

1: Active Civil Society and Youth

Bishnu Gautam. Civil society that became very active immediately after the royal takeover of , and played the key role to prepare the ground for and make the April Uprising of successful has failed to make its presence meaningful especially after the dissolution of the first Constituent Assembly.

Fraying civic space As journalists and activist groups are coming under mounting pressure from governments around the world see here , evidence sheds new light on the vital importance of civil society organisations CSOs and independent media in anti-corruption efforts. Yet, CSOs working on governance and human rights issues are subject to ever-greater restrictions on their operations see here , while attacks on journalists are on the rise in many parts of the world. Such crackdowns are not only deeply concerning in their own right, but they also add to an environment in which corrupt public officials, shady businesses and organised criminals are able to act with impunity. Freedom of association and expression in the fight against corruption As Transparency International marks its 25th anniversary this year, our experience over the last quarter-century shows that curbing corruption requires more than just introducing well-designed laws. Corrupt individuals have proven very adept at finding ways to get around formal constraints, which is why grassroots and bottom-up approaches to fighting corruption tend to be more sustainable in the long run than isolated institutional and legal reform see here , here , and here. Civil society and media are essential in applying pressure and keeping governments honest and accountable see here and here. Specifically, freedom of association, including the ability of people to form groups and influence public policy, is vital to anti-corruption. CSOs play a key role in denouncing violations of rights or speaking out against breaches of law. Similarly, a free and independent media serves an important function in investigating and reporting incidences of corruption. The voices of both civil society and journalists put a spotlight on bad actors and can help trigger action by law enforcement and the court system. Civil liberties in retreat? What the data shows To further examine these relationships, we explored how four leading measurements of press freedom and civil society space [1] relate to our index of public sector corruption. In doing so, we found evidence to suggest that those countries that respect press freedom, encourage open dialogue, and allow for full participation of CSOs in the public arena tend to be more successful at controlling corruption. Conversely, countries that repress journalists, restrict civil liberties and seek to stifle civil society organisations typically score lower on the CPI. The relationship between press freedom and corruption is further underlined by data provided by the Committee to Protect Journalists , which documents cases where journalists are killed while reporting on a story. Since , journalists died while pursuing stories and 96 per cent of those deaths were in countries with corrupt public sectors, ie where CPI scores are below Moreover, one in five journalists killed worldwide were investigating corruption-related stories. In Mexico, which dropped by six points on the CPI since , moving from a score of 35 to 29, six journalists were killed in alone. Download the full analysis Hungary and Brazil are key examples of the relationship between civil rights and corruption. Recently, Hungary enacted a series of measures to restrict press freedom. In addition, recent draft legislation in Hungary threatens to restrict NGOs and revoke their charitable status. We see in our latest CPI that their score has declined from 55 in to 45 in We find that the country has also improved its CPI score from 27 in to 36 in Despite this, some countries with relatively good CPI scores continue to impose crippling restrictions on the media and civil society groups. Such countries are, however, outliers. Conclusion and recommendations The relationship between civil liberties and corruption cuts both ways. Academic research points to a vicious cycle, where widespread corruption chips away at remaining civic space and targets groups that pose a challenge to authority. At the same time, the inability of citizens to hold their governments accountable contributes to even greater abuse. Our experience of working with more than chapters around the world shows that CSOs, grassroots movements and journalists are vital for improving the quality of governance. However, respect for civil liberties, such as freedom of expression and association, is only one component of an effective anti-corruption agenda. These elements prove all the more powerful when combined with genuine political will on the part of governments to tackle problems at their root. The indicators are different to the corruption indicators used to calculate the

CPI scores. Mauro Pimentel For any press enquiries please contact press transparency.

2: Civil Society, Public Sphere and Citizenship: Dialogues and Perceptions - Google Books

Active Civil Society Participation in EU Accession Talks **OBJECTIVE** To ensure the transparency, accountability and civil participation in all steps of the negotiation process, to strengthen the capacities of NGOs for increasing their role of in accession negotiations and development of the mechanisms needed for these objectives.

Arete moral virtue and Virtus virtue In the classical culture of Western Europe and those places that follow its political tradition, concern for civic virtue starts with the oldest republics of which we have extensive records, Athens and Rome. Attempting to define the virtues needed to successfully govern the Athenian polis was a matter of significant concern for Socrates and Plato ; a difference in civic vision ultimately was one of the factors that led to the trial of Socrates and his conflict with the Athenian democracy. The Politics of Aristotle viewed citizenship as consisting, not of political rights , but rather of political duties. Citizens were expected to put their private lives and interests aside and serve the state in accordance with duties defined by law. Rome, even more than Greece , produced a number of moralistic philosophers such as Cicero , and moralistic historians such as Tacitus , Sallust , Plutarch and Livy. Many of these figures were either personally involved in power struggles that took place in the late Roman Republic , or wrote elegies to liberty which was lost during their transition to the Roman Empire. They tended to blame this loss of liberty on the perceived lack of civic virtue in their contemporaries, contrasting them with idealistic examples of virtue drawn from Roman history, and even non-Roman " barbarians ". During the Medieval Age and the Renaissance[edit] Texts of antiquity became very popular by the Renaissance. Scholars tried to gather as many of them as they could find, especially in monasteries, from Constantinople, and from the Muslim world. Humanists wanted to reinstate the ancient ideal of civic virtue through education. Instead of punishing sinners, it was believed that sin could be prevented by raising virtuous children. Living in the city became important for the elite, because people in the city are forced to behave themselves when communicating with others. A problem was that the proletarianization of peasants created an environment in cities where such workers were hard to control. Cities tried to keep the proletarians out or tried to civilize them by forcing them to work in poor houses. Important aspects of civic virtue were: It became more focused on individual behavior instead of a communion of people. The people who believed in civic virtue belonged to a small majority surrounded by "barbarity". Parental authority was popular, especially the authority of the monarch and the state. Parental authority began to wane. But people can only be free by containing their emotions in order to keep some space for others. Trying to keep proletarians out or putting them in a poor house was not done anymore. The focus was now on educating. Work was an important virtue during the Middle Ages and the Renaissance, but the people who worked were treated with contempt by the non-working elite. The 18th century brought an end to this. The advancing rich merchants class emphasized the importance of work and contributing to society for all people including the elite. The government and the elites tried to change the world and humanity positively by expanding the bureaucracy. Leading thinkers thought that education and the breach of barriers would liberate everybody from stupidity and oppression. Civic conversations were held in societies and scientific journals. American historian Gordon S. Wood called it a universal 18th-century assumption that, while no form of government was more beautiful than a republic, monarchies had various advantages: By contrast, in a republic, the rulers were the servants of the public, and there could therefore be no sustained coercion from them. In the absence of such persuasion, the authority of the government would collapse, and tyranny or anarchy were imminent. Authority for this ideal was found once more among the classical, and especially the Roman, political authors and historians. But since the Roman writers wrote during a time when the Roman republican ideal was fading away, its forms but not its spirit or substance being preserved in the Roman Empire, the 18th-century American and French revolutionaries read them with a spirit to determine how the Roman republic failed, and how to avoid repeating that failure. Civic Virtue , These widely held ideals led American revolutionaries to found institutions such as the Society of the Cincinnati , named after the Roman farmer and dictator Cincinnatus , who according to Livy left his farm to lead the army of the Roman republic during a crisis, and voluntarily returned to his plow once the crisis had passed. About Cincinnatus, Livy

writes: *Operae pretium est audire qui omnia prae diuitiis humana spernunt neque honori magno locum neque uirtuti putant esse, nisi ubi effuse affluent opes* It is worth while for those who disdain all human things for money, and who suppose that there is no room either for great honor or virtue, except where wealth is found, to listen to his story. Please help improve this article by adding citations to reliable sources. Unsourced material may be challenged and removed. November Learn how and when to remove this template message

Civic virtues were especially important during the 19th and 20th century. Additionally several major ideologies came into being, each with their own ideas about civic virtues. Conservatism emphasized family values and obedience to the father and the state. Nationalism carried by masses of people made patriotism an important civic virtue. Liberalism combined republicanism with a belief in progress and liberalization based on capitalism. Civic virtues focused on individual behavior and responsibility were very important. Many liberals turned into socialists or conservatives in the end of the 19th century and early 20th century. A focus on agriculture and landed nobility was supplanted by a focus on industry and civil society. An important civic virtue for socialists was that people be conscious of oppression within society and the forces which uphold the status quo. This consciousness should result in action to change the world for the good, so that everybody can become respectful citizens in a modern society. The first category, citizens, were to possess full civic rights and responsibilities. Citizenship would be conferred only on those males of pure racial stock who had completed military service, and could be revoked at any time by the state. Only women who worked independently or who married a citizen could obtain citizenship for themselves. Subjects would have no voting rights, could not hold any position within the state, and possessed none of the other rights and civic responsibilities conferred on citizens. The final category, aliens, referred to those who were citizens of another state, who also had no rights: Citizens, subjects of the State, and aliens. The principle is that birth within the confines of the State gives only the status of a subject. It does not carry with it the right to fill any position under the State or to participate in political life, such as taking an active or passive part in elections. Another principle is that the race and nationality of every subject of the State will have to be proved. A subject is at any time free to cease being a subject and to become a citizen of that country to which he belongs in virtue of his nationality. The only difference between an alien and a subject of the State is that the former is a citizen of another country. He is the master in the Reich. But this high honour has also its obligations. Those who show themselves without personal honour or character, or common criminals, or traitors to the fatherland, can at any time be deprived of the rights of citizenship. Therewith they become merely subjects of the State. A number of institutions and organizations promote the idea of civic virtue in the older democracies. Boy Scouts of America Scout Oath: On my honor I will do my best To do my duty to God and my country and to obey the Scout Law; To help other people at all times; To keep myself physically strong, mentally awake, and morally straight. I pledge that I will serve faithfully in the Civil Air Patrol Cadet Program, and that I will attend meetings regularly, participate actively in unit activities, obey my officers, wear my uniform properly, and advance my education and training rapidly to prepare myself to be of service to my community, state and nation. We will not lie, steal, or cheat, nor tolerate among us anyone who does. Furthermore, I resolve to do my duty and live honorably so help me God. Institutions that might be said to encourage civic virtue include the school , particularly with social studies courses, and the prison , namely in its rehabilitative function. William Bennett , a Reagan administration cabinet member turned conservative commentator, produced *The Book of Virtues: Comparable ideas in non-Western societies*[edit] Confucianism , which specifies cultural virtues and traditions which all members of society are to observe, in particular the heads of households and those who govern, was the basis of Chinese society for more than years and is still influential in modern China. Its related concepts can be compared to the Western idea of civic virtue. Related concepts[edit] Friendliness Friendliness is a pro-social set of behaviors seen in people who are pleasant, agreeable, interested in others, genial, empathetic, considerate, and helpful. Not all civil behaviors are friendly. For example, duelling in response to an intolerable insult has been considered a civil behavior in many cultures, but it is not a friendly action. Politeness Politeness focuses on the application of good manners or etiquette. Because politeness is informed by cultural values, there is substantial overlap between what is polite and what is civil. However, if the action in question is not related to civic virtues, then it may be polite or rude, without strictly

being considered civil or incivil.

3: Mexico: active civil society key to ending culture of impunity | openDemocracy

Active Civil Society and Youth The Foundation cooperates with various organizations and associations that are actively committed to the country's democratic development. Civil society organizations are in a rather weak position in Albania, despite the growing number of NGOs.

Six desks crammed with leaflets; a simple bookshelf on the side, packed with titles in English, Russian and Belarusian, and the inevitable knot of network cables on the floor. Still, something is a little different here: Facing each other, each behind their respective desk, staring into their flat desktop screens, Irina Sukhy and Tatyana Novikova seem to be concentrated on a challenging project. A mother of two, in her forties today, Irina has been a part of the green movement since As a co-founder of Eco Home since , one of the strongest groups in the country, and as an international consultant, she knows civil society and nature protection in Belarus in and out. As she will reveal later in the day, there are between fifteen and twenty active environmental NGOs that Zelyonaya Set " or Green Network " envisions to connect together. Having established almost complete state control over social, political, economic and mass media activity, the administration of President Alexander Lukashenka is moving to take a fierce grip over the one remaining free source of information and communication: His government was quick to act. International know-how seems abundant in the matter: It maybe exactly this relaxed attitude and the calmness in her grey-blue eyes under the short blond hair, that makes disguise the rebellious sparkle and make it possible for her to do survive and press on with what she thinks is right. They are the KGB. The abbreviation sounds unmistakably familiar " as many other things in Belarus, the secret police has preserved its name and methods since Soviet times. Just in the past month her involvement with anti-nuclear campaigning has got Irina into several meetings with KGB officers. Like many who lived under authoritarian state communism or other oppressive regimes, Irina knows that understanding the system from the inside makes it possible to outsmart it. For this, internet is of great help. Despite high connectivity prices and state control, the net has become an inseparable part of life for NGOs in Belarus. There are groups, especially in smaller towns or villages, who may not have the necessary skills. A report by the United Nations Conference on Trade and Development estimates that 56 percent of Belarusians use internet resources. Back then, they were used by protesting students to mobilise support and inform the public about midnight arrests carried out by the police. The government has released, in February , writer and political activist Andrei Klimau. Arrested in April , Klimau was sentenced in August to two years in prison for posting an article that accused Lukashenka of involvement in the murder of politician Viktor Hanchar. Against the backdrop of censorship and limitation attempts, e-networking has already become a powerful civil society instrument. Since local activists went online publicising the violations on a designated web site. Authorities originally attempted to shut down the website, but after it picked up in visibility and reached the international community, they became much more cautious and, even going as far as acting to protect the forest, she confirms. This and other cases proved that achieving change in Belarus is not out of question when internet is properly used. But the largest hope for civil society lies in the courage and energy of people to work for change. As Irina formulated it: There were only 13 in The two new additions to the traditional censors are both to be found in sub-Saharan Africa: United Nations Conference on Trade and Development. Information Economy Report Science and technology for development:

4: Civil Society vs Active Citizenry? | Yahoo Answers

Mexico: active civil society key to ending culture of impunity Alejandro Garcia de la Garza 26 February A renewal of democracy should be the means to cleanse Latin America of its history of.

Alejandro Garcia de la Garza 26 February A renewal of democracy should be the means to cleanse Latin America of its history of corruption and abuses of power. But as the Mexican case shows, unless democracy is extended by enhancing civil society, its promise will not be realised. There was hope, especially with the promises of the new president, Vicente Fox of institutions to hold politicians and the ruling elite to account, reforms to curb corruption, a transparent democracy and socio-economic reforms to reduce massive inequality. Democracy has the capacity to enhance public accountability and deter abuse of power. And so as democracy became consolidated in Mexico, politicians and others in charge of ruling the country would come to realise the risk that abuses would be discovered and penalised, and therefore hold back. It is not however easy for a renovated democracy to break the vicious circle linking the political culture and the institutions already in place. In an authoritarian regime these generate political alienation, submission and disinformation among the public ideal conditions for such authoritarianism to be sustained. But while the people used to look at senior functionaries making millions illicitly, and shrug, the tide is changing. Expectations of what democracy can accomplish, politically, economically and socially, are often very high and those who campaign for it raise these to almost idyllic levels. But such aspirations are hard to realise in the short term. The Mexican ruling class has had little need historically to feel concern that it will face regulation and has exercised power arbitrarily, serving its own interests. The military has failed to hold its officers accountable for well-documented acts of torture and the murder of civilians but then the military has jurisdiction over all crimes committed by soldiers on active duty. Impunity Those in power still act with impunity for their own benefit and the socio-economic situation has not changed. For many Mexicans appears to have merely changed one corrupt politician for another. For many, the return of the PRI is a return to old practices. Popular reaction to very public cases of corruption and the disappearance of the 43 students in Ayotzinapa have marked a turning point. The rise of human-rights and other civil-society organisations, rallying to demand justice in Mexico, is almost unprecedented. To sustain the momentum and public attention, they must continue to hold the government responsible for its actions rather than asking it to hold itself accountable and hoping for the best. Never before have citizens had so much power in their hands: It is up to civil society to create the mechanisms that will curb corruption and bring the change citizens deserve. Mexico is waking up from a dream of a state-led democracy, into a reality in which the government no longer monitors and holds itself accountable but has to answer to the public directly. If the citizens of Mexico, and all the world for that matter, want to enforce change, then, as Edward Snowden wrote, they must remind the government that there must always be a balance of power between the governing and the governed, and that as the progress of science increasingly empowers communities and individuals, there will be more and more areas of our lives where if government insists on behaving poorly and with a callous disregard for the citizen we can find ways to reduce or remove their powers on a new and permanent basis.

5: The Rising Nepal: Passive Civil Society

In a society of exquisite bureaucratic subservience, we become free and active by acting as, say, the teachers in West Virginia, Oklahoma, Kentucky, and Arizona have.

Breeshia Wade 5 May Does your commitment to justice override your desire for comfort? Originally published on Everyday Feminism. She held me as we lay in bed together, falling asleep. We had only been dating for two months. You gotta go. She felt my energy. I will never be passively patient with you. In 25 years, I had never heard this distinction. The personal is political, and observing the ways that she embodies active patience has given me context to explore the difference between active and passive patience politically. It just asks us to stop complaining, resisting, and demanding to comfort and appease folks who are being asked to change. Let us have this moment of solidarity, even if it comes at the expense of your erasure. Change can be difficult, painful even. But pain and discomfort are inevitable and temporary parts of moving towards change and resolution, both ebbing and flowing in presence and intensity. Our relationship to it often shifts, as opposed to remaining stagnant. Suffering, however, is often either caused or inflicted and is the indeterminate and irresolvable experience of pain. Passive patience conflates acceptance with complacency. For example, if someone is on fire, a complacent reaction would acknowledge that someone is burning, but do nothing to address their suffering. White cis women must be willing to accept that historically and presently, they contribute to the oppression and erasure of the experiences of women of color. However, living in a society built on the oppression and marginalization of non-white, non-male, disabled bodies inevitably causes us to internalize oppressive behavior. It just means we have a responsibility to be self-aware. Passive patience both maintains the status quo and is coercive. Yet, support for our efforts to create a more welcoming, intercultural, and anti-oppressive social climate are either subpar or non-existent. Marginalized folks desire safety and healing like all beings. Passive patience demands self-sacrifice and martyrship. Passive patience requires that the oppressed use our physical, mental, and emotional energies as fertilizer for their dreams. Now, I want to state that I have privilege in some areas and am marginalized in others. However, I notice most often that passive patience is demanded of me when my emotional labor is expected in the education of well-intentioned folks who would rather debate my humanity as opposed to listen when I explain why something is hurtful. Yet, marginalized folks are expected to do this labor, despite the emotional ramifications to ourselves. Active patience is an active commitment toward change. As mentioned earlier, passive patience is coercive. Instead of relying on mutual agreement towards a common goal, it demands the participation of those being harmed for the benefit of the oppressor. However, active patience is not coercive. Everyone involved uses their agency to agree on a goal. And when everyone agrees, all parties can move toward a common goal. Everyone can actively move toward change. Active patience respects the autonomy of each being involved. There will often be setbacks on the path of healing and change. Active patience continues growing and shifting, collectively. Conflict is inevitable, even in the healthiest, most nourishing relationships. So, conflict is expected. Living in colonized cultures come with a lot of biases, wounds, and assumptions. We need conflict to grow and learn. It can be used to guide us, and facilitate connection. Active patience recognizes that there will be conflict, but it uses conflict as an opportunity to reevaluate and adapt. Trust requires being present to the experiences of oneself and of others. It requires being honest and non-judgmental. Without trust, active patience is impossible. And without active patience, we perpetuate oppressive systems through passive patience. Does your commitment to justice override your desire for comfort? She identifies as a queer, sex positive, Southern Baptist who loves all things sacred and profane. She is actively cultivating her practice as an intersectional feminist philosopher and theologian, exploring the intersections of art, BDSM, and spirituality Related Articles.

6: Civic virtue - Wikipedia

Best Answer: Civil society are the people who are not part of the government but tend to influence the politicians to support their aim. Active citizenry is the aggressiveness of the people in staging actions that significantly affects the society.

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Sitting alone in my room watching videos on YouTube, hearing sounds from across the hall of my roommate watching Netflix, the obvious point occurs to me that a key element of the demonic genius of late capitalism is enforcing a crushing passiveness on the populace. With social atomization comes collective passiveness—and with collective passiveness comes social atomization. The product and cause of this vicious circle is the dying society of the present, in which despair can seem to be the prevailing condition. We have become atoms, windowless monads buffeted by bureaucracies, desperately seeking entertainment as a tonic for our angst and ennui. The old formula of the psychoanalyst D. Winnicott is as relevant as it always will be: In his bestseller *The Reactionary Mind* 2nd ed. Power is demonstrated and privilege earned in the arduous struggle for supremacy. Genuine excellence is revealed and rewarded, true nobility is secured. For ideologists like this, it would sound paradoxical to condemn capitalism and its culture as dehumanizing or as turning people into passive atoms. We know what to think of such conservative arguments, though. They are of little intellectual or moral interest. In a sense, yes, employees have freely chosen to work for some corporation, perhaps even in a hideous sweatshop. But they have been coerced into making that decision by their relative lack of capital. In some cases the myth is heroic: In other cases the myth is ethical: All these ideologies are merely pretty disguises of political-economic realities and can be dismissed. The truth, of course, is that after two centuries of the evolution of industrial capitalism, the individual is hemmed in by gigantic bureaucratic structures of social control and economic exploitation. Starting from puny embryos in England in the late eighteenth century, industrial capital has remade the world in its own image, as Marx foresaw: The early stages of this process have been analyzed by social historians in the tradition of E. P. Thompson reveals the Herculean efforts of early British manufacturers and their state to impose mechanical industrial rhythms on a workforce that had from time immemorial lived by the pastoral rhythms of the countryside. Only if they were trained from the age of six and indoctrinated en masse with a submissive Methodism that preached the blessedness of poverty and hard labor and a compensation for their miseries in the hereafter was there any hope of widespread docility—although even then it was, as always, necessary to back up indoctrination with something a little more reliable, namely state-sanctioned killing the death penalty for Luddism, the occasional military massacre, like Peterloo, and so forth. And so it continued for many decades. It has to be controlled. Throughout the eighteenth century and into the nineteenth, women were visible and vital participants in popular recreational culture. In their cottages and workshops, in urban streets and on village greens, in alehouses and on farms, they worked and socialized alongside men. In the daily ebb and flow of labor and release from labor, and in the seasonal and annual round of celebrations, feasts, and holidays, they shared in an array of amusements that were gregarious and open. They gossiped and gambled, got drunk and got rowdy at private parties and public assemblies, and trekked out into open fields and onto moors to listen to ranting preachers. Decade by decade, magistrates, justices of the peace, and new police forces got the upper hand: It was a steeply uphill battle for the forces of domestication, but by the twentieth century they had made immense progress. In fact, they were already making significant progress by the mid-nineteenth century, and even in the less-industrialized United States. Ballad-singing, street dancing, tumbling, public games, all are either prohibited or discountenanced, so that Fourth of July and election sports alone remain. This campaign was carried out at least as vigorously inside the workplace as outside it. The explosive labor unrest from the 1840s until after World War I was in large part a response to this crusade to deskill work, to turn management into the brain and the worker into an appendage of the machine. The one time there was something like an interruption was when the mechanisms of the capitalist economy ground almost to a halt, during the Great Depression of the 1930s. It was the only time in the twentieth century when the drive to marketize and privatize everything,

including nature and the nation-state itself, met sufficient resistance to be not only halted but even, in some respects, reversed. Because of the economic collapse, people were no longer only consumers and employees, only nodes in a network of buyers and sellers; to some extent they became actual people, with the revitalization of community, generosity, and shared struggles. Historians of that time are well aware of the glowing reminiscences of many who experienced it. Rose Chernin, for example, who was a Communist organizer in the Bronx, observed that This struggle of people against their conditions, that is where you find the meaning in life. In the worst situations, you are together with people. If there were five apples, we cut them ten ways and everybody ate. If somebody had a quarter, he went down to the corner and bought some bread and brought it back into the council. Life changes when you are together in this way, when you are united. You lose the fear of being alone. After World War II, mass bureaucratization and corporatization came of age. The domestication of women reached new levels as working-class conditions became middle-class conditions and millions of housing units sprouted on suburban lawns, manicured and garnished with little gardens, across the country. Meanwhile, the American mind began to fall to that great instrument of atomization, pacification, and indoctrination: I recall the Calvin and Hobbes comic strip www. Notice how I keep my jaw slack, so my mouth hangs open. I take a passive entertainment and extend the passivity to my entire being. I wallow in my lack of participation and response. The average American watches about five hours of TV a day, while 60 percent of Americans have subscription services like Netflix, Amazon Prime, and Hulu. Sixty-five percent of homes have three or more TV sets. And then the experience is over, and you rub your eyes and try to become active and whole again. Since the s, of course, electronic media have exploded to the point of utterly dominating our lives. For example, 65 percent of U. The same proportion has broadband internet service at home, and 70 percent of Americans use social media. As an arch-traditionalist, I look askance at all this newfangled electronic technology even as I use it constantly. It seems to me that electronic mediation of human relationships, and of life itself, is inherently alienating and destructive, insofar as it atomizes or isolates. And the effects on mental functioning are by no means benign: But this is the mode of experience of neoliberalism, that is, hyper-capitalism. After the upsurge of protest in the s and early s against the corporatist regime of centrist liberalism, the most reactionary sectors of big business launched a massive counterattack to destroy organized labor and the whole New Deal system, which was eating into their profits and encouraging popular unrest. The counterattack continues in , and, as we know, has been wildly successful. The union membership rate in the private sector is a mere 6. Such facts have had predictable effects on the cohesiveness of the social fabric. Meanwhile, as government has become less concerned with popular well-being and business has had a freer hand in how badly it can treat employees, bureaucracy hasâ€”contrary to the predictions of conservativesâ€”only expanded. It turned out that maintaining a free market economy required a thousand times more paperwork than a Louis XIV-style absolutist monarchy. With the spread of privatization and marketization over the last generation, public and private bureaucracies, intermeshing, have hypertrophied. We all know from our own lives, from the necessity of our continual interactions with corporate and government bureaucracies, how maddening this development has been. No wonder that when an irate year-old woman went to a local Comcast office ten years ago and smashed it up with a hammer, she became something of a folk hero. Millions of people fill these positions, which seem to become more numerous every year. The tragedy is that untold numbers of these people see no point to their jobs. The nightclub culture, for instance, plays an important function in permitting young people to let off steam from all their weekdays of repressive rule-following. So once or twice a week they stand in a line at one of various designated spots in the city where they can go inside and let loose. And what of love and sex in this brave new world of ours? In , online dating became the most common way that newlyweds had met one another, 19 percent of brides saying they had met their spouse online. Nor is the Tinder-originated phenomenon of swiping-right and swiping-left through an endless series of faces anything but the ultimate infiltration of the consumerist mentality into the ideally most human of spheres, that of romance and sex. There is a disturbing tendency for us all to be sex objects for one another. Ours is a society of objects, not subjects. In the meantime, and correlatively, humanity continues to do next to nothing compared to what ought to be done about climate change and the threat of nuclear holocaust, either of which may do us in sooner than we think.

What is to be done? Or has our collective passiveness already doomed us to moral and physical oblivion? The only hope is that, collectively, we will act to create rather than to let happen. We have to create and expand public spaces, for there is rationality in the public and irrationality in the private. As the activists of Occupy Wall Street understood, we have to bring back sit-ins on a mass scale, on a larger scale than in the 60s and 70s. We have to sit in at universities, and in public parks, and in legislative chambers; we have to sit down on highways and bridges and city streets. We have to flood the centers of power with wave after wave of popular rage. We have, in short, to disrupt, for that is how change happens. We should emulate the Luddites, pioneers of a sophisticated anti-capitalism as E. Thompson showed, and totally resist our final reduction to the status of appendages to the machine. In a society of exquisite bureaucratic subservience, we become free and active by acting, as have, say, the teachers in West Virginia, Oklahoma, Kentucky, and Arizona. The necessity is to act directly contrary to every norm of privatization, which is always in the interest of reactionaries. Nor is it enough to force governments to pursue more progressive policies. In the coming years, the opportunity to seize our humanity again will present itself. The crisis of the old regime will lead to the birth of the new. And it will become possible for the disenfranchised to take the initiative again. There is indeed hope. We have only to reject despair in order to realize that hope.

7: Tender for the implementation of the programme "For an Active Civil Society - Together (ACT)"TM

Civil society is a major component of European society. Non-governmental organisations (NGOs), grass-root groups, think tanks, charities, associations and unions play a key part in public life. Such a role needs developing at the EU level, and this is precisely what 'Active civil society in Europe'.

8: Our Passive Society | New Politics

Then type Active Civil Society in the search function box and the invitation to the tender will appear. SIMAP is the only source of information and no telephone calls, e-mail or other enquiries to the Swiss Cooperation Office will be allowed.

9: Passive patience is oppressive, but active patience can help us all | openDemocracy

Civil society fails to confront the state, and the official agenda has little conflict with current public preferences. Chinese climate change discourse appears to be characterised by a passive form of political coherence.

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