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The post-World War II period saw the emergence of secessionist movements in large number states. Such movements challenged the authority and legitimacy of the states by diverting the loyalty of a certain section of the people, and thus threatening their territorial integrity. States fought bloody protracted wars to avoid secession. The same period also witnessed the elevation of principle of self-determination as an international legal principle. However, international community restricted the application of right to self-determination in very limited contexts, i.e. to peoples under colonial rule and alien occupation. In other words, the demand for secession has not been considered sympathetically by international community... The unilateral declaration of independence by Kosovo and its recognition by Western states was contrary to this international consensus. More importantly, the verdict of International Court of Justice heavily shook this consensus. **DIMPI V DIVAKARAN**

● INDIA AND AUTOMOTIVE PARTS CARTEL

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CCI has given a detailed order in *Shri Shamsher Kataria v. Honda Siel Cars*, so as to enable consumers the freedom of access to spare parts and freedom of choice of service provider; and to enable independent repairers the freedom of access to spare parts and technical information. Yet still, the car manufacturers can take advantage of their IPRs to charge heavy royalties which may not be feasible to independent repairers. They may object to the standardization of spare parts to suit the unique design features. Lastly, the practical difficulty of providing training and technical knowledge to the independent repairers becomes a formidable task.

sinjini majumdar

● Towards an Ethics of Inclusion Satheesh Chandra Bose

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What defines the Habermasian discourse model is its normative inclination as well as its strive for social integration. The exposition of a possibility of normative restructuring of the existing liberal societies is one of the critical contributions of this approach. The political public sphere is located as the prime locus of deliberation and action. However, since it aims at transferring communicative power into administrative power by means of procedurally regulated opinion-and will-formation, politics turns out to be pragmatic and legalized. The practice of freedom therefore is not located in resistance or struggles which seek 'transformative' ends. Conversely, in a liberal political culture where plural and divergent interests prevail, he relocates the practice of freedom in contexts of consensus building where only 'reconstructive' means are desired....

Reflections on Law, Democracy and Discourse in Jürgen Habermas

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