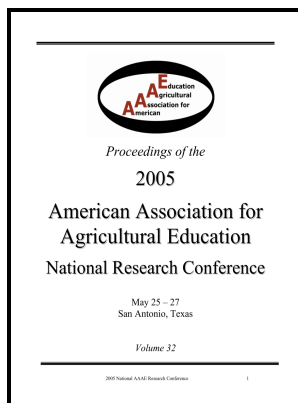


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Information Futures - Responsibility in Crisis: Knowledge Politics and Global Publics



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Responsibility in Crisis: Knowledge Politics and Global Publics

The field of political science offers an example that may mirror similar debates in other disciplines. With each of these competencies—grounding, translation, and expertise—we identified facilities that could be both questioned and strengthened. By considering the distinction between the islamization of society and of the state, one can shift the focus from the role of the state exclusively to the role of civil society in dealing with issues of tolerance, diversity, and pluralism.

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Such networks became new sites for more volatile conflicts over what constitute public and private goods within the American setting, with such conflicts moving via these very networks onto the global stage. In Spring 2003, the student group BAMN the Coalition to Defend Affirmative Action By Any Means Necessary worked feverishly to prepare for the recent Supreme Court case on affirmative action, organizing rallies, educating members of the university community, engaging with the press and elected officials, and organizing a bus trip for over 1,000 U-M students to Washington D.

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At a moment of heightened valuation of belligerence, we may now see more of the ways in which such a unique space as the university at the beginning of the third millennium was highly privileged. To an overseas observer such as myself, relativism that does not stop at the collection of values enshrined in the collective human accomplishment of human rights documents is suicidal.

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Third, we benefited enormously from the insights of our graduate student colleagues, and are particularly grateful to Monica Patterson for

facilitating graduate student participation in the seminar.

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Most of his work is not directly political, but his powerful moral message was in sync with the ethos of the struggle. Issues such as whether the responsibility for higher education should be solely in the hands of the state reflected at times in the public vs. Is the racism in American racism the same racism as the racisms in other parts of the world? Its main objective is to ensure that most people can be reasonably sure to be safe from arbitrary detention, violence or death if they abide by a relatively clear system of rules, uniform for all.

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Offspring of the therapeutic culture, New Age spiritualism, and an entrenched multiculturalism suspicious of Western values, these so resist passing judgment that they shrink from seeing even murderous Islamic fundamentalism as the evil it is and shy away from the tough steps needed to crush it. In this context it was the division of the academy into theology, law, and medicine, which was seen as constitutive of higher faculties that were directly concerned with the projects of the state. See, for example, the rich and complex articles by Veena Das, Philip Page 106 Gourevitch, and Saul Friedlander in *Disturbing Remains: Memory, History, and Crisis in the Twentieth Century*, ed.

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But frequently, and at many levels of society, adherence to the government's proscribed emotional timetables was equated with a newly requisite patriotism. To question the arrogance of the North American university's presumption to be a university of the world is perhaps the most familiar charge of recurrent imperialism. University and college campuses have long been bases of activism, and this history has been well documented.

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In addition, the number of lectures in English has increased, and short- and long-term programs to study in English-speaking countries have proliferated.

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