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Chapter 1 : Italian city-states - Wikipedia

Political foundations of class power; Cultural foundations of class power; Cradle of red engineers; Political versus cultural power; Uniting to defend political and cultural power.

Later, the Republic of Venice , which also de facto broke apart from the Byzantine Empire from when the Doge title was finally subtracted from the appointment of the Byzantine emperor , becoming also de jure independent in the following centuries. The other first Italian city-states to appear in northern Italy arose as a result of a struggle to gain greater autonomy when not independent from the German Holy Roman Empire. Other city-states were associated to these "commune" cities, like Genoa , Turin and, in the Adriatic, Ragusa. Venice was never subjected to the Holy Roman Empire, but chose anyway to patronize the Lombard League, to oppose strong imperial control of the mainland. For Genoa – nominally – the Holy Roman Emperor was sovereign and the Bishop of Genoa was head of state; however, actual power was wielded by a number of consuls annually elected by popular assembly. Pisa and Amalfi also emerged as maritime republics: The Peninsula was a melange of political and cultural elements, not a unified state. Marc Bloch and Fernand Braudel have argued that geography determined the history of the region; other scholars emphasize the absence of central political structures. The Po plain , however, was an exception: Those that survived the longest were in the more rugged regions, such as Florence or Venice, which was protected by its lagoon. The rugged terrain of the Alps prevented the Holy Roman Emperors or various German princes and lords from attacking the northern part of Italy, safeguarding the country from permanent German political control. Largely for these reasons, no strong monarchies emerged as they did in the rest of Europe: Italy first felt the changes in Europe from the 11th to the 13th centuries. Cambridge University historian and political philosopher Quentin Skinner [5] has pointed out how Otto of Freising , a German bishop who visited central Italy during the 12th century, commented that Italian towns had appeared to have exited from feudalism, so that their society was based on merchants and commerce. Even northern cities and states were also notable for their merchant republics , especially the Republic of Venice. Geographically, and because of trade, Italian cities such as Venice became international trading and banking hubs and intellectual crossroads. Harvard historian Niall Ferguson [7] points out that Florence and Venice, as well as several other Italian city-states, played a crucial innovative role in world financial developments, devising the main instruments and practices of banking and the emergence of new forms of social and economic organization. Income[edit] It is estimated that the per capita income of northern Italy nearly tripled from the 11th century to the 15th century. This was a highly mobile, demographically expanding society, fueled by the rapidly expanding Renaissance commerce. In the 14th century, just as the Italian Renaissance was beginning, Italy was the economic capital of Western Europe: However, with the Bubonic Plague in , the birth of the English woolen industry and general warfare, Italy temporarily lost its economic advantage. However, by the late 15th century Italy was again in control of trade along the Mediterranean Sea. It found a new niche in luxury items like ceramics, glassware, lace and silk as well as experiencing a temporary rebirth in the woolen industry. However, Italy would never regain its strong hold on textiles. And though it was the birthplace of banking, by the 16th century German and Dutch banks began taking away business. Discovery of the Americas as well as new trade routes to Africa and India by the Portuguese which made Portugal the leading trading power brought about the shift of economic power from Italy [8] to Portugal in the 16th century; from Portugal to Netherlands in the 17th century and from Netherlands to the United Kingdom in the 18th century. Literacy and numeracy[edit] By the 13th century, northern and central Italy had become the most literate society in the world. More than one-third of the male population could read in the vernacular an unprecedented rate since the decline of the Western Roman Empire , as could a small but significant proportion of women. The Italian city states were also highly numerate, given the importance of the new forms of bookkeeping that were essential to the trading and mercantile basis of society. Some of the most widely circulating books, such as the Liber Abaci by Leonardo Fibonacci of Pisa,

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included applications of mathematics and arithmetic to business practice [9] or were business manuals based on sophisticated numeracy. Indeed, Luca Pacioli helped create the banking system of the Italian city-states with double-entry bookkeeping. The civic culture which arose from this urbs was remarkable. In some places where communes arose e. Britain and France , they were absorbed by the monarchical state as it emerged. They survived in northern and central Italy as in a handful of other regions throughout Europe to become independent and powerful city-states. In Italy the breakaway from their feudal overlords occurred in the late 12th century and 13th century, during the Investiture Controversy between the Pope and the Holy Roman Emperor: Milan led the Lombard cities against the Holy Roman Emperors and defeated them, gaining independence battles of Legnano , , and Parma , ; see Lombard League. Some Italian city-states became great military powers very early on. Venice and Genoa acquired vast naval empires in the Mediterranean and Black Seas, some of which threatened those of the growing Ottoman Empire. Italy in , after the Peace of Lodi The Maritime Republics were one of the main products of this new civic and social culture based on commerce and exchange of knowledge with other areas of the world outside western Europe. The Republic of Ragusa and the Republic of Venice , for example, had important trade communications with the Muslim and Hindu world and this helped the initial development of the Italian Renaissance. By the late 12th century, a new and remarkable society had emerged in Northern Italy; rich, mobile, expanding, with a mixed aristocracy and urban borghese burgher class, interested in urban institutions and republican government. But many of the new city-states also housed violent factions based on family, confraternity and brotherhood, which undermined their cohesion for instance the Guelphs and Ghibellines. Princely states[edit] By , most of these republics had become princely states dominated by a Signore. The exceptions were Venice , Florence , Lucca , and a few others, which remained republics in the face of an increasingly monarchic Europe. In many cases by the Signori were able to found a stable dynasty over their dominated city or group of regional cities , obtaining also a nobility title of sovereignty by their formal superior, for example in Gian Galeazzo Visconti bought for , gold florins the title of Duke of Milan from the emperor Wenceslaus. Regional states[edit] In the fourteenth and fifteenth centuries, Milan , Venice , and Florence were able to conquer other city-states, creating regional states. The Peace of Lodi ended their struggle for hegemony in Italy, attaining a balance of power see Italian Renaissance. At the beginning of the 16th century, apart from some minor city-states like Lucca or San Marino , only the republican Venice was able to preserve her independence and to match the European monarchies of France and Spain and the Ottoman Empire see Italian Wars.

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Chapter 2 : Peacebuilding - Wikipedia

Ultimately, however, Mao's attacks on both groups during the Cultural Revolution spurred inter-elite unity, paving the way- after his death- for the consolidation of a new class that combined their political and cultural resources.

The young protagonists of his books "pulled themselves up by their bootstraps" and proved America to be the land of opportunity. This freedom has fueled incredible "rags to riches" stories, such as Presidents starting out in log cabins and highly successful entrepreneurs who came to America as penniless immigrants – not to mention the guy that dropped out of Harvard to become the richest man in the world. These stories contribute to the American political culture. Every country has a political culture – widely shared beliefs, values, and norms that define the relationship between citizens and government, and citizens to one another. Beliefs about economic life are part of the political culture because politics affects economics. For example, why does Great Britain still have a queen? These questions can be puzzling, unless you understand something about the British political culture – one that highly prizes tradition. Alexis de Tocqueville Why does our system of government work for us better than for almost anyone else? French writer Alexis de Tocqueville, an early observer of the American political culture, gave some answers during the s. Tocqueville came to the United States primarily to answer the question, "Why are the Americans doing so well with democracy, while France is having so much trouble with it? The American View The American political culture that Tocqueville described in the s has changed over the years, but in many ways, it has remained remarkably the same, even after the continent was settled coast to coast. The American view has been characterized by several familiar elements: American political culture puts a special emphasis on hard work, and is rife with stories of successful businessmen and leaders. Consider Abraham Lincoln, who achieved great stature despite having been born in a log cabin. This generally translates as "equality of opportunity," not absolute equality. Elected officials are accountable to the people. Citizens have the responsibility to choose their officials thoughtfully and wisely. The Rule of Law: Government is based on a body of law applied equally and fairly, not on the whims of a ruler. Despite some current negative attitudes toward the government, most Americans are proud of our past and tend to de-emphasize problems, such as intolerance or military setbacks. This value includes the belief that we are stronger and more virtuous than other nations. Capitalism At the heart of the American Dream are beliefs in the rights to own private property and compete freely in open markets with as little government involvement as possible. Other countries may share some, or even all, of these beliefs and values. However, the arrangement and subtleties of this core form an array that makes every political culture a little different than all the others. The elements of the American political culture include disagreement and debate. They include ideals, but they leave room for the reality of falling short of goals. Many events have questioned and answered various interpretations of American values and beliefs. But most of all, the political culture defines political attitudes, institutions, and activities that are most cherished in American political life. The Alexis de Tocqueville Tour In , Alexis de Tocqueville and Gustave de Beaumont spent nine months criss-crossing the United States in an attempt to learn more about the prison system. But in the end, they learned a whole heap about American political culture. Welcome to the West America has always been a land that believes in growth and expansion. At no time was this more evident than the s, when going west became the thing to do! PBS provides a multimedia tour of the settlement of the West based on their 8-part television documentary series. Get a firsthand look at the people, the gold, and the battles for free soil, and find out how the "Wild West" got its name. Because of disagreements on slavery and many other issues, the United States became two countries at war with one another. Learn more about this violent expression of opposing political ideals at this History Place website. New Deal Network One of the main tenets of American political culture is that everyone deserves a chance at success. But the Great Depression wiped away much of the opportunity in America. The New Deal, which established government agencies to address the problems of poverty and unemployment. The New Deal Network homepage connects you with limitless resources on this volatile time

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in American history. The World Wars American political culture has long supported democracy and freedom throughout the world. This support was especially evident during the two world wars that took place during the 20th century. Visit this page, part of Mr.

Chapter 3 : Reclaiming Jesus

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Divine right of kings , Mandate of Heaven , and Imperial cult ancient Rome In a theocracy , government legitimacy derives from the spiritual authority of a god or a goddess. In ancient Egypt c. The coat of arms of the Holy See , the seat of Papal government. In the Roman Catholic Church , the priesthood derives its legitimacy from a divine source; the Roman Magisterium dogmatically teaches that Jesus Christ designated St. Peter the supreme and infallible head of the entire Christian Church, and thus each bishop of Rome is sanctified, legitimate, and possesses these charisms as well. Civil legitimacy[edit] One measurement of civil legitimacy is who has access to the vote, including women are able to vote. The political legitimacy of a civil government derives from agreement among the autonomous constituent institutionsâ€”legislative, judicial, executiveâ€”combined for the national common good. One way civil society grants legitimacy to governments is through public elections. There are also those who refute the legitimacy offered by public elections, pointing out that the amount of legitimacy public elections can grant depends significantly on the electoral system conducting the elections. In the United States this issue has surfaced around how voting is impacted by gerrymandering [8] and the repeal of part of the Voting Rights Act in In the international system another method for measuring civil legitimacy is through accountability to international human rights norms. Fritz Scharpf introduced two normative criteria, which are output legitimacy, i. A third normative criterion was added by Vivien Schmidt , who analyzes legitimacy also in terms of what she calls throughput, i. From the NPL perspective, political legitimacy emanates from appropriate actions; from a PPL perspective, it emanates from appropriate actors. In the social contract tradition, Hobbes and Locke focused on NPL stressing security and liberty, respectively , while Rousseau focused more on PPL "the people" as the legitimator. Arguably, political stability depends on both forms of legitimacy. Instrumental legitimacy is very much based on the perceived effectiveness of service delivery. Conversely, substantive legitimacy is a more abstract normative judgment, which is underpinned by shared values. If a person believes that an entity has the right to exercise social control, he or she may also accept personal disadvantages. Max Weber proposed that societies behave cyclically in governing themselves with different types of governmental legitimacy. That democracy was unnecessary for establishing legitimacy, a condition that can be established with codified laws, customs, and cultural principles, not by means of popular suffrage. That a society might decide to revert from the legitimate government of a rationalâ€”legal authority to the charismatic government of a leader; e. That traditional authority has disappeared in the Middle East ; that the rule-proving exceptions are Islamic Iran and Saudi Arabia. Hence, the intellectually restrictive politics of dogmatism "My answer is right, and all others are wrong" , scepticism "All answers are equally true or [false]; everyone has a right to his own truth" , and eclecticism "Each meaning gives a partial view, so the more meanings the better" are inappropriate philosophic stances for managing a political term that has more than one meaning. Walter Bryce Gallie Establishing what qualifies as a legitimate form of government continues to be a topic of great philosophical controversy. Forms of legitimate government are posited to include: The legitimacy of a Communist state derives from having won a civil war , a revolution , or from having won an election, such as the Presidency of Salvador Allende â€”73 in Chile; thus, the actions of the Communist government are legitimate, authorised by the people. In the early twentieth century, Communist parties based the arguments supporting the legitimacy of their rule and government upon the scientific nature of Marxism. The modern political concept of constitutionalism establishes the law as supreme over the private will, by integrating nationalism , democracy, and limited government. The political legitimacy of constitutionalism derives from popular belief and acceptance that the actions of the government are legitimate because they abide by the law codified in the political constitution. The political scientist Carl Joachim Friedrich â€”84 said that, in dividing political power

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among the organs of government, constitutional law effectively restrains the actions of the government. In a democracy, government legitimacy derives from the popular perception that the elected government abides by democratic principles in governing, and thus is legally accountable to its people. In the 1920s and the 1930s, fascism based its political legitimacy upon the arguments of traditional authority; respectively, the German National Socialists and the Italian Fascists claimed that the political legitimacy of their right to rule derived from philosophically denying the popular political legitimacy of elected liberal democratic governments. How can parliamentary government make for law and legality, when a 49 per cent minority accepts as politically legitimate the political will of a 51 per cent majority? In a monarchy, the divine right of kings establishes the political legitimacy of the rule of the monarch king or queen ; legitimacy also derives from the popular perception tradition and custom and acceptance of the monarch as the rightful ruler of nation and country. Contemporarily, such divine-right legitimacy is manifest in the absolute monarchy of the House of Saud est. Moreover, constitutional monarchy is a variant form of monarchic political legitimacy which combines traditional authority and legalâ€”rational authority, by which means the monarch maintains nationalist unity one people and democratic administration a political constitution.

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Chapter 4 : HISTORY OF ATHENS

historical foundations of contemporary political culture and socialization among the Yoruba of south-western Nigeria emerged as a distinct language group around BC to BC.

Storytelling and airing of grievances Emphasis on relationships Top-down: PBF funding is either given for a maximum of two years immediately following conflict to jumpstart peacebuilding and recovery needs or given for up to three years to create a more structured peacebuilding process. The International Monetary Fund deals with post-conflict recovery and peacebuilding by acting to restore assets and production levels. Conflict prevention and management entails stopping the imminent outbreak of violence and encouraging a broad peace process. Rehabilitation and reconstruction deals with rebuilding the local economy and institutional capacity. Its main peacebuilding programmes focus on 1. Sudan , South Sudan and the Horn of Africa , 3. West Africa and Sahel , 4. Middle East , 5. South Eastern Europe and 7. Nongovernmental organizations[edit] Alliance for Peacebuilding: Berlin-based independent, non-governmental and non-profit organisation that supports efforts to prevent political and social violence, and to achieve sustainable peace through conflict transformation. Baltimore-based Catholic humanitarian agency that provides emergency relief post-disaster or post-conflict and encourages long-term development through peacebuilding and other activities Conscience: Taxes for Peace not War: London-based independent organisation working with people in conflict to prevent violence and build peace. Helsinki-based organization that works to resolve conflict and build sustainable peace by bringing international peacebuilding experts and local leaders together Generations For Peace: An Amman -based global non-profit peace-building organization dedicated to sustainable conflict transformation at the grassroots with a focus on youth. London-based charity that works with people affected by violent conflict to improve their prospects for peace and helps shape and strength peacebuilding policies and practices International Crisis Group: Brussels-based nonprofit that gives advice to governments and intergovernmental organizations on the prevention and resolution of deadly conflict Interpeace: Geneva-based nonprofit and strategic partner of the United Nations that works to build lasting peace by following five core principles that put people at the center of the peacebuilding process Jewish-Palestinian Living Room Dialogue Group: Since models and supports relationships among adversaries, while creating how-to documentary films. London-based charity that provides financial and administrative assistance to grassroots peacebuilding efforts and increases international awareness of both specific projects and grassroots peacebuilding in general; Saferworld: UK-based independent international organisation working to prevent violent conflict and build safer lives; Search for Common Ground: New York City-based nonprofit that works to empower youth from areas of conflict by inviting them to an international camp in Maine for leadership training and relationship building; United Network of Young Peacebuilders UNOY Peacebuilders: Launched in , Project COMMON BOND has so far helped teenagers from 15 different countries and territories turn their experiences losing a loved one to terrorism into positive actions that can help others exposed to similar tragedy. Brussels-based nonprofit that promotes and implements unarmed civilian peacekeeping as a tool for reducing violence and protecting civilians in situations of violent conflict Research and academic institutes[edit] Center for Justice and Peacebuilding: Kroc Institute for International Peace Studies: They are especially likely to be unrepresented or underrepresented in negotiations, political decision-making, upper-level policymaking and senior judicial positions. The report outlines the challenges women continue to face in participating in recovery and peacebuilding process and the negative impact this exclusion has on them and societies more broadly. To respond to these challenges, it advocates a comprehensive 7-point action plan covering the seven commitment areas: The action plan aims to facilitate progress on the women, peace and security agenda. The monitoring and implementation of this action plan is now being led jointly by the Peacebuilding Support Office and UN Women. When the book was written, seven countries prone to violent conflict had female heads of state. Ellen Johnson-Sirleaf of Liberia and Michelle Bachelet of Chile were the first female heads of

state from their respective countries and President Johnson-Sirleaf was the first female head of state in Africa. Both women utilized their gender to harness "the power of maternal symbolism - the hope that a woman could best close wounds left on their societies by war and dictatorship. The TFET has assisted reconstruction, community empowerment and local governance in the country. After the election riots in Kenya in , civil society organisations started programmes to avoid similar disasters in the future, for instance the Truth, Justice and Reconciliation Commission TJRC and peace meetings organised by the church and they supported the National Cohesion and Integration Commission. Regarding the debate about the role of the liberal democratic model in peacebuilding, one side contends that liberal democracy is a viable end goal for peacebuilding activities in itself but that the activities implemented to achieve it need to be revised; a rushed transition to democratic elections and market economy can undermine stability and elections held or economic legislation enacted are an inappropriate yardstick for success. Institutional change is necessary and transitions need to be incremental. Another side contends that liberal democracy might be an insufficient or even inappropriate goal for peacebuilding efforts and that the focus must be on a social transformation to develop non-violent mechanisms of conflict resolution regardless of their form. Any third party attempt at institution building without genuine domestic support will result in hollow institutions - this can lead to a situation in which democratic institutions are established before domestic politics have developed in a liberal, democratic fashion, and an unstable polity. Autesserre stresses that international peacebuilders do not fully understand the conflicts they are trying to resolve because they rarely include local leaders in decision making, do not speak the local languages, and do not stay posted long enough to oversee effective change. This leaves decision makers out of touch with the key players in the peacebuilding process. Jeremy Weinstein challenges the assumption that weak and failing states cannot rebuild themselves. He contends that through the process of autonomous recovery, international peacekeeping missions can be unnecessary for recovery because they assume that conflicts cannot be resolved by the country internally. He claims that war leads to peace by allowing the naturally stronger belligerent gain power, rather than a brokered peace deal that leaves two sides still capable of fighting. Secondly he claims that war provides a competition among providers of public goods until one can control a monopoly. He says that war can create an incentive to create institutions at all levels in order to consolidate power and extract resources from the citizens while also giving some power to the citizens depending upon how much the institutions rely on them for tax revenues. Virginia Fortna of Columbia University, however, holds that peacekeeping interventions actually do substantively matter following the end of a civil war. Fortna says that peacekeeping missions rarely go into easily resolvable situations while they are sent into tougher, more risky post war situations where missions are more likely to fail, and peace agreements are unlikely to be committed to. When all factors of a certain peacekeeping case study are properly considered, Fortna shows that peacekeeping missions do in fact help increase the chances of sustained peace after a civil war. Implementation[edit] Barnett et al. He argues that international donors typically do not have the knowledge, skills or resources to bring meaningful change to the way post-conflict societies are governed. Mac Ginty states that although peacebuilding does not project all aspects of Western culture on to the recipient states, it does transmit some of them, including concepts like neoliberalism that the West requires recipients of aid to follow more closely than most Western countries do. Local and international actors, norms, institutions and interests engage with each other in various different contexts, according to their respective power relations and their different conceptions of legitimate authority structures.

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Chapter 5 : American Political Culture [www.nxgvision.com]

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The Yoruba developed kingship political system around BC. This article elucidates the significant features of Yoruba traditional political culture and socialization, which depends enormously on political symbols and language for the legitimisation of political domination. Moreover, the article presents the family, as the traditional basic unit of indigenous political administration, with chiefs representing the interest of respective families in central administration. This afforded the provision of checks and balances on the Oba King, as he could not run contrary to the expectation of his subjects without grave consequences. The tide changed as South-Western Nigeria gained self-governance and the new indigenous elite rulers enacted laws, which transferred powers held by traditional rulers to themselves. Subsequently, new clientelistic structure evolved in Yorubaland wherein patrons and clients engage in exchange relations. This has been the situation ever since modern government was introduced and it has remained fundamental to stability in Yoruba political structure, its potential detrimental implications to development. African Studies Review, 43 1: History in Africa, 2: Ikime ed Ground Work of Nigerian history Ibadan: Heinemann Educational Books Nigeria Plc reprint pp 3

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Abanihe, A. N Isamah and J. Adesina eds Currents and Perspectives in Sociology Lagos: Malthouse Press Limited pp

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Chapter 6 : Legitimacy (political) - Wikipedia

With Foundations of the American Century, Inderjeet Parmar has produced the most wide-ranging and sophisticated historical account of the international role of American philanthropic foundations to date. Parmar reopens the debate about the cultural instruments of American foreign policy by emphasizing, beyond the success or failure of their programs and beyond their political oscillations, the importance of the international networks that foundations have established over the past century.

Reclaiming Jesus A Confession of Faith in a Time of Crisis We are living through perilous and polarizing times as a nation, with a dangerous crisis of moral and political leadership at the highest levels of our government and in our churches. We believe the soul of the nation and the integrity of faith are now at stake. It is time to be followers of Jesus before anything else—nationality, political party, race, ethnicity, gender, geography—our identity in Christ precedes every other identity. When politics undermines our theology, we must examine that politics. When that role is undermined by political leadership, faith leaders must stand up and speak out. Martin Luther King Jr. We do so here with humility, prayer, and a deep dependency on the grace and Holy Spirit of God. This letter comes from a retreat on Ash Wednesday, In this season of Lent, we feel deep lamentations for the state of our nation, and our own hearts are filled with confession for the sins we feel called to address. The true meaning of the word repentance is to turn around. It is time to lament, confess, repent, and turn. In times of crisis, the church has historically learned to return to Jesus Christ. That is our foundational confession. It was central for the early church and needs to again become central to us. If Jesus is Lord, then Caesar was not—nor any other political ruler since. If Jesus is Lord, no other authority is absolute. Our faith is personal but never private, meant not only for heaven but for this earth. The question we face is this: Who is Jesus Christ for us today? What does our loyalty to Christ, as disciples, require at this moment in our history? We believe it is time to renew our theology of public discipleship and witness. What we believe leads us to what we must reject. Therefore, we offer the following six affirmations of what we believe, and the resulting rejections of practices and policies by political leaders which dangerously corrode the soul of the nation and deeply threaten the public integrity of our faith. We pray that we, as followers of Jesus, will find the depth of faith to match the danger of our political crisis. That image and likeness confers a divinely decreed dignity, worth, and God-given equality to all of us as children of the one God who is the Creator of all things. Racial bigotry is a brutal denial of the image of God the imago dei in some of the children of God. Our participation in the global community of Christ absolutely prevents any toleration of racial bigotry. Racial justice and healing are biblical and theological issues for us, and are central to the mission of the body of Christ in the world. We give thanks for the prophetic role of the historic black churches in America when they have called for a more faithful gospel. We, as followers of Jesus, must clearly reject the use of racial bigotry for political gain that we have seen. In the face of such bigotry, silence is complicity. In particular, we reject white supremacy and commit ourselves to help dismantle the systems and structures that perpetuate white preference and advantage. Further, any doctrines or political strategies that use racist resentments, fears, or language must be named as public sin—one that goes back to the foundation of our nation and lingers on. Racial bigotry must be antithetical for those belonging to the body of Christ, because it denies the truth of the gospel we profess. In Christ, there is to be no oppression based on race, gender, identity, or class Galatians 3: The body of Christ, where those great human divisions are to be overcome, is meant to be an example for the rest of society. When we fail to overcome these oppressive obstacles, and even perpetuate them, we have failed in our vocation to the world—to proclaim and live the reconciling gospel of Christ. We lament when such practices seem publicly ignored, and thus privately condoned, by those in high positions of leadership. We stand for the respect, protection, and affirmation of women in our families, communities, workplaces, politics, and churches. We support the courageous truth-telling voices of women, who have helped the nation recognize these abuses. We confess sexism as a sin, requiring our repentance and resistance. Our proclamation

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of the lordship of Jesus Christ is at stake in our solidarity with the most vulnerable. We confess our growing national sin of putting the rich over the poor. We reject the immoral logic of cutting services and programs for the poor while cutting taxes for the rich. Budgets are moral documents. We commit ourselves to opposing and reversing those policies and finding solutions that reflect the wisdom of people from different political parties and philosophies to seek the common good. Protecting the poor is a central commitment of Christian discipleship, to which 2, verses in the Bible attest. Truth-telling is central to the prophetic biblical tradition, whose vocation includes speaking the Word of God into their societies and speaking the truth to power. The search and respect for truth is crucial to anyone who follows Christ. Politicians, like the rest of us, are human, fallible, sinful, and mortal. But when public lying becomes so persistent that it deliberately tries to change facts for ideological, political, or personal gain, the public accountability to truth is undermined. The normalization of lying presents a profound moral danger to the fabric of society. In the face of lies that bring darkness, Jesus is our truth and our light. We believe our elected officials are called to public service, not public tyranny, so we must protect the limits, checks, and balances of democracy and encourage humility and civility on the part of elected officials. We support democracy, not because we believe in human perfection, but because we do not. The authority of government is instituted by God to order an unredeemed society for the sake of justice and peace, but ultimate authority belongs only to God. We believe authoritarian political leadership is a theological danger that threatens democracy and the common good—and we will resist it. Disrespect for the rule of law, not recognizing the equal importance of our three branches of government, and replacing civility with dehumanizing hostility toward opponents are of great concern to us. Neglecting the ethic of public service and accountability, in favor of personal recognition and gain often characterized by offensive arrogance, are not just political issues for us. They raise deeper concerns about political idolatry, accompanied by false and unconstitutional notions of authority. Our churches and our nations are part of an international community whose interests always surpass national boundaries. We, in turn, should love and serve the world and all its inhabitants, rather than seek first narrow, nationalistic prerogatives. While we share a patriotic love for our country, we reject xenophobic or ethnic nationalism that places one nation over others as a political goal. Serving our own communities is essential, but the global connections between us are undeniable. Global poverty, environmental damage, violent conflict, weapons of mass destruction, and deadly diseases in some places ultimately affect all places, and we need wise political leadership to deal with each of these. The present crisis calls us to go deeper—deeper into our relationship to God; deeper into our relationships with each other, especially across racial, ethnic, and national lines; deeper into our relationships with the most vulnerable, who are at greatest risk. The church is always subject to temptations to power, to cultural conformity, and to racial, class, and gender divides, as Galatians 3: Jesus summarizes the Greatest Commandment: This is the first commandment. And the second is like unto it. You shall love your neighbor as yourself. Our urgent need, in a time of moral and political crisis, is to recover the power of confessing our faith. Lament, repent, and then repair. If Jesus is Lord, there is always space for grace. We believe it is time to speak and to act in faith and conscience, not because of politics, but because we are disciples of Jesus Christ—to whom be all authority, honor, and glory. It is time for a fresh confession of faith. He is the light in our darkness.

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Chapter 7 : You are being redirected

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Enjoy the Famous Daily The founding fathers of western culture Athens has a unique place in human history. As the people who pioneer the arts of history, philosophy and theatre, who attempt the first radical version of democracy, and who achieve a degree of perfection in architecture, sculpture and pottery, the Athenians have rightly acquired an almost legendary status. They surface relatively late in the story of Greece. No character from Athens plays a significant role in Homer. It is not until the late 7th century that Athens is firmly within the realm of recorded history. The surrounding region, known as Attica, has certain clear advantages. It is perfectly placed within the Aegean to play a pivotal role in local affairs. Its plains provide a larger space, uninterrupted by mountains, than any valley in the Peloponnese, the older centre of Greek civilization. Political union, if it can be achieved and maintained, will enable Athens to become a larger and more populous city-state than any other in Greece. Even an apparent misfortune can be turned to advantage. The soil of Attica is poor, suitable mainly for olives and vines. The need to import grain encourages the Athenians to develop two of their most significant skills - seafaring and trade. In prehistory Athens has been a provincial Mycenaean kingdom. But unlike the fortresses of the Peloponnese, Athens is not overrun by Dorian invaders. It becomes a centre for Greeks who speak Ionic, as the Athenians do, as opposed to the Doric dialect of the invaders. By the time of the first unmistakably historical events in Attica, in the late 7th century BC, the region has passed through stages of social development common in most parts of Greece. Monarchy has given way, in effect if not in name, to rule by a hereditary land-owning aristocracy. Oligarchs, tyrants and democrats: These magistrates conduct the business of both government and law. Once appointed archon they become members of the Areopagus for life, thus keeping the circle safely closed. There is also a broader assembly, the ecclesia, in which the richer middle-class citizens of Athens have a right to take part. But the nobles of the Areopagus allow it only a minor role. By the late 7th century the situation in Attica seems ripe for the replacement of aristocratic rule by that of a single strong man, or tyrant - a development familiar in many other Greek states at the time. Not only do the aristocratic families of Attica hold nearly all political power. They also own most of the land. Meanwhile the free smallholders are falling increasingly into debt. The farmer must then pay a sixth of all his produce to his creditor. If he defaults on his payments he can be enslaved. From about BC there are attempts by would-be tyrants to seize power in Athens. But the first strong ruler emerges by due process of law. He proves himself a reformer with democratic sympathies. Solon, elected archon in BC, is given by the Areopagus the specific task of reconciling the opposed factions within Athenian society. His first legislation deals with the impoverished peasants. He boldly removes the pillars from their land thereby cancelling their debts, and at the same time makes it illegal for anyone to be enslaved by a creditor. Having eased the burden of the poor, Solon attempts to open up the political structures of Athens. He makes membership of the Areopagus dependent on wealth rather than birth. At the same time he enlarges the role of the ecclesia. It is possible that Solon even establishes a new council, the boule, which later becomes an important part of Athenian political life. But they prove inadequate to deflect the ambitions of tyrants in the shorter term. In a popular general, Peisistratus, seizes power in Athens. He loses and regains control more than once, but from he is securely established. He rules as a benevolent dictator, reserving the office of archon for himself and his immediate clan. Athens enjoys an unprecedented period of prosperity. Trade develops in a period of prolonged peace. Impressive public buildings are constructed in Athens, including the first Parthenon on the acropolis. On his death, in , Peisistratus is even succeeded peacefully by his son, Hippias. But Hippias is toppled in when the nobles of Attica, eager to get power back into their own hands, enlist the help of Sparta. In power is won with popular support by an aristocrat, Cleisthenes, who undermines the power

of his own class by a major reorganization of the political structure see the Ten tribes of Cleisthenes. He allows all citizens, regardless of wealth, a voice at local level where the demos effectively the town or village becomes the heart of political life. He gives an increased role to the ecclesia, which every citizen can attend as a participating member. These reforms establish the principle of democracy in Athens. It seems a good omen that when the aristocratic Spartans return, in 480, they are soundly defeated in battle by the Athenian democrats. The threat from Persia brings Sparta and Athens together, with most of the other city-states of mainland Greece, in a rare show of unity. During the Greco-Persian wars the leading position of Sparta is acknowledged by all. The Athenians, by contrast, have lost their city, laid waste by the Persians. Yet on balance it is the Athenians who emerge stronger. The navy which routs the enemy at Salamis is largely theirs. And it is becoming evident that control of the Aegean Sea is the best defence against Persia. Members will subscribe to a common fleet, either by contributing ships and crews or in a minority of cases by a tribute of money. One of the aims is to liberate the Greek territories held by Persia on the east coast of the Aegean. Sparta is not interested in membership, having little in the way of a fleet. So Athens is unmistakably the leader of this new Greek alliance. In its early years the Delian League grows in strength, achieving several significant victories against Persia. This in itself is alarming to Sparta. Even more so is the way Athens begins to treat the League as an Athenian empire, with its fleet at the automatic disposal of Athens. The behaviour of Athens towards its supposedly equal allies is soon that of an imperial bully. States which attempt to bow out of the league are forcibly retained. Annual subscriptions are demanded instead of ships. Most significant of all, in 454 the accumulated funds of the League are transferred from Delos to Athens. To make matters even more alarming for Sparta, Athens is now once again a strongly walled city. After the Persian destruction of the city, in 480, Themistocles makes a priority of building new walls - against strong protests from Sparta. Sparta herself has no city walls. In the supposed interests of peace, the Spartans now argue that all Greek cities should dismantle their walls. Athens goes to the other extreme. In addition to building new city walls, the Athenians join their city for the first time to the harbour at Piraeus, 5 miles 8km to the southwest. The famous Long Walls from the city to the coast are begun in 462 and are largely completed by 457. With the most powerful navy in Greece, and a fortified seaside zone around their capital extending to several square miles, the Athenians are unmistakably presenting themselves as the dominant power of the region. Build-up to the First Peloponnesian War: Indirectly it brings to a head the simmering hostilities between Sparta and Athens. The helots seize the opportunity to rise in revolt. The Spartans manage to contain the rebels in the region of Mount Ithome, in Messenia, but they lack the strength to defeat them. They appeal to their allies for help. Athens, at this stage technically an ally of Sparta, is among the city-states which send an army. Instead of welcoming this Athenian support, the Spartans send the soldiers back to Athens without involving them in the campaign. The precise reason is not known, but is probably political. The decision follows the news that Athens is in the process of introducing a more radical democracy, a measure profoundly offensive to aristocratic Sparta. The episode is interpreted as a snub by the Athenians, who are constitutionally inclined to distrust Sparta. Soon after this event Athens makes provocative alliances with two city-states opposed to Sparta. Open hostility breaks out in 431, the year commonly taken as the start of the First Peloponnesian War. Pericles and the heyday of Athens: Although himself an aristocrat, he is determined to divert power more fully from the oligarchic Areopagus to the Athenian citizens. Their legislative role is transferred to various bodies in which all citizens have the right to vote and even to hold positions of leadership, often assigned by lot. During the First Peloponnesian War, a spasmodic and protracted affair, the personal authority of Pericles is steadily consolidated through his influence in the Athenian assembly. He is the official entrusted in with constructing the Long Walls from Athens to the Piraeus - an important task which he completes by 426. His power is immeasurably increased in 427, when he is put in charge of the funds of the Delian League. This rich haul of treasure, largely captured in warfare, is transferred in this year to Athens, to be kept on the acropolis. In 421 Pericles negotiates a Thirty Year Treaty with Sparta - an astonishing achievement, since it closely follows an alarming invasion of Attica by a Peloponnesian army under the command of the Spartan king. Mysteriously the army turns back at the last

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moment it is immediately rumoured that Pericles has bribed the king, and in Sparta the king is tried and fined on this charge. The treaty is a pact of non-aggression based on the present status quo.

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The imperial structure draws on elements of both Legalist and Confucian thought. At his death, an army of life-sized terra cotta warriors is buried near his tomb. These terra cotta warriors were first discovered in and have been the subject of exhibitions, magazine articles, and books since that time. The Qin follows the Legalist proposals for state order and establishes a centralized bureaucracy and a finely detailed law code with specified punishments for each crime. The Han greatly expands the Chinese empire. The Han dynasty retains the centralized bureaucracy and unified political system of the Qin but adopts and grafts upon this the Confucian view that government should be run by educated, ethical men. The creation of Confucianism was neither simple nor sudden, as the following three examples will make clear. In the year BCE the classical writings touted by Confucian scholars were made the foundation of the official system of education and scholarship, to the exclusion of titles supported by other philosophers. Although Kong Qiu was commonly believed to have written or edited some of the five classics, his own statements collected in the Analects [Lunyu] and the writings of his closest followers were not yet admitted into the canon. Members of the literate elite visited such temples, paying formalized respect and enacting rituals in front of spirit tablets of the master and his disciples. The third example is the corpus of writing left by the scholar Dong Zhongshu ca. Dong was recognized by the government as the leading spokesman for the scholarly elite. Dong drew heavily on concepts of earlier thinkers – few of whom were self-avowed Confucians – to explain the workings of the cosmos. He used the concepts of yin and yang to explain how change followed a knowable pattern, and he elaborated on the role of the ruler as one who connected the realms of Heaven, Earth, and humans. What in all of the examples above, we need to ask, was Confucian? It is a curriculum instituted by the emperor for use in the most prestigious institutions of learning. It depends upon the ability of the government to maintain religious institutions throughout the empire and upon the willingness of state officials to engage regularly in worship. This is the first of three major periods of Silk Road trade. After the Han dynasty disintegrates in the 3rd century, China experiences a year period of political fragmentation; nomadic tribes dominate northern China while a series of Chinese dynasties succeed one another in the south. It is during this period that Buddhism is introduced into China from India, following trade routes. Timeline of Chinese History It may be useful at this point to review a timeline of Chinese history and dynasties , noting the patterns evident in the Han and that recur over the course of Chinese history: The most illustrative examples are those of the Mongols, who conquer China and establish the Yuan dynasty CE , and of the Manchus, who again conquer China and establish the last dynasty, the Qing, that rules for years CE. See in particular the Tang dynasty. Note the patterns of cultural continuity: Movements and rebellions incorporating popular religious ideas took place in the last years of the Han, Yuan, and Qing dynasties, while political rebellions brought down the Tang and Ming dynasties.