ministère public "citoyen" ou au contraire donner prise à la délation. Cet ouvrage (original dans son approche pluridisciplinaire) montre les dysfonctionnements du modèle athénien et peut aider à comprendre les dérives du monde politique d'aujourd'hui. Il s'adresse à tous ceux qui s'intéressent aux débats citoyens pour comprendre les dérives de nos démocraties contemporaines caractérisées par un idéal de transparence, tandis que la cité d'Athènes revendiquait la confiance.

La antigüedad como paradigma. Espejismos, mitos y silencios en el uso de la historia del mundo clásico por los modernos

La democrazia come regime politico nasce nell'antica Grecia, e precisamente ad Atene, sul finire del VI secolo a.C., e raggiunge il suo culmine nell'età di Pericle. Domenico Musti, iniziando dall'origine e dalla storia della stessa parola *demokratía*, segue l'evoluzione di questa idea sia dal punto di vista del modificarsi delle istituzioni democratiche sia, soprattutto, illuminando il progressivo maturare di quei valori – libertà, uguaglianza, trasparenza ecc. – che proprio allo sviluppo della democrazia sono strettamente legati. Nuova luce viene così gettata su una straordinaria esperienza, con la quale nei 25 secoli che ci separano da essa si è misurato tutto il pensiero politico ed è il riferimento di ogni successiva forma di democrazia.

The Great Lakes of Africa

Freiheit ist ein Grundbegriff europäischer Kultur, der besonders erfolgreich ist. Indes unterliegt er einer kulturellen Prägung, die beim Glauben an den globalen Siegeszug von Freiheit allzu leicht in Vergessenheit gerät. Diese grundlegende kulturelle Prägung wird in einem Blick auf die Geschichte des Freiheitsbegriffs sichtbar. Die Leitidee des vorliegenden Bandes ist es, historische Ausformungen von der Antike bis zur Gegenwart zu analysieren: eine zweieinhalbtausendjährige Geschichte, in der der Freiheitdiskurs erheblichen Verschiebungen unterliegt. Der interdisziplinäre Zugriff, der sowohl die konzeptionelle wie die pragmatische Seite berücksichtigt, sucht dabei die üblichen Trennungen zu überwinden, aus denen sich – je nachdem, ob allgemeine Möglichkeitsbedingungen, historische Realisations- oder gegenwärtige Regulierungsformen von Freiheit in den Blick genommen werden – separate diskursive Traditionen entwickelt haben. Zum Ansatz der Reihe gehört immer auch der 'Blick von außen', für den hier die USA, in denen Freiheit bis heute einen Kern des Selbstverständnisses ausmacht, sowie die ostasiatischen Kulturen der Moderne stehen.

Pour une réelle culture européenne ?

In 22 Kapiteln wird eine strukturierte Einführung in das für Europastudien relevante historische, kultur-, rechts-, sozial- und politikwissenschaftliche Grund-, Vertiefungs- und (optionale) Spezialwissen zum Komplex Europa geboten. Jeder Beitrag führt in die grundlegenden Europa-Fragen und Perspektiven der jeweiligen Disziplin ein, erläutert die zentralen Konzepte und Definitionen, nimmt Bezug auf den aktuellen state of the art und schließt mit einem Ausblick auf aktuelle Forschungsfragen.

La démocratie athénienne, une affaire d'oisifs?

The Journal of Indo-European Studies

