

Chapter 1 : The Law and Ethics of CEO Activism

To answer these questions, the author explores social activism on three continents: Jewish rescue in Europe during World War II, abortion politics in the United States, and peace and settler activism in Israel.

I will start posting some quotes I come across. This is a non-sorted list via quotegarden. Feel free to add your own favorites in the comments below, along with category suggestions as well. Magel God loved the birds and invented trees. Man loved the birds and invented cages. Frida Hartley The question is not, "Can they reason? Life in any form is our perpetual responsibility. Parkes Cadman No one in the world needs a mink coat but a mink. Because government is not. Why should man expect his prayer for mercy to be heard by What is above him when he shows no mercy to what is under him? He does not give milk, he does not lay eggs, he is too weak to pull the plough, he cannot run fast enough to catch rabbits. Yet he is lord of all the animals. I have developed a deep respect for animals. I consider them fellow living creatures with certain rights that should not be violated any more than those of humans. I think my mother is attractive, but I have photographs of her. When he destroys one of the works of god we call him a sportsman. Wodehouse If you love animals called pets, why do you eat animals called dinner? Man is the only one to whom the torture and death of his fellow-creatures is amusing in itself. They were not made for humans any more than black people were made for white, or women created for men. The smugness with which man could do with other species as he pleased exemplified the most extreme racist theories, the principle that might is right. There is no difference there between a cat or a man. He was laying there and something struck me. Why do we call this fun to kill this creature [who] was as happy as I was when I woke up this morning. But those who respect their natures and wish to let them live normal lives, love them more. And generally speaking, they are ignored. Members of the tribe were protected, but people of other tribes could be robbed or killed as one pleased. Gradually the circle of protection expanded, but as recently as years ago we did not include blacks. So African human beings could be captured, shipped to America and sold. In Australia white settlers regarded Aborigines as a pest and hunted them down, much as kangaroos are hunted down today. Just as we have progressed beyond the blatantly racist ethic of the era of slavery and colonialism, so we must now progress beyond the speciesist ethic of the era of factory farming, of the use of animals as mere research tools, of whaling, seal hunting, kangaroo slaughter and the destruction of wilderness. We must take the final step in expanding the circle of ethics. Slam your fingers in a car door. Sport is when individuals or teams compete against each other under equal circumstances to determine who is better at a given game or endeavor. Hunting will be a sport when deer, elk, bears, and ducks are Lerner, letter, Sierra, March-April Heaven is by favor; if it were by merit your dog would go in and you would stay out. Of all the creatures ever made [man] is the most detestable. Of the entire brood, he is the only one He is the only creature that inflicts pain for sport, knowing it to be pain. If we can discover the meaning in the trilling of a frog, perhaps we may understand why it is for us not merely noise but a song of poetry and emotion. The pain which it inflicts upon unconsenting animals is the basis of my enmity toward it, and it is to me sufficient justification of the enmity without looking further. In a world older and more complete than ours, they move finished and complete, gifted with extension of the senses we have lost or never attained, living by voices we shall never hear. They are not brethren; they are not underlings; they are other nations, caught with ourselves in the net of life and time, fellow prisoners of the splendor and travail of the earth. All the scientific discoveries stained with innocent blood I count as of no consequence. They lived next to each other in separate cages for several months before I used one as a [heart] donor. When we put him to sleep in his cage in preparation for the operation, he chattered and cried incessantly. We attached no significance to this, but it must have made a great impression on his companion, for when we removed the body to the operating room, the other chimp wept bitterly and was inconsolable for days. The incident made a deep impression on me. I vowed never again to experiment with such sensitive creatures. It lives on in secret It has come to believe that compassion, in which all ethics must take root, can only attain its full breadth and depth if it embraces all living creatures and does not limit itself to mankind. It appears to me, besides, that [such people] can never have observed with attention the character of animals, not to have distinguished among

them the different voices of need, of suffering, of joy, of pain, of love, of anger, and of all their affections. It would be very strange that they should express so well what they could not feel. If the right policies toward nature were pursued, we would need no zoos at all. Universal compassion is the only guarantee of morality. Until we stop harming all other living beings, we are still savages. Edison To a man whose mind is free there is something even more intolerable in the sufferings of animals than in the sufferings of man. For with the latter it is at least admitted that suffering is evil and that the man who causes it is a criminal. But thousands of animals are uselessly butchered every day without a shadow of remorse. If any man were to refer to it, he would be thought ridiculous. And that is the unpardonable crime. Most of it comes from thoughtlessness or inherited habit. The roots of cruelty, therefore, are not so much strong as widespread. But the time must come when inhumanity protected by custom and thoughtlessness will succumb before humanity championed by thought. Let us work that this time may come. Gilbert Because the heart beats under a covering of hair, of fur, feathers, or wings, it is, for that reason, to be of no account? Animals suffer as much as we do. True humanity does not allow us to impose such sufferings on them. It is our duty to make the whole world recognize it. Until we extend our circle of compassion to all living things, humanity will not find peace. Francis of Assisi
Courtesy of www.

Chapter 2 : Ethics and Activism – Thought For Your Penny

Auto Suggestions are available once you type at least 3 letters. Use up arrow (for mozilla firefox browser alt+up arrow) and down arrow (for mozilla firefox browser alt+down arrow) to review and enter to select.

We start with ethics, with caring, with a sense of right and wrong, good and bad. We somehow become concerned about Islam. But what do we do? A few people instantly become activists, the moment they feel something is wrong. Far more of us are confused, uncertain, hesitant. Or we wish we knew how to do more. Finding effective strategies - not easy. Each of the people interviewed has found their own way of being active about what is happening with Islam throughout the world. They have figured out effective ways of reaching people. There is a mix of well-known people and others who are "local heroes" - people who have found ways of reaching others, but in a smaller way. August - for info, click here Bill Warner, of PoliticalIslam. He created the term, political Islam. He created an easy-to-understand Koran. An online voice against the Islamization of the West. You find them in almost every counter-jihad publication. And a new article is always forming within him. Plus he is a fellow at The Lawfare Project - countering Islamic lawfare. Elaine Black, passionate, intense, urgently needing to get out accurate information on what is happening with Israel, to counter the massive media distortions and outright lies which support terrorist organizations like Hamas. July - for info, click here Robert Spencer, of JihadWatch, which has a worldwide reach. His most recent book: Arab Winter Comes to America: Narain Kataria, who as a teenager experienced the partition of India. Over 1,, Hindu and Sikh deaths. Now he educates - through the Indian American Intellectuals Forum, and the Human Rights Coalition against Radical Islam - about the menace of terrorism all over the world. Most of his activism has taken place after retirement - quite a common occurrence. She faces the burning issues that confront Israel and the Western World - including the massive media bias against Israel. Other well-known people interviewed include: The truth was labelled "hate speech". Why should their stories matter to us? In many ways, their stories are ours. Here are lots of people. Together we have a better chance of getting things to change.

Chapter 3 : ethics in activism – Reflections on Ethics In Activism

WORLD TRUTH SUMMIT From Ethics and Caring, to Activism for Human Rights including Freedom of Speech, and to Truth Telling instead of Political Correctness.

Professor, Columbia University School of Public Health It is an extraordinary fact that no medical dimension of the epidemic of HIV infection has escaped ethical scrutiny. Among the issues that have drawn attention are: They are subjects that have drawn the attention of ethicists and humanists over the past two decades as they have considered the role of medicine in society. What is new is the intensity of the discussion, the broad participatory nature of the debate, the political forces called into play, the demands their representatives have made, and the solutions they have sought to impose. It is that political context that has given definition to the role ethicists have sought to assume in shaping policy on AIDS; it is that political context that has fostered an unusual series of institutional efforts to engage activists in the process of establishing guidelines for AIDS policy. What was unique about these efforts was not that those who spoke on behalf of the vulner- Page Share Cite Suggested Citation: Social and Ethical Decision Making in Biomedicine. The National Academies Press. In the first years of the epidemic this process was facilitated by the existence of a politically organized, sophisticated gay community with the professional and intellectual resources that were crucial for the process of collaboration. It was the political strength and potential influence of the gay community and the widespread recognition that effective AIDS policy would require its involvement that necessitated an effort to engage it in a collaborative process. In this paper I would like to examine the role of consultation between ethicists and those at risk for HIV infection in confronting a series of critical policy questions raised by the AIDS epidemic, each of which entailed a potential clash over the interests of privacy and individual rights on the one hand and communal well-being on the other. Five such instances will be examined: More unusual was their close and watchful involvement in the conduct of public and private research into the etiology, course, and epidemiology of AIDS even before HIV was identified. The conflict arose early as the Centers for Disease Control sought the names of AIDS patients reported to public health authorities throughout the country. In the projects on epidemiological research, HIV screening, and tuberculosis, I was a project co-director. Thus this paper relies on and has all the strengths and weaknesses of a study based on participant observation. Page Share Cite Suggested Citation: For them, the technical requirements of research had to be viewed within a broad political and ethical context. How much did federal researchers need to know? Could codes be substituted for names? What were the links between public health researchers and public health enforcers? These were the questions that proved so troublesome. Doubts about the capacity or willingness of federal researchers to protect the privacy interests of AIDS patients came from many sources. The commissioner of health in the District of Columbia thus stated: The CDC is a federal agency. You and I both know that federal agencies do exchange information, and they will always do that on what they understand to be an appropriate need-to know basis. And they will not consider that a breach of confidentiality. In this country we [gays] are illegal in half of the states. Can we trust you enough? The New York Native, a gay newspaper, soberly observed: Confidentiality and epidemiology may not be as mutually compatible as some gay leaders would have us think. Confidentiality and epidemiology are matters of tense negotiation, not marriage. We are in a gray area in which abuses on both sides could occur. On the one hand, someone could illegally obtain a list of people with AIDS and try to create havoc. On the other hand, some well-intentioned gay leaders who think that AIDS is primarily a civil liberties issue may be "endangering" research. Out of this process of negotiation and confrontation, compromises were fashioned for the protection of confidentiality. While some have asserted that the interests of public health were sacrificed, others acknowledged that the volatile setting of AIDS research required such adjustments. A refusal to yield would have produced inadequate or inaccurate reporting. A Review of Human Subjects Research, became engaged in the complex set of questions being posed by the new disease. Issues of confidentiality and the ethics of research were not new to the Hastings Center, and so it seemed only a natural extension of its institutional mission to confront these questions. Through the efforts of Dr. Krim, the Center was able to receive a small grant from the Charles A. Dana

Foundation to undertake its work. From its very inception, the project on confidentiality, which lasted for approximately one year, was marked by the unique sensitivities that were to characterize work on ethical issues raised by the AIDS epidemic. In addition to experts on the ethics and law of human subjects research, public health representatives, and specialists on civil liberties, the group created to examine the question of confidentiality and research included representatives of the gay community. Over the period of several months when the group met, discussions were often spirited, revealing the depths of suspicion on the part of those who were at risk for both the new disease and breaches of confidentiality, as well as the impatience that could sometimes characterize those committed to the efficient conduct of research. By design the discussions sought to underscore the points of consensus as well as to make manifest the points of disagreement. The guidelines, broadly agreed to by the group and endorsed by much larger constituencies of experts on ethics as well as by representatives of the gay community, were published at the end of . Although this tension is not unique to AIDS, it is particularly sharply drawn in this case because those groups that have been identified as at high risk are also highly vulnerable socially, economically, and politically. Investigators had to seek information that revealed, for example, that a subject had engaged in homosexual or other sexual practices that are illegal in many states and are subject to social stigma; had injected drugs obtained illegally; had engaged in criminal activities, such as prostitution; or had entered the country illegally. The guidelines thus argued: Potential subjects, either individually or through organizations representing their interests, have sought recognition of these risks and assurances that appropriate measures will be taken to protect their privacy. For these reasons we believe that special guidelines are necessary for AIDS research. Despite a remarkable degree of consensus on the need to embrace confidentiality protections, to prevent the misuse of research data, and to employ personal identifiers only when critical to the task of linking research records in longitudinal studies, disagreement persisted on the topic of whether social security numbers should be used in AIDS research. For the advocates of such identifiers, they presented the greatest potential for matching Page Share Cite Suggested Citation: Recognizing the prospect of an ever-expanding series of questions posed by research into AIDS, the guidelines proposed the creation of a national board that would consider such matters. Although never acted upon, this recommendation reflected the emerging commitment to a broad consultative model, which would include representatives of the communities most at risk for AIDS, for conducting work on the ethical issues posed by the AIDS epidemic. It was this model of collaboration that was to inform the next major undertaking of the Hastings Center as it confronted the question of the tension between public health and civil liberties in the context of the AIDS epidemic. It took as its agenda the exploration of the fundamentals of public health in light of contemporary ethical and constitutional standards for the limitation of the powers of the state. As important, it was necessary to learn from those who could uniquely convey the insights, fears, and needs of those most at risk for AIDS. Not long after it began its discussions the Hastings group elected to focus its work on the ethical challenges posed by the prospect of serological screening for HIV infection. Here, too, the Center was able to bring its long-time concern with the ethics of population screening to bear on the special problems posed by AIDS. Vigorous encouragement of testing would ineluctably lead to mandatory approaches as the impatient appealed to the authoritarian history of public health. Since confidentiality would not be preserved, the consequences would be stigmatization and deprivation of the right to work, go to school, and obtain insurance. Most ominously, the identification of the infected could threaten freedom itself. No marginal advance of the public health, those who argued against wide-scale testing asserted, could warrant such a catastrophic array of personal burdens. In an editorial, the *New York Native* wrote: The meaning of the test remains completely unknown. Scientists and physicians agree that a positive test result cannot be used to diagnose anything. Will test results be used to identify the sexual orientation of millions of Americans? Will a list of names be made? How can such information be kept confidential? Who will be able to keep this list out of the hands of insurance companies, employers, landlords, and the government itself? What was critical was for gay and bisexual men to modify their behaviors in order to protect their own health and that of their sexual partners. For those purposes, what role could such an ambiguous and potentially dangerous test play? Will you be less or more conscious of following safe and health sexual guidelines? Some advocates of testing, opposed to the use of coercion and attentive to matters of privacy so forcefully articulated by gay groups, stressed the

importance of preserving the right of each individual to determine whether to be tested, protecting the confidentiality of tests results, and guaranteeing the social and economic rights of those whose test results revealed infection with HIV. Their was a posture that sought to demonstrate the compatibility of an aggressive defense of the public health with a commitment to the privacy and social interests of the infected and those at risk of infection. The stress on voluntariness was reflected in the early policy statements of the national organization of state public health officials, the Association of State and Territorial Health Officials ASTHO. Their high sensitivity, specificity, and in higher prevalence groups, their predictive powers for exposure to HTLV-III will substantially assist the disease prevention effort. When properly used, test information may also enhance the education efforts which remain for now the principal intervention to prevent HTLV-III transmission. Acknowledging the skepticism of the gay community-indeed, at least one representative of the gay community was involved in the process of drafting the ASTHO report-the document stressed the importance of convincing those at risk that all measures would be taken to preclude the unwarranted disclosure of test findings. There were, of course, those who rejected the emphasis on voluntariness. Some argued for "routine screening. For them screening on a compulsory basis was both necessary and inevitable. Assertions that the public health would not require such efforts merely masked, they argued, the willingness to sacrifice the communal welfare to private interests. The specter of such coercion haunted the discussion of all public health efforts, even the apparently voluntary attempts to facilitate identification of the infected. Ultimately, the debate over testing and other public health measures designed to identify the infected would force a confrontation over which proposed interventions could most effectively contribute to the transformation of the private behaviors linked to the spread of HIV infection and the development of a public culture that would encourage and reinforce such changes. Bold moves might advance the cause of public health in the face of the AIDS epidemic, or they might subvert that very cause. Caution might represent wisdom or a failure to grasp the opportunity to affect the pattern of HIV transmission. Appeals to the history of public health would inform the perspectives of those who encountered each other as antagonists; so too would profound differences over the weight to be given to communal well-being and personal liberty. Empirical considerations, historical perspectives, and philosophical commitments each thus helped to shape the fractious struggles that characterized the politics of identification. Given the profound gulf that separated those who believed that HIV testing was crucial to the strategy of preventing the spread of a lethal Page Share Cite Suggested Citation: What was possible, however, was to provide the ethical foundations for an approach that rejected mandatory screening. Relying on the principles first enunciated in The Belmont Report, as well as on constitutional principles, limiting the exercise of state power in the name of the public health and welfare, it was possible for the directors of the Hastings project to provide a clear enunciation of the case for voluntary HIV testing. More specifically the guidelines, published in the Journal of the American Medical Association, provided a response to the concerns voiced by gay leaders. Arguments for the protection of confidentiality and against discrimination were clearly asserted. So too was the necessity of informed consent with pretest counseling-requirements that were to become the platform of those committed to liberal AIDS policies. The Hastings Center authors were unencumbered by a commitment to produce a consensus report.

Chapter 4 : Are ethics and activism becoming luxuries for arts organisations? | Stage | The Guardian

When the heart of a human being opens to the understanding that all sentient beings, who live, breath and feel like us, are individuals, we change how we view them and ourselves.

Dongoske For most people, the beginning of a new year offers a renewed sense of hope, happiness, and prosperity for the future. For me, as the Zuni Tribal Historic Preservation Officer and an archaeologist working in cultural resource management in the Southwest for 40 years, the dawning of brought anxiety; anxiety born out of a feeling of foreboding that our future, the future of our careers in cultural resource management, and the future of our environment are in imminent danger. My sense of foreboding is based, in part, on the campaign platform of the President-elect in which he promised to diminish or abolish regulations, underscored by his anti-science, anti-climate change and fact denying rhetoric. Moreover, his recent announcements of identified individuals for key administrative positions heighten my apprehension. Now more than ever, as the natural resource extraction industry is afforded unique privileging by the federal government, archaeological sites, sacred sites, traditional cultural properties and landscapes may be threatened with destruction without the current appropriate consideration or treatment. But it is not just archaeological sites, historic properties, places, landscapes and the environment that will be threatened. Republicans have already introduced legislation to remove archaeology, anthropology, and other social sciences research from NSF funding. If the attempts to eliminate NSF funding for these fields of research are successful, it will have a profound impact on academic-based anthropological and archaeological research for professors, graduate students, and the communities with which they work. This will cause negative reverberations throughout the academy and, even more importantly, historically and geographically marginalized communities that rely on the academy to make their voice, concerns, and struggles more public and responsible entities more accountable. While the new Republican held Congress is anticipated to work toward diminishing environmental and historic preservation regulations, they may concomitantly attempt to curtail federally required Tribal consultation by reversing previous Executive Orders on tribal consultation. Should this occur, it will have a profoundly negative effect on the ability of Tribal Nations to put forth meaningful and effective voices in the protection of their places of sacred and traditional cultural importance. One need only look at the Dakota Access Pipeline, the resistance by the Standing Rock Sioux and the militarized response by the oil industry as an example of what may be in store for Native people. If all of this occurs, not only will archaeological sites, traditional cultural properties and landscapes be threatened, if not completely disregarded, but also it will result in the violation of basic human rights for Native Americans to express a meaningful voice in the protection of their sacred places, cultural identities and living heritage. We have a professional ethical responsibility to work collaboratively and effectively to advocate for and protect the archaeological and cultural resources record and to speak out and work against any and all efforts that threaten these important places. Moreover, as anthropologists we have a profound ethical responsibility to advocate on behalf of indigenous people when they are being disenfranchised from a regulatory process that has been altered to privilege oil, gas, and coal extraction efforts on their ancestral lands. The American Anthropological Association AAA , the Society for American Archaeology, and the Register of Professional Archaeologists all have ethical principals or codes of conduct that define our responsibilities to the archaeological record. Member Responsibilities in a Time of Change in response to what is viewed as a pending time of change. They added the following directions to the membership regarding ethical principle No. As members, we will therefore oppose any initiatives to weaken the present legal protections of archaeological sites and materials, be these through legislative process, rewriting of agency regulations, or other means. Moreover, our stewardship responsibilities require that we support and defend initiatives aimed at mitigating the impacts on cultural heritage of accelerating climate disruptions. The AAA represents all anthropologists and archaeologists working in the United States and our collective economic viability and our ability to secure federal funding for academic research and cultural resource management projects will be under assault. It seems to me that every archaeological, anthropological, historic preservation and environmental professional

organization has a dog in this fight and must be willing to speak out and lobby against any efforts to abolish or decrease environmental protection and historic preservation legislation. As members of professional organizations we should encourage and support our organizations to establish strong lobbying coalitions with fellow environmental organizations in order to actively and effectively thwart any legislative or executive efforts to weaken current legal protections for the environment and historic properties, places, and landscapes. As individuals, I encourage each and every one of us to act locally, at the state level and nationally by contacting your congressional representatives and senators and expressing your concerns regarding the movement to rollback regulations, for those regulations not only help protect our collective cultural heritage and a healthy environment for generations to come, but are the backbone of providing appropriate consideration for and attention to various places that are central for the identity and ongoing traditional practices and benefits of countless indigenous and traditional communities.

Chapter 5 : Ethics And Activism: Human Rights, Anti Islam, Freedom Activism

Social justice activism has reached unprecedented levels of prominence in U.S. public consciousness in the last several years. Movements such as #BlackLivesMatter, intersectional feminism, transgender rights, indigenous sovereignty, and more have broached conversations in popular culture and media.

Advances in technological devices and social media platforms are creating an environment where news and information from around the world are accessible at our fingertips. Whether we are simply procuring news faster through incessant notifications or obtaining eyewitness footage at the scene of a crime opening an app, social media is reaching the public in ways never seen before. The drawbacks of this, however, are blurred lines between the presentation of facts and opinions, as well as between social awareness and action. Many people have always felt compelled to give back to their communities in some way, but there is a growing skepticism of whether or not sectors of online activism are more self-interested than socially interested. Are people being given an illusion of fulfillment after writing a passionate anti-discrimination post on Facebook? Are organizations doing anything with the thousands of electronic signatures on a petition for animal rights? Through the use of professional and personal ethics, social activism can remain an area of society where moral people with generally accepted ideas of "common good" and honorable priorities can articulate and fight for equality of all human beings. Steering from this traditional view of social activism can lead to dangerous sectors in which people are dedicated to an unethical privatization of social activism itself for political or monetary gains similar to lobbying, or for the personal gains of self-promotion through "hashtag activism. Professional Ethics Part of being a professional is to not only have knowledge and experience in a particular field, but also being subject to a code of ethics. What separates social activism from many other spheres, or at least the conception of it, is the intention to fight for an end to injustice and to aid and support the public good. It can be argued that modes of social activism that have existed since the beginning—such as marching, picketing and boycotting—are more ethical than online activism where there is an intersection with campaigning, marketing, and raising money. Integrity, public trust, and competence create successful activism campaigns. Since public interest and public trust are integral in the success of professions, observing different forms of online activism closely is imperative in identifying those with good ethical intentions, a willingness to act, and competence in raising awareness and achieving goals of justice, aid, and support. Private Gains Due to the privatization and manipulation of sectors of online activism, much of the public trust has diminished. This has delegitimized online activism as unethical or self-interested instead of as a form of activism serving the public. There has always been an altruistic component of online activism because of the market for petitioning and donating. Online activism becomes unethical when online petitions are simply acquiring emails from people to sell them for a profit from other sectors online, or when only 1 percent of donations are going toward a cause or social issue while the other 99 percent are being distributed throughout the organization. This masquerading of online activism from organizations is neither professional nor good-willed—it is not investing in social change and action. Money is not the only private gain of online activism, and activism altogether. Political gains in social activism have become alarmingly common and repugnant. Aside from being incredibly lucrative for political parties, figures, and campaigns, online activism is being used as a tool to deceive voters. This is especially becoming dangerous online with polling tools and political figures choosing platforms to make promises on for social change, and then not following through. There are presidential candidates on Facebook and Twitter speaking out about global warming or health disparities just to gain a following for their campaigns when the issues are probably not of much importance to them. In order to regain the public trust, online activists need to be ethical and prove to the public that their signatures, letters, and donations are legitimate and rooted in social change. Personal Ethics The downfall of online activism is that it can create a bubble where people are simply partaking in descriptive ethics to explain what we actually do as a society instead of advocating for ways to create social change. There is intrinsic value in descriptive ethics dialogue with spreading awareness and educating others, but in ways this can weaken action and make people believe they are doing more from behind a screen than they would be doing

out in society. The questions at hand here are: Are online activists being effective at ethical social change or is their involvement merely self-fulfillment? Is the motive behind online activism a positive feeling or affirmation received rather than a motive to help others? Is speech enough of a social action? Self-Fulfillment and Self-Promotion Many people have the inclination to help others and to "do good. For the most part, the "friends" or "followers" we have on social media websites are likeminded so at what point does spreading awareness and knowledge just become a yearning for affirmation from friends and family? Which of us can articulate the issue in the best way? Which of our posts is more emotionally charged? Online activism can breed people jumping on the bandwagon of social issues to become prominent figures of a movement and it can give those same people a false sense of "being ethical" or "doing what is right" with a post once a week. Hashtags are used on social media websites to have topics trending and calling for attention of users. Some examples include BringBackOurGirls to rescue captured Nigerian girls from militant groups and BlackLivesMatter to spread awareness of police violence against black men and women. Other campaigns and hashtags have led to rightful boycotts of corporations, governments and other companies due to more awareness and firsthand accounts of injustice. These campaigns have since gained international attention and support. Along with this, however, is a hostile environment of people using hashtag activism to belittle the campaigns and responding with skeptical analyses. Online activism can become dangerous with threats and breaches of privacy. The discourse can be so toxic that those fighting behind the hashtags become disenfranchised and hopeless to a point of removing themselves from the fight altogether as the movement loses its footing. Online activists need to work on a way to improve the quality of the discourse by developing habits and operating under standards to make them more ethical. Losing sight of the goal to do good by calling for violence or engaging in "social media wars" can be very problematic for the issue or cause being advocated for. There is power in the attention online activism brings, but it makes people think they are doing much more with a hashtag or a filtered photo on Facebook than they really are; not to mention, issues around the world are overlooked if they do not have the social media presence that more popular campaigns do.

Necessary Melding of Ethics and Online Activism Online activism and social media campaigns ought to have serving the common good at the forefront of movements. Provoking change of a social issue should be done within reason and without personal or private gains. The focus of online activism should be moral and ethical, operating under systems of social action that are pure and noble.

Chapter 6 : Introduction to Activism - Permanent Culture Now

In my first post on an introduction to ethics in service I referenced some of the ways contemporary feminism differs from past waves of feminism, particularly in the way contemporary feminists incorporate social media and the Internet into a unique style of multimedia activism.

So, purchasing shatter, wax, errrl, honeycomb, bubble hash, or other forms of THC concentrates allows you more medicine for the limits. There are two ways to dab â€” with a dab rig or eCig. The Dab Rig A dab rig consists of four pieces â€” bong, nail, dabber, and torch. Downstems are typically sized at 10mm, 14mm, 18mm, and 29mm. The size of your downstem determines what size nail you can purchase. Nail â€” Instead of a typical herbal bowl, dabbing is done on platforms called nails. Nails can be found in titanium , ceramic , quartz , or glass. They also come domed or domeless. Match the nail size to your bong. I highly recommend ceramic and quartz domeless and avoid glass or domes at all costs. Dabbing on any metal tastes harsh, and titanium can rust or corrode over time, leaving the possibility of metal poisoning. Quartz provides the cleanest vape, so I do need to get another one soon. Dabber â€” Dabbers, like nails, come in a variety of shapes and sizes. You can find propane torches on Amazon , however, and these are pretty powerful, so be careful your first few times using it. In small spaces, I prefer butane, but propane is necessary for larger rigs. Freebasing and Crack Pipes If you want to be ghetto about it, you can freebase THC concentrates by placing a thin layer on a piece of aluminum foil, lighting it with a Bic lighter, and inhaling the fumes. This wastes a LOT of expensive concentrates though. Glass crack pipes can also be used, but you run the risk of looking like all the crack and meth addicts on the streets. Dabbing is one of the easiest ways to take heavy hits of cannabis straight to the dome. Brian Penny is a former business analyst and operations manager at Bank of America turned whistleblower, troll, and freelance writer.

Chapter 7 : ethics – Reflections on Ethics In Activism

With ethics and virtue in mind, hashtag activism has developed as a tool to use online activism to its full potential in realizing dedication to the common good and advocating for rights and justices among people all over the world.

Chesterton What is Activism? Activism is quite simply taking action to effect social change; this can occur in a myriad of ways and in a variety of forms. This can be led by individuals but is often done collectively through social movements. The term activist itself is contentious, as what constitutes an activist and what actions can be defined as activism are often contested. We feel it is more important to look at the actions being undertaken rather than how individuals define themselves. Activism is based upon this misconception that it is only activists that do social change. When viewing or considering becoming involved in activism, it pays to be realistic about what you hope to achieve and what impact you may have. Sometimes, activism can lead to misconceptions about the change you can help foster so it pays to remain grounded about what individual potential you may have. The reality is that activism is not about how people look or the clothes they wear: When looking at activism in action, look not at how groups define themselves but rather, what they do as this is often much more informative and decisive. Furthermore, we at Permanent Culture Now would add that even though it is helpful to take an ideological position regarding where you situate yourself within the political landscape e. Different types of activism Activism has three distinct strands that very often overlap and intersect with each other. This is the type of campaigning activism that includes protests, strikes, demonstrations etc. The key to this type of activism is that it is demand-driven with the aim being a change in policy, practice or operations. This sort of action often takes the form of short-term actions, but can also be long-term sustained campaigns. Key to this type of activism is the creation of new structures and alternatives within society, often with the hope that they will lead as an example which others will also imitate and develop. Examples of this would be housing and food cooperatives, social centres, worker cooperatives, new age travellers, squats etc. This sort of activism is often carried out by collectives of people over long periods of time, though this is not always the case. See the Alternative DiY section for more information on this type of activism. This type of activism seeks to fundamentally change the dominant system to a new way of living and is not particularly concerned with reforms and piecemeal changes in the long term. It is not unusual for these types of activism to overlap and sometimes within the same campaign. For example, an anarchist group may wish to see the destruction of capitalism and will work towards that; they may also run social centres or food co-operatives and protest against changes to policies that currently affect their lives. There are many who believe that capitalism is the main issue that dominates activism today and that it is the cause of many of the issues that groups campaign against. This can be seen as true depending upon your political leanings, although it would be hard to deny that the profit motive and the drive for endless growth have not impacted on the world and most of its inhabitants. If our aim is the overthrow of capitalism and its replacement by a more sustainable system, then this raises real questions of how society should be run whilst adhering to more equitable principles. Arguably, this may be the most important role for activism in the future. So does activism have an impact on the world? Hawken views this movement as a complex coalition of human organisations all working towards improving the world for the better. Many of these people struggle against oppression do not view themselves as activists or political, yet through their actions they clearly are fighting injustice and exploitation. Its lineage can be traced back to healers, priestesses, philosophers, monks, rabbis, poets and artists who speak for the planet, and other species, for interdependence, a life that courses under and through and around empires. This is not to say that all issues are explicitly caused by economic inequality, as other issues can also cause problems, but more and more it becomes evident that many of our problems come from inequality and its intensification caused by the capitalist system. More recently the occupy Wall Street campaigns though not resolutely anti-capitalist are also challenging the fundamental inequalities created by the current economic system and its massive concentration of wealth in the hands of the few. There is a huge amount of activism that is occurring globally and around many issues, struggling against oppression and injustice on a local, international and global level. These movements do have successes and failures in what

they wish to change, but what we can be sure of is that if they did not exist then there would definitely not be any successes. It can take the form direct action undertaking civil disobedience, protests, occupations, campaigning, boycotts and demonstrations through to more conventional activism such as lobbying, writing letters, internet activism, petitions and attending meetings. There is also community activism which involves things such as setting up social centres, food cooperatives, housing cooperatives, building communities putting on events and promoting alternative ideas. Activism is varied and diverse, but its demands often have underlying universal themes of equality and respect. Obviously there are lots of other techniques, but these rules can also be applied to other tactics as well. We will be looking at other techniques in the future, but for now this will give you some food for thought. Power is not only what you have, but what an opponent thinks you have. If your organization is small, hide your numbers in the dark and raise a din that will make everyone think you have many more people than you do. Never go outside the experience of your people. The result is confusion, fear, and retreat. Whenever possible, go outside the experience of an opponent. Here you want to cause confusion, fear, and retreat. Make opponents live up to their own book of rules. A good tactic is one your people enjoy. A tactic that drags on for too long becomes a drag. Commitment may become ritualistic as people turn to other issues. Keep the pressure on. Use different tactics and actions and use all events of the period for your purpose. It is this that will cause the opposition to react to your advantage. The threat is more terrifying than the thing itself. They imagined the mayhem as thousands of passengers poured off airplanes to discover every washroom occupied. The price of a successful attack is a constructive alternative. Pick the target, freeze it, personalize it, polarize it. Identify a responsible individual. Ignore attempts to shift or spread the blame. According to Alinsky, the main job of the organizer is to bait an opponent into reacting. Earth care People care Fair shares We do not subscribe to one ideology and see that many ideologies have useful elements, but fundamentally we believe it is about being pragmatic. Furthermore, resources should not be frittered away in the name of personal gain and individual profit which ultimately results in the depletion and destruction of our natural eco systems. This ultimately leads us to the need for activism. Activism often challenges the current dominant ideology or is driven by principles that counter its negative effects. This makes it very important for establishing a Permanent Culture, as the barriers that we often come up against are protecting the interests and needs of the dominant capitalist system and the ruling elite. These interests need to be challenged in order for change to occur and activism is one way of doing this. We have constantly been told that we need growth and that growth benefits us, yet in reality growth has disproportionately benefited the ruling elites and their corporations. Since the 80s, we have seen no real-term increase in wages and we work longer hours with both parents often having to work. Indeed, the privatisation of our most essential resources has driven up costs of food, energy and transport which are the basics that we need to survive. Other parts of the world have seen huge social and environmental devastation brought about by the relentless pursuit of growth. The battle for a permanent culture is not going to be easy as we cannot have a permanent culture without redistributing wealth and resources. This will not be achieved through minor concessions as there has to be fundamental shift away from the dynamics of Capitalism and its endless drive for growth through mass consumerism. It is absolutely crucial that this changes because it is the core obstacle to a more sustainable and just future. We want just not economic unbridled growth, but growth in sustainable ways of living, growth in the well-being of people, growth in communities, growth in equality and growth in meaningful work. The list goes on. So if we wish to make the world a better place we will need to be active in that dynamic, utilising all forms of activism to move the world towards a sustainable and just future.

Chapter 8 : Ethics Forum Â» activism

Thus, activist archaeologists wrestle with the dilemma of negotiating between our preservation ethics and the desire to use archaeological processes and information to benefit and advocate for present-day communities.

A Conversation with Bill McKibben. Admittedly, climate change feels like one of those problems. It seems like a quagmire of depressing facts and statistics. It is now scientific fact that the polar ice caps are melting, our oceans are rising and becoming more acidic, and if we do not curb our consumption of fossil fuels, our planet will be rendered unlivable. The plethora of disturbing information on climate change is enough to cause anyone to have a sleepless night or make them wish they had never heard the truth about our warming planet. However, ostriches with their heads buried in the sand do not get much done, and once you know some truth, you cannot un-know it. The mission of his website reads: In fact, it is probably what most people want out of the future. Unfortunately, the direction we are headed in is not conducive to this safe and equal future. In fact, it is quite the opposite. If we continue with our current rate of fossil fuel burning, we could be left with a planet that is ungovernable, uninhabitable and unrecognizable. Activists and scientists cannot be charged with attempting to use unwarranted scare tactics. However, if they have been guilty of scaring the public into action in the past, is that such a bad thing? From a utilitarian perspective of ethics, the ends justify the means and thus, whatever actions are taken are ethical as long as they promote the greatest good for the greatest number of people. Hence, even if information was disseminated in a frightening way, if it caused a positive change in society, it was ultimately a good. Similarly, from a deontological view of ethics, individuals have a duty to promote moral ends for the common good. From this perspective, ecological whistleblowers, because their intentions are good, are moral beings trying to enact positive changes in society. Certain professions, such as teachers and social workers, are mandated reporters. This means that when they see a violation of human rights, such as a child who is clearly malnourished or abused, they must contact the authorities. If they fail to contact the authorities, they can be held responsible for the well-being of the child and their job and licensure can be put in jeopardy. In a way, scientists and activists are mandated reporters whose concern is not for the good of one individual or child, but for the good of all humanity and our entire planet. However, now that we know unequivocally what is happening to our planet in terms of its changing climate, and what that will mean for humanity in the decades to come, the question is now posed to us: Indeed, this industry not only decides what energy we use, but how it will be extracted and transported, what countries it is sold to, and how expensive it will be. Oil and gas companies have huge sway in Congress and our government at large. Moreover, when this industry makes a mistake, the world suffers. On April 20th, a seal on a B. This disaster had serious and long-lasting consequences for the tourism and fishing industry of the Gulf. One would think that after such disasters the human race would come together in a concerted effort to stop such atrocities against humans and nature, but apparently we do not learn from our mistakes. The time has come to act on climate because we can no longer afford not to. We know what consequences are in store for us if we continue on our current trajectory. Although there are many movements aimed at stopping individual projects, such as the opposition to the Dakota Access Pipeline, we now need a comprehensive plan that curbs, and eventually stops, carbon emissions. Bill McKibben suggests imposing a carbon tax on the energy industry. Not everyone is cut out for activism and certainly only a small portion of the population has the desire and ability to become a scientist. However, if we are to leave a habitable planet to our successors, if we are to protect the non-human species living on our planet some of which have lifesaving potential for humans, and if we are to sleep soundly at night knowing that we did everything that we could, then we must act now. The human race now has an opportunity to come together to protect our planet, and really, what do we have to lose?

Chapter 9 : The Ethics of Climate Change Activism: Fear vs. Reality – The Ethics and Society Blog

Ethics, activism and social justice in action Sport has the power to bring people together because it is universal, breaks through language barriers and brings out the humanity in people. It also provides a vehicle for xenophobia and prejudice.

The incorporation of multimedia tactics into political movements and protest is not entirely a new tradition, however. Art which I define to include any artistic expression, including visual art, film, literature, etc. The Jungle by Upton Sinclair, This novel single-handedly started a revolution in the American meat packing industry after painting a hyper-realistic depiction of the health standards and working conditions found within the factories. Through a fictional plot, Sinclair relies on everything-but-fictional descriptions of the horrors of the meat packing industry, ultimately sparking a national uproar no one expected. Keith Hering, As an openly gay artist, Hering used his art as a political statement for AIDS prevention and gay rights, particularly after becoming involved with the hugely influential activist group Act Up. Though all of these examples of activist art are in response to different social issues, and each of the artists uses a unique medium, they all demonstrate just how affective multimedia activism can be. Contemporarily, social media and internet forums have simply modernized the expression and dispersion of activism across multimedia dimensions. Through the rise of Tumblr, Facebook, Twitter, and similar forums, not only can anyone create art, but now they can instantly share it to millions of people at the click of a button. Though cautiously critical of the role of social media in activism, Raicu nonetheless acknowledges that social media has been influential in creating awareness and sparking movements that have gone on to become successful. One of the most important and most frequently ignored practices of social media is the practice of fact checking. Because social media is so temporary and consumable, as well as incredibly easy to edit and manipulate, false information often spreads like wildfire without ever once being questioned. As NPR reported , the video was created by a small organization called Invisible Children, and its purpose was to raise awareness about a man named Joseph Kony, a central African warlord recruiting child soldiers. Unfortunately, despite good intentions, the organization was unprepared for the attention they soon received after releasing the video, and the entire campaign soon nearly fell apart. It was revealed that they were mishandling the millions in donations they were receiving, the leader of the organization had a public mental breakdown, and the entire campaign was essentially revealed to be a scam. With the expansion of art as a vehicle for activist voices, however, there is also a rise in the ethical concerns and questions regarding the impact and authenticity of the voice being projected. Much like the importance of fact-checking online activism campaigns, it is critical that consumers of activist or protest art forms do so critically with the understanding that art is meant to inspire, not to indoctrinate. After watching, consider some of the questions below and the ethical impact of his art on both a personal and communal level. As both gay and latino, he frequently faced bullying and feelings of rejection and isolation within a society that had very little understanding and acceptance of his ethnicity and his sexuality, as well as the ways they intersect. However, he soon found a community of artists and friends dedicated to fighting for equality and respect through honest, personal artwork created to fight back against a prejudicial culture. How did he and his friends extend their art as a an act of activism within their community? How does Joey confront and compromise with the truth in order to make visual art that is honest but also retains a resounding social commentary? Santa Clara University, 18 November Makulla Center for Applied Ethics. The Ethics of Online Campaigns. Activism Through His Art. Recovering From a Viral Sensation.