

CREATING AN ETHIC OF INTERCONNECTEDNESS AND A DEMOCRATIC PUBLIC pdf

1: Ethics in Government: Concepts, Issues & Debates | www.enganchecubano.com

A preface to progressivism --A democratic people with common national goals --The new social and political economy --Creating an ethic of interconnectedness and a democratic public --The law, the state, and the economy --The labor question --The social gospel and social Christianity --Women and families in the new society --Progressivism.

Find out more about government ethics and scandals Introduction to Government Ethics What is ethics and what does it have to do with government? In our daily lives we are constantly faced with important questions about what to do. Should I keep my promise or should I not? Should I report a lost wallet, or simply keep the money inside? Should I give to the panhandler or keep my change? Ethics, as a field of study, attempts to find principles and rules for answering such questions. Professional Codes of Conduct An important field of study in ethics is professional codes of conduct. These codes of conduct set out very clear guidelines of what are considered right and wrong behaviours within the particular profession. Government ethics, therefore, involves rules and guidelines about right and wrong behaviours for a host of different groups, including elected leaders such as the Prime Minister and Cabinet Ministers , elected representatives such as Members of Parliament , political staff, and public servants. These groups are faced with a variety of difficult and very unique ethical questions. Should elected representatives be allowed to accept expensive gifts from lobby groups? When can a public official divulge personal information about citizens? How should public servants treat their co-workers and subordinates? Government ethics identifies what are correct behaviours in each of these situations and establishes rules of conduct for public officials to follow. One reason often cited is the importance of government ethics to democratic participation. If, however, Canadians came to believe that politicians and governments were generally unethical or corrupt, they might develop a strong sense of apathy towards their democracy. This, in turn, may result in people withdrawing from democratic participation altogether. You may have heard comments such as: They are all crooks anyway. By setting out clear rules that public officials must abide by, and by holding persons accountable when those rules are broken, Canadians can have confidence in their elected representatives and political system. It goes without saying that there will always be scandals that violate ethics. However, Canadians can take some comfort in knowing that when unethical behaviour does occur, appropriate actions are taken to punish the person s responsible. Moreover, governments are responsible for providing very important services to citizens, such as social services, public utilities, police services, and national security. Citizens, therefore, have a strong interest in ensuring this public money and property, as well as services upon which they depend, are managed as efficiently and effectively as possible. This requires taking precautions against activities that cause widespread government waste and inefficiency. Government ethics, properly enforced, can be a valuable means for protecting against government waste and ensuring effective public administration. Such a code can prohibit many of the activities that lead to waste, including theft by public officials and use of government property for private gain. It can also address issues such as bribery and conflicts of interest; activities that can lead public officials to sacrifice the public interest in the administration of programs and services for private gain and benefit. With respect to government and public officials, several different sorts of conduct are often held to be unethical: This includes everything from land and buildings, to vehicles and aircraft, to office equipment and furniture. One of the more serious ethical issues in government is theft of public property by public officials. Such theft can range from the trivial, such as taking home office supplies, to the more grave, such as stealing millions of dollars from the public purse. Fraud is one of the most common, and costly, forms of theft by public officials. Often referred to as theft by deception or trickery, fraud occurs when an individual deliberately deceives others in order to unjustly gain money, property, or services. There are many different ways in which public officials attempt to defraud government and taxpayers. They may, for example, submit false expense reports for costs they did not incur, or provide inflated work invoices for services they did not render. In the most extreme situations, public officials may participate in elaborate schemes of deception to divert large amounts

of public funds from government programs and services into their own pockets. Improper Use of Government Property Theft and fraud, however, are not the only ethical concerns regarding government property. Another important issue is the use of public property by public officials for private benefit. Such abuses of government property are not exactly theft. The public official is not actually stealing the office telephone or the government vehicle. Instead, the issue concerns the purpose for which the government property is being used. There is an expectation that equipment and transportation will be used only for activities associated with the performance of public duties, and not for purely personal reasons or for private benefit. Bribery occurs when a person of authority is offered, and accepts, some personal benefit in exchange for performing some action. A public official may, for example, be offered money, property, or free services. Regular forms of bribery involve a private individual or group approaching a public official and attempting to buy interests. Bribery and influence peddling can be very detrimental to public perceptions of government, as well as effective public administration. In a democracy, we tend to view our bureaucrats and elected officials as being responsible to, and servants of, the general public. The concern here is often the same as with bribery and influence peddling. When there is conflict of interest, however, there is a concern that the public official may favour some interest other than the general public. Conflict of interest arises in many different situations. Self-dealing is one of the most obvious ones. Concerns over conflict of interest can also arise when public officials deal with persons with whom they have close relations, such as family members, close friends, and business partners. The concern here is that the public official will place the interests of this particular individual above the greater interests of the public. Many countries have implemented conflict of interest rules. Public officials may be required, for example, to divest their business interests prior to taking office. This may involve selling the interest, or placing it temporarily under the control of someone else for example, placing it in a trust. Officials may also be required to take certain precautions when dealing with situations that potentially involve conflict of interest. They may, for example, be required to excuse themselves from certain government decisions where they have a private interest at stake, or, at the minimum, disclose the nature of their interest publicly. An important area of government ethics is concerned with the conduct of public officials in regard to this sensitive information. Generally speaking, there is often an expectation that public officials will keep this information confidential and will not inappropriately divulge what they know. Confidentiality can be important for different reasons, depending on the situation. In the case of military secrets, confidentiality is often viewed as essential to the physical security of the nation and its people. In the case of personal information, confidentiality is important to personal privacy and dignity. In many countries individuals have the right to keep personal information private; government officials are obliged to respect that privacy. Improper Conduct Post-Employment To this point, much of the discussion has focused on unethical activities by public officials while in office. Another developing area in the study of government ethics, however, focuses on the conduct of public officials as they make the transition from the public service to private employment. There are many potential issues here, ranging from conflict of interest, to improper use of confidential information, to bribery and influence peddling. Prior to leaving office, for example, a public servant or elected official may grant favours to certain individuals or groups as a means of securing future employment. The desire to secure future employment may lead the public official into a conflict of interest situation, or, in more serious cases, into situations of bribery or influence peddling. Another concern is the activities of government officials once an individual is in the private sector. Such individuals may have confidential information about a future government policy; this information could offer the former public servant a distinct advantage in the marketplace with respect to investing, for example. Former officials may also use their connections to gain preferential treatment or privileged access to government after leaving office. Often there is a moratorium on working with particular clients, or with a given industry. Immoral Conduct by Public Officials One of the more controversial areas of government ethics is the personal moral conduct of public officials. This would cover issues such as sexual harassment, discrimination, drug abuse, and extra-marital affairs. The underlying concern here is whether the public servant or elected official is a person of good moral character and worthy to

hold public office. For example, public officials are often expected to treat co-workers and subordinates with a certain level of respect, and are prohibited from engaging in certain activities such as sexual harassment or discrimination on the basis of gender, race, religion, or sexuality. Public officials are also often expected to be honest in relations with superiors and the public in general. Lying by a public servant can often be grounds for dismissal. In many countries, public officials are expected to adhere to high moral codes in all aspects of their lives. Even in Western democracies, voters often hold elected politicians to high moral standards. Some may argue, for example, that persons whom engage in extra-marital affairs in their private lives or who have had past drug abuse problems have poor moral character, and cannot be trusted as public officials. On the other hand, it could be argued that judgement of public officials should be limited to their professional qualifications and work, not their private lives. This view would hold that public officials have a right to a certain level of privacy in their personal lives, and should be allowed to withhold some aspects of life from the public record. The following section provides an introduction to these important issues and debates. Establishing a Code of Ethics

In establishing a Code of Ethics to regulate the ethical conduct of public officials, the particular rules and guidelines to be recognized are of prime importance. Most agree that a government Code of Ethics should include prohibitions against severe and clear cases of unethical conduct, such as theft, fraud, treason, bribery, self-dealing, and so forth. However, there is often debate on what else should be included. Some argue, for example, that ethical guidelines for public officials should go much further, prohibiting certain activities even when no actual unethical behaviour has occurred. One example of this would be a complete prohibition on public officials receiving gifts from private individuals, no matter the value of the gift, and regardless of whether or not it involves an actual case of bribery, influence peddling, or conflict of interest. One might support this broader ethical code of conduct on the grounds that permitting any sort of gift receiving, no matter how trivial or benign, encourages more serious unethical conduct. One might also argue that such ethical rules are important in maintaining a positive image of government amongst citizens. The idea here is that a perception by the public that government is corrupt or unethical is just as harmful to society as actual instances of corruption. Another controversial issue is whether or not government codes of ethics should include rules of good moral character for public servants and elected officials. There are several different options available: One means of setting out ethical rules for public officials is through criminal law for example, through the Criminal Code of Canada. Under such an approach a violation of an ethical rule is considered a criminal offence, one that would be punishable by severe sanctions and penalties, such as imprisonment. Ethical rules for public officials may also be enshrined in formal pieces of legislation passed by the government.

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2: Global citizenship - Wikipedia

Economics and the New Basis of Civilization, Simon N. Patten CHAPTER FOUR: CREATING AN ETHIC OF INTERCONNECTEDNESS AND A DEMOCRATIC PUBLIC
Democratic Ethics, John Dewey
The Subjective Necessity of Social Settlements, Jane Addams

Education[edit] In education, the term is most often used to describe a worldview or a set of values toward which education is oriented see, for example, the priorities of the Global Education First Initiative led by the Secretary-General of the United Nations. Global Citizenship Education Within the educational system, the concept of global citizenship education GCED is beginning to supersede or overarch movements such as multicultural education, peace education , human rights education , Education for Sustainable Development and international education. The concept of global citizenship has been linked with awards offered for helping humanity. The following are a few of the more common perspectives: Critical and transformative perspective. Citizenship is defined by being a member with rights and responsibilities. Therefore, GCED must encourage active involvement. GCED can be taught from a critical and transformative perspective, whereby students are thinking, feeling, and doing. In this approach, GCED requires students to be politically critical and personally transformative. Teachers provide social issues in a neutral and grade-appropriate way for students to understand, grapple with, and do something about. Worldmindedness, the first strand, refers to understanding the world as one unified system and a responsibility to view the interests of individual nations with the overall needs of the planet in mind. The second strand, Child-centeredness , is a pedagogical approach that encourages students to explore and discover on their own and addresses each learner as an individual with inimitable beliefs, experiences, and talents. The Holistic Understanding perspective was founded by Merry Merryfield, focusing on understanding the self in relation to a global community. This perspective follows a curriculum that attends to human values and beliefs, global systems, issues, history, cross-cultural understandings, and the development of analytical and evaluative skills. It refers to a broad, culturally- and environmentally-inclusive worldview that accepts the fundamental interconnectedness of all things. Proponents of this philosophy often point to Diogenes of Sinope c. In the Mahopanishad VI. The statement is not just about peace and harmony among the societies in the world, but also about a truth that somehow the whole world has to live together like a family. Please expand the article to include this information. Further details may exist on the talk page. October Global pollsters and psychologists have studied individual differences in the sense of global citizenship. Oppositely, the authoritarian personality , the social dominance orientation and psychopathy are all associated with less global human identification. They attend more actively to global concerns, value the lives of all human beings more equally, and give more in time and money to international humanitarian causes. They tend to be more politically liberal on both domestic and international issues. Global citizenship identification then predicts six broad categories of prosocial behaviors and values, including: Face-to-face town hall meetings seem increasingly supplanted by electronic "town halls" not limited by space and time. Another interpretation given by several scholars of the changing configurations of citizenship due to globalization is the possibility that citizenship becomes a changed institution; even if situated within territorial boundaries that are national, if the meaning of the national itself has changed, then the meaning of being a citizen of that nation changes. Rights and obligations as they arose at the formation of nation-states e. Thus, new concepts that accord certain "human rights" which arose in the 20th century are increasingly being universalized across nations and governments. This is the result of many factors, including the Universal Declaration of Human Rights by the United Nations in , the aftermath of World War II and the Holocaust and growing sentiments towards legitimizing marginalized peoples e. Couple this with growing awareness of our impact on the environment, and there is the rising feeling that citizen rights may extend to include the right to dignity and self-determination. If national citizenship does not foster these new rights, then global citizenship may seem more accessible. Global citizenship advocates may confer specific rights and obligations of human

beings trapped in conflicts, those incarcerated as part of ethnic cleansing , and pre-industrialized tribes newly discovered by scientists living in the depths of dense jungle [32] [verification needed] UN General Assembly[edit] On 10 December , the UN General Assembly Adopted Resolution A III , also known as "The Universal Declaration of Human Rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty. Dicey said in , when he popularized the phrase "rule of law" in No one is above the law and everyone is equal before the law regardless of social, economic, or political status. The rule of law includes the results of judicial decisions determining the rights of private persons. We hold these truths to be self-evident , that all men are created equal, that they are endowed by their Creator with certain unalienable Rights , that among these are Life, Liberty, and the Pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed ; [39] "Global citizenship in the United States" was a term used by former U. President Barack Obama in in a speech in Berlin. Please improve it by verifying the claims made and adding inline citations. Statements consisting only of original research should be removed. November World Citizen flag by Garry Davis World Citizen badge In general, a world citizen is a person who places global citizenship above any nationalistic or local identities and relationships. An early expression of this value is found in Diogenes of Sinope c. Of Diogenes it is said: Albert Einstein described himself as a world citizen and supported the idea throughout his life, [45] famously saying "Nationalism is an infantile disease. It is the measles of mankind. Schonfield founded the Commonwealth of World Citizens , later known by its Esperanto name "Mondcivitana Respubliko", which also issued a world passport; it declined after the s. It does not, however, imply abandonment of legitimate loyalties, the suppression of cultural diversity, the abolition of national autonomy, nor the imposition of uniformity. Other facets of world citizenshipâ€”including the promotion of human honour and dignity, understanding, amity, co-operation, trustworthiness, compassion and the desire to serveâ€”can be deduced from those already mentioned. The concept was promoted by the self-declared World Citizen Garry Davis in , as a logical extension of the idea of individuals declaring themselves world citizens, and promoted by Robert Sarrazac, a former leader of the French Resistance who created the Human Front of World Citizens in Hundreds of cities mundialised themselves over a few years, most of them in France, and then it spread internationally, including to many German cities and to Hiroshima and Nagasaki. To date, more than cities and towns have declared themselves World cities , including Beverly Hills , Los Angeles , Minneapolis , St. The movement advocates for a new political organization governing all humanity , involving the transfer of certain parts of national sovereignty to a Federal World Authority , Federal World Government and Federal World Court. Basing its authority on the will of the people, supporters hope it could develop new systems to draw on the highest and best wisdom of all humanity, and solve major planetary problems like hunger , access to water , war , peace-keeping , pollution and energy. The mundialization movement includes the declaration of specified territory - a city, town, or state, for example - as world territory, with responsibilities and rights on a world scale. Currently the nation-state system and the United Nations offer no way for the people of the world to vote for world officials or participate in governing our world. International treaties or agreements lack the force of law. Mundialization seeks to address this lack by presenting a way to build, one city at a time, such a system of true World Law based upon the sovereignty of the whole. Earth Anthem[edit] Author Shashi Tharoor feels that an Earth Anthem sung by people across the world can inspire planetary consciousness and global citizenship among people. For example, Parekh advocates what he calls globally oriented citizenship, and states, "If global citizenship means being a citizen of the world, it is neither practicable nor desirable. What, if anything, does it really mean? Is global citizenship just the latest buzzword? Gouverneur Morris , a delegate to the Constitutional Convention United States , criticized "citizens of the world" while he was on the floor of the convention; August 9, He would not trust them. The men who can shake off their attachments to their own

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Country can never love any other. These attachments are the wholesome prejudices which uphold all Governments, Admit a Frenchman into your Senate, and he will study to increase the commerce of France:

3: Care Ethics | Internet Encyclopedia of Philosophy

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Distinctive Challenges of Public Health Ethics There is no standard way of organizing the ethics of clinical practice, public health and biomedical science. These distinctive fields are often presented as focal areas that fall under the broader, umbrella term of bioethics, but sometimes bioethics is presented as the equivalent of medical ethics or in contrast to public health and population-level bioethics. Whichever approach is preferred, a key question remains: The answer lies in the distinctive nature of public health. Public health has four characteristics that provide much of the subject matter for public health ethics: First, in public health the object of concern is populations, not individuals. Public health is, by its very nature, a public, communal good, where the benefits to one person cannot readily be individuated from those to another, though its burdens and benefits often appear to fall unevenly on different sub-groups of the population. This raises a particular set of justificatory challenges public health ethics has to address: Whose health are we concerned with, and what sacrifices is it acceptable to ask of individuals in order to achieve it? Is there a difference between public health and population health? And why is public health a good worth promoting? Any answer to these questions has to take account of the fact that public health measures are often based on prospective benefits, not immediately securable benefits. However, although much of the discussion surrounding public health focuses primarily on this preventive aspect, public health agencies and services also involve diagnosing and treating illnesses, with all the attendant clinical services that those activities require. Indeed, increasingly national health systems are understood to include both preventive functions and the delivery of personal medical services. Often, these functions and services are integrated under a common political or administrative structure. Depending on the specific context in which population health is to be improved, separating public health services and functions from personal medical care services and functions may or may not make sense. That said, policies and programs whose aim is to prevent illness and injury are paradigmatically the territory of public health. Certainly, no other social institution is generally recognized as so clearly having this remit. Eliminating or mitigating a harm that already exists is sometimes viewed as being of greater moral importance - or simply as more immediately motivating action - than long-term strategies to prevent a harm from materializing. Although in recent years there is arguably more emphasis on prevention in health policy, preventive public health interventions continue to receive less funding and public support than medical treatments. For example, despite the increasing focus on wellness in public policy and the workplace,[6] both policy makers and the public still tend to place a higher priority on ensuring that heart patients have access to surgery and medications than on programs to prevent heart disease through diet and exercise. Another factor that can result in prioritizing cures over prevention is that although the costs and burdens of preventive interventions occur largely in the present, the benefits of successful preventive interventions often occur in the future, and usually only to some members of the population whose identities cannot be predicted in advance and whose numbers can only be estimated probabilistically. In some cases, the beneficiaries of preventive interventions are members of future generations, complicating the moral picture even further. Third, as noted previously, achieving good public health results frequently requires government action: Public health is focused on regulation and public policy, and relies less often on individual actions and services. In this as in all other areas of official state action, we therefore have to address tensions among justice, security, and the scope of legal restrictions and regulations. This adds to the peculiarity of the justificatory questions surrounding public health: The same questions of trade-off between personal freedom and collective action that arise in the political arena generally thus also arise for public health. It is in this context that concerns about paternalism typically emerge. Fourth, public health has a definite consequentialist orientation.

Promoting public health means seeking to avoid bad health outcomes and advance good ones. As noted at the outset, in some discussions of public health ethics, this outcome-orientation is viewed as the moral justification and foundation of public health and, as with all consequentialist schemes, is presented as needing to be constrained by attention to deontological concerns such as rights, and by attention to justice-related concerns such as the fair distribution of burdens Childress et al. These four distinctive features provide public health ethics with its basic structure and orientation. Under the first rubric, important questions arise with regard to the scope of public health: But in a global world, that assumption is not always plausible for various reasons. Communicable diseases have a way of ignoring national boundaries, and preventive measures in one country may be futile if other countries do not follow suit. Further questions about justice and equity across borders also arise: These questions will be discussed further in section IV, below. National boundaries are relevant because policies and regulations are usually set by individual countries, and vary from country to country. They are also relevant for reasons having to do with government control: Although International Health Regulations to which countries WHO are signatories provide an international structure for global public health, as with much international law and regulation, enforcement mechanisms are weak. It is not clear what the moral implications of these practical limitations should be for public health. The structure of the problem is similar to environmental challenges such as air pollution and global warming: Another issue that comes up in this connection is the following: Is there a significant conceptual difference, a difference in moral valence, or a difference in attitude and orientation between public health ethics on the one hand, and population-level health ethics on the other? The literature presents three general ways of denoting the object of public health: Characterizing the concern of public health as being the health of the community renders more natural and possibly more plausible appeal to the common good as a way of justifying public health interventions. Rather, it connotes a relatively discrete unit with some common institutions and usually a shared political life. Thus, references to the public as well as to the community may encourage the perception that the good we are seeking to advance is that of a geographically bounded unit, with community connoting stronger cultural associations, and public connoting some kind of official political unit such as a state or a country. Characterizing the health we are trying to advance as that of populations, by contrast, may minimize the implication that special shared features or characteristics are needed in order for a group of individuals to constitute a collective unit whose health can be of concern. Because of that, it may lend itself more readily to an internationalist, less inward-looking orientation: Populations can be more local or more global than a community or the public. This way of speaking also may dilute the emphasis on national borders as a way of delineating the scope of concern and provides more flexibility in the object of concern for public health. Indeed, the World Health Organization is generally referred to as a global public health institution, and those who work to promote health transnationally are referred to as public health and not population health professionals. Indeed, although some see a substantive conceptual divergence in ways of thinking about whose health is to be protected and promoted, others see no conflict, at least between the concepts of public health and population health. So understood, the object of public health is the improvement of population health Nuffield Council on Bioethics , p. Another conceptual challenge central to public health ethics is how to think about public health or population health as a public good. Is the health of the public or of a population a good in its own right, or can it meaningfully be understood only as an aggregation of the welfare interests secured for each individual that comprises the population? Is public health a good that nations and global institutions can rightly seek with the same justificatory structures and limitations with which they seek national security and world peace, or is it somehow a more limited or different kind of political construct? Given a widening understanding of health and the factors affecting prospects for population health, public health can be viewed as being so expansive as to have no meaningful institutional, disciplinary or social boundaries. Everything from crime, war and natural disasters; to population genetics, environmental hazards, marketing and other corporate practices; to political oppression, income inequality and individual behavior has been claimed under the rubric of public health. Part of what makes each of these diverse things of concern is their impact on

health, and in that sense they are all public health problems. A central role of public health, grounded in social justice, is to bring attention to all aspects of the social or natural world that exert a significant impact on the preservation or promotion of health, and not only those that can be effected through traditional public health measures or means. At the same time, however, health is only one dimension of human well-being. Calling attention to the devastating impact on the health of women of Taliban rule is important, but it should not be confused with reducing the injustices of the oppression of women to its health effects. The assault of such oppression on personal security, self-determination and respect is of independent moral concern. Similarly, while reducing violence is critical to population health, that does not mean that law enforcement, the criminal justice system, diplomacy and international relations should be considered tools of public health. Whether and under what conditions it is advantageous to frame or re-frame a social problem in public health terms is morally complex. Because so many of the determinants of the different dimensions of well-being overlap and reinforce one another, it is not surprising that different social institutions and professional communities share common concerns and priorities, nor should it be expected that public policies rest on only one moral consideration like health or security. The flip side of this observation is that public health has an obligation to evaluate the impact of its policies and practices on human well-being broadly and not only on health. Guaranteed access to basic health services can improve health, but just as importantly, it can provide people with a sense of social worth and eliminate the insecurity of being unable to provide for loved ones in times of crisis. Similarly, screening programs for sexually transmitted infections may improve health but, depending on features of the programs and the contexts in which they are implemented, they may result in social disrespect, decreased personal security and constraints on personal behavior. The overlapping of effects and justifications is particularly clear in prevention. Immunization, water fluoridation, anti-smoking campaigns and motorcycle helmet laws are all paradigmatic preventive public health interventions. At the same time, however, interventions generally outside the purview of public health institutions and professionals such as early childhood education, income supports, literacy initiatives for girls and safe housing programs all can be effective in preventing illness and injury. In some cases, such interventions may be more effective and efficient in achieving health gains than paradigmatic public health programs. Morally responsible public health policy requires attentiveness to the multiple determinants of health. This requirement does not signal that public health has no boundaries. Rather, public health has a unique relationship of stewardship to one dimension of well-being, health, and to the particular determinants that have a special strategic significance for health. Some of those determinants are the classic focus of public health such as infectious disease control and the securing of safe food, water, and essential medications. However, exercising that stewardship requires responsiveness to the best available evidence about all the determinants, across the landscape of an interconnected social structure, that have a special strategic relation to health, including those outside the conventional remits of public health agencies and authorities. Policies governing education, foreign assistance, agriculture, and the environment can all have significant impact on health, just as health policies can have impact on international relations and national and global economies. Providing public health arguments in defense of particular environmental or educational policies, and recognizing that such policies can have profound effects on health, simply recognizes the complex interweaving of the multiple dimensions of human welfare. One worry raised by this interconnectedness across spheres of social life and policy is that classifying something as a public health matter could be an effective way of taking it out of the realm of legitimate discussion. If the goal of protecting health is seen as clearly good, government actions aimed at securing health may be less scrutinized than actions aimed at more controversial ends, leaving public health officials with too much power and too little democratic accountability. As a practical matter, however, these concerns may not be realistic. Although data on this point are hard to come by, it is likely that the reverse is true: Nonetheless, it is worth raising these worries at least to keep them in view as a possible issue for public health ethics to address. Even if the worry that expanding the classification of something as a public health matter in some way threatens civil liberties is nothing more than fear-mongering, the breadth of what falls under public

health may raise concerns about democratic legitimacy. Insofar as health authorities have a public mandate to advance health, is it therefore appropriate for them to hew to strict guidelines as to what they can undertake in the name of public health based, at least in part, on the expressed or revealed preferences or values of those within their reach? Under what conditions are measures such as public health surveillance and the banning of certain food materials properly considered to be overreaching by public health authorities, and therefore to constitute a lack of adherence to their democratically-given mandate? Public health ethics has to give serious consideration to the question: Particularly when government institutions are charged with promoting population health, a task of public health ethics is determining self-imposed limitations and restrictions on what can reasonably come under the auspices of public health authorities, for reasons having to do with concerns about individual liberty, about privacy and paternalism, about democratic process, and about the place of health in relation to other aspects of human well-being. Thus, public health ethics also has to engage more traditional philosophical questions about the scope of privacy, the reach of public policy, and the limits and legitimacy of government intervention for the public good. These issues are addressed next, in Section 2. Moreover, scarcity and priority setting always loom large in the context of public health, giving rise to a number of equity, justice, and fairness concerns. As already noted, these issues are especially acute with regard to global health. Justice and priority setting issues will be addressed in greater detail in Section 3.

Justifying Public Health Programs and Policies Public health draws its foundational legitimacy from the essential and direct role that health plays in human flourishing, whether that role is understood ultimately in terms of maximizing health or of promoting health in order to advance social justice.

4: Empowered Dialogue Can Bring Wisdom to Democracy

Abstract. This paper approaches cosmopolitan subjectivity by asking whether, in a world of increasing interconnectedness, there is a corresponding growth in cosmopolitan ethical sensitivity.

September Volume 69 Number 1 Promoting Respectful Schools Creating a Climate of Respect Jonathan Cohen, Richard Cardillo and Terry Pickeral School climate reform means measuring the level of respect and then using that information to improve the quality of school life. For some, the notion of respect implies a courteous, decorous, civil, or deferential attitude. Here we use the term to refer to the experience of being taken seriously. Acting respectfully reflects appreciative feelings for another person or group. In school, respect can sound like this: They actually listen to me here. The teachers care about what I think and feel. They want me to be part of making this school even better. All they care about are the tests. It is only in the individual acts of respect that the quality becomes actual". But practically, what can we do to make respect an integral part of school climate? A Look at School Climate Reform Respectful schools are, by definition, democratically informed learning environments where people feel safe, supported, engaged, and helpfully challenged. As we learn and teach, we are "or are not" respectful in the context of our social, emotional, civic, and intellectual interactions. A sustainable, positive school climate fosters youth development and the learning necessary for a productive and satisfying life in a democratic society. In such a climate, People are engaged and respected. Students, families, and educators work together to develop and contribute to a shared school vision. Educators model and nurture an attitude that emphasizes the benefits and satisfaction of learning. Each person contributes to the operation of the school and the care of the physical environment National School Climate Council, We at the National School Climate Center have worked with thousands of schools and districts across the United States to create safe, supportive, and engaging schools. We have worked with more than a dozen state departments of education to support their efforts to improve school climate. We have found that measuring school climate provides data that serve as both an anchor and a flashlight for school climate reform. For example, if students report that they feel unsafe and bullied in school, school communities can use this information as a wonderful springboard for discussion and planning to support effective bully prevention efforts. Four Crucial Goals School climate reform focuses on four central overlapping goals that foster respect in school. As important as these are, they do not recognize the varied voices of students, parents, and educators. This is one reason so many students and adults feel unheard and disrespected in school today. When we measure school climate in valid and reliable ways, we recognize and value all aspects of the learning process "not just the intellectual aspect, but the social, emotional, and civic aspects as well. A democratically informed school climate needs to model the essential elements of democracy "liberty, justice, common good, equality, diversity, and truth" for students to experience and contribute to their school environment in respectful ways. When we measure school climate, we assess important ethical and civic dispositions, such as the fairness of school norms and the extent to which students and adults feel supported. For example, a 2nd grade teacher used a backward design model to invite student voice in establishing class guidelines. He asked his students to brainstorm ideas on what their ideal classroom would look and sound like. He then invited the students to work together to create guidelines that would make everyone accountable for achieving this new vision. Supporting Students and Teachers Being supported means that others appreciate those areas that challenge us. Asking students questions such as, What is one thing about your school that you would not change? One common reason people act disrespectfully is that they feel disrespected themselves. As James Comer said, emotions are contagious. When we feel listened to, taken seriously, appreciated, and respected, we tend to "pay it forward. As Adelman and Taylor detailed, a range of factors can create barriers that undermine student learning "and all these barriers are grounded in unmet needs. Whether a student struggles with an undiagnosed learning disability or enters a new school for the second or third time in a year because of frequent family moves, he or she needs understanding and support.

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For example, after we helped a middle school assess its school climate, we learned that 6th graders felt dramatically less safe in school than other students did. In partnership with teachers, school aides, and administrators, we discovered two probable causes: The class had a high concentration of homeless students and students in foster care, and the class had seen at least four different teachers come and go that year. Adults in schools also have needs. They dearly want to be ongoing learners and vital members of a learning community. In fact, this is the mark of a great teacher! What would it look like, for example, if our learning communities were structured in such a way that a struggling teacher would feel comfortable sharing with colleagues his or her need for assistance? What would our schools look like if all teachers could share best practices in a trusting, nonjudgmental forum? Ensuring Safe Schools Perhaps the most pervasive unmet need in our K-12 schools today, for both teachers and students, is to feel socially, emotionally, intellectually, and physically safe. Feeling unsafe is one of the most important forces that undermine respectful norms and school communities. In our work with schools, we have found that although educators and parents appreciate that many students do not feel safe, they tend to rate this as a mild or only a moderately severe problem. Our findings overlap with recent surveys of more than half a million students, which found that 50 percent of middle and high school students do not feel safe in school Quaglia Institute, People need to feel safe to be respectful to others. In one school, for example, we heard a teacher pose open-ended questions to the entire class. This teacher responded to incorrect answers with the phrase, "Nope, incorrect! Next time, think before responding. Now, instead of immediately adding commentary to student responses, the teacher probes their thinking with such questions as, How did you come to that conclusion? To promote safe schools, we must help students, parents, and school personnel become upstanders—that is, people who notice and respond in socially responsible ways to cruel, mean, or bullying behavior. Students who witness bullying can, however, alleviate the situation by simply letting the target of bullying know that they noticed, they care, and they understand how hard this is. In the absence of a comprehensive and sustained bully prevention program in school, directly confronting the bully often makes matters worse. Upstander norms and behavior provide an essential foundation for respectful schools. All too often, schools rely on the daily recitation of a pledge or display inspirational signs to promote respect and encourage supportive upstander behavior. However, only when a school sincerely enters into the work of making each of its members a living pledge—a living sign of respect—does that respectful norm become embodied schoolwide. One elementary school, for example, had all members of the school community explore what its daily respect pledge really meant—in the classroom, on the playground, on the school bus, in the cafeteria, and after school. Teachers intentionally infused learning objectives and activities related to the actions of a bully, victim, and witness into existing lessons. As a result, a culture of upstander behavior became much more visible. Promoting Student Engagement Today, one in two students report that they do not enjoy being in school, and more than 48 percent report being bored Quaglia Institute, The National Dropout Prevention Center reports that more than 50 percent of students drop out of high school in many U. When students are engaged, they feel safe and supported to foster positive change in their school communities in authentic and rich ways. See " Five Strategies That Work. Despite the fact that students recited a daily pledge in which they promised to be models for their classmates and others, the 4th graders saw that few took this responsibility seriously. Taking action, the 4th graders now serve on the playground and in the classroom as upstander models for 1st and 2nd graders, showing the younger students what a desired behavior actually looks like. The Golden Rule—and More Emotions are contagious. However, to promote respectful schools, we need to do much more. A foundation for respectful schools is to measure—and, thus, publicly recognize—how we treat one another and then use this information to create safer and more supportive, engaging, challenging, and joyful schools. By doing so, we can reinvigorate our democracy and encourage students to better understand the world in which they live—and their role in improving it. What to Measure and How The National School Climate Center recommends that schools measure their school climate using reliable and valid surveys that Respondents can complete in less than 20 minutes on paper or online. Recognize student, parent or guardian, and school staff member voices. Result in a

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useful report that presents the data intelligibly and provides research-based suggestions about next steps. Measure the four major aspects of school life: Safety rules and norms and social as well as physical safety. Teaching and learning intentional social, emotional, and civic learning; support for learning; professional development offerings for teachers and administrators. The environment physical surroundings. Five Strategies That Work The following five strategies foster just, equitable, and inclusive classrooms. Create opportunities for group decision making. Open dialogue engages students in a democratic process in which compromise rather than competition is crucial to making decisions. When group decision making or student interaction is key to an effort, rearrange the room. Change which way is the front, move all the desks to the side, or have students sit on the floor in a circle and link arms. Let students have a say; give them a chance to learn from their decisions. Use multidimensional group projects, and vary the composition of the groups. A good group project should highlight different learning styles and skills. Graphic, textual, presentation, creative, and other components should have equal importance; successful completion of the project will require interdependency among group members. Vary protocols for classroom sharing. Student sharing in classrooms typically comes through talking or writing; often the fastest or loudest wins the stage. Instead, use reflection and writing time to help students organize their thoughts, have students share through visual art without using language, or have students share in pairs or small groups. Focus on ways for the writer, the thinker, the talker, and the visual artist to share their ideas. Create conflict around issues. When discussing issues in class, provide a more realistic experience of what a complex issue is. Taking different sides of an issueâ€”not to compete and win, but to come to a collective decisionâ€”creates a democratic experience that demonstrates the messiness and complexity of the process. New directions for addressing barriers to learning. The challenge of assessing school climate [Online article].

5: The Conflicts of Globalization - Charles O. Lerche III; The International Journal for Peace Studies

In this way, public health ethics can play a more immediate practical role in public life: by raising challenges to and providing moral scrutiny of public health policies, it can contribute to creating an environment of accountability where both abuses and deficiencies are less likely.

History and Major Authors a. Carol Gilligan While early strains of care ethics can be detected in the writings of feminist philosophers such as Mary Wollstonecraft, Catherine and Harriet Beecher, and Charlotte Perkins, it was first most explicitly articulated by Carol Gilligan and Nel Noddings in the early s. While a graduate student at Harvard, Gilligan wrote her dissertation outlining a different path of moral development than the one described by Lawrence Kohlberg, her mentor. Kohlberg had posited that moral development progressively moves toward more universalized and principled thinking and had also found that girls, when later included in his studies, scored significantly lower than boys. She found that both men and women articulated the voice of care at different times, but noted that the voice of care, without women, would nearly fall out of their studies. She characterized this difference as one of theme, however, rather than of gender. Jake sees the Heinz dilemma as a math problem with people wherein the right to life trumps the right to property, such that all people would reasonably judge that Heinz ought to steal the drug. Amy, on the other hand, disagrees that Heinz should steal the drug, lest he should go to prison and leave his wife in another predicament. She sees the dilemma as a narrative of relations over time, involving fractured relationships that must be mended through communication. Understanding the world as populated with networks of relationships rather than people standing alone, Amy is confident that the druggist would be willing to work with Heinz once the situation was explained. Gilligan posited that men and women often speak different languages that they think are the same, and she sought to correct the tendency to take the male perspective as the prototype for humanity in moral reasoning. Later, Gilligan vigorously resisted readings of her work that posit care ethics as relating to gender more than theme, and even established the harmony of care and justice ethics , but she never fully abandoned her thesis of an association between women and relational ethics. Gilligan also expanded her ideas in a number of articles and reports Gilligan, ; ; ; Nel Noddings In Noddings published *Caring*, in which she developed the idea of care as a feminine ethic, and applied it to the practice of moral education. Drawing conceptually from a maternal perspective, Noddings understood caring relationships to be basic to human existence and consciousness. Noddings located the origin of ethical action in two motives, the human affective response that is a natural caring sentiment, and the memory of being cared-for that gives rise to an ideal self. Noddings rejected universal principles for prescribed action and judgment, arguing that care must always be contextually applied. The former stage refers to actual hands-on application of caring services, and the latter to a state of being whereby one nurtures caring ideas or intentions. She further argued that the scope of caring obligation is limited. The caring obligation is conceived of as moving outward in concentric circles so enlarged care is increasingly characterized by a diminished ability for particularity and contextual judgment, which prompted Noddings to speculate that it is impossible to care-for everyone. She maintained that while the one-caring has an obligation to care-for proximate humans and animals to the extent that they are needy and able to respond to offerings of care, there is a lesser obligation to care for distant others if there is no hope that care will be completed. These claims proved to be highly controversial, and Noddings later revised them somewhat. In her more recent book *Starting From Home*, Noddings endorsed a stronger obligation to care about distant humans, and affirms caring-about as an important motivational stage for inspiring local and global justice, but continued to hold that it is impossible to care-for all, especially distant others. Other Influential authors Although many philosophers have developed care ethics, five authors are especially notable. Baier specially underscores trust, a basic relation between particular persons, as the fundamental concept of morality, and notes its obfuscation within theories premised on abstract and autonomous agents. She recommends carving out room for the development of moral emotions and harmonizing the ideals of care

and justice. Virginia Held Virginia Held is the editor and author of many books pertaining to care ethics. In much of her work she seeks to move beyond ideals of liberal justice, arguing that they are not as much flawed as limited, and examines how social relations might be different when modeled after mothering persons and children. Premised on a fundamental non-contractual human need for care, Held construes care as the most basic moral value. She describes feminist ethics as committed to actual experience, with an emphasis on reason and emotion, literal rather than hypothetical persons, embodiment, actual dialogue, and contextual, lived methodologies. In *The Ethics of Care*, Held demonstrates the relevance of care ethics to political, social and global questions. Conceptualizing care as a cluster of practices and values, she describes a caring person as one who has appropriate motivations to care for others and who participates adeptly in effective caring practices. She argues for limiting both market provisions for care and the need for legalistic thinking in ethics, asserting that care ethics has superior resources for dealing with the power and violence that imbues all relations, including those on the global level. Specifically, she recommends a view of a globally interdependent civil society increasingly dependent upon an array of caring NGOs for solving problems. Ultimately, she argues that rights based moral theories presume a background of social connection, and that when fore-grounded, care ethics can help to create communities that promote healthy social relations, rather than the near boundless pursuit of self-interest. Meyers, is one the most significant anthologies in care ethics to date. She argues that equality for dependency workers and the unavoidably dependent will only be achieved through conceptual and institutional reform. In this article, and in her later book of the same title, Ruddick uses care ethical methodology to theorize from the lived experience of mothering, rendering a unique approach to moral reasoning and a ground for a feminist politics of peace. Joan Tronto Joan Tronto is most known for exploring the intersections of care ethics, feminist theory, and political science. She sanctions a feminist care ethic designed to thwart the accretion of power to the existing powerful, and to increase value for activities that legitimize shared power. She identifies moral boundaries that have served to privatize the implications of care ethics, and highlights the political dynamics of care relations which describe, for example, the tendency of women and other minorities to perform care work in ways that benefit the social elite. See Sections 2 and 8 below. Definitions of Care Because it depends upon contextual considerations, care is notoriously difficult to define. As Ruddick points out, at least three distinct but overlapping meanings of care have emerged in recent decades—“an ethic defined in opposition to justice, a kind of labor, and a particular relationship”, 4. This definition posits care fundamentally as a practice, but Tronto further identifies four sub-elements of care that can be understood simultaneously as stages, virtuous dispositions, or goals. Other definitions of care provide more precise delineations. Diemut Bubeck narrows the definitional scope of care by emphasizing personal interaction and dependency. She also holds that one cannot care for oneself, and that care does not require any emotional attachment. For example, both Maurice Hamington and Daniel Engster make room for self-care in their definitions of care, but focus more precisely on special bodily features and end goals of care Hamington, ; Engster, Hamington focuses on embodiment, stating that: Although these definitions emphasize care as a practice, not all moral theorists maintain this view of. Alternatively, care is understood as a virtue or motive. James Rachels, Raja Halwani, and Margaret McLaren have argued for categorizing care ethics as a species of virtue ethics, with care as a central virtue Rachels, ; McLaren, ; Halwani, Some ethicists prefer to understand care as a practice more fundamental than a virtue or motive because doing so resists the tendency to romanticize care as a sentiment or dispositional trait, and reveals the breadth of caring activities as globally intertwined with virtually all aspects of life. Criticisms A number of criticisms have been launched against care ethics, including that it is: Care Ethics as a Slave Morality One of the earliest objections was that care ethics is a kind of slave morality valorizing the oppression of women Puka, ; Card, ; Davion, The concept of slave morality comes from the philosopher Frederick Nietzsche, who held that oppressed peoples tend to develop moral theories that reaffirm subservient traits as virtues. Following this tradition, the charge that care ethics is a slave morality interprets the different voice of care as emerging from patriarchal traditions characterized by rigidly enforced sexual divisions of labor. This critique

issues caution against uncritically valorizing caring practices and inclinations because women who predominantly perform the work of care often do so to their own economic and political disadvantage. To the extent that care ethics encourages care without further inquiring as to who is caring for whom, and whether these relationships are just, it provides an unsatisfactory base for a fully liberatory ethic. This objection further implies that the voice of care may not be an authentic or empowering expression, but a product of false consciousness that equates moral maturity with self-sacrifice and self-effacement. Gilligan has been faulted for basing her conclusions on too narrow a sample, and for drawing from overly homogenous groups such as students at elite colleges and women considering abortion thereby excluding women who would not view abortion as morally permissible. For instance, Vanessa Sidle Walker and John Snarey surmise that resolution of the Heinz dilemma shifts if Heinz is identified as Black, because in the United States African-American males are disproportionately likely to be arrested for crime, and less likely to have their cases dismissed without stringent penalties Walker and Snarey, Sandra Harding observes certain similarities between care ethics and African moralities, noting that care ethics has affinities with many other moral traditions Harding, Sarah Lucia Hoagland identifies care as the heart of lesbian connection, but also cautions against the dangers of assuming that all care relations are ideally maternalistic Hoagland, Thus, even if some women identify with care ethics, it is unclear whether this is a general quality of women, whether moral development is distinctly and dualistically gendered, and whether the voice of care is the only alternative moral voice. However, authors like Marilyn Friedman maintain that even if it cannot be shown that care is a distinctly female moral orientation, it is plausibly understood as a symbolically feminine approach Friedman, Care Ethics as Theoretically Indistinct Along similar lines some critics object that care ethics is not a highly distinct moral theory, and that it rightly incorporates liberal concepts such as autonomy, equality, and justice. Some defenders of utilitarianism and deontology argue that the concerns highlighted by care ethics have been, or could be, readily addressed by existing theories Nagl-Docekal, ; Ma, Others suggest that care ethics merely reduces to virtue ethics with care being one of many virtues Rachels, ; Slote, a; b; McLaren, , Halwani, Although a number of care ethicists explore the possible overlap between care ethics and other moral theories, the distinctiveness of the ethic is defended by some current advocates of care ethics, who contend that the focus on social power, identity, relationship, and interdependency are unique aspects of the theory Sander-Staudt, Most care ethicists make room for justice concerns and for critically scrutinizing alternatives amongst justice perspectives. In some cases, care ethicists understand the perspectives of care and justice as mutual supplements to one another. Other theorists underscore the strategic potential for construing care as a right in liberal societies that place a high rhetorical value on human rights. Yet others explore the benefits of integrating care ethics with less liberal traditions of justice, such as Marxism Bubeck, Care Ethics as Parochial Another set of criticisms center around the concern that care ethics obscures larger social dynamics and is overly parochial. Critics worry that this stance privileges elite care-givers by excusing them from attending to significant differences in international standards of living and their causes. Noddings now affirms an explicit theme of justice in care ethics that resists arbitrary favoritism, and that extends to public and international domains. Care Ethics as Essentialist The objection that care ethics is essentialist stems from the more general essentialist critique made by Elizabeth Spelman Following this argument, early versions of care ethics have been faulted for failing to explore the ways in which women and others differ from one another, and for thereby offering a uniform picture of moral development that reinforces sex stereotypes Tronto, Critics challenge tendencies in care ethics to theorize care based on a dyadic model of a care-giving mother and a care-receiving child, on the grounds that it overly romanticizes motherhood and does not adequately represent the vast experiences of individuals Hoagland, The charge of essentialism in care ethics highlights ways in which women and men are differently implicated in chains of care depending on variables of class, race, age, and more. Essentialism in care ethics is problematic not only because it is conceptually facile, but also because of its political implications for social justice. For example, in the United States women of color and white women are differently situated in terms of who is more likely to give and receive care, and of what

degree and quality, because the least paid care workers predominantly continue to be women of color. Likewise, lesbian and heterosexual women are differently situated in being able to claim the benefits and burdens of marriage, and are not equally presumed to be fit as care-givers. Contemporary feminist care ethicists attempt to avoid essentialism by employing several strategies, including: Care Ethics as Ambiguous Because it eschews abstract principles and decisional procedures, care ethics is often accused of being unduly ambiguous, and for failing to offer concrete guidance for ethical action Rachels, Some care ethicists find the non-principled nature of care ethics to be overstated, noting that because a care perspective may eschew some principles does not mean that it eschews all principles entirely Held, Principles that could be regarded as central to care ethics might pertain to the origin and basic need of care relations, the evaluation of claims of need, the obligation to care, and the scope of care distribution. On principle, it would seem, a care ethic guides the moral agent to recognize relational interdependency, care for the self and others, cultivate the skills of attention, response, respect, and completion, and maintain just and caring relationships. However, while theorists define care ethics as a theory derived from actual practices, they simultaneously resist subjectivism and moral relativism. Feminine and Feminist Ethics Because of its association with women, care ethics is often construed as a feminine ethic. Indeed, care ethics, feminine ethics, and feminist ethics are often treated as synonymous. But although they overlap, these are discrete fields in that although care ethics connotes feminine traits, not all feminine and feminist ethics are care ethics, and the necessary connection between care ethics and femininity has been subject to rigorous challenge. The idea that there may be a distinctly woman-oriented, or a feminine approach to ethics, can be traced far back in history. Attempts to legitimate this approach gained momentum in the 18th and 19th centuries, fueled by some suffragettes, who argued that granting voting rights to white women would lead to moral social improvements. Central assumptions of feminine ethics are that women are similar enough to share a common perspective, rooted in the biological capacity and expectation of motherhood, and that characteristically feminine traits include compassion, empathy, nurturance, and kindness. But once it is acknowledged that women are diverse, and that some men exhibit equally strong tendencies to care, it is not readily apparent that care ethics is solely or uniquely feminine. Many women, in actuality and in myth, in both contemporary and past times, do not exhibit care.

6: Table of contents for The social and political thought of American progressivism

In the Good Society, sociologist Robert Bellah and his coauthors challenge Americans to take a good look at www.enganchecubano.com with growing homelessness, rising unemployment, crumbling highways, and impending ecological disaster, our response is one of apathy, frustration, cynicism, and retreat into our private worlds.

Lerche III We live in a world that is simultaneously shrinking and expanding, growing closer and farther apart National borders are increasingly irrelevant. And yet globalism is by no means triumphant. Tribalisms of all kinds flourish. Irredentism abounds Attali, Because of the great increase in the traffic in culture, the large-scale transfer of meaning systems and symbolic forms, the world is increasingly becoming one not only in political and economic terms This, however, is no egalitarian global village Hannerz, The pace of global change is extremely rapid, and even those trained to track and analyze it have difficulty keeping up with new developments. However, trends are regularly observed and named, and these new terms become "buzz words" in the lexicons of governments, academia and the media. Such a term is globalization. All levels of society are being reshaped by this process: At the moment there is a serious contradiction between the fact that globalization is in full swing, and the fact that existing processes of global governance lack sufficient power, authority and scope to regulate and direct this process toward beneficial ends. As a result globalization is often disruptive and inequitable in its effects. It has also posed new challenges for existing public institutions while at the same time weakening their autonomy and support; and, paradoxically, provided the means for those it excludes culturally or economically to organize against its subordinating and homogenizing force. Many analysts have pointed to the turbulent nature of this planetary process and to the increasing frequency and variety of reactions to it. Drawing on this literature, this paper first attempts to clarify various aspects of globalization and then considers its potential for generating social conflict and unrest. Subsequently, human needs theory, as developed and applied by John Burton, is used to explore some of the roots of these conflicts and, finally, globalism is put forth as a positive, and potentially corrective, dimension of globalization. A Closer Look Definitions There are a variety of definitions and descriptions of globalization, which, though overlapping in many respects, do emphasize different dimensions of the process. Globalization as a concept refers both to the compression of the world and intensification of consciousness of the world as a whole Globalization can thus be defined as the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa. This is a dialectical process because such local happenings may move in an obverse direction from the very distanced relations that shape them. Local transformation is as much a part of globalisation as the lateral extension of social connections across time and space Giddens, However, it is in regard to business and economics that the term "globalization" is most frequently invoked. What is referred to here is: The primary vehicles for this process have been the increasing transnationalization of production, and the resulting rise in influence of multinational enterprises, and even more importantly, the explosion in the volume and scope of transactions on international financial markets. In this regard, consider the following commentary on contemporary change in the banking industry: Banking is rapidly becoming indifferent to the constraints of time, place and currency And one of its most often noted effects is the homogenization of consumer markets around the world, at least in certain areas--the so-called "McDonaldization" of global consumption. Critiques Though often touted as representing the height of economic rationality, globalization has also been portrayed as having a very dark side. Critics repeatedly point out that the contemporary form of globalization , driven by economic power, clearly promotes the hegemony of Western culture and corporations; puts jobs and communities at risk in the rich countries and exploits cheap labor in the poorer countries; increases threats to the environment; and undermines the foundations of democracy and social stability by subjecting national political institutions to forces of economic change beyond their control. It produces concentrations and deprivations which, in the aggregate, constitute an increasingly well-defined global power structure. Claude

Ake, a leading African critical thinker, has argued in this regard that: Economic forces are constituting the world into one economy and, to a lesser extent, one political society. Nations participate in global governance according to their economic power, which is coextensive with their rights. Critics also argue that there is a neo-liberal ideology of globalization which serves to "normalize" the process - to make it seem natural, inevitable and beneficial. Thus, while it is clearly in the particular interest of big multinational and global corporations to be free to move money, factories and goods around the planet seeking access to the cheapest factors of production, the most congenial regulatory environments and the most lucrative markets, the ideology of globalization promotes the belief that the interests of humanity and even of the earth itself will also be best served if world markets are "... Greater income inequality is not the only social failure generated by the success of globalization generally and by NAFTA particularly. Environmental destruction is surely exacerbated with the success of globalization. The greater mobility of capital makes it more and more difficult for citizens of any one political unit to organize and use their government to impose regulations on polluting firms MacEwan, Though one should not necessarily take all this criticism at face value, it does reflect what can go wrong as corporations and capital have acquired the means to move and operate on a much broader scale. Furthermore, it conveys a sense of alarm that the nation-state as an institutional structure cannot cope effectively with these new developments, and, in fact, finds its own priorities and policies heavily influenced, if not dictated, by them. The question then arises, who will articulate and defend the public interest against the global reach of private financial and commercial interests, when the latter go too far? For instance, all but the most laissez-faire of economic thinking argue that governments must intervene to protect the public when markets fail, i. However, efforts to implement such a strategy at the global level, through various multilateral and international institutions, have achieved little. Consequently, world markets have become increasingly concentrated in major sectors. Furthermore, while there is a case to be made for reducing expensive and inefficient government regulatory structures, the lack of adequate regulatory standards applying across borders does provide an incentive for multinational firms to choose less-regulated operating environments, and involves countries seeking foreign investment in a "race for the bottom" competition to see who can provide the most "free" and least regulated business environment The Economist, July In summary, there does appear to be at least "a kernel of truth" in the negative characterization of globalization, and this judgment becomes even more plausible when globalization is evaluated as an "engine" of social conflict. Globalization and Conflict Though the previous discussion is suggestive, the link between globalization and conflict requires further explication. Much of the literature distinguishes between conflicts which focus on issues of culture and identity, and others which appear to be primarily economic, and the discussion that follows adopts this approach while acknowledging that in practice the two elements are interrelated. Conflicts of world views and interests should not, however, be seen as inherently threatening or negative. Indeed many of the tensions of social change are largely unavoidable, and some are undoubtedly creative in their effects. At the same time, however, the analysis which follows suggests that if the human needs and rights issues involved are not adequately addressed, the incidence and intensity of social conflict associated with globalization are likely to increase steadily in the years ahead. The Pace and Scope of Change Social change, in and of itself, has historically been associated with increasing levels of conflict. This has been explored in great depth by P. His study of twelve European countries and empires over the period B. Such periods of change are, by definition, transitional, and are characterized by conflicts of values and interests, which have become widespread and violent. One of the few points of agreement among globalization commentators as diverse as Richard Barnett and Cavanagh, and Ruud Lubbers Lubbers, is that the spreading and acceleration of globalization is generating change on an unprecedented scale. Following Arnold Toynbee Toynbee, it could be further argued that the conflicts generated by globalization represent a significant early challenge to what he himself saw as an emerging world civilization Toynbee, The Paradox of Reflexivity Several analysts have argued that one of the effects of rapid changes in societies around the world is to increase reflexivity, which, in turn, contributes to the incidence of conflict. Consider this passage from Waters: Social activity is constantly informed by flows

of information and analysis which subject it to continuous revision and thereby constitute and reproduce it. The particular difficulty faced by moderns is that this knowledge itself is constantly changing so that living in a modern society appears to be uncontrolled, like being aboard a careening juggernaut. These expert systems have, for instance, given rise to a technocratic style of civil administration. Growing reflexivity is, however, undermining trust in expert systems around the globe. In regard to more and more issues there is a feeling that experts have either failed, or do not have the public interest at heart. Spybey, for instance describes how in "late modern society" there is a: He goes on to state: If, in the nineteenth century, those people who understood it and had access to its benefits rejoiced in the bounty of modernity and its scientific-technological wonders, the people of late modernity are cultured to expect mass consumption but are increasingly sufficiently well informed to develop doubts about its benefits. This is self-reflexivity and it is stimulated by negative experiences shared on a global scale, like for instance the Chernobyl disaster. It is individualism, enabled by mass education and encouraged by posts permissiveness and self-awareness. In a similar vein, James Rosenau has written at length about what he calls the "global authority crisis" and his analysis provides insight into the nature and scope of political conflict in a world of globalized "postinternational politics. If leaders are not able to find more effective means to gather support, people " He goes on to illustrate how crises of this kind interact and "cascade" around the planet: By virtue of the information flows and of the interaction engendered by refugees, traders, terrorists, and other boundary-spanning individuals and groups, authority crises overlap and cascade across collectivities, forming linkages among them on an issue or regional basis *ibid*, Giddens and Rosenau describe a world in which people are more aware, and to some extent more empowered by their access to information and their increased ability to analyze the events shaping their lives. In this picture, populations have become less compliant and more demanding at precisely the time when national political institutions, as described below, are in many cases reducing their budgets and programs. But reflexivity, while aided and stimulated by globalized media and information technology, is also threatened by these same forces. Increasingly powerful media giants diffuse the ideology of globalization, with the effect that: Global marketing, international stock markets, and the availability of nomadic world-wide venture capital complete the scene for the rise of a global market value system. No culture is protected by topography, tradition or just plain disinterest--essentially nobody is out of reach of the extended arm of Globalization. Steingard and Fitzgibbons, Thus, globalization both enlightens and pacifies, both widens horizons and narrows vision. However, it does seem that the globalization narrative of the media is vulnerable to increasing cognitive dissonance as its utopian image of widening prosperity is subverted by images of deprivation and marginalization, and by a rising tide of insecurity and anxiety. Globalization and Identity Another paradoxical effect of intensifying globalization, is that while it seeks to homogenize, is also increases awareness of social heterogeneity. Groups whose identity and solidarity is based on race, ethnicity, religion, language have become increasingly vocal and have used the global media to make their discontent known. This contemporary "ethnic revival" was to some degree "unleashed" by the end of the Cold War. These minorities often see the state as no longer a promoter and protector of domestic interests, but rather a collaborator with outside forces Scholte, The overall effect of these developments has been to increase the salience of cultural diversity issues, both within and across borders, for all the major players in world politics. Several prominent political analysts have argued variations on this theme. Samuel Huntington, for instance, has put forth inter-civilizational conflict as the new "danger" to the dominant powers in world affairs, stating that " Globalization in its contemporary form is the carrier of values which are essentially Western and liberal in character, but they are being aggressively promoted internationally as universal values, the inherent worth of which should be obvious to all right-thinking people. Huntington is explicit about debunking the globalization myth that world culture is Western culture, and argues further that: Such cultural anxieties are welcome fuel to more radical political groups that call for cultural authenticity, preservation of traditional and religious values, and rejection of the alien cultural antigens. Big Macs become in-your-face symbols of American power--political, economic, and military--over weak or hesitant societies and states Fuller, Fuller also argues

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that, on a shrinking planet, the West cannot escape the secondary effects of these conflicts: Chaos and turmoil in various regions create serious ripple effects that will not leave the rest of the globe untouched: Wars, refugees, embargoes, sanctions, weapons of mass destruction, radical ideology, and terrorism all emerge from the crucible of the failing state order. The West will not be able to quarantine less-developed states and their problems indefinitely, any more than states can indefinitely quarantine the dispossessed within their own societies--on practical as well as moral grounds. Fundamentalisms of various kinds are prominent in the conflicts of "cultural reaction. They feel even more threatened now as their national institutions are undermined by the international pressures described earlier.

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7: interconnectedness | Definition of interconnectedness in English by Oxford Dictionaries

Once found, such wisdom can be spread to the public and given to legislators and public officials. It can be embedded in stories, movies, art and performances; taught in schools; and discussed in bars, homes and places of worship and work.

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8: Interconnected | Definition of Interconnected by Merriam-Webster

Democratic Education and the Public Sphere will be key reading for academics, researchers and postgraduate studies in the fields of the philosophy of education, curriculum theory, art education, and educational policy and politics. The book will also be of interest to policy makers and politicians who are engaged in educational reform.

Democracy is an infinitely including spirit. We have an instinct for democracy because we have an instinct for wholeness. Democracy is the self-creating process of life. The new democracy is grounded in the power of true dialogue among diverse people to help The People as a whole transcend the limits of personal perspectives and resonate with each other and the world through the fact of their interconnectedness, revealing bigger pictures and deeper wisdom than any individual or group could find alone, making it possible to create together solutions, visions, communities and societies that make sense and serve Life now and for generations to come. Thousands of people have experienced this sort of powerful "generative dialogue" in personal conversations, workshops, and spiritual communities. Some tribal societies have grounded their communal life for centuries in such conversations. But only recently has a movement emerged to bring the living power of generative dialogue into the very structures and processes of modern politics and government. Some efforts involve helping existing officials and institutions use generative dialogue. Others involve creating entirely new institutions which place generative citizen and stakeholder deliberations at the center of social decision-making. People like the Dalai Lama advocate creating an entire "culture of dialogue and nonviolence" capable of generating democratic wisdom. It is already happening. There is much reason for hope -- and for hard work. They were nurses, lawyers, teachers, musicians, company workers. They were White, Black, Native, male, female, from across Canada. Right from the start, they were passionately divided about minority rights and Quebec independence. They were arrogant, hurt, compassionate, intense. After two days of ideological battles and emotional upheavals, a breakthrough happened. A peacemaking woman from Ontario listened with real compassion to a very upset woman from Quebec, and they bonded. The next morning the Quebec woman, in turn, deeply heard the Native woman. A spirit of partnership blossomed and by the end of the last day, the group had agreed on a vision for Canada that advocated more mutual awareness, connectedness, and collaborative activity. It ended with hugs and heartfelt conversations among formerly bitter adversaries -- and tears all around when the favorite facilitator had to leave early for another assignment in Greece. It was a true marriage of head, heart and spirit, across all boundaries. No one had brought together an intentionally diverse group for real dialogue on behalf of the whole country. That is what it took to heal the rifts. It was diverse in a way that reflected the diversity of Canada, so that it could not be dismissed as biased or reduced to "a special interest. It was so well publicized that millions of Canadians knew that it had happened and what had resulted. It demonstrated the power of generative dialogue among deeply divided people to come up with wise insights and creative proposals to benefit the entire country. It was an event, not an ongoing process. Had it happened every year, it would have a profound effect on the country -- especially because people would be anticipating it, over and over. As it was, it triggered months of public dialogue before fading from memory in the flood of conflict-based news and adversarial politics. It lacked official status. Although its major media source provided more credibility than if it had come from a partisan nonprofit group, no private sector or "social sector" statement of the public good can have the same authority automatically granted to a public sector statement of the public good. However, the Danish parliament sponsors official citizen deliberations that incorporate the positive factors and transcend many of the limitations noted above. Once or twice a year, when they find themselves considering a technological issue like genetic engineering, the Danish parliament calls on its official Board of Technology to convene a random panel of about 15 diverse ordinary Danish citizens. Board of Technology organizers commission briefing papers on the issue being considered -- their fairness ensured by a steering committee of opposing partisan authorities who can add to, but not delete from, the information being given the citizen panelists. The panelists

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study the materials and then work with organizers to select a group of experts to address their remaining questions. The Board of Technology then announces a "consensus conference" -- a public forum at which those experts testify to the citizen panel, who then cross-examine them. The experts come from across the political spectrum from Monsanto to Greenpeace, for example. After a few days of testimony, the experts are dismissed, the public go home, and the citizen panel begin intense deliberation, usually facilitated. Struggling with their own diversity of views, they finally arrive at a consensus statement of findings and recommendations about this high-tech issue. Their statements tend to be clearly reasoned and nuanced in judgment. Nonpartisan observers usually see them as common sense, expressing a certain radical sobriety accented with flashes of creativity seldom seen in the existing debate on the issue. The Office of Technology publicizes their report and engages the public in local dialogues about it. A community or country could use such an approach to address every major social or environmental issue they face. Not only does it incorporate an adequate diversity of perspectives both citizens and partisans and high quality dialogue, it provides citizens with high-quality information on the issue, and is an official institution, to boot. Such citizen deliberations have been held -- albeit unofficially -- hundreds of times around the world. Danish consensus conferences are only one form. New forms are being created even as I write. This flexible model, citizen deliberative councils, could be used to bring citizen-based wisdom to the public evaluation of any social or environmental problem, any candidate or public official, or the general health of any community or country. It has already been used by poor farmers in India to evaluate economic development proposals they chose to empower local indigenous agriculture ; by suburbanites in Australia to deal with pollution and erosion of their watershed they came up with sophisticated low-tech community engagement strategies, rather than expensive high-tech solutions ; by ordinary Britons to regulate biotechnology including product labelling and constraints on multinationals in less developed countries by average citizens in Missouri to evaluate solid waste management they wanted more recycling and waste prevention and hundreds of other people in other times and places, almost always grounding themselves in common sense community wisdom This ensures their diversity does, in fact, produce more light than heat -- generating more useful wisdom than anyone could generate by themselves. The public will come to expect politicians and officials to pay attention to what "The People" have to say. If it is plugged into official decision-making processes, all the better. It is a highly visible public judgment arrived at through deliberation among diverse citizens. This innovation evokes a true "We, the People" for the first time -- and a wise We, as well. At its most basic level, wisdom involves moving from limited, exclusionary perspectives to more inclusive perspectives that embrace more of the whole picture, the common good, the long-term view, the depths of life, and so on. Most famous wisdom comes from extraordinary people or extraordinary experiences. Unfortunately, most of us very ordinary people have a hard time following such extraordinary wisdom in our ordinary lives -- even simple advice like "Love Thy Neighbor. And it also has to contain a remarkable level of insight -- and even creativity -- to adequately address the complexities and nuances of our social and environmental circumstances. Where can we find or create such wisdom? Luckily, we have evolved so that deep within each of us is perhaps our most potent source of wisdom, individually and together. There, at the core of our being, lie our common spirit, our common life, and our common humanity, resonating together in the symphony of our interconnectedness. I call this deep part of ourselves our core commons -- the ground of being that we all share. It contains the pure non-duality of the mystics, and what Quakers call "that of God in every person" -- our common spirituality. It contains the voices of the cell, the tree, the lizard, the mammal -- all beings that breathe, that self-create, that sense sunrise and hurricane -- and it contains our intrinsic sense of kinship with them, for we are of them, part of Life, and always have been. It also contains images and energies, memories and impulses, of the tribe around the circle, the lover, the mother, the warrior, the voices of passion and fear and hunger, for we are part of Humanity and share all this. In the core commons, there is no Other. There, a voiceless voice of wisdom vibrates with knowledge deeper than our separate selves: And we resonate with that and, through that, with others and with life. Separated from nature and each other, distracted by novelty, noise, speed, entertainment and the demands of our complex postmodern lives, we often

lose touch with this deep place. But repeatedly we find ourselves stumbling into that sense of connectedness, meaning, caring, often triggered by a powerful picture of pain or possibility. We suddenly see clearly -- only to have mundane life sweep us into the flow of shallow urgencies again. Dialogue is an antidote to this. Dialogue calls forth a collective reality that is too great to readily comprehend, too dissonant to accept, too real to hide from. So where can we go for comfort, for coherence? True dialogue knows the answer, intrinsically. It pulls us down into our core commons, where interconnectedness is waiting for us. Sometimes it evokes a mental struggle to weave seemingly contrary interests into a larger solution acceptable to all. Dissonance mounts -- and then cracks open. When the group "aha! It happens simply because the core commons is the only place we can go to make sense of our diversity. And so, although it is vital to have forums for people who share particular perspectives on spirituality, ecology and humanity, it is equally vital that there be forums which involve no prior agreements -- especially about spirituality. Most democracies properly require "separation between church and state," partly to keep two sources of concentrated social power separate in contrast to the "divine right of kings" and partly to encourage freedom of religion. Thanks to the core commons, all deep dialogue is essentially spiritual, whether participants know it or not. Implicitly spiritual dialogue is as spiritual as explicitly spiritual dialogue. To empower such dialogue politically is to bring spirit to politics and governance in a very democratic way. It is to replace the power of special interests -- and even the power of poorly thought-out public opinion -- with the power of Life at its deepest and best. Beyond this, we can always use more generative dialogue among spiritual leaders, among environmentalists, among peacemakers, among humanitarians, among justice advocates, among physical and social scientists -- and between people from all these fields -- to help them generate their own special kinds of wisdom, which they can then bring to citizen deliberations and decision-makers as expert testimony. Common to many of these efforts is the recognition that diversity is a resource for wisdom, for expanded perspective, as long as it is engaged in generative dialogue. The kind of diversity we bring together governs the kind of wisdom that emerges. If the diversity reflects the diversity of a community, the wisdom will be especially appropriate for the community. If the diversity reflects the diversity of the environmental movement, the wisdom that emerges will heal and further the environmental movement. It is the combination of relevant, adequate diversity and generative dialogue that creates the wisdom. When people come together like that, they find powerful, insightful common ground. Once found, such wisdom can be spread to the public and given to legislators and public officials. It can be embedded in stories, movies, art and performances; taught in schools; and discussed in bars, homes and places of worship and work. It can transform and heal the world. To accomplish this we need to lift our heads above the foxholes of our adversarial issue positions long enough to welcome the power of dialogue to generate wisdom beyond our positions. We need to learn how to trust the processes of Life and Conversation, and invest the resources -- research, facilitation training, forum organizing, etc.

9: Cass County Today – A Service of KAQC TV

Ethical conduct and corruption in the public sector are the two sides of the one coin. To the extent that an organisation succeeds in enhancing its own ethical climate internally, and that which it operates in externally, (for example, by including suppliers and contractors.

By bridging art education and public sphere, and drawing upon contemporary mainstream philosophies, Ueno urges for the reconceptualization of the education of mainstream liberalism and indicates innovative visions on the public sphere of education. Dewey searched for an alternative approach to public sphere and education by reimagining the concept of educational right from a political and ethical perspective, generating a collaborative network of learning activities, and bringing imaginative meaning to human life and interaction. This book proposes educational visions for democracy and public sphere in light of Pragmatism aesthetic theory and practice. Democratic Education and the Public Sphere will be key reading for academics, researchers and postgraduate studies in the fields of the philosophy of education, curriculum theory, art education, and educational policy and politics. The book will also be of interest to policy makers and politicians who are engaged in educational reform. Table of Contents Prologue: A perspective to democratic education and the public sphere. Democracy and the Public Sphere: A critique of liberalism and its politics. Creating Dialogical Communities in Schools: Education, Democracy, and the Public Sphere: The transformation of liberalism. Education for a Changing Society: Schools as agencies of public action. Bridging Aesthetic Experience and the Public Sphere. Education through Art and Democracy: Education for Democracy and Civil Liberties. Democratic education and the public sphere: About the Series New Directions in the Philosophy of Education This book series is devoted to the exploration of new directions in the philosophy of education. After the linguistic turn, the cultural turn, and the historical turn, where might we go? Does the future promise a digital turn with a greater return to connectionism, biology and biopolitics based on new understandings of system theory and knowledge ecologies? Does it foreshadow a genuinely alternative radical global turn based on a new openness and interconnectedness? Does it leave humanism behind or will it reengage with the question of the human in new and unprecedented ways? How should philosophy of education reflect new forces of globalization? Can this be done through a turn to intercultural philosophy? To indigenous forms of philosophy and philosophizing? Does it need a post-Wittgensteinian philosophy of education? In addition to the question of the intellectual resources for the future of philosophy of education, what are the issues and concerns that philosophers of education should engage with? How should they position themselves? What is their specific contribution? What kind of intellectual and strategic alliances should they pursue? Should philosophy of education become more global, and if so, what would the shape of that be? Should it become more cosmopolitan or perhaps more decentred? Perhaps most importantly in the digital age, the time of the global knowledge economy that reprofiles education as privatized human capital and simultaneously in terms of an historic openness, is there a philosophy of education that grows out of education itself, out of the concerns for new forms of teaching, studying, learning and speaking that can provide comment on ethical and epistemological configurations of economics and politics of knowledge? Can and should this imply a reconnection with questions of democracy and justice? This series comprises texts that explore, identify and articulate new directions in the philosophy of education. It aims to build bridges, both geographically and temporally:

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