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Yearbook of International Organizations 2014-2015, Volumes 1a & 1b (Set) Union of International Associations, 2014-06-16 Volume 1 A and B covers international organizations throughout the world comprising their aims activities and events

Education for people and the planet: Creating sustainable futures for all

UNESCO, 2016-09-12 This edition of the Global Education Monitoring Report GEM Report is the first in a series that will assess the progress of education under the new Sustainable Development Goals SDGs

Freedom's Progress? Gerard Casey, 2021-10-04 In Freedom's Progress Gerard Casey argues that the progress of freedom has largely consisted in an intermittent and imperfect transition from tribalism to individualism from the primacy of the collective to the fragile centrality of the individual person and of freedom. Such a transition is, he argues, neither automatic nor complete nor are relapses to tribalism impossible. The reason for the fragility of freedom is simple: the importance of individual freedom is simply not obvious to everyone. Most people want security in this world, not liberty. Libertarians writes Max Eastman used to tell us that the love of freedom is the strongest of political motives but recent events have taught us the extravagance of this opinion. The herd instinct and the yearning for paternal authority are often as strong. Indeed, the tendency of men to gang up under a leader and submit to his will is, of all political traits, the best attested by history. The charm of the collective exercises a perennial magnetic attraction for the human spirit. In the 20th century, Fascism, Bolshevism and National Socialism were, Casey argues, each of them a return to tribalism in one form or another and many aspects of our current Western welfare states continue to embody tribalist impulses. Thinkers you would expect to feature in a history of political thought feature in this book: Plato, Aristotle, Machiavelli, Locke, Mill and Marx, but you will also find thinkers treated in Freedom's Progress who don't usually show up in standard accounts: Johannes Althusius, Immanuel Kant, William Godwin, Max Stirner, Joseph Proudhon, Mikhail Bakunin, Pyotr Kropotkin, Josiah Warren, Benjamin Tucker and Auberon Herbert. Freedom's Progress also contains discussions of the broader social and cultural contexts in which politics takes its place with chapters on slavery, Christianity, the universities, cities, Feudalism, law, kingship, the Reformation, the English Revolution and what Casey calls Twentieth-Century Tribalisms. Bolshevism, Fascism and National Socialism and an extensive chapter on human prehistory.

Women's Work Jennifer Moore, 2025-03-11 When women have full socioeconomic citizenship as well as equitable and respectful partnerships with men, transformative justice can be sustained in postconflict societies. In Women's Work, Jennifer Moore presents a reimagined theory of peacebuilding and transformative justice based on the experiences and insights of women farmers and microentrepreneurs who lived through protracted civil conflicts, drawing on seven years of interviews with women activists across ten communities, five in the Acholi region of Northern Uganda and five in the Moyamba and Koinadugu Districts of Sierra Leone. Despite the important differences between the preconflict and conflict histories and demographics of the two countries, Moore finds commonalities in the practical yet visionary approaches to community life.

emerging from the core values daily activities and long range goals shared by rural cooperative members in both regions Collective survival communal healing and conflict resolution define the rhythm of these women s daily lives as they go about building peace piecemeal They reject punitive retribution models and demand instead a peacebuilding model that advocates for advances in material well being the acknowledgment of state accountability for community suffering and reconciliation and restoration of community networks But most important Moore amplifies these women s voices when they insist that legal equality for women and healthy partnerships between women and men are also essential components to enduring transformation of their societies Moore theorizes what peacebuilding look like if it were modeled on these women led matriarchically structured communities that proved not only to be effective at holding governments accountable but also to have the capacity to feed their people and revitalize their local economies Women s Work shows that when women have full socioeconomic citizenship as well as equitable and respectful partnerships with men transformative justice can be sustained through the arts of collective livelihood violence free conflict management and celebration **Ethiopia Year Book ... ,**

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