

TWO CRITICAL CHOICES : INVOKING SOCIAL STRUCTURE IN CRISES

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1: Philosophy of Economics (Stanford Encyclopedia of Philosophy)

This book compares the recent history of Allentown, Pennsylvania, with that of Youngstown, Ohio. Sean Safford offers a probing historical explanation for the decline, fall, and unlikely rejuvenation of the Rust Belt.

His parents, both of which were physicians, were born and raised in the West of Scotland. Though Educated in England, he learned Scots Gaelic from one of his aunts. MacIntyre grew up in and around the city of London. He has remained close to the cultural and political concerns of Ireland for many years. His early life was shaped by two conflicting systems of values. MacIntyre embraced both value systems, and carried those divergent worldviews into his undergraduate education. As a classics major at Queen Mary College in the University of London, MacIntyre read the Greek texts of Plato and Aristotle, but his studies were not limited to the grammars of ancient languages. He attended the lectures of analytic philosopher A. Ayer and of philosopher of science Karl Popper. MacIntyre met the sociologist Franz Steiner, who helped direct him toward approaching moralities substantively interview with Giovanna Borradori, p. This work also began during his time at Queen Mary College, growing out of his solidarity with the poor and working classes who filled the East End of London where Queen Mary College is located. From Marxism, MacIntyre learned to see liberalism as a destructive ideology that undermines communities in the name of individual liberty and consequently undermines the moral formation of human agents interview with Giovanna Borradori, p. MacIntyre found the predictive theories of Marxist social science less convincing. His first book, *Marxism: MacIntyre* began his teaching career at the University of Manchester as a Lecturer in the Philosophy of Religion in, and held that post until. By he had stopped writing on that subject, and he wrote as an atheist through the sixties and seventies. In, MacIntyre published a heavily revised version of *Marxism: An Interpretation as Marxism and Christianity*, and noted in the preface to the new book that he had become skeptical of both. That skepticism remains in *Against the Self-Images of the Age*. During the years through MacIntyre transitioned to an Aristotelian worldview, returned to the Christian faith and turned from Aristotle to Thomas Aquinas. After his retirement from teaching, MacIntyre has continued his work of promoting a renewal of human agency through an examination of the virtues demanded by practices, integrated human lives, and responsible engagement with community life. Alasdair MacIntyre has authored 19 books and edited five others. His most important book, *After Virtue* hereafter AV, has been called one of the most influential works of moral philosophy of the late 20th century. AV and his other major works, including *Marxism: SHE* served as a standard text for college courses in the history of moral philosophy for many years; AV remains a widely used ethics textbook in undergraduate and graduate education. MacIntyre has published about two hundred journal articles and roughly one hundred book reviews, addressing concerns in ethics, politics, the philosophy of the social sciences, Marxist theory, Marxist political practice, the Aristotelian notion of excellence or virtue in human agency, and the interpretation of Thomistic metaphysics, epistemology, and ethics. AV and the whole body of work that follows it employ this philosophical method in the study of moral and political philosophy. The critique of modern normative ethics in the first half of AV rejects modern moral reasoning for its failure to justify its premises, and criticizes the frequent use of the rhetoric of objective morality and scientific necessity to manipulate people to accept arbitrary decisions. The critical argument gives examples of such manipulative moral rhetoric in ordinary speech, in philosophical ethics, and in the political use of the social sciences. *A Road Not Taken*. The sources of modern liberal individualism—Hobbes, Locke, and Rousseau—assert that human life is solitary by nature and social by habituation and convention. Modern liberal individualism seeks to justify the moral authority of various universal, impersonal moral principles to enable autonomous individuals to make morally correct decisions. But modern moral philosophers use those principles to establish the authority of universal moral norms, and modern autonomous individuals set aside the pursuit of their own goods and goals when they obey these principles and norms in order to judge and act morally. MacIntyre rejects this modern project as incoherent.

MacIntyre identifies moral excellence with effective human agency, and seeks a political environment that will help to liberate human agents to recognize and seek their own goods, as components of the common goods of their communities, more effectively. For MacIntyre therefore, ethics and politics are bound together. The first is his critique of modern normative ethics. The second is his approach to moral philosophy as a study of moral formation that strengthens rational human agency and helps to develop a political community of rational agents. The critique of modern normative ethics draws on two sources, the philosophy of Karl Marx, and the emotivism of early twentieth-century logical positivists, including A. RNT , published in In the Theses on Feuerbach, Marx proposed a philosophy that sets aside the contemplation of theoretical objects in order to examine and transform human activity and practice ToF: In the third thesis, Marx complained that Feuerbach and other materialist social theorists invented a determinist theory of human behavior, but applied it as if it did not encompass their own free agency, as if they were superior to society ToF: Rejecting this implicit distinction between society and those superior to it, Marx insisted that the leaders and followers of the revolution can only act together, discovering together the ends and methods of the revolution ToF: Marx made this proposal, but did not pursue it. During the first period, from to , MacIntyre published in the philosophy of religion, ethics, the philosophy of the social sciences, and Marxist political and ethical theory without integrating these studies into a unified world view. During the second period, from to , MacIntyre worked toward the integration of his philosophy. Early Career In his early career, MacIntyre investigated the rational justification of theories and beliefs, and published books and articles in the philosophy of religion, the philosophy of the social sciences, and moral theory. This survey of his early career will take each of these fields in turn. Philosophy of Religion In the philosophy of religion, the young MacIntyre did not try to justify religious belief rationally; rather he tried to show that religious belief should be exempted from rational examination. For the fideist, religious belief is not, and cannot be rational; its only basis is the acceptance of religious authority. This essay faced strong criticism from the atheist Antony Flew and the Christian theologian Basil Mitchell. In a book review, Flew pointed out that traditional Christianity had a closer connection to empirical facts than MacIntyre allowed, and that even if facts about the world could not verify religious belief, it was nonetheless possible for internal incoherence to demonstrate the falsehood of doctrine. From the early s through the late s, MacIntyre wrote as an avowed atheist. For the mature MacIntyre, theism plays a central role in the interpretation of the world. Within Marxism, which presented itself through most of the twentieth century as a social science, MacIntyre directed his critique against the crude determinism of Stalinism. More broadly, MacIntyre has questioned the rational justification of any social theory that does not give a central place to the beliefs, intentions, and choices of human agents. MacIntyre remained an outspoken critic of determinist social science throughout the early period of his career. While still a student, MacIntyre had accepted much of the Marxist critique of modern liberal politics as an ideology that sets the individual against the interests of the community. Stevenson and other emotivists held that moral judgments signify only the subjective interests of their authors, rather than any objective characteristic of the agents and actions they judge. Logical positivists, including A. Ayer Language Truth and Logic, ch. In short, the emotivists held that moral judgments communicate neither facts nor beliefs; they communicate only the emotional interests of their authors. For MacIntyre ethics is not an application of principles to facts, but a study of moral action. MacIntyre had concluded that ethics is not an abstract exercise in the assessment of facts; it is a study of free human action and of the conditions that enable rational human agency. MacIntyre traces a history from Protestant theology and practice, through the philosophies of Hegel and Feuerbach, to the work of Marx to argue that Marxism is a transformation of Christianity. The book also examines some shortcomings of Protestant theology and practice, showing how the demands of the gospel inform the ideals of Feuerbach and, through Feuerbach, Marx. He condemns forms of religion that justify social inequities and encourage passivity. He argues that authentic Christian teaching criticizes social structures and encourages action MI, pp. Hare sought to defend modern normative ethics from the emotivist challenge with an alternative account of the meaning of moral judgments. Thus the prescriptive judgments that agents make are universalizable, insofar as

those agents are committed to judging similar things similarly; and it is the universalizability of these prescriptive judgments that gives them descriptive meaning. In short, moral judgments are descriptive because they describe the values chosen by their authors. This is the contention which I wish to deny. MacIntyre lists six kinds of moral valuations that are neither universalizable nor prescriptive and concludes that the theory of universal prescriptivism is inadequate for the same reason that emotivism is inadequate; it is reductive. Universal prescriptivism simply fails to give a complete account of the meaning of moral judgments. Sometimes we do this without any maxims at all, or even against all the maxims we know. In the late 1950s Marxists throughout the world discovered the hidden atrocities of the Stalinist regime in the Soviet Union, and witnessed the violent suppression of the Hungarian revolution of See *Virtue and Politics*, pp. The crimes of the Stalinist regime, including mass murder, mass deportation, and the execution of the intellectual, political, cultural, and ecclesial leadership of subject national communities, demanded condemnation. For MacIntyre, it appeared difficult to condemn Stalinism with any real authority, because any appeal to modern secular liberal moral principle seems to be essentially arbitrary. The individual should not seek liberation from society, but through society. MacIntyre develops the ideas that morality emerges from history, and that morality organizes the common life of a community in *SHE ASIA* is a collection of short essays criticizing ideology, contemporary religious practice, Marxist theory and hagiography, modern moral philosophy, reductive approaches to the social sciences, and modern liberal individualism. This I do not yet know how to do. As MacIntyre himself reports, he spent the interim period from to working to bring unity to his philosophical writing *The MacIntyre Reader*, p. Various forms of modern liberalism appeal to different theories and principles for their justification. In the *Cogito* interview, MacIntyre says that by he had begun to look to Aristotle as the right place to begin to study society in order to understand it and transform it. This separation characterizes Christian divine command ethics since the fourteenth century and has remained essential to secularized modern morality since the eighteenth century. First, Philosophy makes progress through the resolution of problems. Epistemological crises may be deeply personal, triggered by unexpected betrayal or by the loss of religious faith or ideological commitment, or they may be highly speculative, brought on by the failure of trusted theories to explain our experience. To live in an epistemological crisis is to be aware that one does not know what one thought one knew about some particular subject and to be anxious to recover certainty about that subject. To resolve an epistemological crisis it is not enough to impose some new way of interpreting our experience, we also need to understand why we were wrong before: The resolution of the crisis may lead one to recognize that human understanding is always incomplete and that progress in enquiry is therefore open ended. For MacIntyre, the resolution of an epistemological crisis cannot promise the neat clarity of a shift from a failed body of theory to a truthful one. When Emma finds that she is deeply misled in her beliefs about the other characters in her story, Mr. Knightly helps her to learn the truth and the story comes to a happy ending p. Hamlet, by contrast, finds no pat answers to his questions; rival interpretations remain throughout the play, so that directors who would stage the play have to impose their own interpretations on the script p. The second point of EC addresses the relationship between narratives, truth, and education. The traditional education of children begins in myth, and as children mature they learn to distinguish the lessons of these stories from the fictional events, the truths from the myths. In the course of this education, however, the student grows to respect the myths as bearers of truth. Johann Georg Hamaan , Giambattista Vico

2: Notes on Habermas: Lifeworld and System

Two critical choices: invoking social structure in crises How Allentown got its groove back: rebuilding social infrastructure in the wake of economic crisis Conclusions and implications.

Difficult questions will inevitably arise regarding how to prioritize access to treatment ethically and equitably. This chapter examines these ethical issues, focusing on options for building ethical decision-making capacity in Africa as a complement to the discussion of strategies to build capacity for prevention, treatment, and care in Chapter 5. Likewise, governments and donors have ethical obligations to address the full range of pressing global health needs, which can represent competing moral claims on limited resources. Therefore, significant resources will need to be dedicated to combating the epidemic IOM, , and this chapter addresses ethical issues regarding the utilization of those resources. Such trade-offs are and will continue to be a reality, and the ways in which policy makers and others weigh them and their consequences are at the heart of this ethical inquiry. This chapter first reviews existing principles for ethical decisions in health care that have been promulgated by international organizations. Important ethical responsibilities exist at all three levels because decisions at each level are based on values and have significant consequences for the health and well-being of individuals and communities Williams, At the macro level, governments determine the overall health budget and its distribution across such categories as human resources, hospital operating expenses, research, and disease-specific treatment programs Williams, Additionally, policy makers must consider competing societal goods, such as transportation, education, energy, and employment, especially since multiple socioeconomic determinants have powerful effects on the health of individuals and populations. At the meso level, institutions such as ministries of health, hospitals, and clinics determine which services they will provide and how much they will spend on such expenses as staff, equipment, and supplies Williams, At the micro level, health care providers decide what expenditures to recommend for the benefit of each individual patient, such as tests, referrals, hospitalization, and generic versus brand-name pharmaceuticals Williams, Key Moral Imperatives The committee identified two key imperatives it believes should guide ethical decision making: Ethical decisions at the macro and meso levels should equitably protect the interests of everyone who stands to lose or gain from those decisions. At their gravest, decisions on resource allocation can deny life-saving prevention or treatment to patients in need. A morally acceptable approach to trade-offs in rationing scarce health care resources should satisfy the following conditions Purtillo, There should be a demonstrable need that the trade-off is necessary; the burden of proof is on those who propose the trade-off. There should be no choice other than the trade-off. All affected individuals should participate in the decision-making process, either directly or through the representatives of groups. Beneficial services withheld should be proportional to the actual scarcity that exists. This approach to trade-offs is consistent with African community-oriented ethical outlooks in which the individual is understood to be embedded in a web of social relationships and interdependence Gyekye, When considering trade-offs in the context of endemic disease and public health needs, African countries face serious dilemmas. As societies differ in the degree of ethical importance they place on either individual interests or the common good and the interests of communities, a range of value systems must be respected and understood. Even at the micro level, resource allocation trade-offs sometimes occur between individual patients, in which case an additional ethical responsibility for fairness arises. Donors, national laws, ministries of health, local health departments, managers, hospital ethics committees where they exist, and health care professionals all make resource allocation decisions using a variety of additional criteria. The criteria in use may be explicit, as are those of some governments, or may be implicit in the choices practitioners make. Decisions governed by implicit criteria can be arbitrary, often leading to inequity and inefficiency Rosen et al. This issue is addressed further below in the discussion of procedural justice. Roadmap for ethical and equitable provision of treatment. Each patient has an equal claim to fair decision-making procedures on the part of physicians, and each member of society has an equal claim to just

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treatment by institutions and the state. Policy makers do not necessarily violate the principle of equal moral status by selecting certain groups—such as health workers or mothers of young children—for priority on the grounds of their expected contributions to society. Unfortunately, regard for the equal moral status of individuals is far from universally practiced. In many societies, for example—whether in low-, middle-, or high-income countries—women and girls are assigned second-class status in the distribution of social goods such as employment, health, education, nutrition, and protection from violence. International Covenants, Codes, and Declarations on Ethics A variety of organizations in the international community have promulgated principles for ethical decision making in health care. International covenants, codes, and declarations that bind member states to respect, promote, and realize human rights are in abundance. The responsibilities of governments in realizing the right to health were made more specific in , 20 years after the adoption of the UDHR, with the promulgation of the International Covenant on Economic, Social and Cultural Rights ICESR , 1 which requires governments that ratify the agreement to, among other things: The General Assembly stressed strong leadership at all levels of society, including government, as essential for an effective response. It committed to providing coherent support for the programs devised by African leaders; to encouraging pharmaceutical companies to make drugs, including antiretroviral drugs, affordable and accessible in Africa; and to ensuring increased bilateral and multilateral assistance on a grant basis to combat infectious diseases in Africa through the strengthening of health systems UN, The dire state of health care and the failing health systems in many African countries, however, raise questions about whether the aid provided has been effective and how much African leaders have done to help their own societies. To date, however, most countries have barely reached 6 percent. African leaders appear to understand what is required. Why then is the state of health and the delivery of health care in the region in such dire decline? Is it because Africa lacks the requisite capacity, or is it because African leaders fail to deliver on their promises for improved health services? Most likely, both of these reasons apply. What is required is a global, regional, and national commitment: Some successes have, however, been achieved with respect to the fulfillment of global, regional, and national commitments to health-related ethical responsibilities. Two examples are highlighted below. MCC provides these countries with large-scale grants to fund country-led solutions for reducing poverty through sustainable economic growth. MCC grants complement other U. Partner countries must demonstrate a commitment to accountable and democratic governance. Indicators of democratic standing used by MCC include respect for political rights, civil liberties, voice, and accountability. Governments that score well are rewarded with resources for poverty reduction and economic growth programs. Partner countries are required to: Maintain meaningful, public consultative processes throughout the development and implementation of their programs. Moreover, elected officials are empowered to exercise their representative rights and responsibilities. Adhere to domestic legal requirements, which encompasses ratifying the programs; informing government bodies, including the legislature, as appropriate; and reflecting funds received in the national budget. Adhering to these requirements allows for debates on the content of the programs at various levels, including government, resulting in firmer political commitment. Employ transparent processes for program implementation, including processes for procurement by implementing agencies, reporting, and outreach activities. Domestic accountability is strengthened in this manner. The MCC approach, by emphasizing transparency and responsibility for implementation in all sectors of society, supports country ownership and accountability. Successful MCC programs in Africa show that where donors demonstrate a firm commitment to promoting capacity, sustainability, and government commitment, positive results can be achieved and the creation of dependency on donors and entitlements circumvented Mandaville, The challenge ahead is how African health professionals, institutional leaders, and civil society can take responsibility for ethical decision making in the face of poor governance, corruption, military rule, armed conflict, civil unrest, dictatorship, and other adversities. What lessons have they learned from this experience, and what can be done to document and disseminate these lessons? The following discussion should be considered alongside the existing base of decision-making experience in Africa. Procedural Justice in Specific African Contexts The principle of the

equal moral status of individuals requires that policy makers avoid arbitrary or capricious distinctions that discriminate against individuals and groups. Distributive justice has two complementary aspects: Substantive justice deals with the content of allocation decisions, ensuring fair distribution of scarce resources. It requires fairness in allocating benefits and burdens in society. Procedural justice deals with fairness in the process of decision making. Publicity condition—decisions and rationales are publicly accessible. Relevance condition—rationales appeal to evidence, reasons, and principles accepted as relevant by fair-minded stakeholders. Revision and appeals condition—mechanisms and opportunities exist to challenge decisions, resolve disputes, and revise and improve policies in light of new evidence or arguments. Regulative condition—decision-making processes are regulated, either voluntarily or publicly, to enforce the above three conditions. More broadly, Daniels and colleagues have developed an evidence-based policy tool called Benchmarks of Fairness for analyzing the effects of health policies on equity, efficiency, and accountability in developing countries, which has been tested in Cameroon, Ecuador, Guatemala, Thailand, and Zambia Daniels, ; Daniels et al. Youngkong and colleagues reviewed 18 empirical studies of priority setting for health interventions in developing countries, including South Africa, Tanzania, Burkina Faso, Ghana, and Uganda Youngkong et al. Several of these studies employed the A4R model, but other models were also used: Kipiriri and Martin propose a framework, derived partly from qualitative research, to support practical planning and evaluation of priority-setting efforts in low- and middle-income countries. The achievement of procedural justice in practice depends not only on the use of a fair decision-making process but also on the secure existence of supportive political and legal institutions. Given the diversity of civil society organizations CSOs within the health sector, it is not surprising that, at times, these CSOs represent competing interests as well as competitors for funding, human resources, and other important assets. While competition is of obvious value in promoting institutional performance, it also tends to discourage collaboration and risks undue duplication or dispersion of efforts Advisory Group on Civil Society and Aid Effectiveness, For CSOs to be successful, they must be fully engaged in decision-making processes. They must have access to full information and to decision-making processes, as well as the right to challenge the decisions that are made. Its purpose is to challenge unjust decisions concerning the allocation of health resources through the civil society sector. Most well known is a successful constitutional challenge before the South African Constitutional Court, which required the government to grant greater access to treatment for the prevention of mother-to-child HIV transmission Heywood, If procedural justice in developing countries depends upon the accountability of civil society, what then does civil society depend upon? Civil society cannot sustain itself without serious long-term funding strategies, such as those called for in the recommendations at the end of this chapter. The desired capabilities of African CSOs are not expected to be in place today, but to be built over the next decade. When the need arises to ration or fairly distribute a scarce medical resource such as ART, the lack of procedural justice can lead to chaos. Therefore, a systematic process for procedural justice is needed. Legal Capacity and Capability The second mandate of procedural justice is legal capacity and capability. If decisions made are unethical and unfair, civil society must be able to challenge them. To this end, countries must follow the rule of law; operate honestly and transparently; and welcome the input of a diverse, well-informed community. Without the rule of law, particularly law incorporating the framework of human rights, it is difficult to achieve procedural justice Heywood, In another illustration from South Africa, civil society fought long for a new constitution that included social and economic rights. The South African constitution states that everyone has a right to access to health care services, and that the state must take reasonable legislative and other measures to progressively realize the right to access to health care services Heywood, Shared Governance Globally, institutions of shared governance are organizations that sit together and take responsibility for decision making around resource allocation. Although these institutions do exist, this does not mean that government abdicates responsibility. These councils often encompass a range of stakeholders including public officials, professional organizations, and NGOs. They have a variety of powers, either binding or advisory Heywood, Responsible Parties and Required Capacities Taking a long-term perspective on the pursuit of procedural justice is

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warranted in light of the complex political and institutional components of real-world priority setting.

3: MacIntyre | Internet Encyclopedia of Philosophy

Emphasizing the power of social networks to shape action, determine access to and control over information and resources, define the contexts in which problems are viewed, and enable collective action in the face of externally generated crises, this book points toward present-day policy prescriptions for the ongoing plight of mature industrial.

While the trait theory of leadership has certainly regained popularity, its reemergence has not been accompanied by a corresponding increase in sophisticated conceptual frameworks. Focus on a small set of individual attributes such as "The Big Five" personality traits, to the neglect of cognitive abilities, motives, values, social skills, expertise, and problem-solving skills. Fail to consider patterns or integrations of multiple attributes. Do not distinguish between the leadership attributes that are generally not malleable over time and those that are shaped by, and bound to, situational influences. Do not consider how stable leader attributes account for the behavioral diversity necessary for effective leadership. Attribute pattern approach[edit] Considering the criticisms of the trait theory outlined above, several researchers have begun to adopt a different perspective of leader individual differencesâ€”the leader attribute pattern approach. Behavioral and style theories[edit] Main article: Managerial grid model In response to the early criticisms of the trait approach, theorists began to research leadership as a set of behaviors, evaluating the behavior of successful leaders, determining a behavior taxonomy, and identifying broad leadership styles. To lead, self-confidence and high self-esteem are useful, perhaps even essential. The researchers evaluated the performance of groups of eleven-year-old boys under different types of work climate. In each, the leader exercised his influence regarding the type of group decision making , praise and criticism feedback , and the management of the group tasks project management according to three styles: They were able to narrow their findings to two identifiable distinctions [35] The first dimension was identified as "Initiating Structure", which described how a leader clearly and accurately communicates with their followers, defines goals, and determine how tasks are performed. These are considered "social oriented" behaviors. Although they similar findings as the Ohio State studies, they did contribute an additional behavior identified in leaders. This was participative behavior; allowing the followers to participate in group decision making and encouraged subordinate input. Another term used to describe this is "Servant Leadership", which entails the leader to reject a more controlling type of leadership and allow more personal interaction between themselves and their subordinates. Skinner is the father of behavior modification and developed the concept of positive reinforcement. Positive reinforcement occurs when a positive stimulus is presented in response to a behavior, increasing the likelihood of that behavior in the future. Assume praise is a positive reinforcer for a particular employee. This employee does not show up to work on time every day. The manager of this employee decides to praise the employee for showing up on time every day the employee actually shows up to work on time. As a result, the employee comes to work on time more often because the employee likes to be praised. In this example, praise the stimulus is a positive reinforcer for this employee because the employee arrives at work on time the behavior more frequently after being praised for showing up to work on time. The use of positive reinforcement is a successful and growing technique used by leaders to motivate and attain desired behaviors from subordinates. Additionally, many reinforcement techniques such as the use of praise are inexpensive, providing higher performance for lower costs. Situational and contingency theories[edit] Main articles: Fiedler contingency model , Vroomâ€™s Yetton decision model , pathâ€™s goal theory , and situational leadership theory Situational theory also appeared as a reaction to the trait theory of leadership. Social scientists argued that history was more than the result of intervention of great men as Carlyle suggested. Herbert Spencer and Karl Marx said that the times produce the person and not the other way around. According to the theory, "what an individual actually does when acting as a leader is in large part dependent upon characteristics of the situation in which he functions. Building upon the research of Lewin et al. The authoritarian leadership style, for example, is approved in periods of crisis but fails to win the "hearts and minds" of followers in day-to-day management;

the democratic leadership style is more adequate in situations that require consensus building; finally, the laissez-faire leadership style is appreciated for the degree of freedom it provides, but as the leaders do not "take charge", they can be perceived as a failure in protracted or thorny organizational problems. Four contingency leadership theories appear more prominently in recent years: Fiedler contingency model, Vroom-Yetton decision model, the path-goal theory, and the Hersey-Blanchard situational theory. This results from the interaction of leadership style and situational favorability later called situational control. The theory defined two types of leader: Both task-oriented and relationship-oriented leaders can be effective if their leadership orientation fits the situation. When there is a good leader-member relation, a highly structured task, and high leader position power, the situation is considered a "favorable situation". Fiedler found that task-oriented leaders are more effective in extremely favorable or unfavorable situations, whereas relationship-oriented leaders perform best in situations with intermediate favorability. Victor Vroom, in collaboration with Phillip Yetton [45] and later with Arthur Jago, [46] developed a taxonomy for describing leadership situations, which was used in a normative decision model where leadership styles were connected to situational variables, defining which approach was more suitable to which situation. This model was later referred to as situational contingency theory. In contrast to the Fiedler contingency model, the path-goal model states that the four leadership behaviors are fluid, and that leaders can adopt any of the four depending on what the situation demands. The path-goal model can be classified both as a contingency theory, as it depends on the circumstances, and as a transactional leadership theory, as the theory emphasizes the reciprocity behavior between the leader and the followers. For effectiveness, the model posits that the leadership-style must match the appropriate level of follower-development. In this model, leadership behavior becomes a function not only of the characteristics of the leader, but of the characteristics of followers as well.

Functional leadership model General Petraeus talks with U. In summarizing literature on functional leadership see Kozlowski et al. A variety of leadership behaviors are expected to facilitate these functions. Consideration includes behavior involved in fostering effective relationships. Examples of such behavior would include showing concern for a subordinate or acting in a supportive manner towards others. Initiating structure involves the actions of the leader focused specifically on task accomplishment. This could include role clarification, setting performance standards, and holding subordinates accountable to those standards.

Integrated psychological theory[edit] Main article: Three Levels of Leadership model The Integrated Psychological theory of leadership is an attempt to integrate the strengths of the older theories. It also offers a foundation for leaders wanting to apply the philosophies of servant leadership and authentic leadership. Traits theories, which tend to reinforce the idea that leaders are born not made, might help us select leaders, but they are less useful for developing leaders. An ideal style. Thus, he argued, leaders need to work on their inner psychology. None of the old theories successfully address the challenge of developing " leadership presence "; that certain "something" in leaders that commands attention, inspires people, wins their trust and makes followers want to work with them. Scouller proposed the Three Levels of Leadership model, which was later categorized as an "Integrated Psychological" theory on the Businessballs education website. The three levels in his model are Public, Private and Personal leadership: The first two " public and private leadership " are "outer" or behavioral levels. These are the behaviors that address what Scouller called "the four dimensions of leadership". Public leadership focuses on the 34 behaviors involved in influencing two or more people simultaneously. Private leadership covers the 14 behaviors needed to influence individuals one to one.

Transactional leadership and Transformational leadership Bernard Bass and colleagues developed the idea of two different types of leadership, transactional that involves exchange of labor for rewards and transformational which is based on concern for employees, intellectual stimulation, and providing a group vision. It gives the opportunity to the manager to lead the group and the group agrees to follow his lead to accomplish a predetermined goal in exchange for something else. Power is given to the leader to evaluate, correct, and train subordinates when productivity is not up to the desired level, and reward effectiveness when expected outcome is reached. Leader-member exchange theory[edit] Main article: Leader-member

exchange theory This LMX theory addresses a specific aspect of the leadership process is the leader-member exchange LMX theory, [60] which evolved from an earlier theory called the vertical dyad linkage VDL model. However, LMX recognizes that leaders and individual followers will vary in the type of exchange that develops between them. In-group members are said to have high-quality exchanges with the leader, while out-group members have low-quality exchanges with the leader. The leader begins to rely on these individuals to help with especially challenging tasks. If the follower shows high commitment and effort followed by additional rewards, both parties develop mutual trust, influence, and support of one another. Research shows the in-group members usually receive higher performance evaluations from the leader, higher satisfaction, and faster promotions than out-group members. Out-group members often receive less time and more distant exchanges than their in-group counterparts. With out-group members, leaders expect no more than adequate job performance, good attendance, reasonable respect, and adherence to the job description in exchange for a fair wage and standard benefits. Research shows that out-group members are less satisfied with their job and organization, receive lower performance evaluations from the leader, see their leader as less fair, and are more likely to file grievances or leave the organization. Emotional intelligence Leadership can be perceived as a particularly emotion-laden process, with emotions entwined with the social influence process. These effects can be described in three levels: Group members with leaders in a positive mood experience more positive mood than do group members with leaders in a negative mood. The leaders transmit their moods to other group members through the mechanism of emotional contagion. Group affective tone represents the consistent or homogeneous affective reactions within a group. Group affective tone is an aggregate of the moods of the individual members of the group and refers to mood at the group level of analysis. Groups with leaders in a positive mood have a more positive affective tone than do groups with leaders in a negative mood. Public expressions of mood impact how group members think and act. When people experience and express mood, they send signals to others. Leaders signal their goals, intentions, and attitudes through their expressions of moods. For example, expressions of positive moods by leaders signal that leaders deem progress toward goals to be good. The group members respond to those signals cognitively and behaviorally in ways that are reflected in the group processes. The leader creates situations and events that lead to emotional response. Certain leader behaviors displayed during interactions with their employees are the sources of these affective events. Leaders shape workplace affective events. Examples include feedback giving, allocating tasks, resource distribution. Since employee behavior and productivity are directly affected by their emotional states, it is imperative to consider employee emotional responses to organizational leaders. Functional leadership model The neo-emergent leadership theory from the Oxford Strategic Leadership Programme sees leadership as created through the emergence of information by the leader or other stakeholders, not through the true actions of the leader himself. It is well known by whom? Therefore, one can argue that the perception of all leaders is created and in fact does not reflect their true leadership qualities at all. Leadership emergence Many personality characteristics were found to be reliably associated with leadership emergence.

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4: Deciding How to Decide -- Making Critical Choices | HuffPost

Two Critical Choices: Invoking Social Structure in Crises p. 69 How Allentown Got Its Groove Back: Rebuilding Social Infrastructure in the Wake of Economic Crisis.

Both the definition and the precise domain of economics are subjects of controversy within philosophy of economics. At first glance, the difficulties in defining economics may not appear serious. Economics is, after all, concerned with aspects of the production, exchange, distribution, and consumption of commodities and services. But this claim and the terms it contains are vague; and it is arguable that economics is relevant to a great deal more. Aristotle addresses some problems that most would recognize as pertaining to economics, mainly as problems concerning how to manage a household. Scholastic philosophers addressed ethical questions concerning economic behavior, and they condemned usury — that is, the taking of interest on money. There was an increasing recognition of the complexities of the financial management of the state and of the possibility that the way that the state taxed and acted influenced the production of wealth. Trade also seemed advantageous, at least if the terms were good enough. It took no conceptual leap to recognize that manufacturing and farming could be improved and that some taxes and tariffs might be less harmful to productive activities than others. In order for there to be an object of inquiry, there must be regularities in production and exchange; and for the inquiry to be non-trivial, these regularities must go beyond what is obvious to the producers, consumers, and exchangers themselves. Crucial to the possibility of a social object of scientific inquiry is the idea of tracing out the unintended consequences of the intentional actions of individuals. Thus, for example, Hume traces the rise in prices and the temporary increase in economic activity that follow an increase in currency to the perceptions and actions of individuals who first spend the additional currency. In spending their additional gold imported from abroad, traders do not intend to increase the price level. But that is what they do nevertheless. Adam Smith expands and perfects this insight and offers a systematic Inquiry into the Nature and Causes of the Wealth of Nations. From his account of the demise of feudalism, Book II, Ch. Nor is it always the worse for the society that it was no part of it. The existence of regularities, which are the unintended consequences of individual choices gives rise to an object of scientific investigation. One can distinguish the domain of economics from the domain of other social scientific inquiries either by specifying some set of causal factors or by specifying some range of phenomena. The phenomena with which economists are concerned are production, consumption, distribution and exchange — particularly via markets. But since so many different causal factors are relevant to these, including the laws of thermodynamics, metallurgy, geography and social norms, even the laws governing digestion, economics cannot be distinguished from other inquiries only by the phenomena it studies. Some reference to a set of central causal factors is needed. It makes entire abstraction of every other human passion or motive, except those which may be regarded as perpetually antagonising principles to the desire of wealth, namely aversion to labour, and desire of the present enjoyment of costly indulgences. Mill takes it for granted that individuals act rationally in their pursuit of wealth and luxury and avoidance of labor, rather than in a disjointed or erratic way, but he has no theory of consumption, or explicit theory of rational economic choice, and his theory of resource allocation is rather thin. These gaps were gradually filled during the so-called neoclassical or marginalist revolution, which linked choice of some object of consumption and its price not to its total utility but to its marginal utility. For example, water is obviously extremely useful, but in much of the world it is plentiful enough that another glass more or less matters little to an agent. So water is cheap. In the Twentieth Century, economists stripped this theory of its hedonistic clothing Pareto, Hicks and Allen. All that they suppose concerning evaluations is that agents are able consistently to rank the alternatives they face. This is equivalent to supposing first that rankings are complete — that is, for any two alternatives x and y that the agent considers, either the agent ranks x above y prefers x to y , or the agent prefers y to x , or the agent is indifferent. Though there are further technical conditions to extend the theory to infinite sets of alternatives

and to capture further plausible rationality conditions concerning gambles, economists generally subscribe to a view of rational agents as at least possessing complete and transitive preferences and as choosing among the feasible alternatives whichever they most prefer. In the theory of revealed preference, economists have attempted unsuccessfully to eliminate all reference to subjective preference or to define preference in terms of choices Samuelson , Houthaker , Little , Sen , , Hausman , chapter 3. In clarifying the view of rationality that characterizes economic agents, economists have for the most part continued to distinguish economics from other social inquiries by the content of the motives or preferences with which it is concerned. So even though people may seek happiness through asceticism, or they may rationally prefer to sacrifice all their worldly goods to a political cause, economists have supposed that such preferences are rare and unimportant to economics. Economists are concerned with the phenomena deriving from rationality coupled with a desire for wealth and for larger bundles of goods and services. Economists have flirted with a less substantive characterization of individual motivation and with a more expansive view of the domain of economics. According to Robbins, economics is not concerned with production, exchange, distribution, or consumption as such. It is instead concerned with an aspect of all human action. There are many schools and many branches. Some mainstream economics is highly theoretical, though most of it is applied and relies on rudimentary theory. Theoretical and applied work can be distinguished as microeconomics or macroeconomics. There is also a third branch, econometrics which is devoted to the empirical estimation, elaboration, and to some extent testing of microeconomic and macroeconomic models but see Summers and Hoover Microeconomics focuses on relations among individuals with firms and households frequently counting as honorary individuals and little said about the idiosyncrasies of the demand of particular individuals. Individuals have complete and transitive preferences that govern their choices. Firms attempt to maximize profits in the face of diminishing returns: Economists idealize and suppose that in competitive markets, firms and individuals cannot influence prices, but economists are also interested in strategic interactions, in which the rational choices of separate individuals are interdependent. Game theory, which is devoted to the study of strategic interactions, is of growing importance in economics. Economists model the outcome of the profit-maximizing activities of firms and the attempts of consumers optimally to satisfy their preferences as an equilibrium in which there is no excess demand on any market. What this means is that anyone who wants to buy anything at the going market price is able to do so. There is no excess demand, and unless a good is free, there is no excess supply. Macroeconomics grapples with the relations among economic aggregates, such as relations between the money supply and the rate of interest or the rate of growth, focusing especially on problems concerning the business cycle and the influence of monetary and fiscal policy on economic outcomes. Macroeconomics is immediately relevant to economic policy and hence and unsurprisingly subject to much more heated and politically-charged controversy than microeconomics or econometrics. Branches of mainstream economics are also devoted to specific questions concerning growth, finance, employment, agriculture, housing, natural resources, international trade, and so forth. Within orthodox economics, there are also many different approaches, such as agency theory Jensen and Meckling , Fama , the Chicago school Becker , or public choice theory Brennan and Buchanan , Buchanan These address questions concerning incentives within firms and families and the ways that institutions guide choices. Although mainstream economics is dominant and demands the most attention, there are many other schools. Austrian economists accept orthodox views of choices and constraints, but they emphasize uncertainty and question whether one should regard outcomes as equilibria, and they are skeptical about the value of mathematical modeling Buchanan and Vanberg , Dolan , Kirzner , Mises , , Rothbard , Wiseman , Boettke , Holcombe , Nell a, b , Boettke and Coyne , Hagedorn , Horwitz , Dekker , Linsbichler Traditional institutionalist economists question the value of abstract general theorizing and emphasize evolutionary concepts Dugger , Wilber and Harrison , Wisman and Rozansky , Hodgson , , Hodgson and Knudsen , Delorme , Richter They emphasize the importance of generalizations concerning norms and behavior within particular institutions. Applied work in institutional economics is sometimes very similar to applied orthodox economics. There are also socio-economists, who are concerned

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with the norms that govern choices Etzioni , , behavioral economists, who study the nitty-gritty of choice behavior Winter , Thaler , Ben Ner and Putterman , Kahneman and Tversky , Camerer , Camerer and Loewenstein , Camerer et al. Economics is not one homogeneous enterprise. Six central methodological problems Although the different branches and schools of economics raise a wide variety of epistemological and ontological issues concerning economics, six problems have been central to methodological reflection in this philosophical sense concerning economics: Most economists and methodologists believe that there is a reasonably clear distinction between facts and values, between what is and what ought to be, and they believe that most of economics should be regarded as a positive science that helps policy makers choose means to accomplish their ends, though it does not bear on the choice of ends itself. First economists have to interpret and articulate the incomplete specifications of goals and constraints provided by policy makers Machlup b. Those values need not be the same as the values that influence economic policy, but it is debatable whether the values that govern the activity of economists can be sharply distinguished from the values that govern policy makers. Third, much of economics is built around a normative theory of rationality. One can question whether the values implicit in such theories are sharply distinguishable from the values that govern policies. For example, it may be difficult to hold a maximizing view of individual rationality, while at the same time insisting that social policy should resist maximizing growth, wealth, or welfare in the name of freedom, rights, or equality. There is evidence that studying theories that depict individuals as self-interested leads people to regard self-interested behavior more favorably and to become more self-interested Marwell and Ames , Frank et al. Positive and normative are especially interlinked within economics, because economists are not all researchers and teachers. The bitter polemics concerning macroeconomic policy responses to the great recession beginning in testify to the influence of ideology. Since virtually all economic theories that discuss individual choices take individuals as acting for reasons, and thus in some way rational, questions about the role that views of rationality and reasons should play in economics are of general importance. Economists are typically concerned with the aggregate results of individual choices rather than with the actions of particular individuals, but their theories in fact offer both causal explanations for why individuals choose as they do and accounts of the reasons for their choices. See also the entries on methodological individualism and reasons for action: Explanations in terms of reasons have several features that distinguish them from explanations in terms of causes. Reasons can be evaluated, and they are responsive to criticism. Reasons, unlike causes, must be intelligible to those for whom they are reasons. On grounds such as these, many philosophers have questioned whether explanations of human action can be causal explanations von Wright , Winch Donald Davidson argued that what distinguishes the reasons that explain an action from the reasons that fail to explain it is that the former are also causes of the action. Although the account of rationality within economics differs in some ways from the folk psychology people tacitly invoke in everyday explanations of actions, many of the same questions carry over Rosenberg , ch. An additional difference between explanations in terms of reasons and explanations in terms of causes, which some economists have emphasized, is that the beliefs and preferences that explain actions may depend on mistakes and ignorance Knight As a first approximation, economists can abstract from such difficulties caused by the intentionality of belief and desire. They thus often assume that people have perfect information about all the relevant facts. If people have perfect information, then they believe and expect whatever the facts are. But once one goes beyond this first approximation, difficulties arise which have no parallel in the natural sciences. Consider for example the stock market. In house prices in the U. They were excellent investments if one could sell them to others who would be willing to pay even more for them. Economists disagree about how significant this subjectivity is. Members of the Austrian school argue that these differences are of great importance and sharply distinguish theorizing about economics from theorizing about any of the natural sciences Buchanan and Vanberg , von Mises Economic theories have been axiomatized, and articles and books of economics are full of theorems. Of all the social sciences, only economics boasts an ersatz Nobel Prize. Economics is thus a test case for those concerned with the extent of the similarities between the natural and social sciences. Those who have wondered whether social sciences

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must differ fundamentally from the natural sciences seem to have been concerned mainly with three questions: Some of these issues were already mentioned in the discussion above of reasons versus causes. Philosophers and economists have argued that in addition to or instead of the predictive and explanatory goals of the natural sciences, the social sciences should aim at providing us with understanding. This and the closely related recognition that explanations cite reasons rather than just causes seems to introduce an element of subjectivity into the social sciences that is not found in the natural sciences. Given human free will, perhaps human behavior is intrinsically unpredictable and not subject to any laws.

5: Causal Mechanisms in Comparative Historical Sociology

Historical Antecedents: The Emergence and Divergence of Regional Social Structures, 4. Two Critical Choices: Invoking Social Structure in Crises 5. How Allentown Got Its Groove Back: Rebuilding Social Infrastructure in the Wake of Economic Crisis 6.

And we can learn a great deal about causal inquiry by reflecting briefly on a number of these examples—which I will not do today. Some are about large and publicly salient events, structures, and mentalities states, revolutions, political cultures ; others are about small-scale and unnoticed social characteristics the frequency of first names. This paper focuses on two central ideas: Two central conclusions are key: Causal realism for historical sociology I maintain that social explanation requires discovery of the underlying causal mechanisms that give rise to outcomes of interest. Social mechanisms are concrete social processes in which a set of social conditions, constraints, or circumstances combine to bring about a given outcome. This approach casts doubt on the search for generalizable theories across numerous societies. It looks instead for specific causal influence and variation. The approach emphasizes variety, contingency, and the availability of alternative pathways leading to an outcome, rather than expecting to find a small number of common patterns of development or change. The contingency of particular pathways derives from several factors, including the local circumstances of individual agency and the across-case variation in the specifics of institutional arrangements—giving rise to significant variation in higher-level processes and outcomes. This approach places central focus on the idea of a causal mechanism: What, though, is the nature of the relations that constitute causal mechanisms among social phenomena? I argue for a microfoundational approach to social causation: So this approach advances a general ontological stance and research strategy: Before turning to more specific analysis, let us review briefly how causal realism fits into contemporary philosophy and methodology of science. One of the most original voices within contemporary philosophy of science—particularly on the topic of the interpretation of causal claims—is Nancy Cartwright. Cartwright places real causal mechanisms at the center of her account of scientific knowledge. Cartwright argues, for the natural sciences, that the concept of a real causal connection among a set of events is more fundamental than the concept of a law of nature Cartwright , Cartwright And most fundamentally, she argues that identifying causal relations requires substantive theories of the causal powers capacities, in her language that govern the entities in question. Causal relations cannot be directly inferred from facts about association among variables. The importance of this idea for sociological research is profound; it confirms the notion shared by many researchers that attribution of social causation depends inherently on the formulation of good, middle-level theories about the causal properties of various social forces and entities. He argues that sociology requires better integration of theory and evidence, and argues that quantitative research comes closest to achieving the scientific aims of sociology. Central to an adequate explanatory theory, however, is the specification of the mechanism that is hypothesized to underlie a given set of observations. Rather, it is necessary to have a hypothesis of the mechanisms that link the variables before we can arrive at a justified estimate of the relative importance of the causal variables in bringing about the outcome. Here again we find the anti-positivist position leading to the conclusion that causal realism is a better basis for sociological research than competing Humean approaches to causation. These methodologists and philosophers combine in support of several points. First, they support the idea that the presupposition of causal reasoning is the presence of a causal mechanism; so the researcher may be well advised to spend effort on trying to identify the unseen causal mechanism joining the variables or conditions of interest. And second, it suggests a variety of ways of using available evidence to test or confirm a causal hypothesis: Causal realism insists, finally, that the empirical evidence put forward must ultimately be assessed in terms of the credibility of the causal mechanisms that are postulated between cause and effect. It is worth noting that emphasis on causal mechanisms has several salutary effects on sociological method. But it also may take us away from excessive emphasis on large-scale

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classification of events into revolutions, democracies, or religions, and toward more specific analysis of the processes and features that serve to discriminate among instances of large social categories. Charles Tilly emphasizes this point in his arguments for causal narratives in comparative sociology Tilly Methodological localism In order to have a satisfactory theory of causation for a given realm, we need to have a good understanding of the ontology of this realm. How do things work among entities and processes of this sort? This requires that we improve upon the theory of social ontology that we currently possess. For the social and historical sciences, this question comes down to this: And how does causation work among things of this nature? It affirms that there are large social structures and facts that influence social outcomes, but it insists that these structures are only possible insofar as they are embodied in the actions and states of socially constructed individuals. With individualism, this position embraces the point that individuals are the bearers of social structures and causes. There is no such thing as an autonomous social force; rather, all social properties and effects are conveyed through the individuals who constitute a population at a time. ML denies the possibility or desirability of characterizing the individual pre-socially. Instead, the individual is understood as a socially constituted actor, affected by large current social facts such as value systems, social structures, extended social networks, and the like. In other words, ML denies the possibility of reductionism from the level of the social to the level of a population of non-social individuals; rather, the individual is constituted by social facts, and the social facts are constituted by the current characteristics of the persons who make them up. Furthermore, ML affirms the existence of social constructs beyond the purview of the individual actor or group. Political institutions exist—and they are embodied in the actions and states of officials, citizens, criminals, and opportunistic others. These institutions have real effects on individual behavior and on social processes and outcomes—always mediated through the structured circumstances of agency of the myriad participants in these institutions and the affected society. This perspective emphasizes the contingency of social processes, the mutability of social structures over space and time, and the variability of human social systems norms, urban arrangements, social practices, etc. This amounts to a fairly limited social ontology. What exists is the socially constructed individual, within a congeries of concrete social relations and institutions. The socially constructed individual possesses beliefs, norms, opportunities, powers, and capacities. These features are socially constructed in a perfectly ordinary sense: Inevitably, social organizations at any level are constituted by the individuals who participate in them and whose behavior and ideas are influenced by them; sub-systems and organizations through which the actions of the organization are implemented; and the material traces through which the policies, memories, and acts of decision are imposed on the environment: All features of the organization are embodied in the actors and institutional arrangements that carry the organization at a given time. At each point we are invited to ask the question: The content of the repertoire is historically specific, reflecting the examples that are currently available and that are available through historical memory. And the repertoire of institutional choices for Chinese decision makers was significantly different from that available in early modern Europe Wong The looseness of social organization emphasized in this account derives from the human ability to imagine new forms of social interaction; to innovate socially and collectively; to defect from social expectations. Agents create institutions; they support institutions; they conform their behavior to the incentives and inhibitions created by institutions; they defy or quietly defect from norms; they act opportunistically or on principle; This methodological-localism approach has numerous intellectual advantages: It is possible to offer numerous examples of social research underway today that illustrate the perspective of methodological localism; in fact, almost all rigorous social theorizing and research can be accommodated to the assumptions of methodological localism. The efforts to identify the causal mechanisms associated with popular politics and mobilization in the work of Charles Tilly and his colleagues represent another good example McAdam, Tarrow, and Tilly And in fact, most of the works by comparativist researchers who are sometimes characterized as structuralist are in fact compatible with the approach of methodological localism, including Skocpol and Tilly. Causal mechanisms and microfoundations What is the nature of the causal relations among structures and entities that make up the social world? What

are the causal mechanisms through which social practices, ideologies and systems of social belief are transmitted? How are structures and practices instantiated or embodied, and how are they transmitted and maintained? Do causal claims need to be generalizable? How do historians identify and justify causal hypotheses? The general nature of the mechanisms that underlie sociological causation has been very much the subject of debate. Several broad approaches may be identified: Significantly, both these approaches are consistent with the ontology of methodological localism. The former follow the strategy of aggregating the results of individual-level choices into macro-level outcomes; the latter attempt to identify the factors that work behind the backs of agents to influence their choices. Local motives aggregate into large-scale sociological phenomena, with sometimes highly unpredictable results deriving from locally purposive behavior. Jon Elster has also shed light on the ways in which the tools of rational choice theory support the construction of largescale sociological explanations; Elster Factors at this level too need to be disaggregated into effects on individual agents, along with an account of how these effects aggregate to higher-level sociological patterns. The general answers I propose as a theory of social causation flow from the perspective of methodological localism. Social structures and institutions have causal properties and effects that play an important role within historical change the social causation thesis. They exercise their causal powers through their influence on individual actions, beliefs, values, and choices the microfoundations thesis. Structures are themselves constituted by individuals, so social causation and agency represent an ongoing iterative process the agency-structure thesis. Finally, I argue for a microfoundational approach to social causation: There are no causal powers at work within the domain of the social that do not proceed through structured individual agency. And hypotheses concerning social and historical causation can be rigorously formulated, criticized, and defended using a variety of tools: See Little for further exposition of these remarks. We need to raise questions such as these: How do states exercise influence throughout society? What are the institutional embodiments at lower levels that secure the impact of law, taxation, conscription, contract enforcement, and other central elements of state behavior? And if we are interested in analyzing the causal role that systems of norms play in social behavior, we need to discover some of the specific institutional practices through which individuals come to embrace a given set of norms. The microfoundations thesis requires that we attempt to discover the pathways by which socially constituted individuals are influenced by distant social circumstances. There is no action at a distance in social life; instead, individuals have the values that they have, the styles of reasoning, the funds of factual and causal beliefs, etc. On this perspective, large social facts and structures do indeed exist; but their causal properties are entirely defined by the current states of psychology, norm, and action of the individuals who currently exist. Systems of norms and bodies of knowledge exist—but only insofar as individuals and material traces embody and transmit them. So when we assert that a given social structure causes a given outcome, we need to be able to specify the local pathways through which individual actors embody this causal process. That is, we need to be able to provide an account of the causal mechanisms that convey social effects. The mechanisms through which social causation is mediated turn on the structured circumstances of choice of intentional agents, and nothing else. For it is entirely likely that a microfoundational account of the determinants of individual action will include reference to social relations, norms, structures, cognitive frameworks, etc. This means that social science research that sheds light on the individual-level mechanisms through which social phenomena emerge have a foundational place within the social sciences: What these fields have in common is a commitment to providing microfoundations for social explanations. On the methodological-localist approach, the causal capacities of social entities are to be explained in terms of the structuring of preferences, worldviews, information, incentives, and opportunities for agents. Social entities can exert their influence, then, in several possible ways.

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6: Global governance - Wikipedia

Theory from which crisis intervention took the ideas of choice and anxiety; the crisis worker believes that anxiety can be a motivator for change and encourages the client to master anxiety realistically by making choices and accepting responsibility for the choices.

Historiography of the World Part 1: PDF In a sequence midway through the film Borat: In character as the titular Borat, Cohen proceeds to stumble awkwardly through the shop, shattering antiques, lamps and other fragile items as the enraged shopkeeper watches helplessly. The sequence concludes with Cohen attempting to pay for the "accidental" damage he has caused by offering locks of pubic hair in a small plastic bag, which he insists is a form of currency in his homeland of Kazakhstan. Borat can be read as engaging two distinct areas of consumptive pleasure. First, Cohen engages the classic structure of slapstick farce by playing the destructive fool. Second, Cohen engages a complex renegotiation of both historical hierarchies and embedded racial constructions within the provocation and ruptures of these antics. The former is classic comedic farce. The latter is complex ideological challenge. In each of these characters, Cohen relies on a confusion of ethnic identity to create unease in the targets of his performance. For Cohen, the offering of pubic hair as payment for Confederate antiques is comedic but also political; the artifacts of slavery do not deserve preservation and privilege. They are not simply historical memento to be cherished. They deserve to be smashed, are worth no more than pubic hair, and their owner humiliated for his cultural ignorance as to the historical pain embedded in their preservation. A Case of Mistaking Identities," deconstructs how blacks and Jews dealt with racism by intermingling and exchanging a malleable and shared ethnic identity. Cohen does not return as the victim; his Borat functions as an avenging ethnic clown returning to subvert historical hierarchy, not to engage in debate. His methodology is not armed conflict, but the violent subtext of comedic farce. For Cohen, one key piece of information informs this entire framework; Cohen is Jewish. His Jewishness exists as one of the few exegetic pieces of information given to audiences about his non-character self. Cohen frequently does talk show appearances in character and rarely gives his real thoughts or opinions in interviews. He refuses to divulge much about his real life and is famously private. Audiences have the privilege of knowing only two central precepts about Sacha Baron Cohen: Cohen is a performer and Cohen is a Jew. Consider the famous and oft-cited statement from Karl Marx that history repeats itself first as tragedy, and second as farce. For Sacha Baron Cohen, his real world Jewish identity is not only ancillary information, but an essential component of the liminal dialectic between real world and character, between tragedy and farce. Farce, more than other forms of comedy, depends upon visual and linguistic double entendres as part of a successful schema. Helmling notes that, for Brecht, the Marxist historical dialectic is fundamentally "comic in principle. Here Borat locates its challenge to hegemony under the ruse of comedic farce. Cohen performs this through the corporeal. His exegetic Jewish real world body transformed into performative ethnic clown allows space for Brechtian notions of the comedic sublime to emerge from the satire of paradox writ visceral. Beginning in the mid s, the United States undertook a significant financial investment to redesign the teaching of history to incorporate more diverse sensibilities, a process Linden describes as "rethinking the nature of history, the values it teaches, and how those values could be taught to students. Brooks renders the historical as farce through a simple strategy: The Producers , Blazing Saddles , Young Frankenstein , Silent Movie , History of the World - Part 1 and To Be or Not To Be were all either set historically or renegotiated historical events as central underpinnings of their comedic premise. Each film engages "history" superficially as fodder for set-piece-based farce, suggesting not only historical denature but also the absurdity of assumed historical truths. At one level, these ethnic inversions challenge the white Christian heteronormativity of Hollywood genre tradition, but they also foreground the artificiality and, thus, the absurdity of presumed historical narrative. If within the biblical epic genre, Cecil B. This led to the ideological "unhinging of compartmentalization" in the s. In the late s, Jacques Derrida helped found the Greph movement to mobilize

opposition to French governmental attempts to "rationalize" the educational system. Derrida locates this crisis in the breakdown of the "common code[s]" found in linguistic shifts as well as state, regional, and national differences. By denaturing the assumed hierarchies of the past, Brooks engages the anxieties of his present that Linden, Foucault, Derrida and Fanon observed. As Walter Benjamin observes, "empathy with the victor invariably benefits the rulers. Brooks may be Jewish, but the allusion to Jesus and Christianity in the title informs his self. Brooks can attempt to reclaim his sense of self after the violence of historical imposition, but he may do so only through comedy. One comedic bit illuminates this dialectic: What was the means of transportation then? That was before Hebrew. In the historical farce, language itself has become denatured and devoid of meaning, functioning only as pun and joke. The history of the Year-Old Man may not be one of historical triumph but surviving long enough to laugh at the tragic and trauma reimaged as the performatively sublime. I used a kind of mental ju-jitsu. I went with the neo-Nazi. By overdoing the super Nazi, I exposed the insanity and ludicrous nature of Nazism. You have to bring him down with ridicule. Only Brooks can do what Chaplin could not - invoke the farcical read of history. For Chaplin, Hitler was contemporary, and thus, unconquerable and tragic. For Brooks, the power of historical narrative offers at least a minimal retroactive conquest through the act of rendering Hitler ludicrous. After pausing to allow the audience to recognize Brooks himself in war paint as the Indian Chief and gazing at the arrival of the black family on the frontier, Brooks utters a single resigned word: The incongruity of the black frontier family, forced to ride at the back of the wagon train; Mel Brooks performing as a Native American; and the Yiddish expression of racism, break down any tropes of the "Western" genre at work. But Brooks further subverts the canonical historical construct by injecting his films with sociopolitical commentary. Brooks, as the Indian Chief, allows the black family to leave unharmed. The Jewish ethnic, nominally in "disguise" as Native American, shares an understanding with the African-American ethnic who cannot use disguise. Whether the audience recognizes Brooks speaking Yiddish or assumes it is Native American enhances the comedic rupture. For historical normativity, all whites are in power and speak English, and all ethnics speak "something else" and are "dark. Ella Shohat argues that ethnicity within a multi-ethnic society must be thought of as a relational discourse with "permeable boundaries of identity. Jewish performers like Al Jolson, performing in blackface in films like *The Jazz Singer* , embraced racist tropes but also negotiated and satirized the dual identity and ethnic interchangeability of minorities during a period of massive immigration. Brooks attempts to bring the audience in on the joke through his use of Yiddish as his "Native American" dialect. With *Ali G*, the Jew in ethnic disguise functions not simply as satire of racial stereotypes, but as a direct challenge to notions of hierarchical whiteness and relational ethnic otherness. The Jew is neither fully white nor fully black, and thus can inhabit the cinematic space comedically without racial charge or the overt ideological confrontation of a more clearly visually demarcated ethnic. Woody Allen also explores this Jewish mask. As *Leonard Zelig* in *Zelig* , Allen creates an alternative history of a Jew able to successfully "blend" using the masks of reinvented identity. Another successful contemporary Jewish comedienne, Sarah Silverman, also uses ethnic disguise in her comedy. In an episode of the second season of *The Sarah Silverman Program* entitled "Face Wars," Silverman puts on blackface in order to figure out which people have suffered more, "the Jews or the blacks. Like *Ali G*, the joke is not on Silverman, but in the rupturing of ethnic constructions in dialogue with the conventions of normativity and hegemony. In these examples, Silverman, Cohen, Brooks and Allen use ethnic malleability to foreground hierarchies that have become embedded in dominant histories and cultures. Each relies on their exegetic Jewishness to inform the constructions of their ethnic disruptions within historical narrative. For *Leonard Zelig* , no safe landing exists for the Jew in history. The Jew can only challenge orthodoxy by exposing the interchangeability and cultural constructedness of ethnicity that informs cultural violence. *Forest Gump*, like *Leonard Zelig* , is introduced into indexical historical footage utilizing digital special effects techniques, yet Gump never challenges the ideology of the historical timeline. Gump provides none of the cultural disruption of the "short and ugly" otherness that Mel Brooks and Woody Allen do. Johnson he needs to "pee" or suggesting song lyrics to John Lennon, are comedic without any deviation from

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historical narrative. Gump changes nothing; he is simply amusing. Gump runs with dominant historical flow, both literally and metaphorically, not against it. For Brooks, Allen, Cohen, and Silverman there are many histories and exposure leads only to the ruptures of historical farce. Farce must utilize an inversion of pre-existing normativity as a mechanism of its comedy, but as we see in a film like *Forrest Gump*, this disruption can function as pseudo-disruption, reinforcing rather than challenging dominant historical structures. With the Jewish body as both "white" and "not white," able to pass but never fully, each of these comedians exploit their own exegetic corporeal liminality as their tool of ideological challenge to inform their comedic farce. In this sense, they directly align with the neo-Marxist Foucauldian model of class conflict expanded to an examination of larger "race based" power relationships. Their history ruptures, it does not codify. They simply and effectively couch this discourse within the comedic modes of farce to package this critique for broad mass culture appeal. Columbia University Press, *The History Teacher* Class Composition in Cognitive Capitalism Conference. University of Cambridge, *Right to Philosophy I*. Stanford University Press, *Lectures at the College de France*, *Black Skin, White Masks*. *The Rebel Comedians of the s and s*. Quoted in this interview: *Ethnicity and the American Cinema*. University of Illinois Press, *Essays on Sex and Citizenship* Series Q.

7: Literary Terms and Definitions C

"In this book, Sean Safford compares the recent history of Allentown, Pennsylvania, with that of Youngstown, Ohio." "Challenging various theoretical perspectives on regional socioeconomic change, Why the Garden Club Couldn't Save Youngstown argues that the structure of social networks among the cities' economic, political, and civic leaders accounts for the divergent trajectories of.

Themes[edit] In its initial phase, world governance was able to draw on themes inherited from geopolitics and the theory of international relations , such as peace, defense, geostrategy , diplomatic relations, and trade relations. But as globalization progresses and the number of interdependences increases, the global level is also highly relevant to a far wider range of subjects. Following are a number of examples. Environmental governance and managing the planet[edit] "The crisis brought about by the accelerated pace and the probably irreversible character of the effect of human activities on nature requires collective answers from governments and citizens. Nature ignores political and social barriers , and the global dimension of the crisis cancels the effects of any action initiated unilaterally by state governments or sectoral institutions, however powerful they may be. Climate change , ocean and air pollution , nuclear risks and those related to genetic manipulation , the reduction and extinction of resources and biodiversity , and above all a development model that remains largely unquestioned globally are all among the various manifestations of this accelerated and probably irreversible effect. This effect is the factor, in the framework of globalization, that most challenges a system of states competing with each other to the exclusion of all others: At the same time, these actions should help to model and strengthen the progressive building of this community. Many multilateral, environment-related agreements have been forged in the past 30 years, but their implementation remains difficult. The question has given rise to two opposite views: The main argument is that there seems to exist an unspoken but powerful consensus on the essential objectives of a system of global environmental governance. These goals would require top-quality leadership, a strong environmental policy based on knowledge, effective cohesion and coordination, good management of the institutions constituting the environmental governance system, and spreading environmental concerns and actions to other areas of international policy and action. At present, a single worldwide governing body with the powers to develop and enforce environmental policy does not exist. Rio Summit and Earth Summit Current global environmental governance[edit] International environmental organisations do exist. UNEP and similar international environmental organisations are seen as not up to the task. They are criticised as being institutionally weak, fragmented, lacking in standing and providing non-optimal environmental protection. If the future holds similar trade agreements, then an environmental branch of the WTO would surely be necessary. It has been stated that, lacking in transparency and far from democratic, international financial institutions may be incapable of handling financial collapses. There are many who believe free-market capitalism may be incapable of forming the economic policy of a stable society, as it has been theorised that it can exacerbate inequalities. Nonetheless, the debate on the potential failings of the system has led the academic world to seek solutions. According to Tübiana and Severino, "refocusing the doctrine of international cooperation on the concept of public goods offers the possibility. On the other hand, he contends, the international stage is often used to find solutions to completely unrelated problems under the protection of opacity and secrecy, which would be impossible in a national democratic framework. Under such a system, crushing third world debt and the devastating structural adjustment policies applied by the World Bank and the IMF would have been unthinkable, although the system would not have abolished capitalism. Obtaining this legitimacy requires rethinking and reforming, all at the same time: The political aspect of world governance is discussed in greater detail in the section Problems of World Governance and Principles of Governance Governance of peace, security, and conflict resolution[edit] Armed conflicts have changed in form and intensity since the Berlin wall came down in The major powers and especially the United States, have used war as a means of resolving conflicts and may well continue to do

so. If many in the United States believe that fundamentalist Muslim networks are likely to continue to launch attacks, in Europe nationalist movements have proved to be the most persistent terrorist threat. Militants from the Pakistani Taliban have attacked an army-run school in Peshawar, killing people, of them children, the military say. At the same time, civil wars continue to break out across the world, particularly in areas where civil and human rights are not respected, such as Central and Eastern Africa and the Middle East. These and other regions remain deeply entrenched in permanent crises, hampered by authoritarian regimes, many of them being supported by the United States, reducing entire swathes of the population to wretched living conditions. The wars and conflicts we are faced with have a variety of causes: They are all illustrations a deep-rooted crisis of world governance. The resulting bellicose climate imbues international relations with competitive nationalism and contributes, in rich and poor countries alike, to increasing military budgets, siphoning off huge sums of public money to the benefit of the arms industry and military-oriented scientific innovation, hence fueling global insecurity. Following the break-up of the Eastern bloc countries, she maintains, a strategy for the manipulation of the masses was set up with a permanent invention of an enemy currently incarnated by Iraq, Iran, Libya, Syria, and North Korea and by kindling fear and hate of others to justify perpetuating the Military industrial complex and arms sales. Resources for peace could be obtained by regulating, or even reducing military budgets, which have done nothing but rise in the past recent years. This process could go hand in hand with plans for global disarmament and the conversion of arms industries, applied proportionally to all countries, including the major powers. Unfortunately, the warlike climate of the last decade has served to relegate all plans for global disarmament, even in civil-society debates, and to pigeonhole them as a long-term goal or even a Utopian vision. This is definitely a setback for the cause of peace and for humankind, but it is far from being a permanent obstacle. International institutions also have a role to play in resolving armed conflicts. Small international rapid deployment units could intervene in these with an exclusive mandate granted by a reformed and democratic United Nations system or by relevant regional authorities such as the European Union. These units could be formed specifically for each conflict, using armies from several countries as was the case when the UNIFIL was reinforced during the Lebanon War. On the other hand, no national army would be authorized to intervene unilaterally outside its territory without a UN or regional mandate. Another issue that is worth addressing concerns the legitimate conditions for the use of force and conduct during war. However, lacking political and widespread citizen support as well as sufficient resources, civil society has not so far been able to develop and disseminate alternative plans for society as a whole on a global scale, even though plenty of proposals and initiatives have been developed, some more successful than others, to build a fairer, more responsible, and more solidarity-based world in all of these areas. This is an excellent opportunity to promote their soft power, for instance with the promotion of the cinema [41] As far as science is concerned, "[r]esearch increasingly bows to the needs of financial markets, turning competence and knowledge into commodities, making employment flexible and informal, and establishing contracts based on goals and profits for the benefit of private interests in compliance with the competition principle. The directions that research has taken in the past two decades and the changes it has undergone have drastically removed it from its initial mission producing competence and knowledge, maintaining independence with no questioning of its current and future missions. Despite the progress, or perhaps even as its consequence, humankind continues to face critical problems: Public research policies have done nothing but support this process of economic profitability, where research results are increasingly judged by the financial markets. The system of systematically patenting knowledge and living organisms is thus being imposed throughout the planet through the WTO agreements on intellectual property. Research in many areas is now being directed by private companies. This inward-looking approach is all the more dangerous that communities of experts are, in all complex technical and legal spheres, increasingly dominated by the major economic organizations that finance research and development. Politically committed scientists are also increasingly organizing at the global level. The Global Future Online report reminds us that ". And while universal access is critical, it must be coupled with improved learning outcomesâ€”in particular, children achieving the basic literacy, numeracy

and life skills essential for poverty reduction. On this point, Edgar Morin asserts that we must "[r]ethink our way of organizing knowledge. This means breaking down the traditional barriers between disciplines and designing new ways to reconnect that which has been torn apart. This development is permanently altering the shape of the entertainment, publishing, and music and media industries, among others. It is also influencing the social behavior of increasing numbers of people, along with the way in which institutions, businesses, and civil society are organized. Peer-to-peer communities and collective knowledge-building projects such as Wikipedia have involved millions of users around the world. There are even more innovative initiatives, such as alternatives to private copyright such as Creative Commons , cyber democracy practices, and a real possibility of developing them on the sectoral, regional, and global levels. Regional views[edit] Regional players, whether regional conglomerates such as Mercosur and the European Union, or major countries seen as key regional players such as China, the United States, and India, are taking a growing interest in world governance. Martina Timmermann et al. International and Regional Organizations; [49] Olav Schram Stokke, "Examining the Consequences of International Regimes," which discusses Northern, or Arctic region building in the context of international relations; [50] Jeffery Hart and Joan Edelman Spero, "Globalization and Global Governance in the 21st Century," which discusses the push of countries such as Mexico, Brazil, India, China, Taiwan, and South Korea, "important regional players" seeking "a seat at the table of global decision-making"; [51] Dr. Challenges for Regional and Global Governance: Interdependence among countries and regions hardly being refutable today, regional integration is increasingly seen not only as a process in itself, but also in its relation to the rest of the world, sometimes turning questions like "What can the world bring to my country or region? Africa[edit] Often seen as a problem to be solved rather than a people or region with an opinion to express on international policy, Africans and Africa draw on a philosophical tradition of community and social solidarity that can serve as inspiration to the rest of the world and contribute to building world governance. One example is given by Sabelo J. Ndlovu-Gatheni when he reminds us of the relevance of the Ubuntu concept, which stresses the interdependence of human beings. Foreign aid is expected to double to 50 billion dollars. Eradication of malaria-related deaths by making medicines and mosquito nets far more widely available; increase in aid for children and maternal health as well as access to reproductive health-care programs; creation of a 2-billion-dollar global fund for education. Latin America[edit] The 21st century has seen the arrival of a new and diverse generation of left-wing governments in Latin America. This has opened the door to initiatives to launch political and governance renewal. A number of these initiatives are significant for the way they redefine the role of the state by drawing on citizen participation, and can thus serve as a model for a future world governance built first and foremost on the voice of the people. The constituent assemblies in Ecuador and Bolivia are fundamental examples of this phenomenon. In Ecuador, social and indigenous movements were behind the discussions that began in on setting up a constituent assembly. Once it was approved, members of the assembly were elected in September, including provincial members, 24 national members and 6 for migrants in Europe, Latin America and the USA. The assembly was officially established in November. Assembly members belonged to traditional political parties as well as the new social movements. In July , the assembly completed the text for the new constitution and in September there was a referendum to approve it. Approval for the new text won out, with The constitution promotes the concept of food sovereignty by establishing a protectionist system that favors domestic production and trade. It also develops a model of public aid for education, health, infrastructures and other services. In addition, it adds to the three traditional powers, a fourth power called the Council of Citizen Participation and Social Control, made up of former constitutional control bodies and social movements, and mandated to assess whether public policies are constitutional or not. The new Bolivian constitution was approved on 25 January by referendum, with The proposed constitution was prepared by a constituent assembly that did not only reflect the interests of political parties and the elite, but also represented the indigenous peoples and social movements. It grants autonomy to counties, which have the right to manage their natural resources and elect their representatives directly. The latifundio system has been outlawed, with maximum ownership of 5, hectares allowed per

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person. Access to water and sanitation are covered by the constitution as human rights that the state has to guarantee, as well as other basic services such as electricity, gas, postal services, and telecommunications that can be provided by either the state or contracting companies. The new constitution also establishes a social and community economic model made up of public, private, and social organizations, and cooperatives. It guarantees private initiative and freedom of enterprise, and assigns public organizations the task of managing natural resources and related processes as well as developing public services covered by the constitution. National and cooperative investment is favored over private and international investment. The "unitary plurinational" state of Bolivia has 36 official indigenous languages along with Spanish. Natural resources belong to the people and are administered by the state. Thus, "the people deliberate and exercise government via their representatives and the constituent assembly, the citizen legislative initiative and the referendum. The same conditions apply legally to all. The hosts of local initiatives, including among the indigenous populations, are however what may be most interesting in Amazonia in that they testify to the real, concrete possibility of a different form of organization that combines a healthy local economy, good social cohesion, and a true model of sustainable development" – this time not disguised as something else. First, there is the question of social justice: How do we set up a new social architecture that allows us to live together?

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8: Why the Garden Club Couldn't Save Youngstown: the Transformation of the Rust Belt - CORE

Deciding How to Decide -- Making Critical Choices Michael Roberto's unambiguous, extensive and genuinely engaging audio course is like having a heavyweight advisor on hand without the \$ hourly fee.

The Peacekeeping Principle underlies the answers: Peace depends on keeping expectations and power aligned. Its subprinciples are given in Table But this assumes knowing what is presently important for keeping the peace, which in turn requires understanding the nature and basis of peace. It will not help, and may even create conflict and violence, if peace is seen as the absence of any conflict behavior and peacekeeping viewed as avoiding any provocative, assertive, aggravating, contentious, antagonistic, or hostile behavior--in short, any behavior which may upset another. The first rule of peacekeeping is to understand peace. Such an understanding, I believe, is presented in these volumes. Peace is a structure of expectations, a social contract. It will be kept only as the parties, for whatever reason, find it in all their intersecting interests, capabilities, and wills to do so. Moreover, peacekeeping must have in mind a specific peace--a particular structure of expectations--and a specific level of peace. Does one want to avoid intense, nonviolent conflict, violence, or just extreme violence, revolution, war? Different levels of peace are interrelated, and keeping peace at one level may require giving it up at another. Trying to avoid all conflict may restrict adjustment, increase pressure for radical change, and risk violence. Indeed, avoiding a war may entail a willingness to engage in limited violence. In addition, expectations are interdependent. Social relations are a totality, a whole of overlapping and nested structures of expectations. Efforts to keep one kind of peace may spill over onto other kinds of peace, perhaps even creating conflict. In any case, a specific peace depends on a balance of interests, capabilities, and wills. Relevant change in this balance will increase or decrease the likelihood of conflict. Is there a shift in interests relevant to the status quo expectations? Have relevant capabilities altered? For example, through diverse conflicts and crises during the period from to , the United States and the Soviet Union developed a balance of powers and associated understandings and treaties that allowed them to coexist with a minimal danger of war. American capability to confront the Soviet Union declined; the will to oppose communism weakened. Meanwhile, the Soviet Union continued to pursue her primary aim of a Soviet-led, global communist victory and has been massively increasing her military capability to support this goal. Much change therefore has occurred in the Soviet-American balance, leading to a much increased risk of Soviet-American war. All this eventually caused Secretary Gorbachev of the Soviet Union to realize that they could not both compete with a restrengthened United States in arms and also deal with its own domestic economic deterioration, and for this and other reasons he set a new course in foreign and domestic policies that unintentionally and eventually lead to the collapse of the Soviet Union. Changes in what the parties want and can and will do may be offsetting. Or they may be moving in opposite directions, as for the United States and Soviet Union. This balance is a matter of what psychological relationships have developed between individuals or groups. Knowing or sensing this balance and its changes is one aspect of peacekeeping. Maintaining this balance is another. This requires keeping a relative balance among the relevant interests, capabilities, and wills. But this may be a temporary effort until any significant gap which has developed between the status quo and underlying powers can be reversed. Keep in mind, however, that some changes may be just and the resulting conflict a worthwhile adjustment. I do not argue in the abstract for peacekeeping above all, or even peacekeeping as a major goal. It is only a means toward a just peace. Many interests must be satisfied. And the weight peacekeeping should be given against, for example, protecting or enhancing freedom, equality, or rights, depends on the situation. Nonetheless, guarding the balance of powers can help to anticipate and avoid undesirable conflict. And on this score the status quo challenger should be watched. The status quo is the core of any peace. It defines rights and obligations--who gets what from whom. He is dissatisfied, waiting for a favorable shift in the balance of powers to challenge the status quo. Therefore, it is vital to recognize a status quo challenger such as a revolutionary group or state and to know the particular

balance that maintains the status quo against him. Peace is then a matter of maintaining the relative strength of those who support the status quo. This requires being alert to warning signals. Often one need not be a social scientist or seasoned observer to recognize that something is going wrong. The signs are all too familiar: These are atmospherics whose precise source may be obscure and do not consist of any specific behavior. They usually reflect a growing gap between a balance of powers and a status quo; they tell us that a significant gap exists. Rather than avoid or treat the tension or hostility, which are only effects, seek their source. What status quo is involved? What rights or obligations? Was there relative change in relevant interests? Have associated relative capabilities shifted? Is there still sufficient resolve to protect the status quo? Or perhaps shifting populations and upward mobility have weakened the power base of a political machine, or perhaps change in relative military capability has emboldened a state to seek regional dominance. The first is to redress the balance of powers by making compensating changes in what one wants and can and will do. Second, one can negotiate incremental changes in status quo expectations. Treaties or contracts may be redrawn, understandings discussed and redefined, and practices altered. Indeed, diplomacy can be defined as the art of avoiding war by keeping international expectations in tune with the changing balance of powers among states. Third, one can also adopt tacit changes in expectations. Negotiating changes in a status quo requires the agreement of all involved and is difficult to achieve in the absence of an action-demanding crises or violence. Sometimes, however, one can make gap-reducing, unilateral changes. And if the other party agrees by not opposing these changes or compensating for them, then an adjustment in expectations is accomplished. To fight something by deliberately introducing that which one wants to avoid certainly is paradoxical, at first thought; and initially, selective burning to control forest fires, inoculation to prevent disease, and herd-thinning to prevent mass starvation were not readily accepted concepts. To maintain a higher peace may entail lower-level conflict in order to make needed readjustments of expectations and power. Such conflicts through time further a process of adaptation to change. This helps avoid that large gap between the balance of powers and status quo that requires an adjustment possible only through much more extreme conflict and violence. As previously noted, 18 enabling such continual adjustments through nonviolent conflict is one of the values of the exchange society and libertarian political system--that is, of the just peace. And a corollary is that it is often better to let conflict take its course, for parties to negotiate their own balance, than for a third party to impose an artificial peace simply in order to avoid conflict. It not only encourages its future use, but also motivates others to do likewise. This increases the general level of violence and ultimately even risks the gains of those who first used violence, as others may subsequently employ violence more effectively against them. Therefore, seek nonviolent alternatives. However, I do not urge pacifism. Sometimes violent aggression must be met in kind to defend higher values than peace, or a higher peace. But violence may be also unnecessary and, indeed, counterproductive for a stable peace. I have already discussed under the peacemaking principles many nonviolent alternatives, such as separation and nonviolent resistance. However, while nonviolent alternatives may be desirable, do not allow the choice of such to reward the instigator of violence. If violence cannot be avoided without seeming to reward it, then meet violence by strong and swift counteraction, as any community must suppress the violence of criminals through police action when other means fail. Guard what balance of powers exists, and reduce any gap between expectations and power. But in order to do this, accept some conflict now. And do not reward violence. In all this peacekeeping is partly a matter of relation and proportion: And we can try to keep it. But to foster nonviolent peace is a primary goal. As illustrated in Figure Peacefostering means nurturing a healthy environment within which we can make incremental progress toward a just peace. It is encouraging the conflict helix. The principle is this: Freeing adjustment to change fosters peace. Change creates conflict, violence, and war. Specifically, change in interests, capabilities, and will produces a gap between a structure of expectations defining a status quo and an associated balance of powers. It is a pressure toward change in expectations more in accord with what people want and can and will do. The roots of peace lie in expectations and perceptions, in interests, and capabilities, in will. As more accommodation to change in these roots is facilitated through accepted procedures, needed

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adjustments are institutionalized, achieved compromises are imbedded in a larger framework of agreements, and required lower-level conflicts are free to modify expectations,. This understanding is formalized in the Peacefostering Principle and six associated subprinciples in Table It will inevitably occur in some form. Avoiding all conflict, unless one is a hermit or totally submissive to others, eventually creates more severe conflict.

9: PRINCIPLES OF CONFLICT RESOLUTION

The critical perspective in sociology has its origins in social activism, social justice movements, revolutionary struggles, and radical critique. As Karl Marx put it, its focus was the "ruthless critique of everything existing" (Marx).

Adorno, and a variety of philosophers and philosophical psychologists. The other difference is that for Habermas the core of any action is communication. Understanding Habermas means understanding what he means by communication, and why he places such emphasis on it. Like Parsons, he believes societies require integration, but like the neo-Marxists he believes societies are in crisis. Thus the legitimation of social institutions, indeed of nation states, is in crisis. These notes are mostly concerned with the first issue of colonization. In the discussion of the ideal speech situation Habermas is more philosophical than sociological, though his work constantly blurs the boundary between the two; for Habermas, each requires the other. Habermas was a teenager during World War II, just too young to fight in the German army but old enough to be appalled by Nazism and the revelations of what the Holocaust involved. Despite his criticisms of capitalism, Habermas never seems to have taken Marxism seriously as a political-economic alternative to democratic capitalism. A final introductory note. Habermas has led a movement in social theory that defends the tradition of Enlightenment reason. He is vehement in his criticisms of other contemporary theorists whom he sees abandoning the project of Enlightened reason. He shares with these theorists many criticisms of society. BUT he still insists that holding to the course set by the American and French Revolutions, as these reflected the philosophies of Voltaire and Rousseau, Locke, and Kant, among others. Participatory democracy based on the rights of individuals and guided by reasoned discourse remains the best hope for society. Recall that for Parsons, AGIL explains societal stability; the four functions work together to achieve social equilibrium. The four cells divide on horizontal and vertical axes. Society requires certain boundaries between these spheres, but also mutual interchange between them. Now what does all this mean? Habermas is employing the idea of legitimacy much the same way Parsons talks about motivated compliance, as prerequisite to social order. Fill in these generalized media, as Parsons specified them: With this difference in mind, you can understand what colonization means. Rather than communicative action—“people talking about their differences and coming to a common understanding”—one person, party, or interest dominates the other by having more money or votes. Colonization reduces the sphere in which communicative, qualitative media operate, and more of social life depends on non-communicative, quantitative media. However—and this is key—the legitimacy of the quantitative media ultimately depends on the qualitative media: Money and votes are, after all, only worth as much as shared understandings assert them to be worth. Money depends on mutual understandings that we will treat these pieces of paper a certain way for purposes of exchange, and at times in history that understanding has been withdrawn. Again that understanding can be withdrawn, as in military coups. Remember the key concern is legitimacy. Both require legitimacy or else society falls into crisis. If people believe either that the economy affords them no opportunity to compete and succeed, or that the state works against their interest, crisis results. Habermas believes we have such a crisis, and it is deepening. The reason is that the quantitative media money and power are non-communicative. There is no possibility of reaching a common understanding through these media. This process is on-going; understanding will never be final. So legitimacy requires that citizens understand each other as committed to continuing the process of seeking common understanding, and acting with respect for that on-going process. Money and votes can be useful ways of getting things done, but only so long as their legitimacy is assured by the common understandings of influence and value-commitments. Habermas does not want to give up money and power, but the legitimacy of their use depends on the qualitative media of influence and value-commitments. Unless money and power are understood as expressions of shared value-commitments and interpersonal influence, they will not be legitimate and neither will society. The principles of rationalization—evident in McDonalds—are efficiency, calculability, predictability, and control. Everyone involved has to act as the

system directs them. By the lifeworld Habermas means the shared common understandings, including values, that develop through face to face contacts over time in various social groups, from families to communities. The lifeworld carries all sorts of assumptions about who we are as people and what we value about ourselves: Habermas writes that to make lifeworld assumptions fully reflectiveâ€”to speak of them explicitlyâ€”is already to destroy them. Questions about the lifeworldâ€”why do you believe such-and-such? Why do we have elections? To bring in new leaders, certainly, but also because who we are, as Canadians, includes participating in democracy. If we returned exactly the same parliament, member for member, the ritual of the election would still have value as an expression of who we are as citizens. When we perform the parenthood, service, and so forth, we reaffirm to ourselves and each other who we are and what we value. Value-commitments are reaffirmed, and the basis of influence is reestablished. What crucial for Habermas is that because the lifeworld consists of communicative actionâ€”people reaching common understandings on everything from car pools to community action to foreign policy. Communicative action and it alone has the ability to regenerate influence and value-commitments. The quantitative systems media, money and votes, can express influence and value-commitments, but they cannot generate these qualitiesâ€”only the communicative action in the life can do that. Now we return to two key terms: Their relationships are increasingly mediated, locally, by money and power. McDonalds is one example; the contemporary university is another. In the university, department meetings could, ideally, be a place where communicative action takes place and influence and value-commitments are regenerated. We could, in those meetings, attempt to reach common understandings. In one meeting we were discussing a proposed change to the curriculum. Instead we would each gather votes and whoever had the most votes would win. Systems media power, votes had pushed out lifeworld media appeals to common value commitments as a basis of influencing colleagues to believe one option or the other best represented who we want to be, as a departmental community. Habermas observes this same colonization process throughout society. Within a lifeworld, judicial decisions remind us of our value commitments. Law as juridification becomes a system that colonizes the lifeworld. A citizen is one who, in John F. Citizenship depends as much on responsibilities as on rights. But in Canada and other capitalist democracies, politicians refer to people less as citizens than as taxpayers. The taxpayer is a client of the state: When the citizen becomes a taxpayer, responsibility drops out of the equation. The state becomes a more or less efficient service provider, not a source of shared identity. To see this process at work, read any newspaper article about health or education, or about national trade. Habermas believes this colonization of lifeworld by system is a crisis, because the system media money and power have no legitimacy except that which the lifeworld furnishes. The systems media are always parasitic on the lifeworld. The crisis is that the parasites are destroying their host: The more the systems media colonize the lifeworld, the more they lose legitimacy and crisis ensues. Material reproduction system level is crucial for society, but when it destroys symbolic reproduction lifeworld level ; it undercuts itself. In my own study of medicine, the lifeworld relationships of patients and those who care for themâ€”doctors and nursesâ€”are increasingly colonized by the demands of third-party payers, whether these are insurance companies in the U. The legitimacy of medicine is in crisis: When such talk is excluded and patients are simply told what medicine will offer, take it or leave it, medicine creates the conditions for its legitimacy crisis to deepen. I believe the basic idea of colonization is one of the singular contributions of contemporary theory.

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