

# DOWNLOAD PDF KENT, E. RESPECT FOR PERSONS AND SOCIAL PROTEST.

## Chapter 1 : Charter of the Social Contract Â« Peace in Kurdistan

-- Kent, E. *Respect for persons and social protest.* -- Macfarlane, L. J. *Bad day at Big Rock.* R. A. *Rights of persons and the liberal tradition.* A. *Alienation.*

Kant pursues this project through the first two chapters of the *Groundwork*. The point of this first project is to come up with a precise statement of the principle or principles on which all of our ordinary moral judgments are based. The judgments in question are supposed to be those that any normal, sane, adult human being would accept on due rational reflection. Nowadays, however, many would regard Kant as being overly optimistic about the depth and extent of moral agreement. But perhaps he is best thought of as drawing on a moral viewpoint that is very widely shared and which contains some general judgments that are very deeply held. In any case, he does not appear to take himself to be primarily addressing a genuine moral skeptic such as those who often populate the works of moral philosophers, that is, someone who doubts that she has any reason to act morally and whose moral behavior hinges on a rational proof that philosophers might try to give. He rests this second project on the position that we " or at least creatures with rational wills " possess autonomy. The argument of this second project does often appear to try to reach out to a metaphysical fact about our wills. This has led some readers to the conclusion that he is, after all, trying to justify moral requirements by appealing to a fact " our autonomy " that even a moral skeptic would have to recognize. Yet in the *Critique of Pure Reason*, Kant also tried to show that every event has a cause. Kant recognized that there seems to be a deep tension between these two claims: Kant thought that the only way to resolve this apparent conflict is to distinguish between phenomena, which is what we know through experience, and noumena, which we can consistently think but not know through experience. Our knowledge and understanding of the empirical world, Kant argued, can only arise within the limits of our perceptual and cognitive powers. On one interpretation Hudson , one and the same act can be described in wholly physical terms as an appearance and also in irreducibly mental terms as a thing in itself. On this compatibilist picture, all acts are causally determined, but a free act is one that can be described as determined by irreducibly mental causes, and in particular by the causality of reason. A second interpretation holds that the intelligible and sensible worlds are used as metaphors for two ways of conceiving of one and the same world Korsgaard ; Allison ; Hill a, b. When we are engaging in scientific or empirical investigations, we often take up a perspective in which we think of things as subject to natural causation, but when we deliberate, act, reason and judge, we often take up a different perspective, in which we think of ourselves and others as agents who are not determined by natural causes. We also need some account, based on this principle, of the nature and extent of the specific moral duties that apply to us. To this end, Kant employs his findings from the *Groundwork* in *The Metaphysics of Morals*, and offers a categorization of our basic moral duties to ourselves and others. In addition, Kant thought that moral philosophy should characterize and explain the demands that morality makes on human psychology and forms of human social interaction. These topics, among others, are addressed in central chapters of the second *Critique*, the *Religion* and again in the *Metaphysics of Morals*, and are perhaps given a sustained treatment in *Anthropology from a Pragmatic Point of View*. Further, a satisfying answer to the question of what one ought to do would have to take into account any political and religious requirements there are. Each of these requirements turn out to be, indirectly at least, also moral obligations for Kant, and are discussed in the *Metaphysics of Morals* and in *Religion*. Finally, moral philosophy should say something about the ultimate end of human endeavor, the Highest Good, and its relationship to the moral life. In the *Critique of Practical Reason*, Kant argued that this Highest Good for humanity is complete moral virtue together with complete happiness, the former being the condition of our deserving the latter. Unfortunately, Kant noted, virtue does not insure wellbeing and may even conflict with it. Further, he thought that there is no real possibility of moral perfection in this life and indeed few of us fully deserve the happiness we are lucky enough to enjoy. Throughout his moral works, Kant returns time and again to the question of the method

moral philosophy should employ when pursuing these aims. A basic theme of these discussions is that the fundamental philosophical issues of morality must be addressed a priori, that is, without drawing on observations of human beings and their behavior. The *Metaphysics of Morals*, for instance, is meant to be based on a priori rational principles, but many of the specific duties that Kant describes, along with some of the arguments he gives in support of them, rely on general facts about human beings and our circumstances that are known from experience. In one sense, it might seem obvious why Kant insists on an a priori method. Such a project would address such questions as, What is a duty? What kinds of duties are there? What is the good? What kinds of goods are there? These appear to be metaphysical questions. Any principle used to provide such categorizations appears to be a principle of metaphysics, in a sense, but Kant did not see them as external moral truths that exist independently of rational agents. Moral requirements, instead, are rational principles that tell us what we have overriding reason to do. Metaphysical principles of this sort are always sought out and established by a priori methods. However, the considerations he offers for an a priori method do not all obviously draw on this sort of rationale. The following are three considerations favoring a priori methods that he emphasizes repeatedly. The first is that, as Kant and others have conceived of it, ethics initially requires an analysis of our moral concepts. Given that the analysis of concepts is an a priori matter, to the degree that ethics consists of such an analysis, ethics is a priori as well. Of course, even were we to agree with Kant that ethics should begin with analysis, and that analysis is or should be an entirely a priori undertaking, this would not explain why all of the fundamental questions of moral philosophy must be pursued a priori. Indeed, one of the most important projects of moral philosophy, for Kant, is to show that we, as rational agents, are bound by moral requirements and that fully rational agents would necessarily comply with them. Kant admits that his analytical arguments for the CI are inadequate on their own because the most they can show is that the CI is the supreme principle of morality if there is such a principle. Kant must therefore address the possibility that morality itself is an illusion by showing that the CI really is an unconditional requirement of reason that applies to us. This is the second reason Kant held that fundamental issues in ethics must be addressed with an a priori method: The ultimate subject matter of ethics is the nature and content of the principles that necessarily determine a rational will. Fundamental issues in moral philosophy must also be settled a priori because of the nature of moral requirements themselves, or so Kant thought. This is a third reason he gives for an a priori method, and it appears to have been of great importance to Kant: Moral requirements present themselves as being unconditionally necessary. But an a posteriori method seems ill-suited to discovering and establishing what we must do whether we feel like doing it or not; surely such a method could only tell us what we actually do. Kant argued that empirical observations could only deliver conclusions about, for instance, the relative advantages of moral behavior in various circumstances or how pleasing it might be in our own eyes or the eyes of others. Such findings clearly would not support the unconditional necessity of moral requirements. To appeal to a posteriori considerations would thus result in a tainted conception of moral requirements. It would view them as demands for which compliance is not unconditionally necessary, but rather necessary only if additional considerations show it to be advantageous, optimistic or in some other way felicitous. Thus, Kant argued that if moral philosophy is to guard against undermining the unconditional necessity of obligation in its analysis and defense of moral thought, it must be carried out entirely a priori. Nevertheless, this idea of a good will is an important commonsense touchstone to which Kant returns throughout his works. The idea of a good will is supposed to be the idea of one who is committed only to make decisions that she holds to be morally worthy and who takes moral considerations in themselves to be conclusive reasons for guiding her behavior. This sort of disposition or character is something we all highly value, Kant thought. He believes we value it without limitation or qualification. By this, we believe, he means primarily two things. First, unlike anything else, there is no conceivable circumstance in which we regard our own moral goodness as worth forfeiting simply in order to obtain some desirable object. By contrast, the value of all other desirable qualities, such as courage or cleverness, can be diminished, forgone, or sacrificed under certain circumstances: Courage may be laid aside

if it requires injustice, and it is better not to be witty if it requires cruelty. There is no implicit restriction or qualification to the effect that a commitment to give moral considerations decisive weight is worth honoring, but only under such and such circumstances. Second, possessing and maintaining a steadfast commitment to moral principles is the very condition under which anything else is worth having or pursuing. The value of a good will thus cannot be that it secures certain valuable ends, whether of our own or of others, since their value is entirely conditional on our possessing and maintaining a good will. Indeed, since a good will is good under any condition, its goodness must not depend on any particular conditions obtaining. Human beings inevitably feel this Law as a constraint on their natural desires, which is why such Laws, as applied to human beings, are imperatives and duties. A human will in which the Moral Law is decisive is motivated by the thought of duty. A holy or divine will, if it exists, though good, would not be good because it is motivated by thoughts of duty because such a will does not have natural inclinations and so necessarily fulfills moral requirements without feeling constrained to do so. Kant confirms this by comparing motivation by duty with other sorts of motives, in particular, with motives of self-interest, self-preservation, sympathy and happiness. He argues that a dutiful action from any of these motives, however praiseworthy it may be, does not express a good will. Only then would the action have moral worth. Many object that we do not think better of actions done for the sake of duty than actions performed out of emotional concern or sympathy for others, especially those things we do for friends and family. What is crucial in actions that express a good will is that in conforming to duty a perfectly virtuous person always would, and so ideally we should, recognize and be moved by the thought that our conformity is morally obligatory. The motivational structure of the agent should be arranged so that she always treats considerations of duty as sufficient reasons for conforming to those requirements. In other words, we should have a firm commitment not to perform an action if it is morally forbidden and to perform an action if it is morally required. Having a good will, in this sense, is compatible with having feelings and emotions of various kinds, and even with aiming to cultivate some of them in order to counteract desires and inclinations that tempt us to immorality. Suppose for the sake of argument we agree with Kant. We now need to know what distinguishes the principle that lays down our duties from these other motivating principles, and so makes motivation by it the source of unqualified value. Duty and Respect for Moral Law According to Kant, what is singular about motivation by duty is that it consists of bare respect for the moral law. What naturally comes to mind is this: Duties are rules or laws of some sort combined with some sort of felt constraint or incentive on our choices, whether from external coercion by others or from our own powers of reason. For instance, the bylaws of a club lay down duties for its officers and enforce them with sanctions. City and state laws establish the duties of citizens and enforce them with coercive legal power. Thinking we are duty bound is simply respecting, as such, certain laws pertaining to us. Respect for such laws could hardly be thought valuable. For another, our motive in conforming our actions to civic and other laws is rarely unconditional respect. We also have an eye toward doing our part in maintaining civil or social order, toward punishments or loss of standing and reputation in violating such laws, and other outcomes of lawful behavior. Indeed, we respect these laws to the degree, but only to the degree, that they do not violate values, laws or principles we hold more dear. Yet Kant thinks that, in acting from duty, we are not at all motivated by a prospective outcome or some other extrinsic feature of our conduct except insofar as these are requirements of duty itself. We are motivated by the mere conformity of our will to law as such. Human persons inevitably have respect for the moral law even though we are not always moved by it and even though we do not always comply with the moral standards that we nonetheless recognize as authoritative. The force of moral requirements as reasons is that we cannot ignore them no matter how circumstances might conspire against any other consideration. Basic moral requirements retain their reason-giving force under any circumstance, they have universal validity. So, whatever else may be said of basic moral requirements, their content is universal.

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## Chapter 2 : Respect (Stanford Encyclopedia of Philosophy)

*Social and moral contexts are linked well to that of the genre of political and social protest writing. AO4 As the candidate fully engages with the task and focuses on power and blame, there is perceptive exploration of the political and social protest writing genre thereby establishing connections with the wider genre.*

News for free thinkers Email address: It is now five decades since the protest movement of the s really took off, spawning a vast array of pop songs that changed the way people thought about civil rights, race, sustainability and the environment. But while the decade associated with revolution may have produced the most revolutionary songs, many others have been recorded before and since. Intensely moving when sung by a crowd, its message of hope appeals to the collective spirit, and at times transcends any political purpose. Civil rights singers who came from a gospel tradition found the swelling rhythms of the song almost infinitely elastic. A tribute to the human spirit, it has lasting resonance, as with all the best songs. Whether it is a commentary on the politics and awful potential of the Cold War, or whether its lyrics are more general, remain ambiguous. When Dylan was awarded the Nobel Prize for literature this year, Patti Smith substituted for him and sang the song at the award ceremony in Stockholm, her at times nervous performance, as much as the lyrics, drawing sustained applause. A staple for folk singers at the time, it had other uses: The soldier is of every nation, faith and political hue. The song, originally an anti-war protest, later took in references to the civil rights movement when McGuire, a born-again Christian subsequently re-recorded it. The counterculture begins to find a voice. Legendary soul-funk singer, songwriter James Brown. Student barricades in Paris, anti-war demonstrations in London, and political unrest in America spilling over onto the streets at the Democratic convention in Chicago. It was apparently inspired by the view from a Hawaii hotel window. War What is it good for? Protest and pop at their loudest. Young gave space at his recent British tour for environmental and social justice groups to spread their message. The economic upturn brought by new orders for warships “ chances, at last for presents for the kids ” is offset by the realisation that the same ships may carry young men to their deaths. Would it be played on radio today, were Britain to be at war? Certainly fragments survive of verses by the the radical groups of the British Civil Wars of the s. And who can deny the enduring power of songs such as La Marseillaise, fusing radical political sentiment with patriotism during the French Revolution? But of course, it is recorded music that has had the biggest impact, particularly when that takes song to wider audiences. We Shall Overcome Even before the Sixties made pop protest mainstream, songs such as We Shall Overcome, with its roots in the early s, were being sung by striking workers. Recorded by folk singers such as Pete Seeger and Joan Baez, it became an anthem of the American civil rights movement in the late s and early 60s “ Baez would later sing it at the Obama White House. Even so, the s is a pivotal time for the protest song. Protests for civil rights, against the Vietnam War “ and war in general “ warnings of environmental disaster; all acquired a popular currency in the period. Songs such as Morning Dew and Big Yellow Taxi echoed concerns over nuclear warfare or the threats to the environment and were widely aired. Gay rights In the mid-Seventies, protest song got a shot in the arm from the punks, while political issues such as gay rights were voiced by Tom Robinson. Today, however, you mostly need to look beyond English-language pop to hear many mainstream songs of protest. Protest song may not bring about immediate change, but it remains a means of voicing defiance. Which is why politicians “ and the pop industry “ can still be disturbed by it. The th celebratory issue is out now.

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### Chapter 3 : Project MUSE - Communities of Health Care Justice

*When Kant discusses respect in the Critique of Practical Reason he does so with the aim of showing that respect for the other person is the most direct way of showing respect for the moral law. There are obscurities to this connection that I will leave to a future posting.*

Student Protest and the Politics of Campus Dissent Context The Spring of The demonstrations that consumed VPI and other colleges and universities in the spring of grew out of a long history of student activism in movements for social change. The protests at VPI also testified to the expanded reach of the American peace movement, which, by , had grown in less than ten years from a small group of ardent pacifists into a mass movement opposed to the U. In April and May of , however, student protesting had turned into widespread outrage. On April 30, President Nixon announced that U. Activist frustrations, escalating as the war continued, erupted in blatant anger when, several weeks later, National Guard troops shot and killed unarmed student protesters at Kent State University. Although VPI at the time had not experienced the same level of political conflict that other campuses had, the events of April and May drew the university into the whirlwind of national events. Youth Rebellion and Protest in the s Students and political rebellion became seemingly synonymous in the s. Their demand of service equal to that given to whites sparked a student sit-in movement that spread across the South and led, that April, to the founding of the Student Nonviolent Coordinating Committee SNCC. SNCC, known later as the most militant wing of the growing civil rights struggle, placed college and high school students at the forefront of protest against racial injustice, a move that earned them national renown for their daring and courage. Early Campus Protests The work of SNCC inspired both white and black students, many of whom went south to assist the black freedom struggle. Many took part in the Mississippi Freedom Summer project of and then returned to their college campuses ready to continue the fight. The passage of the Civil Rights Act of and the Voting Rights Act of , however, decreased the urgency white students felt for fighting for civil rights. Nevertheless, college students were not lacking in targets for political protest. In the fall of , students at the University of California in Berkeley, many of them veterans of the Freedom Summer campaign, launched the Berkeley Free Speech Movement to protest university limits on political expression on campus. Then, in , activist students and their cohorts at other colleges and universities turned their attention to Vietnam, which was just then becoming an issue of national concern. The Vietnam War Students neither launched the movement against the Vietnam War nor spearheaded many of its efforts, although they came to play a visible and pivotal role in its activities as the sixties progressed. Student activists also gained publicity through the spread of campus teach-ins on the war, draft-card-burning exercises, and draft resistance movements. As the war in Vietnam escalated over the next several years, first under President Johnson and then under President Nixon, so, too, did campus protests against the war and student involvement in regional and national demonstrations. The Anti-Establishment Generation The changing lifestyles and cultural mores of college-aged Americans likely inspired as much public fascination as did student political protest. What began, in the early s, as a small Beat-inspired rebellion against the cultural constraints of s America had, by the late s, grown into a full-fledged countercultural movement that attracted millions of young people in pursuit of "authenticity" and "freedom. Young women similarly eschewed makeup, raised their hemlines, and donned ragged attire similar to that of their male counterparts. The Sixties, Continued The cultural and political revolts continued into In fact, characteristics of the period known as the "sixties" carried over well into the following decade. Not until the s did the social and political movements generally associated with the sixties finally take hold. The environmental movement, long considered an outgrowth of late s hippie counterculture, can likewise trace its formal birth to the first celebration of Earth Day in April Many scholars and historians point to "the year that saw the assassinations of Dr. Martin Luther King, Jr. Some of the largest national peace demonstrations occurred in and ; the October Moratorium, which attracted the participation of over a quarter of a million Americans across the country, took place in ; the November

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Mobilization march drew a crowd of , to the streets of Washington, D. Such demonstrations continued right up to the signing of the Paris Peace Accords in A Case in Point As with other large state universities, the sixties as a cultural phenomenon came late to VPI, although when the revolution hit, it hit in full force. Nor did VPI offer an environment particularly open to hosting the social and political movements then sweeping the nation. Predominantly male the university did not become co-educational until the mids , VPI had a strong military tradition. Until , the university required all freshman and sophomore men to join the Virginia Tech Corps of Cadets VTCC , a military service corps whose members lived in barracks-style dormitories, wore military uniforms to class, and participated in military training exercises on and off campus. Peaceful Protest at VPI Nevertheless, with over 10, students, VPI strongly resembled many other non-elite, non-cosmopolitan state universities that attracted students from "middle American" families. At the same time, however, they could not help but feel the political winds blowing across the nation. The Spring of The changes erupted in full force in the spring of Early that April, a student named Toby Cole caused a small uproar by wearing an American flag on the seat of his pants. Countercultural protest tactics had finally made their way onto the VPI campus. University administrators promptly reprimanded Cole for his unconventional attire, but in doing so raised the ire of the small community of campus activists who called for protests against a number of university policies and traditions, including support for the VPI Corps of Cadets. The administration again responded quickly, this time issuing an injunction against similar protests. Antiwar Protests The demonstrations quickly escalated, turning VPI into a small but vibrant microcosm of s protest. On April 30 came the news that the United States had invaded Cambodia. Photos of the dead bodies appeared on TV news programs and in daily newspapers across the nation, arousing an even greater sense of outrage among student activists. At VPI, this translated into calls for a militant student strike and the seizing of a university building, Williams Hall. Administrators called in the Virginia State Police " who quickly ejected the students from the building and carted them off for arrest " and suspended the students involved shortly thereafter. The campus climate, once serene, became polarizing. Students found themselves forced to take stands on both campus and national events.

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### Chapter 4 : Kent (Ohio) – Travel guide at Wikivoyage

*A pair of student groups at Kent State University, the Student Power Coalition (S.P.C.) and World of Kolored Empowerment (W.O.K.E.), staged a protest Thursday to support NFL players taking a knee.*

Thursday, March 12, Respect

Respect has great importance in everyday life. We develop great respect for people we consider exemplary and lose respect for those we discover to be clay-footed, and so we may try to respect only those who are truly worthy of our respect. We may also come to believe that, at some level, all people are worthy of respect. We may learn that jobs and relationships become unbearable if we receive no respect in them; in certain social milieus we may learn the price of disrespect if we violate the street law: And it is widely acknowledged that public debates about such demands should take place under terms of mutual respect. We may learn both that our lives together go better when we respect the things that deserve to be respected and that we should respect some things independently of considerations of how our lives would go. We may also learn that how our lives go depends every bit as much on whether we respect ourselves. The value of self-respect may be something we can take for granted, or we may discover how very important it is when our self-respect is threatened, or we lose it and have to work to regain it, or we have to struggle to develop or maintain it in a hostile environment. Some people find that finally being able to respect themselves is what matters most about getting off welfare, kicking a disgusting habit, or defending something they value; others, sadly, discover that life is no longer worth living if self-respect is irretrievably lost. It is increasingly part of political wisdom both that unjust social institutions can devastatingly damage self-respect and that robust and resilient self-respect can be a potent force in struggles against injustice. The ubiquity and significance of respect and self-respect in everyday life largely explains why philosophers, particularly in moral and political philosophy, have been interested in these two concepts. They turn up in a multiplicity of philosophical contexts, including discussions of justice and equality, injustice and oppression, autonomy and agency, moral and political rights and duties, moral motivation and moral development, cultural diversity and toleration, punishment and political violence. The concepts are also invoked in bioethics, environmental ethics, business ethics, workplace ethics, and a host of other applied ethics contexts. Although a wide variety of things are said to deserve respect, contemporary philosophical interest in respect has overwhelmingly been focused on respect for persons, the idea that all persons should be treated with respect simply because they are persons. Respect for persons is a central concept in many ethical theories; some theories treat it as the very essence of morality and the foundation of all other moral duties and obligations. This focus owes much to the 18th century German philosopher, Immanuel Kant, who argued that all and only persons i. Although honor, esteem, and prudential regard played important roles in moral and political theories before him, Kant was the first major Western philosopher to put respect for persons, including oneself as a person, at the very center of moral theory, and his insistence that persons are ends in themselves with an absolute dignity who must always be respected has become a core ideal of modern humanism and political liberalism. In recent years many people have argued that moral respect ought also to be extended to things other than persons, such as nonhuman living things and the natural environment. Despite the widespread acknowledgement of the importance of respect and self-respect in moral and political life and theory, there is no settled agreement in either everyday thinking or philosophical discussion about such issues as how to understand the concepts, what the appropriate objects of respect are, what is involved in respecting various objects, what the conditions are for self-respect, and what the scope is of any moral requirements regarding respect and self-respect. This entry will survey these and related issues. The Concept of Respect Among the main questions about respect that philosophers have addressed are these: Philosophers have variously identified it as a mode of behavior, a form of treatment, a kind of valuing, a type of attention, a motive, an attitude, a feeling, a tribute, a principle, a duty, an entitlement, a moral virtue, an epistemic virtue: Can an object come to deserve less or no respect? What, if anything, does it add to morality over and above the conduct, attitudes, and character traits required

or encouraged by various moral principles or virtues? For example, answers concerning one kind of respect can diverge significantly from those about another kind. Much philosophical work has gone into explicating differences and links among the various kinds. One general distinction is between respect simply as behavior and respect as an attitude or feeling which may or may not be expressed in or signified by behavior. We might speak of drivers respecting the speed limit, hostile forces as respecting a cease fire agreement, or AIDS as not respecting national borders, and in such cases we can be referring simply to behavior which avoids violation of or interference with some boundary, limit, or rule, without any reference to attitudes, feelings, intentions, or dispositions, and even, as in the case of the AIDS virus, without imputing agency. In such cases the behavior is regarded as constitutive of respecting. In other cases, we take respect to be or to express or signify an attitude or feeling, as when we speak of having respect for another person or for nature or of certain behaviors as showing respect or disrespect. In what follows, I will focus chiefly on respect as attitude or feeling. There are, again, several different attitudes or feelings to which the term "respect" refers. Before looking at differences, however, it is useful first to note some elements common among varieties. An attitude of respect is, most generally, a relation between a subject and an object in which the subject responds to the object from a certain perspective in some appropriate way. Respect necessarily has an object: While a very wide variety of things can be appropriate objects of one kind of respect or another, the subject of respect the respecifier is always a person, that is, a conscious rational being capable of recognizing and acknowledging things, of self-consciously and intentionally responding to them, of having and expressing values with regard to them, and of being accountable for disrespecting or failing to respect them. Though animals may love or fear us, only persons can respect and disrespect us or anything else. Respect is a responsive relation, and ordinary discourse about respect identifies several key elements of the response, including attention, deference, judgment, acknowledgment, valuing, and behavior. Thus, respecting something contrasts with being oblivious or indifferent to it, ignoring or quickly dismissing it, neglecting or disregarding it, or carelessly or intentionally misidentifying it. The respect one accords her in each case will be different, yet all will involve attention to her as she really is as a judge, threat, etc. It is in virtue of this aspect of careful attention that respect is sometimes thought of as an epistemic virtue. As responsive, respect is object-generated rather than wholly subject-generated, something that is owed to, called for, deserved, elicited, or claimed by the object. It thus is motivational: When we respect something, we heed its call, accord it its due, acknowledge its claim to our attention. Thus, respect involves deference, in the most basic sense of yielding: At the same time, respect is also an expression of agency: In particular, the subject judges that the object is due, deserves, or rightfully claims a certain response in virtue of some feature of or fact about the object that warrants that response. This feature or fact is the ground or basis in the object, that in virtue of which it calls for respect. The basis gives us a reason to respect the object; it may also indicate more precisely how to respect it. Respect is thus reason-governed: Rather, we respect an object for the reason that it has, in our judgment, some respect-warranting characteristic, that it is, in our view, the kind of object that calls for that kind of response. Cranor ; but see Buss for disagreement. Respect is thus both subjective and objective. But, as object-generated, the logic of respect is the logic of objectivity and universality, in four ways. First, in respecting an object, we respond to it not as an extension of feelings, desires, and interests we already have, but as something whose significance is independent of us. Second, we experience the object as constraining our attitudes and actions. Third, our reasons for respecting something are, we logically have to assume, reasons for other people to respect it or at least to endorse our respect for it from a common point of view. Respect is thus, unlike erotic or filial love, an impersonal response to the object. Fourth, respect is universalizing, in the sense that if F is a respect-warranting feature of object O, then respecting O on account of F commits us, other things equal, to respecting other things that also have feature F. In respect, then, subjectivity defers to objectivity. There are many different kinds of objects that can reasonably be respected and many different reasons why they warrant respect; thus warranted responses can take different forms beyond attention, deference, and judgment. Some things are dangerous or powerful and respect of them can

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involve fear, awe, self-protection, or submission. Other things have authority over us and the respect they are due includes acknowledgement of their authority and perhaps obedience to their authoritative commands. Other forms of respect are modes of valuing, appreciating the object as having an objective worth or importance that is independent of, perhaps even at variance with, our antecedent desires or commitments. Valuing respect is kin to esteem, admiration, veneration, reverence, and honor, while regarding something as utterly worthless or insignificant or disdainful or having contempt for it is incompatible with respecting it. Respect also aims to value its object appropriately, so it contrasts with degradation and discounting. The kinds of valuing that respect involves also contrast with other forms of valuing such as promoting or using Anderson, Pettit. Indeed, regarding a person merely as useful treating her as just a sexual object, an ATM machine, a research subject is commonly identified as a central form of disrespect for persons, and many people decry the killing of endangered wild animals for their tusks or hides as despicably disrespectful of nature. Respect is sometimes identified as a feeling; it is typically the experiencing of something as valuable that is in focus in these cases. Finally, respect is generally regarded as having a behavioral component. In respecting an object, we often consider it be making legitimate claims on our conduct as well as our thoughts and feelings and are disposed to behave appropriately. Appropriate behavior includes refraining from certain treatment of the object or acting only in particular ways in connection with it, ways that are regarded as fitting, deserved by, or owed to the object. And there are very many ways to respect things: On the other hand, certain kinds of feelings would not count as respect if they did not find expression in behavior or involved no dispositions to behave in certain ways rather than others, and if they did not spring from the beliefs, perceptions, and judgments that the object is worthy of or calls for such behavior. The attitudes of respect, then, have cognitive dimensions beliefs, acknowledgments, judgments, deliberations, commitments, affective dimensions emotions, feelings, ways of experiencing things, and conative dimensions motivations, dispositions to act and forbear from acting; some forms also have valuational dimensions. The attitude is typically regarded as central to respect: In what follows, three sets of distinctions will be discussed. Its objects are dangerous things or things with power over the subject. It is respect that woodworkers are encouraged to have for power tools, that a city dweller might have for street gangs, a new sailor might be admonished to have for the sea, a child might have for an abusive parent. Respect contrasts with contemptuous disregard; it is shown in conduct that is cautious, self-protective, other-placating. It involves regarding the object as making a rightful claim on our conduct, as deserving moral consideration in its own right, independently of considerations of personal well being. It is observantia, Feinberg maintains, that historically was extended first to classes of non-dangerous but otherwise worthy people and then to all persons as such, regardless of merit or ability. Observantia encompasses both the respect said to be owed to all humans equally and the forms of polite respect and deference that acknowledge different social positions. Feinberg sees different forms of power as underlying the three kinds of respect; in each case, respect is the acknowledgement of the power of something other than ourselves to demand, command, or make claims on our attention, consideration, and deference. Hudson draws a four-fold distinction among kinds of respect, according to the bases in the objects. Consider the following sets of examples: The respect in a, evaluative respect, is similar to other favorable attitudes such as esteem and admiration; it is earned or deserved or not depending on whether and to the degree that the object is judged to meet certain standards. The objects of c directive respect are directives: The objects of d institutional respect are social institutions or practices, the positions or roles defined within an institution or practice, and persons or things that occupy the positions or represent the institution. Institutional respect is shown by behavior that conforms to rules that prescribe certain conduct as respectful. These four forms of respect differ in several ways. Each identifies a quite different kind of feature of objects as the basis of respect. Each is expressed in action in quite different ways, although evaluative respect need not be expressed at all, one can have institutional respect for an institution e. Evaluative respect centrally involves having a favorable attitude toward the object, while the other forms do not. Hudson uses this distinction to argue that respect for persons is not a unique kind of respect but should be conceived rather as involving some combination or other of these

four. Care respect involves regarding the object as having profound and perhaps unique value and so cherishing it, and perceiving it as fragile or calling for special care and so acting or forbearing to act out of felt benevolent concern for it. This analysis of respect draws explicitly from a feminist ethics of care and has been influential in feminist and non-feminist discussions of respecting persons as unique, particular individuals. Darwall distinguishes two kinds of respect: Appraisal respect, by contrast, is an attitude of positive appraisal of a person or their merits, which are features of persons that manifest excellences of character. Individuals can be the objects of appraisal respect either as persons or as engaged in some pursuit or occupying some role.

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### Chapter 5 : Student Protest in the s

*Given the secondary position of persons of African descent throughout their history in America, it could reasonably be argued that all efforts of creative writers from that group are forms of protest. However, for purposes of this discussion, Defining African American protest poetrysome parameters.*

Music awakened people to what was "hip" or "unhip" in the world around us. California surfers took to skateboards as a way to stay fit out of season, and by , the fad had spread across the country. Barbie dolls, introduced by Mattel in , became a huge success in the sixties, so much so that rival toy manufacturer Hasbro came up with G. Joe, 12 inches tall and the first action figure for boys. Slot cars overtook toy trains in popularity. Bright colors, Dashikis, double-breasted sports jackets, polyester pants suits with Nehru jackets, and turtlenecks were in vogue. Unisex dressing was popular, featuring bell bottomed blue jeans, love beads, and embellished t-shirts. Clothing was as likely to be purchased at surplus stores as boutiques. Blacks of both genders wore their hair in an afro. Music of the s was characteristic of the revolution that was going on during the decade. It was a time of rebellion and counter-culture in which the younger people were questioning everything, including authority, corporations, the government, and other aspects of everyday life. It was essentially a revolution of the status quo. The British Invasion The Beatles and other British rock groups helped create in the s a milieu that emphasized youth, exuberance, and innovation not only in music but in fashion. Young Americans found British fashions as appealing as the music crossing the ocean. Their success in the American market emboldened other British groups like the Rolling Stones to test the trans-Atlantic waters. The success of the Beatles and their compatriots prompted American disc jockeys to coin the phrase "the British Invasion. The band exemplified racial harmony, ethnic diversity and a voice for women in its lineup. The movement began peacefully, with Martin Luther King and Stokely Carmichael leading sit-ins and peaceful protests, joined by whites and Jews. Malcolm X preached about Black Nationalism. The Black Panthers were formed and advocated "self-defense" against oppression. As the Vietnam War continued to escalate, public disenchantment grew and a variety of different groups were formed or became involved in the movement. What started out as a tiny traditional peace movement broke out of its shell, reaching a far wider segment of the population by and becoming a radical peace movement on college campuses. Within three years polls would show that more than half the population was opposed to the war. Campus unrest began as sit ins and protests soon escalated to burning buildings and throwing rocks or bombs at law enforcement officials. On Monday, May 4 at Kent State a student protest was occurring and National Guardsmen were ordered to clear the campus. The Guardsman opened fire and fired sixty-one shots within thirteen seconds, killing four students and wounding nine. Many songs and musicians work focused on the war and civil rights in the United States during this turbulent time. From clothing styles to protesting for a cause, music was a driving force.

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### Chapter 6 : Kent State students #TakeaKnee against 'oppression'

*One person decided to make a sign explaining that the people who vote the people in power are stronger than the people on power. Find this Pin and more on stuff by Bee2 Rose. Trump protest sign.*

The administrative centres of each Canton are: Article 6 All persons and communities are equal in the eyes of the law and in rights and responsibilities. Article 7 All cities, towns and villages in Syria which accede to this Charter may form Cantons falling within Autonomous Regions. Article 8 All Cantons in the Autonomous Regions are founded upon the principle of local self-government. All communities have the right to teach and be taught in their native language. Article 10 The Autonomous Regions shall not interfere in the domestic affairs of other countries, and it shall safeguard its relations with neighboring states, resolving any conflicts peacefully. Article 11 The Autonomous Regions have the right to be represented by their own flag, emblems and anthem. Such symbols shall be defined in a law. Article 12 The Autonomous Regions form an integral part of Syria. It is a model for a future decentralized system of federal governance in Syria. II Basic Principles There shall be a separation of powers between the legislature, executive and judiciary. Article 14 The Autonomous Regions shall seek to implement a framework of transitional justice measures. It shall take steps to redress the legacy of chauvinistic and discriminatory State policies, including the payment of reparations to victims, both individuals and communities, in the Autonomous Regions. Its relation to the armed forces of the central Government shall be defined by the Legislative Assembly in a special law. The Asayish forces are charged with civil policing functions in the Autonomous Regions. Article 16 If a court or any other public body considers that a provision conflicts with a provision of a fundamental law or with a provision of any other superior statute, or that the procedure prescribed was set aside in any important respect when the provision was introduced, the provision shall be nullified. Article 17 The Charter guarantees the rights of the youth to participate actively in public and political life. Article 18 Unlawful acts and omissions and the appropriate penalties are defined by criminal and civil law. Article 19 The system of taxation and other fiscal regulations are defined by law. Article 20 The Charter holds as inviolable the fundamental rights and freedoms set out in international human rights treaties, conventions and declarations. Article 22 All international rights and responsibilities pertaining civil, political, cultural, social and economical rights are guaranteed. Article 23 a " Everyone has the right to express their ethnic, cultural, linguistic and gender rights b " Everyone has the right to live in a healthy environment, based on ecological balance. Article 24 Everyone has the right to freedom of opinion and expression; including freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers. Freedom of expression and freedom of information may be restricted having regard to the security of the Autonomous Regions, public safety and order, the integrity of the individual, the sanctity of private life, or the prevention and prosecution of crime. Article 25 a- Everyone has the right to liberty and security of person. No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. Prisons shall serve the underlying objective of the reformation, education and social rehabilitation of prisoners. Article 26 Every human being has the inherent right to life. No one within the jurisdiction of the Autonomous Regions shall be executed. Article 27 Women have the inviolable right to participate in political, social, economic and cultural life. Article 28 Men and women are equal in the eyes of the law. The Charter guarantees the effective realization of equality of women and mandates public institutions to work towards the elimination of gender discrimination. Article 29 The Charter guarantees the rights of the child. In particular children shall not suffer economic exploitation, child labour, torture or cruel, inhuman or degrading treatment or punishment, and shall not be married before attaining the age of majority. Article 30 All persons have the right 1. No one shall be subjected to persecution on the grounds of their religious beliefs. This serves to protect the rich and diverse heritage of the peoples of the Autonomous Regions. The protection of Yezidi religious, social and cultural life may be guaranteed through the passage of laws by the Legislative Assembly. Article 33 Everyone has the

freedom to obtain, receive and circulate information and to communicate ideas, opinions and emotions, whether orally, in writing, in pictorial representations, or in any other way. Article 34 Everyone has the right of peaceful assembly, including the right to peaceful protest, demonstration and strike. Article 35 Everyone has the right to freely experience and contribute to academic, scientific, artistic and cultural expressions and creations, through individual or joint practice, to have access to and enjoy, and to disseminate their expressions and creations. Article 36 Everyone has the right to vote and to run for public office, as circumscribed by law. Article 37 Everyone has the right to seek political asylum. Persons may only be deported following a decision of a competent, impartial and properly constituted judicial body, where all due process rights have been afforded. Article 38 All persons are equal before the law and are entitled to equal opportunities in public and professional life. Article 39 Natural resources, located both above and below ground, are the public wealth of society. Extractive processes, management, licensing and other contractual agreements related to such resources shall be regulated by law. Article 40 All buildings and land in the Autonomous Regions are owned by the Transitional Administration are public property. The use and distribution shall be determined by law. Article 41 Everyone has the right to the use and enjoyment of his private property. No one shall be deprived of his property except upon payment of just compensation, for reasons of public utility or social interest, and in the cases and according to the forms established by law. Article 42 The economical system in the provinces shall be directed at providing general welfare and in particular granting funding to science and technology. It shall be aimed at guaranteeing the daily needs of people and to ensure a dignified life. Monopoly is prohibited by law. Labor rights and sustainable development are guaranteed. Article 43 Everyone has the right to liberty of movement and freedom to choose his residence within the Autonomous Regions. Article 46 The first meeting of the Legislative Assembly shall be held no later than the 16th day following the announcement of the final results of elections in all Autonomous Regions. Such results will be certified and announced by the Higher Commission of Elections. If compelling reasons dictate that its first meeting cannot be so held, the President of the Transitional Executive Council will determine another date to be held within fifteen days. The oldest member of the Legislative Assembly will chair its first meeting at which the Co-Presidents and Executive Council will be elected. The sessions of the Legislative Assembly are public unless necessity demands otherwise. The movement of the Legislative Assembly into closed session is governed by its rules of procedure. Article 47 There shall be one member of the Supreme Legislature Council per fifteen thousand 15, registered voters residing within the Autonomous Region. The representation of the Syriac community, as well as youth representation in the election lists, is governed by electoral laws. Article 48 1- No member of the Legislative Assembly may run for more than two consecutive terms. Such extension shall be for no longer than six 6 months. Article 49 Every person who has reached the age of eighteen 18 years is eligible to vote. Candidates for the Legislative Assembly must have attained the age of twenty-two 22 years. Conditions for candidacy and election are stipulated by electoral law. Article 50 Members of the Legislative Assembly enjoy immunity in respect of acts and omissions carried out in the function of official duties. Any prosecutions require the authorization of the Legislative Assembly, with the exception of flagrante crime. At the earliest opportunity, the Office of the President of the Council shall be informed of all pending prosecutions. Article 51 No member, during his term of office, is permitted any public, private, or other profession. Such employment is suspended once he makes the constitutional oath. He has the right to return to his job, with all its rights and benefits, once his membership ends. Article 52 Local Councils in each province of the Autonomous Regional shall be formed through direct elections. Article 53 The functions of the Legislative Assembly are to: B- The candidate to the post of Canton Governor must. C- The procedure governing the candidacy and election of Canton Governor: The Deputies take an Oath of Office before the Canton Governor, after which specified functions may be delegated to them. Where the Canton Governor and the Deputies are unable to fulfill their duties for any reason, the tasks of the Canton Governor will be carried out by the President of the Legislative Assembly; and 9- The Governor must address any letter of resignation to the Legislative Assembly. D- The powers and

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functions of the Canton Governor: E- The Canton Governor is responsible to the people through his representatives in the Legislative Assembly. The Legislative Assembly has the right to bring him before the Supreme Constitutional Court for charges of treason and other forms of sedition. The Executive Council is the highest executive and administrative body in the Autonomous Regions. It is responsible for the implementation of laws, resolutions and decrees as issued by the Legislative Assembly and judicial institutions. It shall coordinate the institutions of the Autonomous Regions. Article 55 The Executive Council is composed of a Chairman, representatives and committees. Article 57 The Head of the Executive Council shall not serve more than two consecutive terms, each term being four 4 years in length. Article 58 The Head of the Executive Council may choose advisers amongst the newly elected members of the Legislative Council. Article 59 Each adviser shall be responsible for one of the bodies within the Executive Council. Article 61 After the formation and approval of the Executive Council, it shall issue its prospective Programme for Government. Following its passage through the Legislative Assembly, the Executive Council is obliged to implement the Programme of Government during that legislative term. Article 62 Senior civil servants and Department representatives shall be nominated by the Executive Council and approved by the Legislative Council. Provincial Administrative Councils [Municipal Councils]: Article 63 The independence of the Judiciary is founding principle of the rule of law, which ensures a just and effective disposition of cases by the competent and impartial courts. Article 64 Everyone charged with a criminal offence shall be presumed innocent until and unless proved guilty by a competent and impartial court. Article 66 The right to defense is sacred and inviolable at all stages of an investigation and trial. Article 67 The removal of a Judge from office requires a decision from the Judicial Council.

**Chapter 7 : Kant's Moral Philosophy (Stanford Encyclopedia of Philosophy)**

*Respect has great importance in everyday life. As children we are taught (one hopes) to respect our parents, teachers, and elders, school rules and traffic laws, family and cultural traditions, other people's feelings and rights, our country's flag and leaders, the truth and people's differing opinions.*

The Concept of Respect Among the main questions about respect that philosophers have addressed are these: Philosophers have variously identified it as a mode of behavior, a form of treatment, a kind of valuing, a type of attention, a motive, an attitude, a feeling, a tribute, a principle, a duty, an entitlement, a moral virtue, an epistemic virtue: Can an object come to deserve less or no respect? What, if anything, does it add to morality over and above the conduct, attitudes, and character traits required or encouraged by various moral principles or virtues? For example, answers concerning one kind of respect can diverge significantly from those about another kind. Much philosophical work has gone into explicating differences and links among the various kinds. One general distinction is between respect simply as behavior and respect as an attitude or feeling which may or may not be expressed in or signified by behavior. We might speak of drivers respecting the speed limit, hostile forces as respecting a cease fire agreement, or AIDS as not respecting national borders, and in such cases we can be referring simply to behavior which avoids violation of or interference with some boundary, limit, or rule, without any reference to attitudes, feelings, intentions, or dispositions, and even, as in the case of the AIDS virus, without imputing agency. In such cases the behavior is regarded as constitutive of respecting. In other cases, we take respect to be or to express or signify an attitude or feeling, as when we speak of having respect for another person or for nature or of certain behaviors as showing respect or disrespect. In what follows, I will focus chiefly on respect as attitude or feeling. Before looking at differences, however, it is useful first to note some elements common among varieties. An attitude of respect is, most generally, a relation between a subject and an object in which the subject responds to the object from a certain perspective in some appropriate way. Respect necessarily has an object: While a very wide variety of things can be appropriate objects of one kind of respect or another, the subject of respect the respecifier is always a person, that is, a conscious rational being capable of recognizing and acknowledging things, of self-consciously and intentionally responding to them, of having and expressing values with regard to them, and of being accountable for disrespecting or failing to respect them. Though animals may love or fear us, only persons can respect and disrespect us or anything else. Respect is a responsive relation, and ordinary discourse about respect identifies several key elements of the response, including attention, deference, judgment, acknowledgment, valuing, and behavior. Thus, respecting something contrasts with being oblivious or indifferent to it, ignoring or quickly dismissing it, neglecting or disregarding it, or carelessly or intentionally misidentifying it. The respect one accords her in each case will be different, yet all will involve attention to her as she really is as a judge, threat, etc. It is in virtue of this aspect of careful attention that respect is sometimes thought of as an epistemic virtue. As responsive, respect is object-generated rather than wholly subject-generated, something that is owed to, called for, deserved, elicited, or claimed by the object. It thus is motivational: When we respect something, we heed its call, accord it its due, acknowledge its claim to our attention. Thus, respect involves deference, in the most basic sense of yielding: At the same time, respect is also an expression of agency: In particular, the subject judges that the object is due, deserves, or rightfully claims a certain response in virtue of some feature of or fact about the object that warrants that response. This feature or fact is the ground or basis in the object, that in virtue of which it calls for respect. The basis gives us a reason to respect the object; it may also indicate more precisely how to respect it. Respect is thus reason-governed: Rather, we respect an object for the reason that it has, in our judgment, some respect-warranting characteristic, that it is, in our view, the kind of object that calls for that kind of response. Cranor ; but see Buss for disagreement. Respect is thus both subjective and objective. But, as object-generated, the logic of respect is the logic of objectivity and universality, in four ways. First, in

respecting an object, we respond to it not as an extension of feelings, desires, and interests we already have, but as something whose significance is independent of us. Second, we experience the object as constraining our attitudes and actions. Third, our reasons for respecting something are, we logically have to assume, reasons for other people to respect it or at least to endorse our respect for it from a common point of view. Respect is thus, unlike erotic or filial love, an impersonal response to the object. Fourth, respect is universalizing, in the sense that if F is a respect-warranting feature of object O, then respecting O on account of F commits us, other things equal, to respecting other things that also have feature F. In respect, then, subjectivity defers to objectivity. There are many different kinds of objects that can reasonably be respected and many different reasons why they warrant respect; thus warranted responses can take different forms beyond attention, deference, and judgment. Some things are dangerous or powerful and respect of them can involve fear, awe, self-protection, or submission. Other things have authority over us and the respect they are due includes acknowledgment of their authority and perhaps obedience to their authoritative commands. Other forms of respect are modes of valuing, appreciating the object as having an objective worth or importance that is independent of, perhaps even at variance with, our antecedent desires or commitments. Valuing respect is kin to esteem, admiration, veneration, reverence, and honor, while regarding something as utterly worthless or insignificant or disdainful or having contempt for it is incompatible with respecting it. Respect also aims to value its object appropriately, so it contrasts with degradation and discounting. The kinds of valuing that respect involves also contrast with other forms of valuing such as promoting or using Anderson, Pettit. Indeed, regarding a person merely as useful treating her as just a sexual object, an ATM machine, a research subject is commonly identified as a central form of disrespect for persons, and many people decry the killing of endangered wild animals for their tusks or hides as despicably disrespectful of nature. Respect is sometimes identified as a feeling; it is typically the experiencing of something as valuable that is in focus in these cases. Finally, respect is generally regarded as having a behavioral component. In respecting an object, we often consider it to be making legitimate claims on our conduct as well as our thoughts and feelings and are disposed to behave appropriately. Appropriate behavior includes refraining from certain treatment of the object or acting only in particular ways in connection with it, ways that are regarded as fitting, deserved by, or owed to the object. And there are very many ways to respect things: On the other hand, certain kinds of feelings would not count as respect if they did not find expression in behavior or involved no dispositions to behave in certain ways rather than others, and if they did not spring from the beliefs, perceptions, and judgments that the object is worthy of or calls for such behavior. The attitudes of respect, then, have cognitive dimensions beliefs, acknowledgments, judgments, deliberations, commitments, affective dimensions emotions, feelings, ways of experiencing things, and conative dimensions motivations, dispositions to act and forbear from acting; some forms also have valuational dimensions. The attitude is typically regarded as central to respect: In what follows, three sets of distinctions will be discussed. Its objects are dangerous things or things with power over the subject. It is respect that woodworkers are encouraged to have for power tools, that a city dweller might have for street gangs, a new sailor might be admonished to have for the sea, a child might have for an abusive parent. Respect contrasts with contemptuous disregard; it is shown in conduct that is cautious, self-protective, other-placating. It involves regarding the object as making a rightful claim on our conduct, as deserving moral consideration in its own right, independently of considerations of personal well being. It is observantia, Feinberg maintains, that historically was extended first to classes of non-dangerous but otherwise worthy people and then to all persons as such, regardless of merit or ability. Observantia encompasses both the respect said to be owed to all humans equally and the forms of polite respect and deference that acknowledge different social positions. Feinberg sees different forms of power as underlying the three kinds of respect; in each case, respect is the acknowledgment of the power of something other than ourselves to demand, command, or make claims on our attention, consideration, and deference. Hudson draws a four-fold distinction among kinds of respect, according to the bases in the objects. Consider the following sets of examples: The respect in a, evaluative respect, is similar to other favorable attitudes such as esteem

and admiration; it is earned or deserved or not depending on whether and to the degree that the object is judged to meet certain standards. The objects of c directive respect are directives: The objects of d institutional respect are social institutions or practices, the positions or roles defined within an institution or practice, and persons or things that occupy the positions or represent the institution. Institutional respect is shown by behavior that conforms to rules that prescribe certain conduct as respectful. These four forms of respect differ in several ways. Each identifies a quite different kind of feature of objects as the basis of respect. Each is expressed in action in quite different ways, although evaluative respect need not be expressed at all, one can have institutional respect for an institution e. Evaluative respect centrally involves having a favorable attitude toward the object, while the other forms do not. Hudson uses this distinction to argue that respect for persons is not a unique kind of respect but should be conceived rather as involving some combination or other of these four. Care respect involves regarding the object as having profound and perhaps unique value and so cherishing it, and perceiving it as fragile or calling for special care and so acting or forbearing to act out of felt benevolent concern for it. This analysis of respect draws explicitly from a feminist ethics of care and has been influential in feminist and non-feminist discussions of respecting persons as unique, particular individuals. Darwall distinguishes two kinds of respect: Appraisal respect, by contrast, is an attitude of positive appraisal of a person or their merits, which are features of persons that manifest excellences of character. Individuals can be the objects of appraisal respect either as persons or as engaged in some pursuit or occupying some role. Evaluation is always done in light of some qualitative standards, and different standards can apply to one and the same individual. Thus, appraisal respect is a matter of degree, depending on the extent to which the object meets the standards so, we can respect someone more or less highly and respect one person more highly than another, and it can co-exist with some negative assessments of an individual or her traits judged in light of other standards. Darwall distinguishes appraisal respect, which is based on assessment of character traits, from esteem, another attitude of positive assessment whose wider basis include any features in virtue of which one can think well of someone. If it is, then it should encompass the other distinctions although some fine-tuning might be necessary. And indeed, evaluative respect and perhaps reverentia for morally good persons are essentially the same as appraisal respect, while *respekt*, obstacle respect, *observantia*, directive respect, institutional respect, and care respect can be analyzed as forms of recognition respect. Neither reverentia for the moral law nor the felt experience of reverential respect for the sublimity of persons as such Buss are forms of appraisal respect, yet because recognition respect is analyzed, first, as holding only in deliberative contexts, and second, as not essentially involving feeling, reverentia seems also not to be a form of recognition respect. In particular, valuing persons intrinsically is widely regarded as the heart of the respect that all persons are thought to be owed simply as persons. Respect in the appraisal sense is not just evaluating but also valuing the object positively. Appraisal respect is a form of valuing respect, but recognition respect includes both valuing and non-valuing forms. There are, of course, different modes of valuing, and at least three distinctions are relevant to respect: A complete account of respect would need to work out a taxonomy that incorporates these valuing distinctions. In everyday discourse, the valuing sense of respect, especially when used about people, most commonly means thinking highly of someone, i. However, philosophical attention to respect has tended to focus on recognition or, sometimes, reverential respect that acknowledges or values the object from a moral point of view. These discussions tend to relate such respect to the concepts of moral standing or moral worth. Moral standing, or moral considerability, is the idea that certain things matter morally in their own right and so are appropriate objects of direct fundamental moral consideration or concern Birch, P. Some form of recognition respect is, on some accounts, a primary mode of such moral consideration. Discussions that focus on moral standing or moral worth address questions such as: What things fall within the domain of basic moral consideration or have this distinctive moral worth? What confers moral standing on objects, or what is the basis of their moral worth? Are there different levels of moral standing and, if so, do objects at different levels warrant different modes of moral respect? And what sorts of treatment are constitutive of, express, or are compatible with such moral respect?

Chapter 8 : Human rights in the United States - Wikipedia

*The social welfare advances of the sixties were largely due to the protagonists of measured judgement responding to, or often anticipating, the claims of specialist protest groups. Against that, we must place the continued existence of elements of extreme reaction, concentrated in particular in the various police forces but also in certain.*

Thursday, 4 November Reflections on Respect for Persons The Kantian notion of respect for persons is related to the presentation of the formula of humanity although the notions are presented in distinct works. The point of the formula of humanity is to identify persons as being distinct from anything that can simply be used as a means. It is not that persons are incapable of being morally related to as means. It is rather that any such moral relation to persons has to incorporate the sense that they are also ends in themselves. One of the key elements of relating to persons as such ends in themselves is the sense in which it requires an alteration of what is involved in the notion of "end". It is natural for contemporary philosophers to use the term "end" as something to be realized or achieved. So we think of an "end" in this respect in the sense in which Kant formulates hypothetical imperatives. But such a sense of "end" is far from being the only one with which we standardly work. It is also the case that we have a sense of "end" that looks not towards an achievement that is aimed at but simply at respecting something that is given. This is not an arbitrary construct of Kantian theory but something that everyday moral concern already recognises. To take a standard example from the notion that is said to belong to the ethics of care: To care for someone involves treating them in such a way that their welfare is of direct concern to us. This does not mean that there is an end that we wish to bring about here. There are cases that seem to involve such an end, as, for example, when the caring relation of nursing might be thought to aim at helping someone become well. However, nursing often is not engaged with that but rather with helping someone come to terms with the kind of illness they have. In this latter case the "end" is not some kind of state since this requires dealing with the illness in a long term way, i. In taking persons seriously we have to act in such a way that they are realities to us. It is easy not to view them as realities but as part of projects of our own. That second way of relating to them replicates the sense that they are "ends" only as means of ours. And this helps us to see that the Kantian sense of ends in themselves is part of ordinary moral concern since to only treat persons as ends of our own is to act towards them in such a way that there are no human relationships as such but only instrumentalities of engagement. When Kant discusses the example of promising in the Groundwork the nature of acting towards persons as ends in themselves becomes clearer as here we see that the action of maintaining a promise is not primarily something to be undertaken due to hypothetical questions of the lack of confidence that might ensue if promises were routinely broken. It is rather that the engagement with another that is a promise is one in which reciprocity is affirmed as the basis of action. There are obscurities to this connection that I will leave to a future posting. It is, as it were, the other within to whom I am indebted. The other within is the one that calls me to morality and the transcendence of mere self-valuation. It is difficult not to see the other as the moral law commands in a sense. This is the sense in which, if the other is real, then my conduct is necessarily such as is mirrored in their response and in their acts towards me. Respect is discussed by Kant as a tribute paid to merit and the merit of the other is that they show to me what it is to be moral but they not only do this in the case of examples as he stresses but also in being such as transcends instrumental relation. This is the sense in which the experience of the other is moral experience as such, something that perhaps suggests a closer connection between Kant and Levinas than some have tended to grant.

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### Chapter 9 : The 20 greatest protest songs - [www.nxgvision.com](http://www.nxgvision.com)

*People had respect for the government and believed the information that the government was telling them. Because of the protests and the actions in the war, a credibility gap developed.*

The protest songs of the period differed from those of earlier leftist movements, which had been more oriented towards labor activism and adopting instead a broader definition of political activism commonly called social activism, which incorporated notions of equal rights and of promoting the concept of "peace". The music often included relatively simple instrumental accompaniment, including acoustic guitar and harmonica. The protest songs that made Dylan famous and with which he continues to be associated were written in a brief period of some 20 months – from January to November. Influenced by American radical traditions the Wobblies, the Popular Front of the thirties and forties, the Beat anarchists of the fifties and above all by the political ferment touched off among young people by the civil rights and ban the bomb movements, he engaged in his songs with the terror of the nuclear arms race, with poverty, racism and prison, jingoism and war. Many of the injustices about which Dylan sang were not even based on race or civil rights issues, but rather everyday injustices and tragedies, such as the death of boxer Davey Moore in the ring "Who Killed Davey Moore? By", Dylan and then-singing partner Joan Baez had become prominent in the civil rights movement, singing together at rallies including the March on Washington, where Martin Luther King, Jr. Scaduto reports that by Dylan was attempting to extract himself from the movement, much to the chagrin of many of those who saw him as a voice of a generation. For example, "Masters of War" which protests against governments who orchestrate war, is sometimes misconstrued as dealing directly with the Vietnam War. However, the song was written at the beginning of, when only a few hundred Green Berets were stationed in South Vietnam and came to be re-appropriated as a comment on Vietnam in, when US planes bombed North Vietnam for the first time, with lines such as "you that build the death planes" seeming particularly prophetic. In contrast to other topical singers of the day, Dylan never mentioned Vietnam by name in any of his songs. Dylan himself has stated rather mysteriously that, although the song "is supposed to be a pacifistic song against war. That spirit was in the air, and I picked it up. As he explained to critic Nat Hentoff in mid From now on, I want to write from inside me I mean, which side can you be on. Pete Seeger was a major civil rights advocate. Seeger was one of the leading singers to protest against then-President Lyndon Johnson through song. Seeger attracted wider attention in with his song "Waist Deep in the Big Muddy", about a captain – referred to in the lyrics as "the big fool" – who drowned while leading a platoon on maneuvers in Louisiana during World War II. Although the performance was cut from the September show, after wide publicity, [37] it was broadcast when Seeger appeared again on the Smothers Brothers show the following January. Politically, Ochs described himself as a "left social democrat" who turned into an "early revolutionary" after the Democratic National Convention in Chicago, which had a profound effect on his state of mind. The first protest song to reach number one in the United States was P. Some imprisoned protesters used their incarceration as an opportunity to write protest songs. These songs were carried across the country by Freedom Riders, [43] and many of these became Civil Rights anthems. The birth of reggae music addressed issues of all kinds, but it can be argued that Bob Marley had perhaps the most impact on a generation there, with songs addressing his views on nuclear proliferation, and slavery, in his famous "Redemption Song", recorded shortly before his premature death shortly afterward. The song urges listeners to "Emancipate yourself from mental slavery," because "none but ourselves can free our minds. Perhaps the most successful and famous of these was "Ballad of the Green Berets" by Barry Sadler, [39] then an active-duty staff sergeant in the United States Army Special Forces, which was one of the very few songs of the era to cast the military in a positive light and yet become a major hit. It is a lengthy, loosely defined jam-based protest of the Vietnam War, [49] and perhaps a broader comment on conflict of any kind. Another great influence on the anti-Vietnam war protest songs of the early seventies was the fact that this was the first generation where

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combat veterans were returning prior to the end of the war, and that even the veterans were protesting the war, as with the formation of the " Vietnam Veterans Against the War " VVAW. Graham Nash wrote his "Oh! Dylan also made a brief return to protest music after some twelve years with "Hurricane" , which protested the imprisonment of Rubin "Hurricane" Carter as a result of alleged acts of racism and profiling against Carter, which Dylan describes as leading to a false trial and conviction. Anti-Reagan protest songs, and the birth of rap[ edit ] Main article: A number of songs were written in protest of this scandal. A " Fuck tha Police " [] and Public Enemy " Fight the Power " [], " Is a Joke " , who vehemently protested the discrimination and poverty which the black community faced in the U. Including some of the biggest stars in contemporary East Coast hip hop including Public Enemy , the movement released a single, "Self Destruction", in , with all proceeds going to the National Urban League. Punk music continued to be a strong voice of protest in the s, especially as relating to the Cold War , nuclear fear, and conservative politics. As the decade progressed, punk developed a heavier and more aggressive sound, as typified by Black Flag whose debut album, *Damaged* , was described by the BBC as "essentially an album of electric protest songs [ A fusion of the musical styles and lyrical themes of punk, hip-hop, and thrash, Rage Against the Machine railed against corporate America " No Shelter ", " Bullet in the Head " , government oppression " Killing in the Name " , and Imperialism " Sleep Now in the Fire " , " Bulls on Parade " . The band used its music as a vehicle for social activism , as lead singer Zack de la Rocha espoused: Ani DiFranco was at the forefront of this movement, protesting sexism, sexual abuse, homophobia, reproductive rights as well as racism, poverty, and war. A particularly prevalent movement of the time was the underground feminist punk Riot Grrrl movement, including a number of outspoken protest bands such as Bikini Kill , Bratmobile , Jack Off Jill , Excuse 17 , Heavens to Betsy , Huggy Bear , Sleater-Kinney , and also lesbian queercore bands such as Team Dresch. The film *Bob Roberts* is an example of protest music parody, in which the title character, played by American actor Tim Robbins , who also wrote and directed the film, is a guitar-playing U. Senatorial candidate who writes and performs songs with a heavily reactionary tone. Bush facing the majority of the criticism. Many famous protest singers of yesteryear, such as Neil Young , Patti Smith , Tom Waits , Jake Holmes [55] and Bruce Springsteen , returned to the public eye with new protest songs for the new war. Smith wrote two new songs indicting American and Israeli foreign policy â€” "Qana", about the Israeli airstrike on the Lebanese village of Qana , and "Without Chains", about the U. For example, "Final Straw" is a politically charged song, reminiscent in tone of "World Leader Pretend" on Green. The song was written as a protest against the U. Waits has also covered increasingly political subject matter since the advent of the Iraq war. In "The Day After Tomorrow", Waits adopts the persona of a soldier writing home that he is disillusioned with war and thankful to be leaving. The song does not mention the Iraq war specifically, and, as Tom Moon writes, "it could be the voice of a Civil War soldier singing a lonesome late-night dirge. It contains not a hint of banality or sentiment in its folksy articulation. Springsteen was also vocal in his condemnation of the Bush government, among other issues of social commentary. In he released " American Skin 41 Shots " about tensions between immigrants in America and the police force, and of the police shooting of Amadou Diallo in particular.