

Chapter 1 : 86 new outpatient surgery centers in

Invalid -f Argument in windowBed # Open This would basically only count the number of features in file2 that overlaped at least 60bp of calendrierdelascience.com

Great Lakes Surgery Center, an ophthalmology-driven surgery center, opened this year in St. Brownwood, Texas-based Hendrick Surgery Center plans to open in the spring of The New Lenox Ill. Resurgens Orthopaedics in Atlanta opened its seventh surgery center in Covington, Ga. The Retina Center of Ohio opened in Euclid. Aurora Health Care opened the Germantown Wis. Health Center, which includes an ASC that has six operating rooms. HealthEast in Maplewood, Minn. Orthopaedic Associates of Wisconsin opened a new surgery center in Pewaukee along with a comprehensive orthopedic clinic, MRI and physical therapy suite. The ASC is scheduled to open early next year. Bryan Health in Lincoln, Neb. Community Hospital is planning a new 8,square-foot ASC that is expected to complete construction next year. Central Indiana Orthopedics in Munchie is planning a new medical campus with an outpatient surgery center. A group of physicians in Newark, N. The center is expected to open in March The Orthopaedic Institute for Children in Los Angeles cut the ribbon for its new ambulatory surgery center with two operating rooms and six pre- and postsurgical suites. A group of surgeons in Georgia opened Albany Surgical, an outpatient surgery center. The state of New York gave John R. Landmark Health Facilities constructed a new medical center in Brandon, Fla. The Ambulatory Surgery Center of Western New York received approval to move forward with a 30,square-foot surgery center on the campus of St. A new outpatient center constructed by Noblesville, Ind. An ambulatory surgery center will be featured in a new ,square-foot facility at Westchester Medical Center in Valhalla, N. Key-Whitman Eye Center moved into a new facility in North Dallas to accommodate a larger surgical volume. Tideland Health, based in Murrells Inlet, S. The University of Minnesota Health based in Minneapolis plans to open a new ,square-foot facility: Doctors Hospital of Manteca Calif. Surgical Center of Greensboro N. More articles on surgery centers:

Chapter 2 : Global Business Leaders Feel Effects of a Riskier World - Inbound Logistics

For each bucket, pad the samples to the length of the longest sample in that bucket with a neutral number. 0's are frequent, but for something like speech data, a representation of silence is used which is often not zeros (e.g. the FFT of a silent portion of audio is used as a neutral padding).

Is Love An Art? Real Poems for Unreal Times: And did you get what You wanted from this life, even so? And what did you want? To call myself beloved, to feel myself Beloved on the earth However, love is also a uniquely personal experience which can never be fully articulated. From a philosophical viewpoint, the concept of love raises many questions: What does it mean to love? What is the relationship between love of self and love of others? Is love an instinctive emotion, or is it a decisive and rational commitment? In his best-selling book *The Art of Loving*, German philosopher and psychoanalyst Erich Fromm examines these questions and others relating to love, and he puts forward a strong argument that love is an art which must be developed and practiced with commitment and humility: This assertion carries a strong echo of the words of Sigmund Freud: Fromm puts forward a theory of love which is demanding, disturbing and challenging. He based it on the contradiction between the prevalent idea that love is natural and spontaneous "and consequently not requiring application or practice" and the incontestable evidence of the failure of love in personal, social and international realms. The human need for love is rooted in our awareness of our individual separateness and aloneness within the natural and social worlds. This is one of the existential dichotomies which characterize the human condition: Many philosophers have addressed this paradoxical aspect of being human, and there has been a general consensus on the essential relationship between well-being, flourishing, even survival, and the experience of loving relationships and friendships. The possibility of love exists within an acknowledgement of this insufficiency. Therefore, the individual continually reaches out for connection and communication with others; he or she strives to attain the experience of love. Fromm claims that love has been widely misunderstood. For instance, the desire to escape aloneness may be expressed in a passive form of submission or dependence, wherein a person seeks an identity through another. Here, the individual renounces their responsibility and sense of self, and attempts to live through the perceived greatness or strength of the other. This mode of unhealthy relatedness may be experienced at a personal, social, national, even religious level. In all cases, the individual looks to another for the answers to the problems of living, and thus attempts to escape the challenges and demands of freedom and responsibility. There is often simultaneously the practice of domination and control on the part of the perceived more powerful partner. Yet the controlling partner is often equally dependent on the submissive other for the fulfilment of their own desire. Fromm interestingly points out that the two modes of living are frequently exercised by the same individual, submissive or dominating in relation to different people. In either case, the individual is attempting to dispel the anxieties of aloneness and difference through a symbiotic or co-dependent union which places the focus of creative and productive living on a being outside the self: Or in the words of W. The person who experiences life through such a narcissistic orientation inevitably views others either as a source of threat and danger, or as a source of usefulness and manipulation. Thus the need for connection is answered through a relatedness which allows us to transcend our separateness without denying us our uniqueness. According to the German poet Rilke, this is the only solution to the dichotomy of separateness and connection. In the very act of giving, I experience my strength, my wealth, my power. This experience of heightened vitality and potency fills me with joy. I experience myself as overflowing, spending, alive, hence as joyous. However, in order to give, an individual must experience a sense of self, from which to draw that which is given: Indeed, Fromm claims that the intensity and excitement which accompanies moments of infatuation is frequently relative to the degree of loneliness and isolation which has been previously experienced. As such, it is commonly followed, sooner or later, by boredom and disappointment. Many thinkers, from Freud to the contemporary philosopher J. David Velleman, also emphasise the blindness of romantic love. In contrast, mature love is an active commitment to and concern for the well-being of that which we love. But how is mature love to be developed and practised? How are the pitfalls of resentment, disappointment and indifference to be avoided, or, at least, constructively

managed and overcome? Fromm declares that the art of loving is based on the practice of four essential elements: These evoke a radically different response than that more commonly associated with romantic or sentimental love. Care for the other implies a concern for their welfare characterised by our willingness to respond to their physical, emotional and psychological needs. This involves a commitment of time, effort and labour, which means responsibility. Respect thus implies the absence of exploitation: This requires a commitment to know the other as a separate being, and not merely as a reflection of my own ego. According to Velleman, this loving willingness and ability to see the other as they really are is foregrounded in our willingness to risk self-exposure: Selected Essays, , p. Love Variations Of course, there are many kinds of love: But Fromm asserts that the experience of mature love has in all cases a similar foundation and orientation: The converse is also the case: Fromm refers to the various forms of subtle exploitation and manipulation which may be discerned behind the mere appearance or assertion of love. For example, sexual encounters may be primarily motivated by the desire for physical excitement, pleasure and release, or by the urge for domination or submission. In either case, the intimacy experienced is momentary and limited, and the relationship is not characterized by the core elements of care, responsibility, respect and knowledge, but by using the other as a means to an end. Parental love is assumed to be marked by the exercise of unconditional care, concern and devotion, and this is often the case. However, since Freud, we cannot ignore the idea that some parents are sometimes motivated by factors not conducive to the healthy growth of the child. Psychoanalytic theory explores the lasting impact of such experiences for the resulting adult as the desire for unconditional love remains an unsatisfied craving. Fromm offers a very interesting analysis of two possible approaches within the parental role. The ensuing effect on the child is profound: Care, responsibility, respect and knowledge are praiseworthy qualities in the loving person, an expression of a mature and genuine concern for the other; however, is there not a desire for something other than generosity and concern in the experience of love? The concept of self-love is also a perennial subject of argument from philosophical, psychological and religious perspectives. Analysis ranges over the apparent dichotomy between our obligations to ourselves and to others, as well as interpretations of selfishness, narcissism and self-centeredness. In many cases, the issue rests on the varying interpretations of the phrase. In contrast, the idea of a healthy self-love posits no contradiction between love of self and love of others; rather, the former is seen as an essential starting point for the latter. On the contrary, an attitude of love towards themselves will be found in all those who are capable of loving others. So self-love and love of others are not mutually exclusive, but co-existent. Therefore this theory of love is opposed to exclusivity or partiality. In this sense, Fromm concurs with the concept of universal love. He also stresses the concrete and practical nature of love over universal theories. Friedrich Nietzsche states the case for that in his typically aphoristic style: Jacques Lacan in Hollywood and Out, p. Velleman argues that human beings are selective in love because it is not constitutionally possible to know and so to love everybody: Our choice of love objects is inevitably limited by our own limitations, but this is not to deny the potential value of others as worthy of love: Perhaps the resolution of this apparent paradox resides in the humble acknowledgement that every person is worthy of love, but that our ability to love is limited to those whom we choose to know and cherish on a personal level. Personal love is a response to someone with whom we are acquainted. It exposes the myriad problems associated with the experience of loving and of being loved. It confidently asserts that love is essential to human flourishing and survival, while also highlighting the demands and responsibilities associated with its practice. I leave the final words to Carl Sandburg: There is a place where love begins and a place where love ends. There is a touch of two hands that foils all dictionaries. There is a look of eyes fierce as a big Bethlehem open hearth furnace or a little green-fire acetylene torch. There are single careless bywords portentous as a big bend in the Mississippi River. Hands, eyes, bywords out of these love makes battlegrounds and workshops. There is a pair of shoes love wears and the coming is a mystery. There is a warning love sends and the cost of it is never written till long afterward. There are explanations of love in all languages and not one found wiser than this: There is a place where love begins and a place where love ends and love asks nothing.

Chapter 3 : BHCS Providers Website

Is this your perfect match? We name the best places to call home. From handsome to just a little bit gritty, a ranking of the world's Top 25 Cities in our Quality of Life Survey.

Blockbusters in their respective countries, the American Avatar and the Japanese Princess Mononoke are arguably both better sources than many text books for anyone who wants a quick introduction to environmental ethics. However, Avatar and Princess Mononoke offer radically different views about the relationship between human beings and the environment. Avatar, directed by James Cameron, forces the spectator to choose between two extremes, as if no intermediate path were available: The first is about a struggle where the winner has to annihilate their rival; the second is about a struggle where both sides end up learning from each other. One is filled with nostalgia for innocence lost; the other with hope for a new beginning. The Plots In Princess Mononoke, the eponymous human girl is raised by the wolf-goddess, and wolves. The story begins by recalling a time when the land was covered in forest and inhabited by little spirits: We soon learn, however, that that harmony has been lost, and humans are wiping out the forest and killing the animals to obtain material riches, such as iron ore. In filthy Iron Town, the apparently ruthless Lady Eboshi rules over men and nature thanks to hand cannons and gunpowder. The only opposition to her plans of absolute dominion comes from Mononoke, who, clad in a wolf-skin and wearing a wolf-mask, is ready to use her special powers to protect the animals and the besieged forest. When Ashitaka arrives on the scene, Eboshi reveals to him her plans to kill the Forest Spirit "an ethereal stag who is the last bulwark of the natural world against humans. Meanwhile, Mononoke, who has been saved from death by Ashitaka during an attack on Iron Town, swears she will kill Eboshi. The end is not blissfully happy, but it is hopeful. In Avatar, Jake Sully, a crippled ex-marine, arrives on the planet-moon Pandora to serve in a special diplomatic mission: In this, Avatar and Princess Mononoke are similar. As the film progresses, Jake identifies more and more with the tribe and their ideals of reverence and respect toward nature, even as his contempt toward his human peers intensifies. As a representative of our species, Jake is first depicted as wantonly destructive when it comes to dealing with the non-human world. What both species share are static natures poor at adapting to new scenarios. Avatar relies on a Manichaeian worldview, where two incompatible forces or principles oppose each other and seek to triumph by annihilating the opposite. At the other extreme are the humans, who stampede over new lands paying no respect to their indigenous inhabitants, imposing their conditions through force, and using knowledge in a purely instrumental technological way. Thus Avatar can also be read as a quite literal metaphor of Western colonialism. Wherever and whenever possible, they avoid wanton destruction. They only kill humans in self-defence, when the humans have become serious threats. One message of Avatar seems to be that there is no other way to lead a life in true harmony with nature. This is a caricature of ecologism which has served to discredit it as a serious element of policy-making. As is usually the case among hunter-gatherers, their numbers are sparse and they are far from overusing their natural resources. The picture of humanity presented by Avatar should by now be sufficiently clear. Thus, the standard human in Avatar is individualistic, cynically pragmatic, and suspicious of everything which seems mysterious or sacred. Instead of considering themselves part of a whole, they see themselves as essentially separate, and superior to everything and everyone outside their species. At first sight Avatar could appear an optimistic film, following the classic Hollywood formula where the goodies suffer but finally triumph over the baddies. But really, Avatar is tainted from beginning to end with a doomed vision of the future of our species. That is why the only possible way to end the story is for them to be defeated and sent back. The deep cause of the conflict has not been eradicated: Avatar teaches a poor lesson. Its conclusion is that the vast majority of our species are incapable of learning from their mistakes until it is too late and nothing can be done to avert disaster. The solution Avatar offers is thus unrealizable, and so useless for guiding action. When the curtain falls on this film, viewers are left with two options: No intermediate paths are offered. At the end of Princess Mononoke, the wolf-princess remains in the forest as its guardian, true; but she has met and accepted a human as a friend "something which seemed inconceivable at the beginning of the story, when we see her charging furiously against them. Even

Eboshi is given a chance to change her mind: In contrast to Avatar, the message in Mononoke is that the human character and the course of things it shapes is not irrevocable or fixed, even if sometimes suffering and destruction are the only way to shake the characters and make them modify their conduct. If this is achieved, then the suffering was not meaningless but necessary for the characters to develop and to avoid committing the same mistakes in the future. Wonderful encounters and beautiful things still exist. Regarding its underlying philosophy, Mononoke is more subtle and thus more difficult to pin down than Avatar. Meanwhile, in terms of its ideological development, the film follows quite a neat Hegelian dialectic: In former times, nature and man lived in harmony; but this harmony is broken when men, through the use of guns, set out to conquer and establish dominion over all. Nature and man are in conflict. There is hatred, intolerance and warfare. The parties do not seek to resolve their dispute by dialogue, but by brute force. After the battle, both sides have lost. Iron Town has been destroyed. The Old Forest has been burnt down, and the era of the Forest Spirit has come to an end. Yet the leading figures of the new period, Ashitaka and Mononoke, have the power to connect both worlds. Primeval innocence is gone forever, but all hope is not lost. I can hear the objection: Thus, rather than utterly changing their selves, in Mononoke, human beings evolve toward a state of greater awareness and wisdom, which comes only after having experienced and realized the mistakes of the past. For sure, a new tension will develop, which will have to be resolved in turn. But what is crucial is that in the new synthesis a new worldview has arisen for both sides: All in all, as fables of environmental morality, down-to-earth Princess Mononoke offers a much more realistic and effective lesson than over-simplistic Avatar. Born in Patagonia, she has a blog in Spanish, [El ojo parcial](#) , focused on environment and politics in her homeland and globally.

Chapter 4 : Table of Contents - Woodsmith Magazine

expands enrollment, increases the number of residence halls, promotes international education and pushes forward the Board of Visitors' plan to resurrect football.

History[edit] Before the rise of professional journalism in the early s and the conception of media ethics , newspapers reflected the opinions of the publisher. Frequently, an area would be served by competing newspapers taking differing and often radical views by modern standards. In the 20th century, newspapers in various Asian languages, Spanish, and Arabic appeared and persist catering to the newer respective immigrant groups. In , Benjamin Franklin , writing under the pseudonym "Busy-Body", wrote an article for the American Weekly Mercury advocating the printing of more paper money. He did not mention that his own printing company hoped to get the job of printing the money. It is an indication of the complexity of the issue of bias that he not only stood to profit by printing the money, but he also seems to have genuinely believed that printing more money would stimulate trade. As his biographer Walter Isaacson points out, Franklin was never averse to "doing well by doing good. This act was in effect until In , President Abraham Lincoln accused newspapers in the border states of bias in favor of the Confederate cause and ordered many of them closed. Big cities often had competing newspapers supporting various political parties. To some extent this was mitigated by a separation between news and editorial. News reporting was expected to be relatively neutral or at least factual, whereas editorial sections openly relayed the opinion of the publisher. For example, William Randolph Hearst , publisher of several major market newspapers, deliberately falsified stories of incidents, which may have contributed to the Spanishâ€”American War. They claimed that reports of German mistreatment of Jews were biased and without foundation. He called those opposed to the war the "nattering nabobs of negativism. According to Jonathan M. Gallup Polls since have shown that most Americans do not have confidence in the mass media "to report the news fully, accurately, and fairly". The perception of bias was highest among conservatives. News values According to Jonathan M. Ladd, Why Americans Hate the Media and How It Matters, "The existence of an independent, powerful, widely respected news media establishment is a historical anomaly. Prior to the twentieth century, such an institution had never existed in American history. One explanation is the hour news cycle , which faces the necessity of generating news even when no news-worthy events occur. Another is the simple fact that bad news sells more newspapers than good news. A third possible factor is the market for "news" that reinforces the prejudices of a target audience. Gentzkow and Jesse M. A frame is the arrangement of a news story, with the goal of influencing audience to favor one side or the other. Many media outlets are known for their outright bias. Filter bubbles are what companies such as Facebook and Google use to filter out the content that user might not agree with or find disturbing. Herman and Noam Chomsky in their book Manufacturing Consent: The Political Economy of the Mass Media [26] proposed a propaganda model to explain systematic biases of U. In this view, corporate interests create five filters that bias news in their favor. Pro-power and pro-government bias[edit] Part of the propaganda model is self-censorship through the corporate system see corporate censorship ; that reporters and especially editors share or acquire values that agree with corporate elites in order to further their careers. Those who do not are marginalized or fired. Such examples have been dramatized in fact-based movie dramas such as Good Night, and Good Luck and The Insider and demonstrated in the documentary The Corporation. The preface was first published in It read in part: The sinister fact about literary censorship in England is that it is largely voluntary. At this moment what is demanded by the prevailing orthodoxy is an uncritical admiration of Soviet Russia. Everyone knows this, nearly everyone acts on it. Any serious criticism of the Soviet regime, any disclosure of facts which the Soviet Government would prefer to keep hidden, is next door to unprintable. If you go out and say that you are a liberal network, you are cutting your potential audience, and certainly your potential advertising pool, right off the bat. Postal Service and the U. According to Chomsky, U. They concede that media owners and news makers have an agenda, but that this agenda is subordinated to corporate interests leaning to the right. Politicians have willingly misled the press to further their agenda. Stories critical of advertisers or their interests may be underplayed, while stories favorable to

advertisers may be given more coverage. For the private media, profits are dependent on viewing figures, regardless of whether the viewers found the programs adequate or outstanding. The strong profit-making incentive of the American media leads them to seek a simplified format and uncontroversial position which will be adequate for the largest possible audience. The market mechanism only rewards media outlets based on the number of viewers who watch those outlets, not by how informed the viewers are, how good the analysis is, or how impressed the viewers are by that analysis. According to some, the profit-driven quest for high numbers of viewers, rather than high quality for viewers, has resulted in a slide from serious news and analysis to entertainment, sometimes called infotainment: By the late 1980s, this combination of information and entertainment in news programmes was known as infotainment. News, Advertising, Politics, and the Internet that most television news stories are made to fit into one of five categories: According to Jamieson, the media provides an oversimplified skeleton of information that is more easily commercialized. It is closely tied to the similar theory of cultural imperialism. A new type of imperialism will thus occur, making many nations subsidiary to the media products of some of the most powerful countries or companies. A study cited frequently by those who make claims of liberal media bias in American journalism is *The Media Elite*, a book co-authored by political scientists Robert Lichter, Stanley Rothman, and Linda Lichter. The survey found that the large majority of journalists were Democratic voters whose attitudes were well to the left of the general public on a variety of topics, including issues such as abortion, affirmative action, social services, and gay rights. The authors suggested this tilt as a mostly unconscious process of like-minded individuals projecting their shared assumptions onto their interpretations of reality, a variation of confirmation bias. Kuypers of Virginia Tech investigated the issue of media bias in the book *Press Bias and Politics*. In this study of mainstream U.S. They argued that reporters who they thought were expressing moderate or conservative points of view were often labeled as holding a minority point of view. Kuypers said he found liberal bias in the reporting of a variety of issues including race, welfare reform, environmental protection, and gun control. The report also stated that the news media showed a fair degree of centrism, since all but one of the outlets studied were, from an ideological point of view, between the average Democrat and average Republican in Congress. Liberman characterized the unsupported assumption as preposterous and argued that it led to implausible conclusions. Criticism from Media Matters included studying different media for different lengths of time, lack of context in quoting sources, lack of balance, and a flawed assignment of political positions of sources: Different mediums were studied for different lengths of time. Lack of context in quoting sources: sources quoted were automatically assumed to be supporting the article. Lack of balance in sources: Authors [edit] Several authors have written books on liberal bias in the media, including Steve Levy's "Bias in the Media:

Chapter 5 : Is Love An Art? | Issue 85 | Philosophy Now

The linguistic relatives of Hebrew include a number of present-day tongues -- such as Arabic, modern Aramaic, and a group of languages spoken in Ethiopia -- and an even greater number of dead.

Chapter 6 : [Harpers' Index] August | Harper's Magazine

Page 2 Space News Roundup Oct. 11,1 [Bulletin Board]Astro specialists named Commission to hold public forum NASA announced Oct. 1 the Other members of the flight and Japan.

Chapter 7 : Avatar vs Mononoke | Issue 85 | Philosophy Now

] ENERGY DERIVATIVES designated contract markets, or DCMs. Some you have heard before include: NYMEX (the New York Mercantile Exchange) and the Chicago Board of Trade.

Chapter 8 : Media bias in the United States - Wikipedia

Allowing APRNs to contract directly with all health plans, including Medicaid and commercial insurance plans, will expand access to primary care, especially in rural and medically under-served areas of the state where the number of providers are limited.

Chapter 9 : Issue 85 - Magazine | Monocle

According to his interpretation, love "is a relatively rare phenomenon and its place is taken by a number of forms of pseudo-love" (Art, p). For instance, the desire to escape aloneness may be expressed in a passive form of submission or dependence, wherein a person seeks an identity through another.