

1: Discourse Communities of Early Childhood Education - www.enganchecubano.com

"Modernization" in texts of Messages of the President of Kazakhstan allows to state the discourse analysis of a concept carried out by us: first, the carried-out content analysis testifies to an increasing role of political communication where a concept "modernization" can be discoursed.

Topics of interest[edit] Topics of discourse analysis include: The relations between discourse and the emergence of syntactic structure The relations between text discourse and context The relations between discourse and power The relations between discourse and interaction The relations between discourse and cognition and memory Political discourse[edit] Political discourse analysis is a field of discourse analysis which focuses on discourse in political forums such as debates, speeches, and hearings as the phenomenon of interest. Policy analysis requires discourse analysis to be effective from the post-positivist perspective. The intervention was a hasty reaction to a social problem. Through this analysis, Roffee established that there was, in fact, an unwillingness to respond on behalf of the government, and the intervention was, in fact, no more than another attempt to control the Indigenous population. However, due to the political rhetoric used, this was largely unidentified. It encompasses a set of messages that a corporation sends out to the world the general public, the customers and other corporations and the messages it uses to communicate within its own structures the employees and other stakeholders. You may improve this article , discuss the issue on the talk page , or create a new article , as appropriate. December Learn how and when to remove this template message Although the ancient Greeks among others had much to say on discourse, some scholars[which? It was translated into French by Michel Foucault. However, the term first came into general use following the publication of a series of papers by Zellig Harris from reporting on work from which he developed transformational grammar in the late s. Formal equivalence relations among the sentences of a coherent discourse are made explicit by using sentence transformations to put the text in a canonical form. Words and sentences with equivalent information then appear in the same column of an array. During this time, however, most linguists ignored such developments in favor of a succession of elaborate theories of sentence-level syntax and semantics. He then applied the process to Shipibo, another language of Eastern Peru. He taught the theory at the Summer Institute of Linguistics in Norman, Oklahoma, in the summers of and and entered the University of Pennsylvania to study with Harris in the interim year. Longacre developed it in his writings. In the late s and s, and without reference to this prior work, a variety of other approaches to a new cross-discipline of DA began to develop in most of the humanities and social sciences concurrently with, and related to, other disciplines, such as semiotics , psycholinguistics , sociolinguistics , and pragmatics. Many of these approaches, especially those influenced by the social sciences, favor a more dynamic study of oral talk-in-interaction. An example is "conversational analysis", which was influenced by the Sociologist Harold Garfinkel, the founder of Ethnomethodology. In Europe, Michel Foucault became one of the key theorists of the subject, especially of discourse, and wrote *The Archaeology of Knowledge*. Apart from the original context in France, there is, at least since , a broad discussion on socio-scientific discourse analysis in Germany. Berger and Thomas Luckmann , Keller argues, that our sense of reality in everyday life and thus the meaning of every object, actions and events are the product of a permanent, routinized interaction. Perspectives[edit] The following are some of the specific theoretical perspectives and analytical approaches used in linguistic discourse analysis:

2: Jean Jacques Rousseau (Stanford Encyclopedia of Philosophy)

Education, discourse and the modernization of the state --Discourse and change in education --Democratization and schooling --Work, education and democratization --Teaching and regulatory reform --Democratic action research in education --International perspectives and the work of the teacher --Modernization and teacher status --Managerialism.

Since the adoption of the Universal Declaration of Human Rights the international community has developed a legally binding framework for the protection of human rights. These legal documents have created norms and standards internationally. In this contract, the state has the right to enforce natural rights. The state breaks this contract if the rights of the people are broken or not secured. Today, social contracts come in the form of national constitutions, which provide rules explaining and protecting individual rights. These rights are inherent, they are not granted by authority or any overriding principle. Human rights are recognized by all people making it universal and fundamental. This theory states what the rights are, who deserves the rights and what actors are responsible for ensuring these rights are secured. In development there is a focus on the responsibility of actors. Therefore, in relation to downward accountability it creates a power dynamic in development aid. NGDOs non-governmental development organizations focus on downward accountability to ensure the intended beneficiaries are being allowed their rights. Although there has been an undertone of development within the association with human rights earlier than this time; it has been since the end of the 20th century when there were known links of combining development and human rights into the same efforts. This practice includes NGOs that are geared towards development as well as human rights. The donor agencies are now helping to fund this combination of human rights with development to become as effective as possible. MDGs are the goals set forth by the UN member states to work for the alleviation of extreme poverty, fighting of disease, and other global problems. The first trend is focusing attention onto a rights-based approach to development. The second trend is the joint advocacy by development NGOs and human rights NGOs to work together towards a common goal. The third trend is to expand the attention to economic and social rights as well. The Human Rights ideal imparts the international benchmark that states can have related and common ideas. To have internationally understood human rights allows NGOs, governments, and corporations to be held accountable for their actions. This change in focus on human rights-based approach to development challenges the market-dominated view that was popular during the 1980s into a view focused on the relationship between human rights and development. From looking at development as a gift turning to development as a human right puts the responsibility on the government. However, this is not just the home country, the responsibility of development resides in the hands of wealthy countries as well. To switch to a rights-based approach to development would then lead to using internationally agreed upon human rights as a responsibility of governments to provide. Within this theory development will no longer be viewed as a gift or a need, but rather a right that states and governments are held accountable for. These principles are human rights-based approach design of their programs, education about rights-based approach, rights to participation, and accountability. Human rights-based approach design of their programs begins with analysis of the unfulfilled human rights. It then commits programs and funds to fulfill these missing human rights. The design of these programs also stresses that the donations are not a gift but rather that the people are finally receiving the human rights treatment they deserve. Education of human rights and the programs that are being implemented is important. The education is to inform the beneficiaries of their human rights as well as the ways in which NGOs and other organizations are attempting to increase their human rights. Education is also to inform the governments, international organizations and donor agencies that are dealing with human rights their roles and responsibilities. Then there is the principle of rights to participation. This deals with the idea that beneficiaries should be included when implementing programs on their behalf. Organizations should include the beneficiaries to help empower. Then there is the principle of accountability which is designed to have standards of human rights and development. It is also designed for NGOs, international organizations, donor agencies and governments to be held to a higher standard of responsibility. These NGOs have expanded from traditional political rights to expand to ESC rights, which includes economic and social rights as well.

Oxfam vowed to continue to provide relief while also addressing the structural causes of poverty and injustice. This approach combines poverty, human rights, development and trade all within the same realm. Oxfam focuses a broad approach to the causes of poverty and injustice. This NGO also would like to put economic and social justice at the top of the world agenda. Oxfam also had to evaluate their development practices and business model. There are many NGOs that are now focusing upon the ESC economic and social rights while creating and implementing programs. These rights focus on alleviating poverty and implementing equal social and economic rights in all levels of society. This includes ideas of water rights in areas that lack clean drinking water and health rights that include availability of medicine and doctors. Their intentions are to implement support for programs to incorporate both development and human rights in an interdisciplinary fashion. Other UN programs have also adopted the rights-based approach to development. This new development framework leads to moral legitimacy and social justice. UNDP specifically focused upon the interactions of social and economic rights. Their focus was to help develop policy decisions related to social and economic rights in association with development. In UNDP published "Human Rights and Human Development" a document that provided their intentions and strategies based on their implementation of rights-based approach to development. UNDP also provides tools for governments and donor agencies to support the rights-based approach to development. Perspectives from International Development Agencies". Institute of Development Studies. Retrieved July 10, UNICEF is another donor agency that has implemented the rights-based approach to development and its ideas. To do this there are a few steps NGOs have to take in developing programs and campaigns around rights-based approach. First, NGOs need to create program ideas. These are created based on an analysis of rights within a certain country. The analysis is necessary to identify and give priority to the most deprived in society. It is then the goal of a rights-based approach to empower those people. This step also identifies and reviews the capacity of the duty-bearers. It also tries to understand the relationship between the rights holders and the duty bearers. This is an important step so both parties are knowledgeable about their individual rights, responsibilities, and roles in society. This enables effective communication necessary between rights holders and duty bearers. The program needs to address human rights deficits related to certain groups, communities, or countries facing abuses or discrimination. Baselines and benchmarks are set, which create transparency and accountability in the project. Finally, NGOs encourage control over the project by the affected peoples, utilizing the Right to Participate principle. The results should then be organized in a logframe , to show the clear results of the project. The ability for a state to implement public policy has been hindered due to the need to comply with economic and social rights ESC rights. Development practices without combining them with human rights has been more effective in implementing and monitoring programs. Therefore, the need to combine human rights with development is not necessary for the beneficiaries. Just by stating that the government and corporations should now be responsible for development as an issue of human rights does not mean that any changes in procedures will occur. There has been a natural linkage between development and rights and there has frequently been pressure on states and governments to be involved with issues of human rights as well as development. Therefore, in many cases, changing the terminology will not increase the effectiveness of the state. There is a multiplicity of explanations about rights-based approach that poses problems when discussing how NGOs, donor agencies or UN programs will try to implement these ideas into their programs. By converging these two different ideas it can create problems with the experts and the way the programs are being implemented. By trying to combine these two discourses across the globe can create problems of fragmentation of ideas and programs. If fragmentation were to occur it would be the opposite intention of the NGOs that were trying to combine human rights and development into similar programs.

3: Rousseau, Jean-Jacques | Internet Encyclopedia of Philosophy

Early childhood education as a discourse community has a certain set of expectations regarding its members' knowledge of development-related topics. In order to be accepted into the early childhood discourse community, each potential member must understand the conventions, language, and common knowledge that the group expects.

He had an unusual childhood with no formal education. He was a poor teacher. Apparently unable to bring up his own children, he committed them to orphanages soon after birth. At times he found living among people difficult, preferring the solitary life. What can such a man offer educators? The answer is that his work offers great insight. Drawing from a broad spectrum of traditions including botany, music and philosophy, his thinking has influenced subsequent generations of educational thinkers and permeates the practice of informal educators. Rousseau was brought up first by his father Issac and an aunt his mother died a few days after his birth, and later and by an uncle. He had happy memories of his childhood although it had some odd features such as not being allowed to play with children his own age. His father taught him to read and helped him to appreciate the countryside. He increasingly turned to the latter for solace. At the age of 13 he was apprenticed to an engraver. However, at 16 he left this trade to travel, but quickly became secretary and companion to Madame Louise de Warens. This relationship was unusual. Twelve years his senior she was in turn a mother figure, a friend and a lover. Under her patronage he developed a taste for music. In he worked as a tutor to the two sons of M. It was not a very successful experience nor were his other episodes of tutoring. In he moved to Paris. Through the sponsorship of a number of society women he became the personal secretary to the French ambassador to Venice a position from which he was quickly fired for not having the ability to put up with a boss whom he viewed as stupid and arrogant. Jean-Jacques Rousseau returned to Paris in and earned a living as a music teacher and copyist. She was also, by a number of accounts, an odd figure. They were soon living together and they were to stay together, never officially married, until he died. Voltaire later scurrilously claimed that Rousseau had dumped them on the doorstep of the orphanage. In fact the picture was rather more complex. Rousseau had argued the children would get a better upbringing in such an institution than he could offer. Furthermore, he claimed he lacked the money to bring them up properly. What we do know is that in later life Rousseau sought to justify his actions concerning the children see, for example In this essay we see a familiar theme: The essay earned him considerable fame and he reacted against it. He seems to have fallen out with a number of his friends and the high-society people with whom he was expected to mix. This was a period of reappraisal. There were significant periods when he found it difficult to be in the company of others, when he believed himself to be the focus of hostility and duplicity a feeling probably compounded by the fact that there was some truth in this. There was something about what, and the way, he wrote and how he acted with others that contributed to his being on the receiving end of strong, and sometimes malicious, attacks by people like Voltaire. At around the time of the publication of his famous very influential discourses on inequality and political economy in *Encyclopedie*, Rousseau also began to fall out with Diderot and the Encyclopedists. During the next four years in the relative seclusion of Montmorency, Rousseau produced three major works: The book was burned in a number of places. Within a month Rousseau had to leave France for Switzerland but was unable to go to Geneva after his citizenship was revoked as a result of the furore over the book. He ended up in Berne. True to form he fell out with Hume, accusing him of disloyalty not fairly! In he returned to France under a false name Renou, although he had to wait until to return officially. A condition of his return was his agreement not to publish his work. He continued writing, completing his *Confessions* and beginning private readings of it in The book was eventually published after his death in He continued to have mental health problems. His next major work was Rousseau juge de Jean-Jacques, *Dialogues*, completed in In the next two years, before his death in, Rousseau wrote the ten, classic, meditations of *Reveries of the Solitary Walker*. He appears to have come upon a period of some calm and serenity France In he was in Ermenonville, just north of Paris, staying with the Marquis de Girardin. On July 2, following his usual early morning walk Jean-Jacques Rousseau died of apoplexy a haemorrhage some of his former friends claimed he committed suicide. He was buried on the

estate on a small picturesque island – Ile des Peupliers. The Pantheon was used to house the bodies of key figures of the French Revolution. His remains were placed close by those of Voltaire, who had died in the same year as him. Nature, wholeness and romanticism Rousseau argued that we are inherently good, but we become corrupted by the evils of society. We are born good – and that is our natural state. In later life he wished to live a simple life, to be close to nature and to enjoy what it gives us – a concern said to have been fostered by his father. Through attending to nature we are more likely to live a life of virtue. Jean-Jacques Rousseau was interested in people being natural. We are born capable of sensation and from birth are affected in diverse ways by the objects around us. As soon as we become conscious of our sensations we are inclined to seek or to avoid the objects which produce them: These inclinations extend and strengthen with the growth of sensibility and intelligence, but under the pressure of habit they are changed to some extent with our opinions. The inclinations before this change are what I call our nature. In my view everything ought to be in conformity with these original inclinations. His later writings, especially *Reveries of the Solitary Walker*, show both his isolation and alienation, and some paths into happiness. But if there is a state where the soul can find a resting-place secure enough to establish itself and concentrate its entire being there, with no need to remember the past or reach into the future, where time is nothing to it, where the present runs on indefinitely but this duration goes unnoticed, with no sign of the passing of time, and no other feeling of deprivation or enjoyment, pleasure or pain, desire or fear than the simple feeling of existence, a feeling that fills our soul entirely, as long as this state lasts, we can call ourselves happy, not with a poor, incomplete and relative happiness such as we find in the pleasures of life, but with a sufficient, complete and perfect happiness which leaves no emptiness to be filled in the soul. Such is the state which I often experienced on the Island Of Saint-Pierre in my solitary reveries, whether I lay in a boat and drifted where the water carried me, or sat by the shores of the stormy lake, or elsewhere, on the banks of a lovely river or a stream murmuring over the stones. In human terms it prefers the unique individual to the average person, the free creative genius to the prudent person of good sense, the particular community or nation to humanity at large. Mentally, the Romantics prefer feeling to thought, more specifically emotion to calculation; imagination to literal common sense, intuition to intellect. But with this comes a classic tension between the individual and society, solitude and association – and this is central to his work. It is an expression of his belief that we corrupted by society. This general will is supposed to represent the common good or public interest – and it is something that each individual has a hand in making. All citizens should participate – and should be committed to the general good – even if it means acting against their private or personal interests. For example, we might support a political party that proposes to tax us heavily as we have a large income because we can see the benefit that this taxation can bring to all. To this extend, Rousseau believed that the good individual, or citizen, should not put their private ambitions first. This way of living, he argued, can promote liberty and equality – and it arises out of, and fosters, a spirit of fraternity. In *A Discourse on Political Economy and Considerations for the Government of Poland* we get a picture of public education undertaken in the interests of the community as a whole. From the first moment of life, men ought to begin learning to deserve to live; and, as at the instant of birth we partake of the rights of citizenship, that instant ought to be the beginning of the exercise of our duty. If there are laws for the age of maturity, there ought to be laws for infancy, teaching obedience to others: Families dissolve but the State remains. It certainly stresses wholeness and harmony, and a concern for the person of the learner. This was a fundamental point. Rousseau argued that the momentum for learning was provided by the growth of the person nature – and that what the educator needed to do was to facilitate opportunities for learning. Jean-Jacques Rousseau on education Now each of these factors in education is wholly beyond our control, things are only partly in our power; the education of men is the only one controlled by us; and even here our power is largely illusory, for who can hope to direct every word and deed of all with whom the child has to do. Viewed as an art, the success of education is almost impossible since the essential conditions of success are beyond our control. Our efforts may bring us within sight of the goal, but fortune must favour us if we are to reach it. What is this goal? As we have just shown, it is the goal of nature. Since all three modes of education must work together, the two that we can control must follow the lead of that which is beyond our control. In other words, children are naturally good. Restlessness in time being replaced by curiosity; mental activity

being a direct development of bodily activity. It was crucial as Dewey also recognized that educators attend to the environment. The more they were able to control it the more effective would be the education. This he sees as a fundamental principle. People must be encouraged to reason their way through to their own conclusions they should not rely on the authority of the teacher. We could go on all we want to do is to establish what a far reaching gift Rousseau gave. We may well disagree with various aspects of his scheme but there can be no denying his impact then and now. It may well be, as Darling On the development of the person Rousseau believed it was possible to preserve the original nature of the child by careful control of his education and environment based on an analysis of the different physical and psychological stages through which he passed from birth to maturity Stewart and McCann As we have seen he thought that momentum for learning was provided by growth of the person nature.

4: Postmodernism - Wikipedia

IFD is divided in the Fiscal and Municipal Management Division, Institutional Capacity of the State Division, the Capital Markets and Financial Institutions Division, and the Competitiveness and Innovation Division.

Rousseau left the city at the age of sixteen and came under the influence of a Roman Catholic convert noblewoman, Francoise-Louise de la Tour, Baronne de Warens. Rousseau spent some time working as a domestic servant in a noble household in Turin, and during this time a shameful episode occurred in which he falsely accused a fellow servant of the theft of a ribbon. This act marked him deeply and he returns to it in his autobiographical works. Rousseau then spent a brief period training to become a Catholic priest before embarking on another brief career as an itinerant musician, music copyist and teacher. Rousseau remained with Mme de Warens through the rest of the s, moving to Lyon in to take up a position as a tutor. In he travelled to Paris, having devised a plan for a new numerically-based system of musical notation which he presented to the Academy of Sciences. The system was rejected by the Academy, but in this period Rousseau met Denis Diderot. In , while walking to Vincennes to visit the briefly-imprisoned Diderot, Rousseau came across a newspaper announcement of an essay competition organized by the Academy of Dijon. The Academy sought submissions on the theme of whether the development of the arts and sciences had improved or corrupted public morals. Rousseau later claimed that he then and there experienced an epiphany which included the thought, central to his world view, that humankind is good by nature but is corrupted by society. Rousseau entered his Discourse on the Sciences and Arts conventionally known as the First Discourse for the competition and won first prize with his contrarian thesis that social development, including of the arts and sciences, is corrosive of both civic virtue and individual moral character. The Discourse was published in and is mainly important because Rousseau used it to introduce themes that he then developed further in his later work, especially the natural virtue of the ordinary person and the moral corruption fostered by the urge to distinction and excellence. The First Discourse made Rousseau famous and provoked a series of responses to which he in turn replied. The first of these was his opera *Le Devin du Village* *The Village Soothsayer* , which was an immediate success and stayed in the repertoire for a century. Rousseau, who had already developed a taste for Italian music during his stay in Venice, joined the dispute through his *Letter on French Music* and the controversy also informed his unpublished *Essay on the Origin of Languages*. Rousseau went so far as to declare the French language inherently unmusical, a view apparently contradicted by his own practice in *Le Devin*. In he regained this citizenship by reconvertng to Calvinism. In the following year he published his *Discourse on the Origins of Inequality*, again in response to an essay competition from the Academy of Dijon. *Julie* appeared in and was an immediate success. The novel is centred on a love triangle between Julie, her tutor Saint Preux and her husband Wolmar. Unfortunately for Rousseau, the publication of these works led to personal catastrophe. *Emile* was condemned in Paris and both *Emile* and *The Social Contract* were condemned in Geneva on grounds of religious heterodoxy. Partly in response to this, Rousseau finally renounced his Genevan citizenship in May Rousseau was forced to flee to escape arrest, seeking refuge first in Switzerland and later, in January , at the invitation of David Hume, travelling to England. He spent fourteen months in Staffordshire where he worked on his autobiographical work, the *Confessions*, which also contains evidence of his paranoia in its treatment of figures like Diderot and the German author Friedrich Melchior, Baron von Grimm. He returned to France in and then spent much of the rest of his life working on autobiographical texts, completing the *Confessions* but also composing the *Dialogues*: He also completed his *Considerations on the Government of Poland* in this period. In later life he further developed his interest in botany where his work proved influential in England via his letters on the subject to the Duchess of Portland and in music, as he met and corresponded with the operatic composer Christoph Gluck. Rousseau died in *Conjectural history and moral psychology* Rousseau repeatedly claims that a single idea is at the centre of his world view, namely, that human beings are good by nature but are rendered corrupt by society. Unfortunately, despite the alleged centrality of this claim, it is difficult to give it a clear and plausible interpretation. One obvious problem is present from the start: In various places Rousseau clearly states that morality is not a natural feature of human

life, so in whatever sense it is that human beings are good by nature, it is not the moral sense that the casual reader would ordinarily assume. Rousseau attributes to all creatures an instinctual drive towards self-preservation. Human beings therefore have such a drive, which he terms amour de soi self love. Amour de soi directs us first to attend to our most basic biological needs for things like food, shelter and warmth. Since, for Rousseau, humans, like other creatures, are part of the design of a benevolent creator, they are individually well-equipped with the means to satisfy their natural needs. In the *Discourse on the Origins of Inequality* Rousseau imagines a multi-stage evolution of humanity from the most primitive condition to something like a modern complex society. Rousseau denies that this is a reconstruction of history as it actually was, and Frederick Neuhouser has argued that the evolutionary story is merely a philosophical device designed to separate the natural and the artificial elements of our psychology. The human race barely subsists in this condition, chance meetings between proto-humans are the occasions for copulation and reproduction, child-care is minimal and brief in duration. If humans are naturally good at this stage of human evolution, their goodness is merely a negative and amounts to the absence of evil. In this story, human beings are distinguished from the other creatures with which they share the primeval world only by two characteristics: Freedom, in this context, is simply the ability not to be governed solely by appetite; perfectibility is the capacity to learn and thereby to find new and better means to satisfy needs. Together, these characteristics give humans the potential to achieve self-consciousness, rationality, and morality. Nevertheless, it will turn out that such characteristics are more likely to condemn them to a social world of deception, dissimulation, dependence, oppression, and domination. As human populations grow, simple but unstable forms of co-operation evolve around activities like hunting. According to Rousseau, the central transitional moment in human history occurs at a stage of society marked by small settled communities. At this point a change, or rather a split, takes place in the natural drive humans have to care for themselves: In *Emile*, where Rousseau is concerned with the psychological development of an individual in a modern society, he also associates the genesis of amour propre with sexual competition and the moment, puberty, when the male adolescent starts to think of himself as a sexual being with rivals for the favours of girls and women. Amour propre makes a central interest of each human being the need to be recognized by others as having value and to be treated with respect. The presentation of amour propre in the *Second Discourse* and especially in his note XV to that work often suggests that Rousseau sees it as a wholly negative passion and the source of all evil. Interpretations of amour propre centered on the *Second Discourse* which, historically, are the most common ones for example Charvet, often focus on the fact that the need for recognition always has a comparative aspect, so that individuals are not content merely that others acknowledge their value, but also seek to be esteemed as superior to them. This aspect of our nature then creates conflict as people try to exact this recognition from others or react with anger and resentment when it is denied to them. More recent readings of both the *Second Discourse*, and especially of *Emile*, have indicated that a more nuanced view is possible Den, Neuhouser This project of containing and harnessing amour propre finds expression in both *The Social Contract* and *Emile*. In some works, such as the *Second Discourse*, Rousseau presents amour propre as a passion that is quite distinct from amour de soi. In others, including *Emile*, he presents it as a form that amour de soi takes in a social environment. The latter is consistent with his view in *Emile* that all the passions are outgrowths or developments of amour de soi. Although amour propre has its origins in sexual competition and comparison within small societies, it does not achieve its full toxicity until it is combined with a growth in material interdependence among human beings. In the *Discourse on Inequality*, Rousseau traces the growth of agriculture and metallurgy and the first establishment of private property, together with the emergence of inequality between those who own land and those who do not. In an unequal society, human beings who need both the social good of recognition and such material goods as food, warmth, etc. Subordinates need superiors in order to have access to the means of life; superiors need subordinates to work for them and also to give them the recognition they crave. In such a structure there is a clear incentive for people to misrepresent their true beliefs and desires in order to attain their ends. Thus, even those who receive the apparent love and adulation of their inferiors cannot thereby find satisfaction for their amour propre. Once people have achieved consciousness of themselves as social beings, morality also becomes possible and this relies on the further

faculty of conscience. It is, to that extent, akin to a moral sentiment such as Humean sympathy. But as something that is merely instinctual it lacks, for Rousseau, a genuinely moral quality. Genuine morality, on the other hand, consists in the application of reason to human affairs and conduct. This requires the mental faculty that is the source of genuinely moral motivation, namely conscience. Conscience impels us to the love of justice and morality in a quasi-aesthetic manner. However, in a world dominated by inflamed amour propre, the normal pattern is not for a morality of reason to supplement or supplant our natural proto-moral sympathies. For recent discussion of Rousseau on conscience and reason, see Neidleman, , ch. So, for example, theatre audiences derive enjoyment from the eliciting of their natural compassion by a tragic scene on the stage; then, convinced of their natural goodness, they are freed to act viciously outside the theater. Philosophy, too, can serve as a resource for self-deception. However, many of his other works, both major and minor, contain passages that amplify or illuminate the political ideas in those works. This idea finds its most detailed treatment in *The Social Contract*. In *The Social Contract*, Rousseau sets out to answer what he takes to be the fundamental question of politics, the reconciliation of the freedom of the individual with the authority of the state. This reconciliation is necessary because human society has evolved to a point where individuals can no longer supply their needs through their own unaided efforts, but rather must depend on the co-operation of others. The process whereby human needs expand and interdependence deepens is set out in the *Discourse on the Origins of Inequality*. In the *Second Discourse*, this establishment amounts to the reinforcement of unequal and exploitative social relations that are now backed by law and state power. In an echo of Locke and an anticipation of Marx, Rousseau argues that this state would, in effect, be a class state, guided by the common interest of the rich and propertied and imposing unfreedom and subordination on the poor and weak. The propertyless consent to such an establishment because their immediate fear of a Hobbesian state of war leads them to fail to attend to the ways in which the new state will systematically disadvantage them. *The Social Contract* aims to set out an alternative to this dystopia, an alternative in which, Rousseau claims, each person will enjoy the protection of the common force whilst remaining as free as they were in the state of nature. The key to this reconciliation is the idea of the general will: The general will is the source of law and is willed by each and every citizen. In obeying the law each citizen is thus subject to his or her own will, and consequently, according to Rousseau, remains free. On such a reading, Rousseau may be committed to something like an a posteriori philosophical anarchism. Such a view holds that it is possible, in principle, for a state to exercise legitimate authority over its citizens, but all actual statesâ€”and indeed all states that we are likely to see in the modern eraâ€”will fail to meet the conditions for legitimacy. Rousseau argues that in order for the general will to be truly general it must come from all and apply to all. This thought has both substantive and formal aspects. Formally, Rousseau argues that the law must be general in application and universal in scope. The law cannot name particular individuals and it must apply to everyone within the state. Rousseau believes that this condition will lead citizens, though guided by a consideration of what is in their own private interest, to favor laws that both secure the common interest impartially and that are not burdensome and intrusive. For this to be true, however, it has to be the case that the situation of citizens is substantially similar to one another. In a state where citizens enjoy a wide diversity of lifestyles and occupations, or where there is a great deal of cultural diversity, or where there is a high degree of economic inequality, it will not generally be the case that the impact of the laws will be the same for everyone. In such cases it will often not be true that a citizen can occupy the standpoint of the general will merely by imagining the impact of general and universal laws on his or her own case. First, individuals all have private wills corresponding to their own selfish interests as natural individuals; second, each individual, insofar as he or she identifies with the collective as a whole and assumes the identity of citizen, wills the general will of that collective as his or her own, setting aside selfish interest in favor of a set of laws that allow all to coexist under conditions of equal freedom; third, and very problematically, a person can identify with the corporate will of a subset of the populace as a whole. The general will is therefore both a property of the collective and a result of its deliberations, and a property of the individual insofar as the individual identifies as a member of the collective. In a well-ordered society, there is no tension between private and general will, as individuals accept that both justice and their individual self-interest require their submission to a law which safeguards their

freedom by protecting them from the private violence and personal domination that would otherwise hold sway.

5: Rights-based approach to development - Wikipedia

In a political discourse "modernization" is a peculiar linguistic code. By means of it in mass consciousness the ideas of main objectives of the state transformations in the sphere of economy.

Excerpt Development and Gender The contemporary world has experienced a focus on development as a core influence on social, economic, and political spheres. Equating the preoccupation with development to a discourse, Escobar notes the interpretation of societal development as a technical problem requiring rational decisionmaking and management entrusted to a group of people. How such people conceptualize development has an impact on various groups in society. In this case, a male-dominated outlook on development poses various effects on women, explorable through exploring the various theoretical foundations on development Lindio-MacGovern and Isidor Several important theories conceptualized over the past half a century form the main ideas surrounding development, one of which is the modernization theory. Through taking the perspective of gendered development in which development affects men and women differently, the present study analyzes impacts of development based on the modernization theory and global capitalism on women. The study relies on scholarly works covering development, gendered development, modernization theory, and global capitalism. The approach to the discussion entails an overview of development and modernization theory with a focus on the first world-third world divide. This discussion of development frameworks then ushers in an analysis of how such development impacts women. The main theme under investigation is gendered development dwelling on the fate of women, with the central argument being that development and paradigmatic development theories create opportunities and hindrances for the development of women. Development Development seeks to achieve progress in local, national, regional, or global social, cultural, and political spheres. According to Escobar 86 , the contemporary development paradigm entails the view that material advancement is the only tenable route to the achievement of the noted social, cultural, and political progress. In this case, capital investments constitute the driving force behind industrialization, infrastructural progress, and modernization, interpreted as economic growth and development. Such capital-based advancement is associated with factors such as technology, monetary and fiscal policies, population, resources, industrialization, agricultural development, and commerce. This material advancement conceptualization of development is evident in the global disposition within the last fifty years, with countries categorized as industrialized developed and developing. A number of countries, such as the Asian Tigers, have achieved development through industrialization and modernization, while the third world countries strive to establish such transitions. The aforementioned development paradigm argues that such capital-driven material advancement will solve the social and economic problems facing the developing world. However, a question arises about the source of the capital, which should be from national savings or aid Escobar Perceived vicious cycles of poverty hinder the former strategy, making aid institutions such as the World Bank and the International Monetary Fund IMF form a core feature of the modern development discourse, leading to the concept of the flow of global capital. However, this conception of development in the developing world is a major source of criticism, given the actual or perceived lack of the sentimentalized development, as well as the countereffect of entrenching poverty while enriching the first world. In this case, George argues that the aid-based development has only served to enrich the North through exploitation of the South in collaboration with the minority rich in the South. The scholar demonstrates this argument by highlighting the debt repaid by the developing world being more than what the creditors from the developed world advance to the third world, besides the conspicuous lack of development even after funding developing nations. From another perspective, Nandy argues that ideologies of progress and frameworks of cumulative growth, which constitute the modern development paradigm, have led to a retrogressive colonization of the mind in Asia and Africa. As George claims, the genuine intention of the current development framework may be to promote progress beneficial to the society, as argued by Western aid institutions. The modernization theory shows just how such beneficial progress is achievable conceptually. Modernization Theory Modernization theory forms a core framework for the contemporary development framework, based on the role of that urbanization in progress, often

accompanied by heightened industrialization, exposure to the mass media, and literacy. According to Jaquette, modernization theory views development from a liberal conception in which progress is a linear and cumulative process. Further, the scholar notes that modernization theory interprets development as expansionist and diffusionist, besides noting the centrality of value differences between traditional versus modern perspectives. Scott 23 explores the main themes evident in the modernization theory, one of which is the separation and differentiation of the household from a traditional to a modern perspective. In this case, tradition is a characteristic that runs counter to modernization, informing the change of ways that supposedly leads to development. Modernization also raises the theme of public versus private distinction. Here, modernity, good governance, rationality, and technological progress unfold in a public sphere inhabited by autonomous actors. Further, modernization theory relies on evolutionary frameworks that present development as a struggle to dominate nature. In this evolutionary model, development corresponds to the increasing ability of people to control and transform their environment

6: What Is Development Discourse?

In this way modernisation was embedded less in a discourse of inclusivity and national unity, than in a rearticulated discourse of polarisation against an ever-menacing, ever-backward looking 'Right' and of frustration with the allegedly innate pathologies of a hopelessly conservative and reactionary society.

Posted on October 25, by HO Editor By Angelos Chryssogelos Since the eruption of the Greek crisis in , few concepts have captured the attention of public and academic debates in Greece more than populism. In lay discourse, populism is understood often as irresponsible macroeconomics and demagoguery is commonly seen as the reason behind the advent of the crisis. In academic research, an intense debate rages between those who define populism as an illiberal ideology that threatens political stability and democracy, and those who view populism as a necessary emancipatory project that empowers the people to resist hostile economic policies. In a recent article for the *International Political Science Review* , I challenge some of the common public perceptions about populism, and go beyond the polarized views of Greek populism in the literature. On the one hand, in what may seem surprising to casual observers of Greek politics, I suggest that populism is a relatively rare phenomenon in Greece. Populism emerges as little more than the expression of a circumscribed partiality. It starts by constructing a delineated political identity that reacts to representational and material socioeconomic deficits, and the incapacity of official legitimizing discourses to normatively include all members of the political community. Thus, populist discourses are always bifurcated between parochialism and universalism. These are usually brought about by political and economic change, and especially elite-driven socioeconomic modernisation. But modernisation is not an insular process. Modernisation and its contestation are internationally embedded, even more so for a country like Greece that has always occupied a liminal position with regards to Western and European modernity. Successive agendas of modernisation in Greece – from state centralisation under the Bavarian regency in the s to Venizelist irredentism in the s, export-led industrialisation in the s, and accession to the European common market and monetary union in the s – can be seen as efforts by state elites to synchronize the Greek state with dominant Western ideas about appropriate political and economic rule – from the enlightened-authoritarian state to the industrialized nation-state, the capitalist state of embedded liberalism, and the Europeanized state of EU integration. As I show in my article, all these agendas of modernisation drew on the universalism of ideas of Western modernity to justify themselves in the eyes of a population that often had little appetite for thorough change. At key junctures, popular reaction morphed into full-blown populist ruptures: In all these cases one can detect a pattern: This account may suggest that I too see populism as a permanent feature of Greek politics. In fact, my understanding of populism view only the populist ruptures that express widespread discontent with the pace and content of modernisation, as well as their ensuing transformation into parochial, anti-modernisation populist identities, as genuine populism. The implications of my analysis for our understanding of the current crisis are twofold. Its first six months in power indeed expressed key demands of the populist rupture of , however in a more divisive way as these demands were not only directed against the EU but also galvanized an assiduous polarisation against domestic opponents as expressed in the campaign of the June referendum. Second, I see the reasons behind the severe de-legitimation of the Greek state since not in populism as such, but in the dominance of residual populist-like discourses in the legitimation of modernisation after the mids. This was the result primarily of the tactical interests of one party – PASOK – to reconcile its support for market-based reforms and accession to EMU in the s with the material demands of many of its core voters. The current membership crisis of the Greek state differs from previous ones precisely in the poverty of inclusive definitions of the political community whose discursive universalism could reproduce domestically the normative universalism of ideas of Western modernity to which the Greek state is constantly trying to adapt.

7: John Benjamins Publishing

of development and its relevance in Globalization Essay School of Social Science Faculty of Education and Arts influence current modernization discourse.

While standards typically outline the goals of learning, curricula set forth the more specific means—materials, tasks, discussions, representations—to be used to achieve those goals. A major question confronting each curriculum developer will be which of the practices and crosscutting concepts to feature in lessons or units around a particular disciplinary core idea so that, across the curriculum, they all receive sufficient attention [27]. Every science unit or engineering design project must have as one of its goals the development of student understanding of at least one disciplinary core idea. In addition, explicit reference to each crosscutting concept will recur frequently and in varied contexts across disciplines and grades. These concepts need to become part of the language of science that students use when framing questions or developing ways to observe, describe, and explain the world. Similarly, the science and engineering practices delineated in this framework should become familiar as well to students through increasingly sophisticated experiences with them across grades K-8 [28 , 29]. Although not every such practice will occur in every context, the curriculum should provide repeated opportunities across various contexts for students to develop their facility with these practices and use them as a support for developing deep understanding of the concepts in question and of the nature of science and of engineering. This will require substantial redesign of current and future curricula [30 , 31].

Important Aspects of Science Curriculum In addition to alignment with the framework, there are many other aspects for curriculum designers to consider that are not addressed in the framework. This section highlights some that the committee considers important but decided would Page Share Cite Suggested Citation: Curriculum, Instruction, Teacher Development, and Assessment. A Framework for K Science Education: Practices, Crosscutting Concepts, and Core Ideas. The National Academies Press. These values include respect for the importance of logical thinking, precision, open-mindedness, objectivity, skepticism, and a requirement for transparent research procedures and honest reporting of findings. Considerations of the historical, social, cultural, and ethical aspects of science and its applications, as well as of engineering and the technologies it develops, need a place in the natural science curriculum and classroom [32 , 33]. The framework is designed to help students develop an understanding not only that the various disciplines of science and engineering are interrelated but also that they are human endeavors. As such, they may raise issues that are not solved by scientific and engineering methods alone. For example, because decisions about the use of a particular technology raise issues of costs, risks, and benefits, the associated societal and environmental impacts require a broader discussion. Perspectives from history and the social and behavioral sciences can enlighten the consideration of such issues; indeed, many of them are addressable either in the context of a social studies course, a science course, or both. In either case, the importance of argument from evidence is critical. It is also important that curricula provide opportunities for discussions that help students recognize that some science- or engineering-related questions, such as ethical decisions or legal codes for what should or should not be done in a given situation, have moral and cultural underpinnings that vary across cultures. Similarly, through discussion and reflection, students can come to realize that scientific inquiry embodies a set of values. Students need opportunities, with increasing sophistication across the grade levels, to consider not only the applications and implications of science and engineering in society but also the nature of the human endeavor of science and engineering themselves. They likewise need to develop an awareness of the careers made possible through scientific and engineering capabilities. Page Share Cite Suggested Citation: For many students, these aspects are the pathways that capture their interest in these fields and build their identities as engaged and capable learners of science and engineering [34 , 35]. Teaching science and engineering without reference to their rich variety of human stories, to the puzzles of the past and how they were solved, and to the issues of today that science and engineering must help address would be a major omission. Finally, when considering how to integrate these aspects of learning into the science and engineering curriculum, curriculum developers, as well as classroom teachers, face many further important

questions. For example, is a topic best addressed by invoking its historical development as a story of scientific discovery? Is it best addressed in the context of a current problem or issue? Or is it best conveyed through an investigation? What technology or simulation tools can aid student learning? In addition, how are diverse student backgrounds explicitly engaged as resources in structuring learning experiences [36 , 37]? And does the curriculum offer sufficiently varied examples and opportunities so that all students may identify with scientific knowledge-building practices and participate fully [38 , 39]? These choices occur both in the development of curriculum materials and, as we discuss in the following section, in decisions made by the teacher in planning instruction. Instruction encompasses the activities of both teachers and students. It can be carried out by a variety of pedagogical techniques, sequences of activities, and ordering of topics. Although the framework does not specify a particular pedagogy, integration of the three dimensions will require that students be actively involved in the kinds of learning opportunities that classroom research suggests are important for 1 their understanding of science concepts [5 ,], 2 their identities as learners of science [43 , 44], and 3 their appreciation of scientific practices and crosscutting concepts [45 , 46]. Several previous NRC committees working on topics related to science education have independently concluded that there is not sufficient evidence to make prescriptive recommendations about which approaches to science instruction are most effective for achieving particular learning goals [3 - 5]. Instruction throughout K education is likely to develop science proficiency if it provides students with opportunities for a range of scientific activities and scientific thinking, including, but not limited to: For example, researchers have studied classroom teaching interventions involving curriculum structures that support epistemic practices i. Others have investigated curricular approaches and instructional practices that are matched to national standards [52] or are focused on model-based inquiry [24]. Taken together, this work suggests teachers need to develop the capacity to use a variety of approaches in science education. That report defined the following four strands of proficiency, which it maintained are interwoven in successful science learning: Knowing, using, and interpreting scientific explanations of the natural world. Generating and evaluating scientific evidence and explanations. Understanding the nature and development of scientific knowledge. Participating productively in scientific practices and discourse. Strand 1 includes the acquisition of facts, laws, principles, theories, and models of science; the development of conceptual structures that incorporate them; and the productive use of these structures to understand the natural world. Students grow in their understanding of particular phenomena as well as in their appreciation of the ways in which the construction of models and refinement of arguments contribute to the improvement of explanations [29 , 55]. Strand 2 encompasses the knowledge and practices needed to build and refine models and to provide explanations conceptual, computational, and mechanistic based on scientific evidence. This strand includes designing empirical investigations and measures for data collection, selecting representations and ways of analyzing the resulting data or data available from other sources , and using empirical evidence to construct, critique, and defend scientific arguments [45 , 56]. Scientific knowledge is a particular kind of knowledge with its own sources, justifications, ways of dealing with uncertainties [40], and agreed-on levels of certainty. When students understand how scientific knowledge is developed over systematic observations across multiple investigations, how it is justified and critiqued on the basis of evidence, and how it is validated by the larger scientific community, the students then recognize that science entails the search for core explanatory constructs and the connections between them [57]. They come to appreciate that alternative interpretations of scientific evidence can occur, that such interpretations must be carefully scrutinized, and that the plausibility of the supporting evidence must be considered. Thus students ultimately understand, regarding both their own work and the historical record, that predictions or explanations can Page Share Cite Suggested Citation: For example, over time, students develop more sophisticated uses of scientific talkâ€”which includes making claims and using evidenceâ€”and of scientific representations, such as graphs [58], physical models [59], and written arguments [60 , 61]. They come to see themselves as members of a scientific community in which they test ideas, develop shared representations and models, and reach consensus. Students who see science as valuable and interesting and themselves as capable science learners also tend to be capable learners as well as more effective participants in science [8]. They believe that steady effort in understanding science pays offâ€”as opposed to erroneously

thinking that some people understand science and other people never will. To engage productively in science, however, students need to understand how to participate in scientific discussions, how to adopt a critical stance while respecting the contributions of others, and how to ask questions and revise their own opinions [62]. The four strands imply that learning science involves learning a system of thought, discourse, and practiceâ€”all in an interconnected and social contextâ€”to accomplish the goal of working with and understanding scientific ideas. This perspective stresses how conceptual understanding is linked to the ability to develop explanations of phenomena and to carry out empirical investigations in order to develop or evaluate those knowledge claims. These strands are not independent or separable in the practice of science, nor in the teaching and learning of science. Furthermore, students use them together when engaging in scientific tasks. The first highlighted the importance of personal interests related to science, and the second noted the importance of helping learners come to identify with science as an endeavor they want to seek out, engage in, and perhaps contribute to. Although the strands are useful for thinking about proficiencies that students need to develop, as framed they do not describe in any detail what it is that students need to learn and practice. Thus they cannot guide standards, curricula, or assessment without further specification of the knowledge and practices that students must learn. The three dimensions that are developed in this frameworkâ€”practices, crosscutting concepts, and disciplinary core ideasâ€”make that specification and attempt to realize the commitments to the strands of scientific literacy in the four strands. There is not a simple one-to-one mapping of strands to the dimensions, because the strands are interrelated aspects of how learners engage with scientific ideas. Table summarizes how the strands of scientific literacy guided the design of the dimensions in the framework. Instruction may involve teacher talk and questioning, or teacher-led activities, or collaborative small-group investigations [63], or student-led activities. The extent of each alternative varies, depending on the initial ideas that students bring to learning and their consequent needs for scaffolding , the nature of the content involved, and the available curriculum support. This research focuses on particular aspects of teaching methods, such Page Share Cite Suggested Citation:

8: Populism, the state and modernisation in Greece: A historical perspective | Greece@LSE

A very important project of New Mexico State University and its College of Agricultural, Consumer and Environmental Sciences is the Agricultural Modernization and Educational Facilities -

In other words, a discourse community is formed by a group of people coming together because of a certain subject, situation, or location. In order to be accepted into the early childhood discourse community, each potential member must understand the conventions, language, and common knowledge that the group expects. Gaining membership to a discourse community also involves being able to understand the types of texts common to the field, types of knowledge that is expected, and how an individual comes to be considered literate within the community. Types of Texts Another important aspect of a discourse community is that each member has the ability to understand how to interpret the types of texts that are commonly produced within the field. Each discourse community has a unique set of texts that are most applicable and useful to the group. In the education discourse community, the texts most commonly produced serve an instructional purpose. Two types of texts commonly found within the early childhood discourse community are lesson plans and standards charts. Text in the detailed lesson plan is generally arranged in the form of a chart that is easy to read. The text must be both clear and organized. The text of a lesson plan is created to address the main area of study covered by the particular lesson. The lesson plan must contain a variety of information including a description of the activity, a list of the materials that will be used, specific skills the activity will require, and guidance limits that will be in place. It is important that every member of the discourse community could interpret the lesson and implement it in any classroom. Standards identify what criteria must be met by each student by the end of the academic year. They serve as a guideline for all educators and are divided up by what knowledge is expected by each separate grade level. State and national standards are usually presented in graphical form. By using a chart to demonstrate standards, educators are able to quickly reference both state and national standards when going through the process of curriculum alignment. Curriculum alignment is the process of matching curriculum to the content standards assessed in various testing programs to ensure that teachers will cover the necessary material. When concentrating on curriculum alignment, it is important that the standards are easy to read and process quickly. For this reason, both state and national standards appear organized first by content area and secondly in a numerical system. [Link to the South Dakota Standards for early childhood education](#) Forms of Communication Two way communication is very important within the educational discourse community. It is vital that teachers are in constant communication with their fellow educators, administration, and of course, families of their students. Technology makes it much easier to keep in contact because so many people have constant access to computers, smart phones, and the internet. But, teachers are also cautioned to use multiple methods to deliver messages to ensure that all students will have equal access regardless of their socioeconomic status or experience. The most common methods of communication in early childhood education are; Monthly or weekly newsletters.

In our neck of the woods, that is to say the Middle East, the machinery of state had modernized itself by enhancing its powers and developing new modes of control, manipulation and repression.

His mother died only a few days later on July 7, and his only sibling, an older brother, ran away from home when Rousseau was still a child. Rousseau was therefore brought up mainly by his father, a clockmaker, with whom at an early age he read ancient Greek and Roman literature such as the Lives of Plutarch. His father got into a quarrel with a French captain, and at the risk of imprisonment, left Geneva for the rest of his life. Rousseau stayed behind and was cared for by an uncle who sent him along with his cousin to study in the village of Bovey. In 1722, Rousseau was apprenticed to an engraver and began to learn the trade. Although he did not detest the work, he thought his master to be violent and tyrannical. He therefore left Geneva in 1728, and fled to Annecy. Here he met Louise de Warens, who was instrumental in his conversion to Catholicism, which forced him to forfeit his Genevan citizenship in he would make a return to Geneva and publicly convert back to Calvinism. During this time he earned money through secretarial, teaching, and musical jobs. In 1733, Rousseau went to Paris to become a musician and composer. After two years spent serving a post at the French Embassy in Venice, he returned in 1735 and met a linen-maid named Therese Levasseur, who would become his lifelong companion they eventually married in 1735. They had five children together, all of whom were left at the Paris orphanage. It was also during this time that Rousseau became friendly with the philosophers Condillac and Diderot. The work was widely read and was controversial. But Rousseau attempted to live a modest life despite his fame, and after the success of his opera, he promptly gave up composing music. In the autumn of 1750, Rousseau submitted an entry to another essay contest announced by the Academy of Dijon. Rousseau himself thought this work to be superior to the First Discourse because the Second Discourse was significantly longer and more philosophically daring. The judges were irritated by its length as well its bold and unorthodox philosophical claims; they never finished reading it. However, Rousseau had already arranged to have it published elsewhere and like the First Discourse, it also was also widely read and discussed. In 1755, a year after the publication of the Second Discourse, Rousseau and Therese Levasseur left Paris after being invited to a house in the country by Mme. In 1756, after repeated quarrels with Mme. It was during this time that Rousseau wrote some of his most important works. In 1757 he published a novel, *Julie or the New Heloise*, which was one of the best selling of the century. Then, just a year later in 1758, he published two major philosophical treatises: *Paris* authorities condemned both of these books, primarily for claims Rousseau made in them about religion, which forced him to flee France. He settled in Switzerland and in 1762 he began writing his autobiography, his *Confessions*. A year later, after encountering difficulties with Swiss authorities, he spent time in Berlin and Paris, and eventually moved to England at the invitation of David Hume. However, due to quarrels with Hume, his stay in England lasted only a year, and in 1766 he returned to the southeast of France incognito. After spending three years in the southeast, Rousseau returned to Paris in 1767 and copied music for a living. It was during this time that he wrote *Rousseau: Judge of Jean-Jacques and the Reveries of the Solitary Walker*, which would turn out to be his final works. He died on July 3, 1778. His *Confessions* were published several years after his death; and his later political writings, in the nineteenth century. Rousseau wrote the *Confessions* late in his career, and it was not published until after his death. What is particularly striking about the *Confessions* is the almost apologetic tone that Rousseau takes at certain points to explain the various public as well as private events in his life, many of which caused great controversy. It is clear from this book that Rousseau saw the *Confessions* as an opportunity to justify himself against what he perceived as unfair attacks on his character and misunderstandings of his philosophical thought. His life was filled with conflict, first when he was apprenticed, later in academic circles with other Enlightenment thinkers like Diderot and Voltaire, with Parisian and Swiss authorities and even with David Hume. Although Rousseau discusses these conflicts, and tries to explain his perspective on them, it is not his exclusive goal to justify all of his actions. He chastises himself and takes responsibility for many of these events, such as his extra-marital affairs. At other times, however, his paranoia is clearly evident as he discusses his intense feuds with friends and contemporaries.

And herein lays the fundamental tension in the Confessions. Rousseau is at the same time trying both to justify his actions to the public so that he might gain its approval, but also to affirm his own uniqueness as a critic of that same public. As such, it is appropriate to consider Rousseau, at least chronologically, as an Enlightenment thinker. Descartes was very skeptical about the possibility of discovering final causes, or purposes, in nature. Yet this teleological understanding of the world was the very cornerstone of Aristotelian metaphysics, which was the established philosophy of the time. In the Meditations, Descartes claims that the material world is made up of extension in space, and this extension is governed by mechanical laws that can be understood in terms of pure mathematics. The State of Nature as a Foundation for Ethics and Political Philosophy The scope of modern philosophy was not limited only to issues concerning science and metaphysics. Philosophers of this period also attempted to apply the same type of reasoning to ethics and politics. In doing so, they hoped to uncover certain characteristics of human nature that were universal and unchanging. If this could be done, one could then determine the most effective and legitimate forms of government. Hobbes contends that human beings are motivated purely by self-interest, and that the state of nature, which is the state of human beings without civil society, is the war of every person against every other. Hobbes does say that while the state of nature may not have existed all over the world at one particular time, it is the condition in which humans would be if there were no sovereign. These obligations are articulated in terms of natural rights, including rights to life, liberty and property. Rousseau was also influenced by the modern natural law tradition, which attempted to answer the challenge of skepticism through a systematic approach to human nature that, like Hobbes, emphasized self-interest. Rousseau would give his own account of the state of nature in the Discourse on the Origin and Foundations of Inequality Among Men, which will be examined below. Also influential were the ideals of classical republicanism, which Rousseau took to be illustrative of virtues. These virtues allow people to escape vanity and an emphasis on superficial values that he thought to be so prevalent in modern society. This is a major theme of the Discourse on the Sciences and Arts. Discourse on the Sciences and Arts This is the work that originally won Rousseau fame and recognition. For the Enlightenment project was based on the idea that progress in fields like the arts and sciences do indeed contribute to the purification of morals on individual, social, and political levels. The First Discourse begins with a brief introduction addressing the academy to which the work was submitted. In addition to this introduction, the First Discourse is comprised of two main parts. The first part is largely an historical survey. Using specific examples, Rousseau shows how societies in which the arts and sciences flourished more often than not saw the decline of morality and virtue. He notes that it was after philosophy and the arts flourished that ancient Egypt fell. Similarly, ancient Greece was once founded on notions of heroic virtue, but after the arts and sciences progressed, it became a society based on luxury and leisure. The one exception to this, according to Rousseau, was Sparta, which he praises for pushing the artists and scientists from its walls. Sparta is in stark contrast to Athens, which was the heart of good taste, elegance, and philosophy. Interestingly, Rousseau here discusses Socrates, as one of the few wise Athenians who recognized the corruption that the arts and sciences were bringing about. In his address to the court, Socrates says that the artists and philosophers of his day claim to have knowledge of piety, goodness, and virtue, yet they do not really understand anything. The second part of the First Discourse is an examination of the arts and sciences themselves, and the dangers they bring. First, Rousseau claims that the arts and sciences are born from our vices: The attack on sciences continues as Rousseau articulates how they fail to contribute anything positive to morality. They take time from the activities that are truly important, such as love of country, friends, and the unfortunate. Philosophical and scientific knowledge of subjects such as the relationship of the mind to the body, the orbit of the planets, and physical laws that govern particles fail to genuinely provide any guidance for making people more virtuous citizens. Rather, Rousseau argues that they create a false sense of need for luxury, so that science becomes simply a means for making our lives easier and more pleasurable, but not morally better. The arts are the subject of similar attacks in the second part of the First Discourse. Artists, Rousseau says, wish first and foremost to be applauded. Their work comes from a sense of wanting to be praised as superior to others. Society begins to emphasize specialized talents rather than virtues such as courage, generosity, and temperance. This leads to yet another danger: And yet, after all of these attacks, the First Discourse ends with

the praise of some very wise thinkers, among them, Bacon, Descartes, and Newton. These men were carried by their vast genius and were able to avoid corruption. However, Rousseau says, they are exceptions; and the great majority of people ought to focus their energies on improving their characters, rather than advancing the ideals of the Enlightenment in the arts and sciences. *Discourse on the Origin of Inequality* The Second Discourse, like the first, was a response to a question put forth by the academy of Dijon: It exceeded the desired length, it was four times the length of the first, and made very bold philosophical claims; unlike the First Discourse, it did not win the prize. However, as Rousseau was now a well-known and respected author, he was able to have it published independently. This is primarily because Rousseau, like Hobbes, attacks the classical notion of human beings as naturally social. In the *Confessions*, Rousseau writes that he himself sees the Second Discourse as far superior to the first. The *Discourse on the Origin of Inequality* is divided into four main parts: Like them, Rousseau understands society to be an invention, and he attempts to explain the nature of human beings by stripping them of all of the accidental qualities brought about by socialization. Thus, understanding human nature amounts to understanding what humans are like in a pure state of nature. This is in stark contrast to the classical view, most notably that of Aristotle, which claims that the state of civil society is the natural human state. Like Hobbes and Locke, however, it is doubtful that Rousseau meant his readers to understand the pure state of nature that he describes in the Second Discourse as a literal historical account. In its opening, he says that it must be denied that men were ever in the pure state of nature, citing revelation as a source which tells us that God directly endowed the first man with understanding a capacity that he will later say is completely undeveloped in natural man. However, it seems in other parts of the Second Discourse that Rousseau is positing an actual historical account. Some of the stages in the progression from nature to civil society, Rousseau will argue, are empirically observable in so-called primitive tribes. Hobbes describes each human in the state of nature as being in a constant state of war against all others; hence life in the state of nature is solitary, poor, nasty, brutish, and short. Instead, they have taken civilized human beings and simply removed laws, government, and technology.

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