

Chapter 1 : Project MUSE - Solidarity and Survival

Solidarity and Survival Whether it's earthquakes, famines, or floods, the social contract is continuously put to the test in times of calamity. By Garret Keizer.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Mary Katnik St John. Gender, Race, and the New Solidarity An era of depression and war had seen the tables turn for workers in Iowa and throughout the country. The generation that came of age in the S and S brought closer to realization a new order of equity in the workplace than had any previous generation of workers. But the war had reordered the workplace in other ways as well. Women, African-American, and Hispanic workers broke through the walls of discrimination that had for generations consigned them to low-paying, deadend , and often dangerous work. But peacetime also meant coming to terms with the historical social and cultural divisions among workers that undermined the solidarity of the labor movement. Were the gains made by women and minority workers during the war to be temporary, or did they represent a fundamental break with the social patterns of the past? From the union-building experiences of the depression and war, could workers construct a new solidarity that would overcome the historical divisions that had hobbled the labor movement at moments of its greatest promise? Women had been familiar with the domain of wage work even in the earliest phases of the industrial revolution. As home-based outworkers in the shoemaking and garment industries, as factory workers in Lowell, Massachusetts , and other New England textile towns, and as domestic servants in elite households throughout the land, women played a central role in the social transformation of America that accompanied industrialization. For most women, wage work mingled with housework and childbearing over the course of a lifetime. The patterns held with remarkable consistency across time and region, even as the numbers of wage workers grew. For most African-American men and women, the transition from slavery to freedom had brought the construction of new forms of dependency that shackled their lives to a backward system of agriculture. Over the decades, large numbers left sharecropping and drifted cityward into the lowest rungs of the wage economy. Periodically, as during World War I, the tide of migration from the land swelled dramatically. African-American women, vastly overrepresented as domestic workers in both the South and the North, occupied a different sort of economic ghetto. Depression only accentuated racial divisions within the working class. Although economic hardship cut across the color line, the condition of black workers was more precarious than that of whites. Mexican-Americans worked almost exclusively in railroad section gangs and as agricultural laborers. Family support and return migration to Mexico were primary strategies for coping with the hardships of the depression. The trade union movement had occasionally constructed bridges of solidarity that crossed the racial divide. A deeply rooted culture of racism within the white working class and the festering effects of job competition, however, kept racial divisions well defined. You are not currently authenticated. View freely available titles:

Chapter 2 : Sisterhood – Protection, Solidarity, and Survival | Dead Wild Roses

Solidarity and Survival Posted by Margaret Manning, on October 7, Topic: Uncategorized In , two hundred and thirty women were arrested as members of the French Resistance and sent to Birkenau.

Additional Information In lieu of an abstract, here is a brief excerpt of the content: Politics and the Renewal of the Labor Movement The postwar crisis of the labor movement led to a renewed commitment to the principles of labor solidarity. Nationally, the most visible signs of crisis were the weakened New Deal coalition, the passage of Taft-Hartley, and the wave of anti-Communist hysteria that swirled about some of the most militant CIO unions, isolating their effective left-wing leaders and critically disabling their organizing efforts. Ominous though the immediate circumstances were, labor activists took comfort in the fact that unprecedented institutional security had been achieved. Strike defeats no longer meant the wholesale destruction of unions. The rank and file in many industrial unions retained potent shopfloor power even in the face of new restrictions on union activity. And buoyant postwar prosperity made possible rising real wages and new benefits. The renewal of labor solidarity in a more hostile political environment came from a number of sources. Merger of the AFL and CIO in 5 did not imply the harmonizing of the deep philosophical and organizational differences that had precipitated the rupture twenty years before. With the economic expansion induced by the Vietnam War, a new generation of young workers filled the ranks of the labor movement and grew impatient with the institutional rigidities and conservative style that an older generation of leaders had cultivated. Many of these young activists drew creatively on the organizational techniques of the civil rights and antiwar movements to push for reforms within the labor movement. In Iowa this renewal through politics was particularly impressive. The Democratic party had failed to establish itself in the New Deal era as an effective contender for power. That task remained for the labor movement. Workers had turned to politics in other times. During the early twentieth century in many cities, the labor movement allied itself with socialists or with progressives in the Democratic or Republican parties to enact municipal or state reform programs. That dimension was Republican. The bitter lessons of the fight over the right-to-work law in I made crystal clear the need for political action if the labor movement was to maintain the strength it had achieved. The campaign for political renewal lasted nearly two decades, but in the end it transformed the politics of the state, created a competitive two-party system , and saw the enactment of some of the most progressive sociallegislation in the country. In the bargain, the labor movement itself was renewed. Union Mergers in the Corporate Age Divisions between craft and industrial, unions are deeply embedded in the history of the labor movement. But those divisions took on a new institutional form in the mid-IS when John L. Lewis led the handful of unions affiliated with his Committee for Industrial Organization out of the American Federation of Labor. Organizing campaigns gave birth to new industrial unions and pitted them against older, established AFL organizations. Interest in interunion harmony was driven in part by a recognition that survival in corporate America, amidst the giant consolidated industries that dominated the economy, required that "union jurisdictions You are not currently authenticated. View freely available titles:

Chapter 3 : Women's Fight for Survival: bonding, resistance, solidarity & acts of defiance - AHRPAHRP

In Solidarity and Survival, three generations of Iowa workers tell of their unrelenting efforts to create a labor movement in the coal mines and on the rails, in packinghouses and farm equipment plants, on construction sites and in hospital wards.

With glaciers receding, the melt that the villagers counted on for thousands of years no longer reaches them. He starts with the larger and largely familiar context of rising CO2 emissions. My attention was caught more fully when he turned to a second, less familiar factor in glacial melt: Yet knowing what to do is simpler than doing it. Nobody has figured out how to convert the millions of wood and dung burning stoves that keep the majority of the world alive. The technology for highly efficient biomass burners may be in place, but the challenges of affordability, access, and maintenance are formidable. Mingle notes the enormous and overlooked health epidemic caused by breathing in soot, so clear in Kumik, where much of the very long cold winter is spent in small, smoky rooms. He suggests that nations such as China and India, unwilling to be blamed for following the lead of the West and polluting their own way to prosperity, may choose more easily to take on soot reduction for its public health benefits. On the other hand, the challenges of mobilizing the resources and will to do so, particularly in the face of competing survival needs, are enormous as well. Mingle is at his best in Kumik. It matters to him that their lives are deeply impacted by both local soot and global warming, and he helps it matter to us. But he also sees within them the shape of a solution, a spark lighting the way forward. But with the arrival of modern technologies and the loosening of community ties, the tradition has lost much of its force. Still, it is impressive how much community cohesion remains, and how much people set aside individual pursuits to maintain community obligations. There is a lesson here in accountability for those of us in highly individualized western societies. Our vision in the West of what is required for survival has become clouded. Neither what we need nor what we might lose is in focus for us, and we face the prospect of climate change with a combination of denial, arrogance, and fear. The people of Kumik, on the other hand, see clearly the central importance of land, water, and fuel, and are willing to work tirelessly and risk enormous upheaval to secure those things. How to take responsibility, and then, how to take focused, patient strategic action. An ember of hope in a time of dark and imminent danger. Mingle closes with a reflection on the mystery of what keeps his friend Stobdan so cheerful:

Chapter 4 : Solidarity and Survival | Lapham's Quarterly

Solidarity works best when we respect each other's differing needs and life circumstances, understand that there are many ways of being in solidarity.

More complete review to come. I have such conflicted feelings about this book. I learned a lot from it, and I think it was an extremely worthwhile read that taught me a lot about an aspect of climate change I really knew nothing about. Environmental issues are important to me, and I try to be a good citizen by reducing my carbon footprint, but I was very surprised to learn how much damage black carbon inflicts on the planet. It certainly made me view things like a casual bonfire in a whole new light. The most impressive thing about this book, though, is how it takes a fascinating, unfamiliar cultural history and weaves into it a larger message about unintended consequences and the effects of globalization and modernization on not just our planet, but the people living on it. I can think of plenty of Americans who would shrug and wonder why disappearing glaciers are a big deal, yet millions of people depend on those glaciers to ensure their survival. This book also made me uncomfortable, which I think is a good thing, because it made me aware of my privilege, something we relatively affluent Westerners sometimes lose sight of. Eating organic and shopping at Whole Foods is all well and good, but Mingle does an excellent job of exploring the clash between developed and developing parts of the world. Especially cogent, I thought, was his pointed commentary about how Westerners lament the detrimental effects of pollution, and then turn around and snap up the cheap goods that are the very reason for much of the pollution generated by manufacturing. After all, those of us in the developed world have already reaped the benefits of industrialization. The real problem, as Mingle illustrates it, is in finding ways in which to continue the development in these countries, but to do so in a way that makes the planet a safer and healthier environment for all. Reading about the health effects of wood and dung-burning stoves was chilling, and I really empathized with the people who depend on this method to heat their homes and cook their food. There are real human lives at stake, yet these health issues tend to be brushed aside in favor of more academic concerns. Debating about greenhouse gases is a debate worth having, but far more important is facing the reality of how many people are sickened and die as a result of air pollution. Yet even as I admired all this about the book, I simply found it exhausting. Some of this is due to a lot of repetition. These problems bears repeating, but sometimes the book says the exact same thing it said only a few pages ago. This happens on several occasions, and it left me feeling like the book could have used some more judicious editing, cutting out facts already presented in order to make the book shorter and more impactful. In addition, some parts of it left me feeling as though the author was trying a little too hard to drive home his point when the information he provides needs no embellishment.

Chapter 5 : Solidarity – The Need for Survival and Existence

Solidarity and Survival. likes. Totes les persones naixem amb iguals drets. Tots som iguals i no hi ha un mÃ©s igual que els altres.

Margaret Manning Shull In , two hundred and thirty women were arrested as members of the French Resistance and sent to Birkenau. Only 49 survived, but this in itself is remarkable. These women were as diverse a group as could be imagined. They were Jews and Christians, aristocrats and working class, young and old. Yet they were united by their commitment to the French Resistance and to one another. Noting the mutual dependence that made the difference between living and dying, Moorhead highlights how the solidarity of these women to one another and to their mutual survival sustained them through unspeakable horror and torture. In many accounts of Holocaust survivors, the hellish conditions of extreme deprivation and torture drove many to hoard whatever meager resources they could save for themselves. And how could they be blamed? Survival became the only goal—no matter what the cost, even to others. Yet, in most of the cases with these French women in Birkenau, their solidarity toward each other trumped the selfishness that engulfed so many others. As Moorhead writes, "Knowing that the fate of each depended on the others Altruism of this magnitude is seldom seen. Yet adversity sometimes coaxes out the best and the most beautiful in human beings. In the ancient biblical account of Ruth, three women are left widows, and one, Naomi, has lost her sons as well. Bereft of their economic and financial support, the women instinctively stay together even as Naomi insists they return to their homeland of Moab, where the prospect of finding a husband would be more likely. But the women insist on staying. In staying with Naomi, the women would forfeit any sense of security. Without husband or male heir, women were left to fend for themselves, often forced into prostitution to earn a living. They would not only depend on one another, but would be cast upon the mercy of another land and another people as strangers. Naomi understands the risks as she laments, "Return, my daughters! Go, for I am too old to have a husband. If I said I have hope if I should even have a husband tonight and also bear sons, would you therefore wait until they were grown? Would you therefore refrain from marrying? No, my daughters; for it is harder for me than for you, for the hand of the Lord has gone forth against me. But Ruth will not leave. Your people shall be my people and your God, my God. The ancient Hebrew law enforced the care of widows and orphans by the larger community as a sign of solidarity to the weakest and the most vulnerable members and to provide for the most desiccated and desperate among them—just as the women at Birkenau pooled their water rations for the sake of the one who needed it most. Ruth, as a Moabite, was bound by no such law and yet she sees her allegiance to Naomi, nevertheless. Their shared adversity, their shared identity as widows, bound them together and brought about something beautiful. She would become the great, great grandmother of King David. Indeed, one would come from David who would also demonstrate solidarity with humanity. So great was his act of altruistic sacrifice that he would "empty himself, taking the form of a servant, and being made in the likeness of men. Christian faith tells of the solidarity of God with humanity. This God chose to cast the lot by becoming one of us, walking among us, even sharing the horror of human death with us. For God so loved the world that he gave his only son

Chapter 6 : Subscribe to read | Financial Times

The Japan Solidarity Project has contributed to an increased exposure to and understanding of disaster risk reduction (DRR) education amongst participating teachers and learners in the Asia-Pacific region.

Survival, Disability Rights, and Solidarity: In this thematic analysis of the 2, profiles created through DM, I found emergent themes related to disability disclosure, support for broad health care coverage, support for human rights, and opposition to the new political administration. Comments supporting these themes demonstrated that DM functioned as a unique form of cyberprotest that upheld disabled perspectives through solidarity. This study demonstrates that disability cyberprotest movements like DM may promote disabled individuals within broader protest discourse and contemporary policy issues that are often essential to the survival and well-being of marginalized individuals. Deciding to join my disabled sisters actually helped me face the fact of my disability. My dear, wise friend reminded me: Acknowledging these barriers, DM allowed disabled populations to be included in public discourse through a unique form of cyberprotest that centered each disabled protestor. DM participants registered themselves on the website disabilitymarch. These profiles brought unique exposure to disabled individuals by sharing a variety of narratives about disabled experience, including threats to health care and survival under the current U. By the time DM stopped accepting new profiles on January 29th, , a total of 2, personal and group profiles were available on the website, which represented the perspectives of 3, different virtual protestors. All profiles are now archived on disabilitymarch. DM gained significant public attention as an unconventional form of public argumentation and protest that highlighted the immediate and potential impacts of a Donald Trump presidency on disabled populations and allowed media outlets to consider new, disability-inclusive forms of public expression. Popular media outlets including the Huffington Post, Upworthy, Mashable, and Bustle also covered DM, writing about its popularity and unique opportunities for disabled populations to participate in public discourse. For instance, Upworthy wrote that DM was "a reminder to allies as well as elected officials that the disabled community has a voice and deserves a space in protest movements" Hirschlag, Its founder, a woman named Sonya Huber, remarked: Huber and others were motivated to create DM in response to these concerns, and they soon began to experience a flood of online profiles. They found themselves barely able to keep pace with adding DM profiles to the site by the time it closed on January 29th, Disability March, I argue that DM responds to a contemporary question in critical Disability Studies: DM emerges at a crucial time because the Trump Administration poses a unique threat to disabled populations, allowing consideration of how contemporary disability activism might respond to these concerns. Health care cuts would disproportionately impact disabled populations: The enforcement of these health care changes or future health care policies under the Trump administration may pose major risks for the lives of disabled populations. In , Trump mocked reporter Serge Kovalski, a man with arthrogryposis, by making fun of his arm mobility and speaking patterns Arkin, Recent scholarship has expressed similar concerns, noting that our "particularly perilous historical moment" Fox, necessitates critical approaches that center disabled perspectives. In light of the immediate social significance of DM, combined with the lack of current study on DM and the cultural climate of disability issues under the current U. These messages, which included narratives about disabilities, the relationship between disabilities and other aspects of social identity, and support of human rights, among others, allowed each protestor to be part of a larger movement while also articulating their own unique experiences. In this way, DM is counter-hegemonic, directly challenging the normalcy of ableism by promoting disabled forms of knowledge Mogendorff, Moreover, DM functioned as a coalition to eradicate ableism while still emphasizing the positionality of each protestor, addressing contemporary concerns of movements that flatten disability into a singular set of experiences Robinson, As a result, and given that DM profiles are still currently archived, this cyberprotest uniquely expands cultural knowledge by presenting a variety of disabled experiences that remain accessible. Literature Review This literature review covers two topical areas: Unlike dominant medical narratives about disability Lyotard, , the social model argued that "disability is a situation, caused by social conditions" U, , p. To assist in centering disabled perspectives, Devlin and Pothier developed critical disability

theory CDT as a bottom-up approach, putting the perspectives of disabled people at the forefront of research with a focus on genuine inclusiveness and disability rights, and acknowledging that ableism, or "the belief that disabled people are inferior" p. This placed disability in the context of power and ideology Marx, ; Hall, , including the regulation of bodies by biopolitical control Foucault, Drawing from the social model and CDT, previous research has addressed how disability activists differentiated their own impairments from the societal conditions that rendered their impairments disabling through social movements Beckett, Disability movements occurred in a variety of international contexts, with many prominent protests occurring in Australia and the U. Disability activism continued well after passage of the ADA, with hundreds of U. More recent studies of disability activism reveal multiple issues in contemporary movements. Meekosha et al highlighted the need for CDT to examine disability in relation to multiple forms of oppression, such as colonialism and racism. Attempts to unify under a single "disability rights movement" often ignored the unique challenges faced, for instance, by disabled women of color Conejo, This has emphasized the need for critical disability research to examine how disabled populations transition to, and navigate, contemporary challenges of a disabling world Jones, Recent work has reminded us as scholars to engage self-reflexively and challenge whiteness, racism, and other forms of socially constructed power in order to center intersectionality in Disability Studies Miles et al, Despite the progress of the disability rights movement, it is currently faced with the task of addressing embodied experiences and intersectional forms of oppression. As this research demonstrates, DM emerges at a time in which disability activism must balance broader social change with the need to address disability as a political category. Online social movements build from fundamentals in argumentation and rhetoric. Identification assists in this process. Communication scholar Kenneth Burke conceptualized identification as a form of argumentation in which a speaker or writer mobilizes an audience by finding points of commonality. Charland advanced identification by suggesting that social movements unite subjects under a singular identity and mobilize them toward a narrative of political change. This may function as a form of strategic essentialism, which Spivak described as a deliberate reduction of individuals in social movements to a single collective identity in order to achieve unity and visibility in cultures. This collective unity may occur by destigmatizing invisible populations and bringing them into the center of political argumentation Brouwer, Wilson and Lewiecki-Wilson bridged rhetoric with Disability Studies, observing that language assigns meaning and value to the body in ways that often reinforce ableism and marginalization, while also noting that rhetoric can be used to resist power. Dolmage similarly noted that those with bodily differences have often been disqualified from public discourse, and argued that engaging with a variety of disabled populations is essential to understand the rhetorical histories and perspectives that have often been left in the margins within social movements. Online social movements, including disability movements, have been aided through the use of cyberprotest rhetoric. Cyberprotest is "an emerging field of social movement research that reflects the role of alternative online media, online protests, and online communication in society" Fuchs, , p. Donk et al noted that cyberprotests have given birth to new social movements and dramatically restructured political organization because they allow populations to connect virtually, and political leaders to respond to this organization with legislative change. Studies of cyberprotest have included the Zapatistas, who have used methods including websites and email-bombing campaigns to argue for civil rights, forming new forms of social media to communicate through online when met with governmental opposition Pitman, Pickerill found that cyberprotest assisted in environmental activism among groups including the Green Student Network by broadening the public sphere and challenging dominant media representations of environmental activism. Lastly, Lysenko and Desouza found that cyberprotest functioned as an important way for information to be spread among individuals who then formed opposition groups t in Russia, with protestors finding new forms of technology to convey information when Russia attempted to silence them. As online disability activism is an emerging field of study, there is limited existing research on online disability movements and the response by political leaders to cyberprotest movements, but present research suggests that cyberprotest rhetoric presents enormous potential to advance disability rights while eliminating negative stereotypes regarding disability. Pearson argued that disability activism through the use of social media during the Paralympic Games functioned within "new media ecology," as it led to changes in

governmental policy and more favorable news coverage for disability protests. Parent and Veilleux observed that, through the use of Facebook groups, disabled participants were able to advocate for change to public transit systems, revealing the awareness and public activism forged through disability movements online. Trevisan, in an extensive analysis of online disability activism, found that formal disability organizations, experienced disability activists, and new disability protestors alike were able to use social media and online forums to quickly protest for policy changes, including opposition to proposed cuts to Medicaid, that gained traction among viewers and were even cited by some members of Congress. These cases demonstrate that cyberprotest may benefit a variety of existing disability advocates, create structural change, and bring new participants into the fold. However, disability cyberprotest does carry limitations. Huang and Guo explained that barriers, including economic limitations and an inability to use certain new media technologies, may limit the ability of disability advocates to access online spaces. Disability protest therefore functions as a growing and effective avenue for social change, but one that cannot be considered accessible for all disabled populations. In light of these unique qualities, I present RQ2: Data Data in this study consists of the 3, digital marchers across 2, individual profiles publicly available on disabilitymarch. Participants created profiles between January 21st, , and January 27th, , which were archived on the website. Individual Disability March profiles contain a name and frequently photos at the top, followed by a full description that answered the prompt: Thematic Data Analysis Braun and Clarke stated that thematic analysis TA involves "identifying, analyzing, and reporting patterns themes within data" p. In this study, TA allowed me to organically find and develop themes that disabled populations conveyed in DM profiles. First, I became familiar with the data by visiting each Disability March profile individually. Taking handwritten notes, I began writing down initial observations and common themes, noting the frequency with which each emerging theme was discussed in profiles. Second, I developed initial codes based off of early observations by returning to the full digital profiles and comparing them to my handwritten notes. At this stage, I digitally copied each profile description onto NVivo software. NVivo was used to help me find emergent themes by searching for the most common words and phrases. This process was guided by tree mapping, cluster analysis, and matrix coding and examined how words were being used in Disability March profiles. As Gibbs outlined, qualitative data analysis software can help me organize data and explore themes, but it does not form themes for me. NVivo is similarly limiting because it may miss certain synonyms for words or ignore the context of particular words. Next, I added new categories and subcategories based on the frequency with which they were found in profile descriptions. I delineated and solidified themes, noting general narrative trends and characteristics in those themes while finding key passages and quotations that matched many of the perspectives being conveyed therein. Though the names of DM protestors are publicly available on disabilitymarch. Results Four major themes emerged from Disability March profiles: Several subcategories under these major themes were also found and categorized. These themes as a whole to center disabled perspectives within cyberprotest, including the concerns and challenges that disabled individuals expressed under the current presidential administration, as well as solidarity among protestors despite a variety of individual perspectives. Disability Disclosure The most common theme consisted of Disability March participants disclosing their disabilities as part of their public profiles. There was an exceptionally diverse set of disabilities shared among participants. These disabilities included those that were temporary, permanent, visible, and invisible. While some participants simply remarked that they had disabilities, many chose to go into extensive descriptions about how their disabilities impacted their lives, including their limitations in performing daily tasks, and their capacity to physically attend protests. For instance, one participant wrote: There is no cure. I am unable to work because the medical treatments that keep me alive take up at least hours of every day. For example, one protestor stated: There were also many instances of couples and family members disclosing their disabilities as a group. One of these cases was a disabled grandmother, mother, and daughter who banded together to create a single profile in which they each shared their disabilities. Many participants cited DM as a unique outlet through which they could discuss their disabilities publicly. These included a protestor who wrote: Though many participants discussed the challenges that their disabilities brought to their lives, along with the ways in which their disabilities were threatened under a Trump administration, disability disclosures allowed participants to

speaking positively about their disabilities as a part of their identities. One participant exemplified this outlook by proclaiming: I am a woman, I am disabled, etc.

Chapter 7 : Fire and Ice: Soot, Solidarity, and Survival on the Roof of the World - Reviewed by Pamela Hai

In lieu of an abstract, here is a brief excerpt of the content. The first women hired in the sausage-making department at Tobin Packing Company, Fort Dodge, Left to right: Bessie Rubos, Mary Katnik, Ronnie Cornwell, Charlotte Kulild, Regina Hruska.

The purpose of solidarity is to build our movement, and to embody our mutual care and concern for justice. It does not work when we attempt to coerce, shame or inflict guilt upon each other, even subtly. The common life initially rests on the constitutive need for the human beings to be combined to form a community of similar which is also a community of destiny, out of which, as Aristotle wrote it, no man could exist humanly, nor simply to survive. Is it to be polite? Is it to be fair or helpful? We all know, but we are never sure. We all need it from time to time and we all like to offer. We were either raised to be able to share it or we have acquired it by education, environment or personal experience. Solidarity is simply a phenomenon that exists. Solidarity can be simple a way of lifestyle. To support someone and stick by him in good and bad, in his success and failures. In any field of our lives. Today word solidarity is experiencing a crisis. How is this possible? Why do not people hold together anymore? We should still be equal! The reason for this might be our silly prejudices, envy, and our will or determination to change something. How many times would be enough so little. But we all make excuses. Where did the original meaning of the word solidarity disappear? Each one should judge himself first. Let us start to act different. The feeling to help somebody should be mutual and equal, but of course it does not work this way. In our lives there are some who devote and dedicate their lives for others and there are others who mostly just enjoy it. Manipulators, controllers, abusers never question themselves, instead the trust of the innocent is the useful tool for them. A dictionary defines the word solidarity as supporting each other, reciprocity, fellowship and equality. People are necessarily dependent of each other in different ways depending on one another. This kind of dependence is a good one, if is chosen with care for sake of both the society and individuals, as well as a whole and take responsibility for others and for the entire community, and vice versa, the community must in turn take care of its individual members. There are different ideas about it. It can be understood as a way to tolerance, which means patience, empathy, compassion but also determination. The solidarity is more the idea than the concrete definition. It expresses the respect, acceptance and understanding. It means to be yourself without imposing your opinions to others. The question is what it is all about. One can do something for others without even mentioning he has done it. The help for those who need it, who cannot help themselves. Solidarity is an important principle which is supposed to form our social life. It is generally believed that one should prefer the sake of the society to his own. But is it really true today? Dictionary definitions talk of two aspects of solidarity: The interdependence we share with our fellow human beings demands that we take responsibility for them in accordance with the measure of what we have been given by God. Personally I trust and believe interdependency. The principle of solidarity has its roots in the scriptures. The book of Deuteronomy tells us: Both the Interdependence and the responsibility go both ways. It would be a mistake, of course, to focus solely on rich and poor here. Here lies one aspect of the importance of the principle of solidarity. The fragmentation of societies and nations has not brought us isolation from the troubles of others. The rise of individualism has not brought us a better class of person. The reality is that we have never been more dependent on more people than we are now in this age of globalization. The virtue of solidarity is quite demanding. As far as he was concerned, Jesus was the first proponent of non-violent resistance. That is true for the importance of solidarity as well, but we have had our example of how effective it is " like Gandhi " from the beginning, from Jesus himself 1 2. The Need of Solidarity to Exist Once a person or group survived, the need for next step is to exist to maintain and to balance. Solidarity can be extremely effective, but it is always exercised at a cost. Before deciding on a solidarity strategy, we need to know what our intentions and goals are for any given action. So certain questions need to be answered for a proper and genuine implementation of solidarity in its own graceful way. Not only your name, but who will be included as members or participants, and why? What are our purposes? Why does your group exist, and what limits or boundaries keep you from overreaching and over extending

your time and energy. What are our shared beliefs and values? Focus on values you envision bringing to action. What individual differences do we need to consider? Individual differences represent potential power imbalances between and among group members, such as different economic resources, different education backgrounds, different religious or political views, etc. What do we expect of one another? Consider expectations for time, for being present at meetings, for being prepared, for responsibilities to one another. What message do we want to convey to others? What will your group stand for in the larger community? What responsibilities does your group have in the larger community? How can we protect the integrity of the group? How will you protect your group from burnout, or from being distracted by demands and interests beyond the interests of the group? We are very different groups. We believe we have some things in common. We believe in basic human rights and the need to live with respect and dignity. We believe we must protect this planet, our air, water, earth and food or we will all die. We believe these global corporate and political institutions are serving only the interests of the rich. Let the give and take be mutual and equal. Cultural differences are seen hampering mutual comprehension, but communication is always possible when people wish to understand the others. We can add that if cultural differences separate countries, they separate people too. Language exists to avoid violence, to enable communication between people and life together, beyond every difference. The will to communicate and understand people, in spite of differences between cultures, is a way to implement solidarity: We just have to look for what gathers us together. We learn to know ourselves through those exchanges: Finally, solidarity is much more agreements on interests or aims between members of a group than helping and development is succeeding in living together: The principle of solidarity can be expressed by simple formula as per my humble natural way: If do, again the same will be under controversy, conflicts and chaos with many perceptions and interpretations that should be avoided at any cost. To Survive and Exist in Our Own Nature with Solidarity Those who fancy that a vegetable diet, or daily prayers, or celibacy, or neglect of family duties, or lip-professions of loyalty to the Masters, are signs of inward holiness and spiritual advancement, ought to read what the Gita, the Dhammapada, the Avesta, the Koran and the Bible say on the subject. One who in spiritual pride reproaches another for doing none of these things, is himself the slave of personal vanity, hence spiritually hemiplegic. Perhaps his Karma has not yet fructified to the stage of spiritual evolution. One of the curses of our times is superficial criticism. Much of humanity has lost connection with our feminine qualities. There is a deep disconnection with the Earth, with our bodies, and with the very essence of life. And as a result, for many people, life has lost its deeper sense of soul purpose or meaning. When we are starved of this connection, we quite literally wither and dry up inside. We can feel isolated and alone. As a result, there is a deep healing needed for our collective planetary soul. And we are called to now offer a place where we can come together in sacred space and undertake a soul retrieval of the feminine, both for ourselves and our larger community. In doing so, we have an opportunity to reconnect with the ancient feminine wisdom that lives both inside our bodies and in the layers of the collective unconscious. In developing increased awareness, you get more in touch with your relationships, your finances, and your creative expression.

Chapter 8 : Fire and Ice: Soot, Solidarity, and Survival on the Roof of the World by Jonathan Mingle

In Fire & Ice: Soot, Solidarity and Survival on the Roof of the World, author Jonathan Mingle tells a powerful story about the village of Kumik in northern India, whose inhabitants are forced to relocate and rebuild their homes and lives as their only water source—a stream fed by disappearing glacier and snowfields—dries up.

From lightning and tempest; from earthquake, fire, and flood; from plague, pestilence, and famine, Good Lord, deliver us. He was never going to eat a store-bought potato again. One day while bouncing along the ridges of Almost Heaven he came upon two sooty-faced children walking listlessly down the road—“because, as they explained when he halted his pickup alongside them, their house was burning down. It was the sort of thing that happened now and again in that neck of the woods. All men that are ruined, are ruined on the side of their natural propensities. The towers fell, crushing some of them, but their presence reassured us that the social contract still stood. All those close-built, overcrowded houses; all those incendiary livelihoods, the bakery and the forge. A similar paradox informs the way in which conflagrations both underscore and subvert social inequality. The great fires of Rome 64 and London did their worst among the poor, and when the singed mob wanted scapegoats, it looked first among the margins of the populace: At the same time, and as a runaway blaze will inevitably show, fire is no respecter of persons. No upstart can climb the social ladder faster. Still sour from a civil war in which their parliamentary sympathies had not fared well, Londoners had hitherto looked askance at their sovereign, like dubious West Virginians sizing up the city fellow with his tater patch. Charles looked better to them after the fire. No room for beautiful people and their private pools. We also heard that a common course for Dutch celebrities is to leave the country before its traditional disgust with ostentation drives them out. Monju Bosatsu, bodhisattva of wisdom, surrounded by eight sacred utterances, Kyoto, Japan, mid-to-late fourteenth century. When the waves cover the surrounding area they are like so many mariners on board a ship, and when again the tide recedes their condition is that of so many shipwrecked men. By the beginning of the second millennium, population growth in the Lowlands had increased the need for land, and dike-building began in earnest. By the dikes were connected in vast networks, with each farmer having a prescribed section of earthworks to maintain, the duty nominally dictated by physical proximity to the dike. One of the earliest stories of a deluge, the biblical story of Noah and the ark, can be read as an allegory of a broken social contract. If Cain is avenged sevenfold, truly Lamech seventy-sevenfold. History provides numerous supporting examples. Hurricane Katrina—at least in New Orleans—was as much a man-made calamity as a blow from nature. Substandard construction of the levees and subdemocratic inequalities greatly enhanced the damage of the storm. The French, Russian, and Chinese revolutions were disastrous not only in terms of the ruthlessness that brought them to birth but also in terms of the unchecked social imbalances that created the conditions for revolt. There had always been a danger of flooding in the Low Countries, for instance, but the first attempts at reclaiming the land and pushing back the water made the consequences of any accidental flooding more catastrophic than before. Dam the water, if you must, but woe to you if the dam should break. Count that as another argument for equality, since much can depend on who owns the dam. The Triangle Shirtwaist Factory fire of and the Monongah mining disaster of exemplify the overall risk to any society when contractual prerogatives work to the advantage of a few elites. We can word the danger more tersely if we like. He has a better claim to deliverance than his neighbors, a clearer sense of the future, a stronger signal from above. He has that big boat. He lays in stores, plans in advance. With the Deluge behind him and the rainbow overhead, he devotes his days to guzzling wine and passing out naked in his tent. It is not Darwinism so much as social Darwinism that these ancient stories refute. Still, most of us would prefer a berth on the ark to a mass burial at sea. We could not be the animals we are otherwise. In his study of survivalism, *Dancing at Armageddon*, sociologist Richard G. You could be one hundred miles away from trouble in a matter of hours, safe in some secluded cove, your antenna quivering with bad news. I think we are inexterminable, like flies and bedbugs. Once the waters start to rise, the cleansing begins. For the hardcore survivalist, the social contract is itself a kind of latent disaster, one that thwarts the harsh benevolence of evolution and reduces dependent humanity to a colony of lab rats. The center cannot hold and

was never really the center to begin with. Catastrophe, whenever it comes and whatever form it takes, will sort us into the only two categories that matter in the end: Others have construed the human drama in different terms, believing and acting upon the belief that the survival of human beings means little unless a scrap of humanity survives with them. You can nationalize the railroads but every now and then a passenger train will go off the rails. You can collectivize the farms—historically a disaster in its own right—but you cannot put famine in front of a firing squad and shoot it as a class enemy. You can never be altogether safe. Sometimes when I am working in my garden, wondering if Candide could have enjoyed pulling carrots even half as much as I do, I think of historical disasters, mostly in the form of invasions. In the past there were people who stood as blithely in their gardens as I stand in mine. The rhythms of planting and sowing, the customs of marrying and mourning, had gone unchanged for centuries. Most of those people never journeyed farther than a few miles from their homes. Nor did they want to. There were wolves and ogres in the forest, but life in the village was relatively secure. Suddenly, there are dragon ships in the harbor, Huns massed along the hilltops, metal-encased conquistadors crashing through the jungle on the backs of never-seen-before beasts. These guys have social contracts, too, you see, the basic thrust of which is the total annihilation of yours and you. A knowledge of history does not give the lie to apocalypse. It gives the logic to apocalypse. And yet, the disasters we tend to fear most are not the apocalyptic cataclysms that even at their worst leave us with companions in our misery, but the personal disasters, the tragedies that isolate us in our fate. The unlocked door that eases a home invasion, the audit that drags your cupidity into the light of day. At the cutting edge of tragic necessity, the wife who turns out to be your mother. The chorus of Oedipus Rex stands close to Oedipus, physically and contractually—they are his counselors, he is their king—but he cannot see them, being blind, and they cannot help him, having nothing but words. The most dreadful disaster that befalls a human being is not eschatological but existential. Drawing from Stereoscope, by William Kentridge, “Mere sociability, even a strong social contract, amounts to an equivocal benefit in tragic straits: The friends who come to commiserate with Job in his affliction are also part of his affliction. And what about you, Job? What are your kids up to these days? None of this is to suggest that the eradicable fact of disaster or the inconsolable nature of tragedy ought to nullify our impulse toward social progress. To my mind they ratify the impulse: Tornadoes are bad enough without torture. The same possibility of disaster that inspires the survivalist refutes his claim that in a more socialistic society we become weak, aimless, incapable of heroic action and all the rest. Tell that to a tsunami. The true knight need never fear the obsolescence of his chivalrous heart. Raze the castles and there will still be sandbags to pile against the flood. Strike down the corporate leviathans; there will be other dragons to slay. Or to be slain by. The dragon Disaster may not love the valiant but it hates the glib. Or that the promise of the rainbow applies to asteroids too. Disaster laughs at every attempt to write its epitaph. Any valedictory words can be undone, rendered moot, turned into a joke by a single fiery sneeze. I imagine some people become violent and cruel as a way of counteracting that vulnerability, as if the best way to avert disaster is to become disaster oneself, to beat it to the punch. Others adopt a defensive humility, like those limber trees Sophocles praises for bending in the gale. Still others choose extraordinary compassion, like the aptly named Constance, more constant than disaster if not quite its match. No doubt we would have found all these kinds of people tending their gardens in the backyards of Pompeii.