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Chapter 1 : List of Dutch inventions and discoveries - Wikipedia

EMBED (for calendrierdelascience.com hosted blogs and calendrierdelascience.com item tags).

The Real War on Science. Read the whole thing. Here are some excerpts of particular relevance to climate science: I finished it with the same question about this war that I had at the outset: Where are the casualties? Where are the scientists who lost their jobs or their funding? What vital research has been corrupted or suppressed? What scientific debate has been silenced? Bush refused federal funding for embryonic stem-cell research, but that hardly put a stop to it and not much changed after Barack Obama reversed the policy. The danger from the Left does not arise from stupidity or dishonesty; those failings are bipartisan. Both sides cherry-pick research and misrepresent evidence to support their agendas. Scientists of all ideologies exaggerate the importance of their own research and seek results that will bring them more attention and funding. The first threat is confirmation bias, the well-documented tendency of people to seek out and accept information that confirms their beliefs and prejudices. Academics have traditionally leaned left politically, and many fields have essentially become monocultures, especially in the social sciences, where Democrats now outnumber Republicans by at least 8 to 1. The lopsided ratio has led to another well-documented phenomenon: They come to assume that their opinions are not only the norm but also the truth. The combination of all these pressures from the Left has repeatedly skewed science over the past half-century. And that brings us to the second great threat from the Left: To conservatives, the fundamental problem with the Left is what Friedrich Hayek called the fatal conceit: Leftists have much more confidence in experts and the state. His statements are false. While the greenhouse effect is undeniably real, and while most scientists agree that there has been a rise in global temperatures caused in some part by human emissions of carbon dioxide, no one knows how much more warming will occur this century or whether it will be dangerous. Policies for dealing with global warming vary according to political beliefs, economic assumptions, social priorities, and moral principles. Would regulating carbon dioxide stifle economic growth and give too much power to the state? Is it moral to impose sacrifices on poor people to keep temperatures a little cooler for their descendants, who will presumably be many times richer? Are there more important problems to address first? Science advances by continually challenging and testing hypotheses, but the modern Left has become obsessed with silencing heretics. They need to start welcoming conservatives and others who will spot their biases and violate their taboos. Look in the other direction—or in the mirror. There is much angst in the scientific community, as per these articles that I linked to in the most recent Week in Review. The premise of this question is exactly correct—scientific advances do require long term investment. This is why we must have programs such as a viable space program and institutional research that serve as incubators to innovation and the advancement of science and engineering in a number of fields. We should also bring together stakeholders and examine what the priorities ought to be for the nation. Conservation of resources and finding ways to feed the world beg our strong commitment as do dedicated investment in making the world a healthier place. The nation is best served by a President and administration that have a vision for a greater, better America. Science is science and facts are facts. My administration will ensure that there will be total transparency and accountability without political bias. The American people deserve this and I will make sure this is the culture of my administration. Its difficult to argue against these statements. Mooney then wrote another excellent book Storm World , about the hurricane and global warming debate. Also in the past decade, the internet has become more prominent, giving voice to a much wider range of perspectives than can be found in academia with its federal funding and ever growing liberal bias. What can we expect from the Trump administration? This could imply two things: The golden age for U. Lets see how this plays out. A more laissez-faire approach to science in the Trump administration would be very welcome.

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Chapter 2 : Acceleration (edition) | Open Library

Acceleration by Ronald G. Havelock, , Prometheus Books edition, in English.

A Challenge University of Auckland Joseph Carroll knows literary Darwinism not only through breaking in the field but also from helping so many newcomers over the fence, myself included. I agree with almost everything he writes in the bulk of the article, but since we learn more from disagreement, I will take issue with one section, The Adaptive Function of Literature. I have proposed that art is a human adaptation deriving from play, a widespread animal behavior. Behaviors like escape and pursuit, attack and defense and social give-and-take can make life-or-death differences. Creatures with more motivation to practice such behaviors in situations of low urgency on average fare better at moments of high urgency. Animals that play repeatedly and exuberantly hone skills, widen repertoires and sharpen sensitivities. Play therefore has evolved to be highly self-rewarding. Because it is compulsive, animals engage in it again and again, incrementally altering muscle tone and neural wiring, strengthening and speeding up synaptic pathways, improving their capacity and performance. We therefore have an appetite for information, and especially for pattern, information that falls into meaningful arrays that allow rich inferences. Like other species, humans can assimilate information through the rapid processing that specialized pattern recognition allows, but unlike other species we also seek, shape and share information in open-ended ways. We actively pursue the patterns that make data swiftly intelligible, especially those yielding the richest inferences in our core information systems, the senses of sight and sound, and our most crucial domain, social information. Art is a kind of cognitive play with pattern. Just as play refines behavioral options over time by being self-rewarding, so art serves as a playground in which the mind increases cognitive skills, repertoires and sensitivities. Like play, art succeeds by engaging and rewarding attention, since the more focused our attention and the more frequent and intense our response the more powerful the neural consequences. Other functions follow from this. Individuals who can earn the attention of others through art gain in status. Emotional attunement in cognitively appealing forms improves social cohesion, as does the creation of engaging prosocial models. Fiction can create scenarios for reasoning about action in ways that earn attention, emotion and recall. Art can be appropriated by religion, to intensify traditions and social commitments, but it can also foster creativity, especially in large communities with high specialization of labor. Carroll critiques creativity as if it were the prime function I propose for art, when in my account it comes in fifth, and explicitly only because the other functions are already in place. The arts produce images of the world and of our experience of the world. Those images mediate our behavior and the elemental passions that derive from human life history. Wilson, but Wilsonâ€™whom I admire on this side idolatryâ€™offers little evidence for his claims. Let us apply these criteria to his cognitive order proposal and my cognitive play proposal. Chimpanzees have been found to outdo humans on at least one evolutionarily novel cognitive task. Is this only instinct for a capuchin but something more for us? For the purpose of this argument at least, Carroll stresses only human exceptionalism, a sharp phylogenetic break, a rise above instinct into a massive mental proliferation of scenarios of possible action. We produce scenarios only serially, and therefore slowly, in the highly constricted space of working memory. It takes time to develop them, time we rarely have in the heat of the moment. Elsewhere Carroll rightly praises literature as a major repository of human self-knowledge. It takes even Odysseus hours to work out one other scenario that he indeed executes successfully. Homer has it right: Our minds can form options, when allowed time, but they remain simple and even one we may choose to follow tends to become irrelevant as other parties react unpredictably. A sharp phylogenetic break between action driven by instinct and action chosen through the production and selection of options from a Borgesian library of possibilities seems contrary to the evidence of both ethology and cognitive neuroscience. Bird and whalesong, with their dialects and fashions, elaborate gibbon duetting, the creation of visual displays by bowerbirds, dolphins or chimpanzees: The cognitive play proposal by contrast derives art from play, already self-motivating across many animal classes and perhaps universal in mammals;

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from our intense curiosity an attribute developing among the higher primates , and the intense appetite we have for rich and therefore patterned information; and from the unique human pressure for social attunement [4] another attribute developing along the primate line , especially between parent and child, and leading therefore, to the patterned play of protoconversation as a start for art. The cognitive play proposal by contrast stresses the development of art in the individual, since we can see emerging capacities there in detail and through experiment in ways we cannot in the phylogenetic record. With Dissanayake, I see protoconversation, with its play with rhythmic, harmonic, melodic and kinetic patterns, as an important evolved scaffolding for the further elaboration of pattern that infants engage in as they learn to sing, dance, draw or shape and especially as they engage in pretend play. Infant behavior seems not to arise out of a need to cope with over-proliferating scenarios. Rather, pretend play amplifies their capacity to generate scenarios, but scenarios that engage attention through unusual characters and actionsâ€”a duck confronting a dinosaur, dragons poo-pooing on rooftops until the houses collapse. Children learn to fashion short simple vivid scenarios first in action, with the physical props at hand, including each other, and then without action props but with the cultural props of received story elements like dragons and fairies. But the evidence of childhood storymaking suggests it has much more to do with play and engaging intense attention than with constructing scenarios for non-play action. The cognitive order proposal sees the function of art as compensating for a hypothesized motivational disorganization arising from a hypothesized over-proliferation of mental scenarios, for neither of which independent evidence is offered. Even supposing art did have this function, how would it work? My cognitive play hypothesis proposes a series of functions, beginning with the core function of strengthening neural pathways through the intense repeat engagement that the play of art invites, in the patterns that matter most to usâ€”especially, in story, patterns of agency and actionâ€”so that we can more readily produce and especially process patterns in those modes. Evidence of neural growth as a consequence of play in rats is already at hand. We cannot experimentally impoverish human children, but the human predisposition for art has ensured for tens of thousands of years that we grow up in especially enriched environments. Since we cannot dissect the brains of human experimental subjects and cannot yet easily investigate single neurons in live human minds, we rely on animal evidence. This shows that training makes discrimination finer, processing faster and signals clearer, provided the animals pay close attention and provided training occurs in increments Doidge 67, Art depends on attention, and its capacity to command attention means that just as with play we are motivated to engage in it again and again. Neuroscience has yet to show the long-term effects of visual art and storytelling on the brain, but in at least one art, music, there is already robust evidence for improved pattern detection in those who have had even some training. Think work songs, battle songs, anthems, hymns, heroic stories. Carroll does not explain the proximate mechanisms that would make people engage in art as he conceives it. If people over-proliferate scenarios and therefore suffer motivational disorganization, how do they know to make an elaborate headdress or paint a still life, or to sing or dance or tell stories as the way to help them? Help them do what, in any case? Reduce the number of scenarios? Select the appropriate scenario to act on? The cognitive play proposal suggests a number of motivational mechanisms. The key motivational neurotransmitter, dopamine, is elevated at the onset of and during play, and that same reward factor presumably helps motivate protoconversation, pretend play, and the playfulness of any inventive art. We know humans have strong preferences for high-yield, high-pattern information over informational chaos. We know of the strong human status drive, and its correlation with attention; individuals particularly motivated to seek status and attention in artistic ways can therefore design their work in order to maximize the attention-engaging power of their art. We have a strong drive to imitate others, which enables us to acquire at least the rudiments of local artistic traditions. We have a uniquely intense motivation to attune ourselves to others, [9] and song, dance and story fine-tune and amplify our capacity for attunement. He seems closer here to immunizing the hypothesis from falsification than inviting it to genuine test. I offer phylogeny, ontogeny, a series of functions and suggestions toward mechanisms.

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Chapter 3 : ISEE Newsletter: Vol. 2, No. 3, Fall

The generalized other: understand the overall values and morality according to which social life is conducted; know fairness and equal participation) -general values and moral rules of the culture into which they are developing.

Erotic literature and art[edit] Romantic scene from a mosaic Villa at Centocelle, Rome, 20 BC–20 AD
Ancient literature pertaining to Roman sexuality falls mainly into four categories: Information about the sex lives of the Romans is scattered in historiography, oratory, philosophy, and writings on medicine, agriculture, and other technical topics. Ovid lists a number of writers known for salacious material whose works are now lost. Ovid calls the book a collection of misdeeds *crimina*, and says the narrative was laced with dirty jokes. Just as venerable figures of men, painted by the hand of an artist, are resplendent in our houses, so too there is a small painting *tabella* [34] in some spot which depicts various couplings and sexual positions: In the 3rd century, celibacy had become an ideal among the growing number of Christians, and Church Fathers such as Tertullian and Clement of Alexandria debated whether even marital sex should be permitted for procreation. Sexuality was an important category of Roman religious thought. Cicero held that the desire *libido* to procreate was "the seedbed of the republic", as it was the cause for the first form of social institution, marriage. Marriage produced children and in turn a "house" *domus* for family unity that was the building block of urban life. The February *Lupercalia*, celebrated as late as the 5th century of the Christian era, included an archaic fertility rite. The *Floralia* featured nude dancing. At certain religious festivals throughout April, prostitutes participated or were officially recognized. The god *Liber* understood as the "Free One" oversaw physiological responses during sexual intercourse. When a male assumed the *toga virilis*, "toga of manhood," *Liber* became his patron; according to the love poets, he left behind the innocent modesty *pudor* of childhood and acquired the sexual freedom *libertas* to begin his course of love. Roman art and literature continued the Hellenistic treatment of mythological figures having sex as humanly erotic and at times humorous, often removed from the religious dimension. *Incestum*[edit] A Vestal *Incestum* that which is "not castum" is an act that violates religious purity, [58] perhaps synonymous with that which is *nefas*, religiously impermissible. Prosecutions for *incestum* involving a Vestal often coincide with political unrest, and some charges of *incestum* seem politically motivated: When *Clodius Pulcher* dressed as a woman and intruded on the all-female rites of the *Bona Dea*, he was charged with *incestum*. In early Rome, *stuprum* was a disgraceful act in general, or any public disgrace, including but not limited to illicit sex. *Raptio* The English word "rape" derives ultimately from the Latin verb *rapio*, *rapere*, *raptus*, "to snatch, carry away, abduct" the words *rapt*, *rapture*, and *raptor* still have the same meaning. In Roman law, *raptus* or *raptio* meant primarily kidnapping or abduction; [69] the mythological "rape" of the Sabine women is a form of bride abduction in which sexual violation is a secondary issue. Before the word "rape" acquired its modern strictly sexual meaning, the verb meant simply to seize something or someone by force; this usage persisted at least into the early 19th century. Rape in the English sense was more often expressed as *stuprum* committed through violence or coercion *cum vi* or *per vim*. As laws pertaining to violence were codified toward the end of the Republic, *raptus ad stuprum*, "abduction for the purpose of committing a sex crime", emerged as a legal distinction. Healing and magic[edit] Votive offerings from Pompeii representing breasts, penises, and a uterus Divine aid might be sought in private religious rituals along with medical treatments to enhance or block fertility, or to cure diseases of the reproductive organs. Votive offerings *vota*; compare *ex-voto* in the form of breasts and penises have been found at healing sanctuaries. A private ritual under some circumstances might be considered "magic", an indistinct category in antiquity. Keep the tail closed up in the palm of the same hand until it dies and touch the woman and her private parts when you have intercourse with her. Its root, pounded to a paste and drunk in vinegar for ten consecutive days, has the astonishing effect of turning a boy into a eunuch. Then join the sapling together again and seal it with cow manure and other dressings, so that the parts that were split may intermingle within themselves more easily. The speed with which the sapling grows together and its scar

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forms will determine how quickly the swollen veins of the boy will return to health. The extent to which theorizing about sex actually affected behavior is debatable, even among those who were attentive to the philosophical and medical writings that presented such views. This elite discourse, while often deliberately critical of common or typical behaviors, at the same time cannot be assumed to exclude values broadly held within the society. Epicurean sexuality[edit] "Nor does he who avoids love lack the fruit of Venus but rather chooses goods which are without a penalty; for certainly the pleasure from this is more pure for the healthy than for the wretched. For indeed, at the very moment of possession, the hot passion of lovers fluctuates with uncertain wanderings and they are undecided what to enjoy first with eyes and hands. They tightly press what they have sought and cause bodily pain, and often drive their teeth into little lips and give crushing kisses, because the pleasure is not pure and there are goads underneath which prod them to hurt that very thing, whatever it is, from which those [torments] of frenzy spring. Yeats , describing the translation by Dryden , called it "the finest description of sexual intercourse ever written. His didactic poem *De rerum natura* is a presentation of Epicurean philosophy within the Ennian tradition of Latin poetry. Epicureanism is both materialist and hedonic. The highest good is pleasure, defined as the absence of physical pain and emotional distress. Desires are ranked as those that are both natural and necessary, such as hunger and thirst; those that are natural but unnecessary, such as sex; and those that are neither natural nor necessary, including the desire to rule over others and glorify oneself. In the Epicurean view, sexuality arises from impersonal physical causes without divine or supernatural influence. The onset of physical maturity generates semen, and wet dreams occur as the sexual instinct develops. The engorgement of the genitals creates an urge to ejaculate, coupled with the anticipation of pleasure. With a combination of scientific detachment and ironic humor, Lucretius treats the human sex drive as *muta cupido*, "dumb desire", comparing the physiological response of ejaculation to the blood spurting from a wound. Both man and woman, he says, produce genital fluids that mingle in a successful procreative act. Some Greek Stoics privileged same-sex relations between a man and a younger male partner [] [] see " Pederasty in ancient Greece ". However, stoics in the Roman Imperial era departed from the view of human beings as "communally sexual animals" [] and emphasized sex within marriage, [] which as an institution helped sustain social order. Roman-era Stoics such as Seneca and Musonius Rufus , both active about years after Lucretius, emphasized "sex unity" over the polarity of the sexes. Dimorphism exists, according to Musonius, simply to create difference, and difference in turn creates the desire for a complementary relationship, that is, a couple who will bond for life for the sake of each other and for their children. The argument, then, is not that sexual freedom is a human good, but that men as well as women should exercise sexual restraint. The only justification for sex is reproduction within marriage. The elements derive from the *semina*, "seeds," that are generated by heaven; "love" brings together the elements in the act of creation, like the sexual union of male and female. The toga , by contrast, distinguished the body of the sexually privileged adult Roman male. When statues of Roman generals nude in the manner of Hellenistic kings first began to be displayed, they were shocking not simply because they exposed the male figure, but because they evoked concepts of royalty and divinity that were contrary to Republican ideals of citizenship as embodied by the toga.

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Chapter 4 : Art as Adaptation: A Challenge

Welcome to Christian Forums, a forum to discuss Christianity in a friendly surrounding. Your voice is missing! You will need to register to be able to join in fellowship with Christians all over the world.

New York Marriott Marquis Hotel. Session I, contributed papers, will feature Gary E. Sunday, December 29, 6. Commentators are Robert K. Saturday, December 28, 7. There will be two ISEE sessions, the first of contributed papers. The previously announced deadline for papers, September 15, has passed, but since papers were to be sent to Laura Westra in Canada, and the Canadian postal service has been on strike, this deadline has been extended to October. Chair of the session will be Laura Westra. You are invited to contact him with names and suggestions. Sessions are on environmental ethics and animal liberation, ecofeminism, deep ecology, art and nature, environmental ethics and park management problems, environmental ethics and Christian values, and wilderness values in the postmodern world. Box , Denton, TX. The papers given were: The Greek Paradigm of Environmental Policy. Bowen and Bridget K. Brennan is the first philosopher ever invited to address the full conference. He also used examples from the White paper to show how easy it is to use statistics for ideological rather than scientific purposes. The conference program included: The Wildlife Society will likely meet concurrently. The Society for Conservation Biologists is the largest world-wide organization of conservation biologists, with over members. Attendance is expected to exceed. The ISEE joint program will include one session on "Facts and Values in Conservation Biology," with three or four papers and commentators, and a roundtable on "Environmental Ethics and Conservation Biology," with a panel of three environmental ethicists and three conservation biologists. Paper submissions and proposals are invited. Especially desired are papers examining the implications of recent developments in epistemology and philosophy of science as they relate to conservation biology for example, the demise of logical positivism and its implications for conservation biology. Contributions by philosophers, conservation biologists, and related disciplines are welcome. Authors should keep in mind that most of the audience will not be trained in philosophy. Preferred length is pages; send three copies in a format suitable for blind review. Include a brief CV. Materials will not be returned. Persons interested in being commentators should send a brief CV. Nominations for the roundtable are welcome. Another contact is Bryan G. There will be a joint panel on the "Fate of the Earth and Human Responsibility. Kenneth Schmitz, Thomas Berry, and others will be on the panel. Laura Westra, address below. The conference will be in Porto Alegre, a coastal city about miles south of Rio de Janeiro, and the capital of the state of Rio Grande do Sul. An effort is being made to locate many of the preparatory conferences outside of Rio de Janeiro. The theme of the meeting is "The Ethics of Ecodevelopment: Culture, the Environment, and Dependency. IDEA is a cross-cultural, multidisciplinary group of philosophers, development theorists, policymakers, and representatives of grass-roots groups who apply ethical reflection to development goals and strategies and to the relations between rich and poor countries. The deadline for submission of paper proposals is November 30, A main emphasis is higher education and the environment and the keynote address is "Crisis in Values and Ethics in Higher Education and the Environment. The first was an European environmental ethics meeting, taking the form of an interdisciplinary research seminar on environmental ethics. Immediately following was a meeting on public health and medical ethics focusing on the needs of countries in eastern and central Europe. Martin Bojar, the Czech minister of health, attended several of the sessions. The first day of the environment meeting focused on legal and political issues connected with pollution and public health policies in Bulgaria, Czechoslovakia and the former Soviet Union. The Hastings Center, based in New York, has long supported research in medical ethics but has recently turned also to include environmental and animal welfare issues. Ecological and Cultural Dimensions," a biophilosophical analysis of concern for the environment, will be held March , in Budapest, Hungary. Authors are requested to submit three copies of an abstract in English not exceeding words by October 18, Each submission should include a list of keywords, name, affiliation, mailing address, telephone

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and fax number of the author. Final papers are due February 7, Some questions to be addressed: To what degree can we say that environmental awareness is not based on concern for nature as such but on concern for human values? Do we have good reason to establish biodiversity as an objective of environmental policy? How seriously do we have to take hypothetical dangers? How can we act in the absence of scientific evidence? To what degree can we consider an ecosystem as a functional whole that is a precarious state of equilibrium that can be distorted and overthrown by human intervention? To what degree can we consider an ecosystem as a historical aggregate of coevolving populations in flux, that may be changed by human intervention, but cannot collapse? Abstracts and papers are invited, deadline October 15, Send to Edwin M. The conference is part of the celebration of the th anniversary of the University of Siena. Baird Callicott, Philosophy, University of Wisconsin, Stevens Point, has been appointed to the Advisory Panel for an Office of Technology Assessment study of the problem of non-indigenous species introductions into the United States, both intentional and non-intentional, anthropogenic and non-anthropogenic. The issue came to the attention of Congress because of recent problems with the zebra mussel in the Great Lakes. Or contact Laura Westra, address below. This issue is now in press. The theme of the conference is "Theory Meets Practice" and its objective is to bring new environmental thinking e. For more information, please write Peter G. The Elie Wiesel Prize in Ethics is an annual essay contest for undergraduate seniors. One of the questions on which the sponsoring Foundation invites essays is "What are our ethical obligations to preserve and protect our physical environment and natural resources? Deadline December 30, The encyclopedia will include more than articles on conservation and environmentalism. There will be an interdisciplinary advisory board. The journal will be interdisciplinary and international, with particular reference to philosophy, economics, and law. The first issue is expected in early An editorial board has been named with persons from the United Kingdom, the United States, Australia, Canada, Poland, Germany, and from the fields of geography, philosophy, economics, politics, and natural resource policy. Papers are invited, to be sent to the editor: Phone 47 His topic was "Values Deep in the Woods. Professor Andrew Brennan is the contact person in the United Kingdom. Robert Elliot is the contact person for Australia and New Zealand. Fax 73 Persons elsewhere in Europe, Asia, and South America may remit to any of the above persons, as seems convenient in any of the four currencies. Members and others are encouraged to submit appropriate items for the newsletter to Holmes Rolston, Department of Philosophy, Colorado State University, Fort Collins, CO , who is editing the newsletter. Items may also be submitted to other members of the Governing Board. Include the name of an appropriate contact person, where relevant and possible. International items are especially welcomed. ISEE members are paying their dues too slowly and the present length and format of the newsletter may have to be curtailed. Or the dues raised. About members have renewed for ; about have not. Most of the dues money goes to send out the Newsletter. Nevertheless a random sampling of those who have not renewed indicates that they want to and intend to, and that they want the newsletter in the current format; nevertheless they have not renewed. Apparently, even environmental ethicists need a sterner approach-- repeated reminders and threats? We are working on a more formal billing system. The Board of Environmental Studies at the University of California, Santa Cruz, is recruiting for a full-time tenure track position in the field of applied environmental policy analysis. Position available September Third World Ecological Sustainability. A second position is available at UC Santa Cruz in this area. Prolegomena to Any Future Environmental History. Hellenism and Gnosticism in Contemporary Environmental Ethics. A Brief Review of the Major Literature.

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Chapter 5 : Leading Blog: A Leadership Blog: Leadership Archives

1, Likes, 13 Comments - TED-Ed (@tededucation) on Instagram: "Have you read "A Wrinkle in Time"? What did you think? We've listed it on our #TEDEdBookRec page "

Leaders must know when to adapt. This is where self-awareness plays a big part. In a word, they need balance. Extreme is almost never the answer. Anything can be taken too far. A leader must be able to where to be on any given continuum in any given situation. Steadiness comes to mind. Or as the Romans termed it: Knowing what the tensions or the dichotomies are is the first step avoiding the trap of extremes. Willink and Babin offer twelve. The bottom line that leaders build on is the first dichotomy: To care about your people more than anythingâ€”but at the same time, lead them. But you also have to make decisions that will allow you to continue the mission for the greater good of everyone on the team. Getting it right is caring. Own it All, but Empower Others The next tension is between micromanagement and hands-off leadership styles. You have to have to take ownership, but at the same time, give ownership. You have to empower your team to lead, to take ownership. So you have to give them ownership. Resolute, but Not Overbearing When and where do you hold the line? They must set high standards, but they cannot be domineering or inflexible on matters of little strategic importance. It can be expended foolishly, by leaders who harp on matters that are trivial and strategically unimportant. Prioritizing those areas where standards cannot be compromised and holding the line there while allowing for some slack in other, less critical areas is a wise use of leadership capital. Instead of continuing to invest in one subpar performer, once a concerted effort has been made to coach and train that individual to no avail, the leader must remove the individual. The more discipline a team exercises, the more freedom that team will have to maneuver by implementing small adjustments to existing plans. It was about collaborating with the rest of the team and determining how we could most effectively accomplish our mission. There were many times in my Navy career when, in an effort to prove my leadership, I failed to follow. And rather than strengthen me as a leader in the eyes of the team, it undermined my leadership. If you try to create a solution for every single potential problem that might arise, you overwhelm your team, you overwhelm the planning process, you overcomplicate decisions for the leader. Therefore, it is imperative that leaders focus on only the most likely contingencies that might arise for each phase of an operation. Choose at most the three or four most probable contingencies for each phase, along with the worst case scenario. Be humble or get humbled. Humility has to be balanced by knowing when to make a stand. Staying humble is the key to developing trust with the chain of command. It was most often because they were not humble: When you find that you are not managing well one of these tensions, the tendency can be to overcompensate. This is a common error: This is ineffective and can make the situation worse. So instead, make measured, calculated adjustments, monitor the results, and then continue to make small, iterative corrections until balance is achieved. You will need to move back and forth along these continuums to achieve the results you need because circumstances are always changing.

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Chapter 6 : The real war on science | Climate Etc.

developed the strange situation paradigm (children left alone in a room with a stranger, then reunited with mom - determines your attachment style The Strange Situation results: Secure attachment (60% of infants): upset when mom leaves, easily calmed on return.

The term racism is a noun describing the state of being racist, i. The origin of the root word "race" is not clear. Linguists generally agree that it came to the English language from Middle French , but there is no such agreement on how it came into Latin-based languages, generally. By the end of World War II , racism had acquired the same supremacist connotations formerly associated with racialism: The term "race hatred" had also been used by sociologist Frederick Hertz in the late s. As its history indicates, the popular use of the word racism is relatively recent. The word came into widespread usage in the Western world in the s, when it was used to describe the social and political ideology of Nazism , which saw "race" as a naturally given political unit. Today, some scholars of racism prefer to use the concept in the plural racisms in order to emphasize its many different forms that do not easily fall under a single definition and they also argue that different forms of racism have characterized different historical periods and geographical areas. First, a historical, hierarchical power relationship between groups; second, a set of ideas an ideology about racial differences; and, third, discriminatory actions practices. The UDHR recognizes that if people are to be treated with dignity, they require economic rights , social rights including education , and the rights to cultural and political participation and civil liberty. It further states that everyone is entitled to these rights "without distinction of any kind, such as race, colour , sex , language , religion , political or other opinion, national or social origin, property, birth or other status. According to the UN International Convention on the Elimination of All Forms of Racial Discrimination , [18] the term "racial discrimination" shall mean any distinction, exclusion, restriction, or preference based on race, colour, descent , or national or ethnic origin that has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life. They are born equal in dignity and rights and all form an integral part of humanity. Sociology of race and ethnic relations Sociologists , in general, recognize "race" as a social construct. This means that, although the concepts of race and racism are based on observable biological characteristics, any conclusions drawn about race on the basis of those observations are heavily influenced by cultural ideologies. Racism, as an ideology, exists in a society at both the individual and institutional level. While much of the research and work on racism during the last half-century or so has concentrated on "white racism" in the Western world, historical accounts of race-based social practices can be found across the globe. In studies of these majority white societies, the aggregate of material and cultural advantages is usually termed " white privilege ". Race and race relations are prominent areas of study in sociology and economics. Much of the sociological literature focuses on white racism. Some of the earliest sociological works on racism were penned by sociologist W. Du Bois wrote, "The problem of the twentieth century is the problem of the color line. The "newer" more hidden and less easily detectable forms of racism" which can be considered embedded in social processes and structures" are more difficult to explore as well as challenge. It has been suggested that, while in many countries overt or explicit racism has become increasingly taboo , even among those who display egalitarian explicit attitudes, an implicit or aversive racism is still maintained subconsciously. Implicit attitudes are evaluations that occur without conscious awareness towards an attitude object or the self. These evaluations are generally either favorable or unfavorable. They come about from various influences in the individual experience. In thinking about crime, for example, social psychologist Jennifer L. Thus, racist thoughts and actions can arise from stereotypes and fears of which we are not aware. Discourse analysis seeks to reveal the meaning of race and the actions of racists through careful study of the ways in which these factors of human society are described and discussed in various written and oral works. Van Dijk , for example, examines the

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different ways in which descriptions of racism and racist actions are depicted by the perpetrators of such actions as well as by their victims. These books, and others like them, feed into what has been called the "white savior narrative in film", in which the heroes and heroines are white even though the story is about things that happen to black characters. African American writers have sometimes been portrayed in African-American studies as retreating from racial issues when they write about "whiteness", while others identify this as an African American literary tradition called "the literature of white estrangement", part of a multipronged effort to challenge and dismantle white supremacy in the US. A Genealogy posits modern racism similarly, focusing on the notion of a dominant group, usually whites, vying for racial purity and progress, rather than an overt or obvious ideology focused on the oppression of nonwhites. Often, the two are listed together as "racial and ethnic" in describing some action or outcome that is associated with prejudice within a majority or dominant group in society. Furthermore, the meaning of the term racism is often conflated with the terms prejudice, bigotry, and discrimination. Racism is a complex concept that can involve each of those, but it cannot be equated with nor is it synonymous with these other terms. The term is often used in relation to what is seen as prejudice within a minority or subjugated group, as in the concept of reverse racism. Such aspects are described in this section, although the list is not exhaustive.

Aversive racism Main article: The term was coined by Joel Kovel to describe the subtle racial behaviors of any ethnic or racial group who rationalize their aversion to a particular group by appeal to rules or stereotypes. The motivation for the change is thought to be implicit or subconscious. Experiments have provided empirical support for the existence of aversive racism. Aversive racism has been shown to have potentially serious implications for decision making in employment, in legal decisions and in helping behavior.

Color blindness race In relation to racism, Color blindness is the disregard of racial characteristics in social interaction, for example in the rejection of affirmative action, as way to address the results of past patterns of discrimination. Critics of this attitude argue that by refusing to attend to racial disparities, racial color blindness in fact unconsciously perpetuates the patterns that produce racial inequality. If race is disregarded in predominately white populations, for example, whiteness becomes the normative standard, whereas people of color are othered, and the racism these individuals experience may be minimized or erased.

Xenophobia Cultural racism is a term used to describe and explain new racial ideologies and practices that have emerged since World War II. It can be defined as societal beliefs and customs that promote the assumption that the products of a given culture, including the language and traditions of that culture are superior to those of other cultures. It shares a great deal with xenophobia, which is often characterised by fear of, or aggression toward, members of an outgroup by members of an ingroup.

Institutional racism, **State racism**, **Racial profiling**, and **Racism by country** Institutional racism also known as structural racism, state racism or systemic racism is racial discrimination by governments, corporations, religions, or educational institutions or other large organizations with the power to influence the lives of many individuals. Stokely Carmichael is credited for coining the phrase institutional racism in the late 1960s. He defined the term as "the collective failure of an organization to provide an appropriate and professional service to people because of their colour, culture or ethnic origin".

Othering Othering is the term used by some to describe a system of discrimination whereby the characteristics of a group are used to distinguish them as separate from the norm. Spatial difference can be enough to conclude that "we" are "here" and the "others" are over "there".

Racial segregation Main article: Racial segregation External video James A. It may apply to activities such as eating in a restaurant, drinking from a water fountain, using a bath room, attending school, going to the movies, or in the rental or purchase of a home.

Supremacism In Uncle Sam a personification of the United States balances his new possessions which are depicted as savage children. Centuries of European colonialism in the Americas, Africa and Asia were often justified by white supremacist attitudes.

Symbolic racism A rally against school integration in Some scholars argue that in the US earlier violent and aggressive forms of racism have evolved into a more subtle form of prejudice in the late 20th century. This new form of racism is sometimes referred to as "modern racism" and it is characterized by outwardly acting unprejudiced while inwardly maintaining prejudiced attitudes, displaying subtle prejudiced

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behaviors such as actions informed by attributing qualities to others based on racial stereotypes, and evaluating the same behavior differently based on the race of the person being evaluated. This ambivalence may also be visible for example in hiring decisions where job candidates that are otherwise positively evaluated may be unconsciously disfavored by employers in the final decision because of their race. While such "subconscious racial biases" do not fully fit the definition of racism, their impact can be similar, though typically less pronounced, not being explicit, conscious or deliberate. In , Japan and its allies declared work for the abolition of racial discrimination to be their aim at the Greater East Asia Conference. The statement condemned scientific racism theories that had played a role in the Holocaust. It aimed both at debunking scientific racist theories, by popularizing modern knowledge concerning "the race question," and morally condemned racism as contrary to the philosophy of the Enlightenment and its assumption of equal rights for all. Supreme Court desegregation decision in " Brown v. Board of Education of Topeka ". Part 1 of Article 1 of the U. International Convention on the Elimination of All Forms of Racial Discrimination [83] In , the European Union explicitly banned racism, along with many other forms of social discrimination, in the Charter of Fundamental Rights of the European Union , the legal effect of which, if any, would necessarily be limited to Institutions of the European Union:

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Sexuality in ancient Rome, and more broadly, sexual attitudes and behaviors in ancient Rome, are indicated by Roman art, literature and inscriptions, and to a lesser extent by archaeological remains such as erotic artifacts and architecture.