



(c)

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Turquie/États-Unis

Living in a pluralist society : politics, minorities and religious diversity

L'auteur

Karen Barkey is Professor of Sociology and History. She studies state centralization / decentralization, state control and social movements against states in the context of empires. In her recent work she has also explored the issue of toleration and accommodation in pre-modern empires. Her research focuses primarily on the Ottoman Empire, and recently on comparisons between Ottoman, Habsburg and Roman empires. Her first book, *Bandits and Bureaucrats: The Ottoman Route to State Centralization*, studies the way in which the Ottoman state found new strategies of control and managed to incorporate potentially contentious forces into the Ottoman polity.

Website of the Insitute for Religion Culture and Public Life : <http://ircpl.org/>

L'œuvre

Boundaries of toleration. (coll. dir. A.Stepan et C. Taylor) (University Press Group Ltd, 2014) (328 p.)

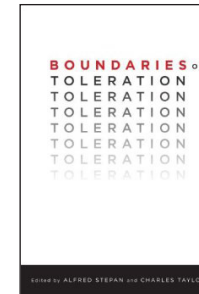
Empire of difference: The Ottomans in comparative perspective. (Cambridge University Press, 2008)

After empire: multiethnic societies and nation-building : the Soviet Union and the Russian, Ottoman and Habsburg empires (Westview Press, 1997)

Bandits and bureaucrats: the Ottoman route to state centralization (Cornell University Press, 1994)

Zoom

Boundaries of toleration. (dir. A.Stepan et C. Taylor) (University Press Group Ltd, 2014) (328 p.)



How can people of diverse religious, ethnic, and linguistic allegiances and identities live together without committing violence, inflicting suffering, or oppressing each other? In this volume, contributors explore the limits of toleration and suggest we think beyond them to mutual respect. Salman Rushdie reflects on the once tolerant Sufi-Hindu culture of Kashmir. Ira Katznelson follows with an intellectual history of toleration as a layered institution in the West. Charles

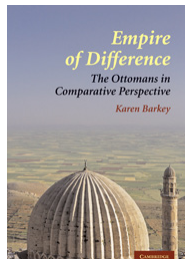
Taylor advances a new approach to secularism in our multicultural world, and Akeel Bilgrami responds by offering context and caution to that approach. Nadia Urbinati explores why Cicero's humanist ideal of Concord was not used in response to religious discord. The volume concludes with a refutation of the claim that toleration was invented in the West. Rajeev Bhargava writes on Asoka's India, and Karen Barkey explores toleration within the Ottoman and Habsburg Empires. Sudipta Kaviraj examines accommodations and conflicts in India, and Alfred Stepan highlights contributions to toleration and multiple democratic secularisms in such Muslim-majority countries as Indonesia and Senegal.

Mots-Clefs

Government construction
Imperialism
Ottoman Empire History
Multi ethnicity
Political sociology

Religion
Religious diversity
Toleration

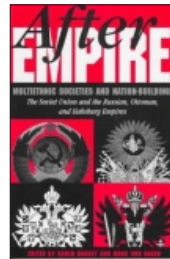
Empire of difference: The Ottomans in comparative perspective. (Cambridge University Press, 2008)



This book is a comparative study of imperial organization and longevity that assesses Ottoman successes as well as failures against those of other empires with similar characteristics. Barkey examines the Ottoman Empire's social organization and mechanisms of rule at key moments of its

history, emergence, imperial institutionalization, remodeling, and transition to nation-state, revealing how the empire managed these moments, adapted, and averted crises and what changes made it transform dramatically. The flexible techniques by which the Ottomans maintained their legitimacy, the cooperation of their diverse elites both at the center and in the provinces, as well as their control over economic and human resources were responsible for the longevity of this particular «negotiated empire» Her analysis illuminates topics that include imperial governance, imperial institutions, imperial diversity and multiculturalism, the manner in which dissent is handled and/or internalized, and the nature of state society negotiations.

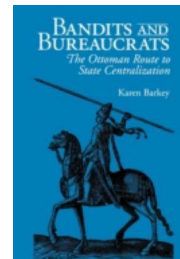
After empire: multiethnic societies and nation-building : the Soviet Union and the Russian, Ottoman and Habsburg empires (Westview Press, 1997)



The Soviet Union was hardly the first large, continuous, land-based, multinational empire to collapse in modern times. The USSR itself was, ironically, the direct result of one such demise, that of imperial Russia, which in turn was but one of several other such empires that did not

survive the stresses of the times: the Austro-Hungarian Empire of the Habsburgs and the Ottoman Empire. This ambitious and important volume brings together a group of some of the most outstanding scholars in political science, history, and historical sociology to examine the causes of imperial decline and collapse. While they warn against facile comparisons, they also urge us to step back from the immediacy of current events to consider the possible significance of historical precedents. Is imperial decline inevitable, or can a kind of imperial stasis be maintained indefinitely? What role, if any, does the growth of bureaucracies needed to run large and complex political systems of this type play in economic and political stagnation? What is the "balance of power" between the center and the peripheries, between the dominant nationality and minorities? What coping mechanisms do empires tend to develop and what influence do these have? Is modernization the inexorable source of imperial decline and ultimate collapse? And what resources, including the imperial legacy, are available for political, social, and economic reconstruction in the aftermath of collapse? These are just a few of the tantalizing questions addressed by the contributors to this fascinating and timely volume.

Bandits and bureaucrats: the Ottoman route to state centralization (Cornell University Press, 1994)



Why did the main challenge to the Ottoman state come not in peasant or elite rebellions, but in endemic banditry? Karen Barkey shows how Turkish strategies of incorporating peasants and rotating elites kept both groups dependent on the state, unable and unwilling to rebel. Bandits,

formerly mercenary soldiers, were not interested in rebellion but concentrated on trying to gain state resources, more as rogue clients than as primitive rebels. The state's ability to control and manipulate bandits - through deals, bargains, and patronage - suggests imperial strength rather than weakness, she maintains. *Bandits and Bureaucrats* details, in a rich, archivally based analysis, state-society relations in the Ottoman Empire during the sixteenth and seventeenth centuries. Exploring current eurocentric theories of state building, the author illuminates a period customarily mischaracterized as one in which the state declined in power. Outlining the processes of imperial rule, Barkey relates the state's political and military institutions to their social foundations. She compares the Ottoman route with state centralization in the Chinese and Russian empires, and contrasts experiences of rebellion in France during the same period. *Bandits and Bureaucrats* thus develops a theoretical interpretation of imperial state centralization, through incorporation and bargaining with social groups, and at the same time enriches our understanding of the dynamics of Ottoman history.