

Chapter 1 : social conscience | Definition of social conscience in English by Oxford Dictionaries

The Social Conscience is a treatise that ranges widely, at times too widely in my view, over the challenges faced by contemporary government and politics. The strongest chapters are, as one would expect, those that deal with economics and accounting.

Quote Social entrepreneurs in Bangladesh are turning household garbage into fertilizer. In Mexico, a former concert violinist is building an organization to preserve key parts of the rain forest. For these entrepreneurs the global market is measured in misery: Governments in many countries are too corrupt or simply incapable of dealing with social problems on this scale. Institutions such as the World Bank and the International Monetary Fund, along with large global charity organizations, are trying to help. But too often they are unwieldy and limited in their ability to come up with creative new solutions. Increasingly, cutting-edge ideas in global economic development are coming from a small band of social entrepreneurs promoting what at first glance often seem to be obscure, odd-ball ideas. Why does it have to be that way? Social entrepreneurs can crop up in any country, adds Pamela Hartigan, managing director of the Schwab Foundation for Social Entrepreneurship in Geneva, a sister organization of the influential World Economic Forum. The MoneyMaker eliminates the need to haul water from a well with ropes and buckets and dramatically increases the productivity of rural gardens. Even when they are from all over the world, you see the same individual traits. When people lived in small villages, the wellbeing of society was closely linked to the business success of its farms. As business consolidated, the links between economic activity and society were diminished, leaving governments and organized charities to fill the gap. The business entrepreneurs her organization backs generate enough cash flow to repay bank loans. In these countries families used to grow what food they needed on small plots. Governments provided at least basic healthcare and education and controlled the prices on most goods. You could sell enough maize or beans to buy a few essential commodities like cooking oil, sugar and tea. China, because of its Communist history, has been slow to adapt to the idea, but is beginning to catch on. And while much of Africa remains dependent on aid, South Africa is now starting to pioneer new ideas, says Hartigan. There is the understanding that you can combine economic generation with social value at the forefront. In Bangladesh, Waste Concern, founded by Masgood Sinha and Iftekhar Enayetullah, organizes community groups that collect household waste door-to-door and transform it to organic fertilizer. The compost is used in rural areas to counteract diminishing topsoil fertility due to the use of synthetic fertilizers and pesticides. Waste Concern produces tons of compost a year, but estimates that demand could be 10, tons a year. Rory Stear founded Freeplay Group in after seeing a BBC report on radios that take a few minutes to wind up and provide hours of listening. He bought the rights to the product, and since has distributed , radios to parts of sub-Saharan Africa that have unreliable or no electricity. The radios provide information to 2. The wind-up technology is also being used in flashlights, water purifiers and cell-phone chargers. The organization has worked with residents of the region to preserve the environment with sustainable programs â€” including commercial tree planting and eco-tourism. Charitable Dollars Abroad Throughout much of the s, the so-called Washington Consensus was the leading ideology guiding development policy. The idea was that if governments create institutions that support free-market conditions, economic development would take care of itself. But in many countries that is just not possible, says Mari Kuraishi, a former World Bank staffer who, with a colleague from the bank, Dennis Whittle, founded DevelopmentSpace. The web-based organization matches social entrepreneurs with potential funders. So far, DevelopmentSpace has funded 70 projects and completed a pilot corporate-giving program with Hewlett-Packard to increase donations to social entrepreneurs working outside the usual development organizations. Yet only about 1. In many countries, the work of social entrepreneurs focuses on minorities, women or disabled people who are excluded from broader society. Hartigan says corporations should be interested in this aspect of social entrepreneurship because it could result in greater markets for their products. The real market today for innovative corporations is actually in response to those emerging markets. They will work with government, corporations, anybody who can help them get what they want, although most draw the line at working with arms companies. For example, she says

micro-finance schemes seem to have been more successful in Bangladesh and in Latin America than other parts of the world. The key to the successful transfer of an idea, she adds, is to get wide support from government or other large institutions: We have in our heads that anything social is tiny, so the social capital market is severely fragmented and underfunded and totally personalized. The collapse of the U. People know where Afghanistan is. They know where Iraq is. The fact that those things are in the news helps raise public consciousness.

A social conscience is "a sense of responsibility or concern for the problems and injustices of society".

In other words, their understanding of what we should do in a given situation is dictated by what other people would think of us if the others knew what we had done, said, or thought. This conscience can produce feelings of guilt even when no one is looking, thus giving the impression that we really do have a conscience. But while we operate at this level, the "voice of God" within us is really just the voice of society. Society becomes our god. Only rarely do any of us ever function at a higher level of morality. Even in the face of death, most people will continue to follow the social conscience rather than drop it and go for something better. As a Christian, this is an important concept to understand. The social conscience is the "broad way" and the voice of God is the "narrow way". The social conscience keeps us in line by keeping us "respectable" in the eyes of the masses; but it counts for nothing in the face of eternity and in the eyes of God. In fact, the social conscience is the whole basis of hypocrisy. It says many of the right things, but it acts only on the basis of public opinion. Most friendships do not progress past the social conscience, which is why such friends will almost always let us down when it counts most. One of the reasons that the social conscience says the right things is that it seeks to imitate those few rare individuals in a society who have had a true moral conscience in the past. Christ referred to this when he said that the Pharisees built memorials to the prophets of the past at the same time that they stoned the prophets of the present. Someone has said that hypocrisy is the homage that vice pays to virtue. In other words, society hypocritically honours the truly virtuous people of the past by teaching the ideals that they taught. But when those ideals start to cost too much, society shows how vicious it is. When we understand this, then it is easier to understand how so-called Christian societies which have turned against God still seem to operate at a higher level of morality than societies which are not Christian. In India, for example, where faith in a God of some kind is still almost universal, there is little or no shame in being caught telling a lie. Honesty is not a strong part of the Indian social conscience, because it is not a strong part of the religious teaching. But in Western society, where atheism is rampant, a President could be impeached for telling a lie. Does it mean that Western society is more Christian? It just means that Western society has, in the past, been exposed to more Christian teaching about the importance of honesty, and thus it has developed a more sophisticated form of hypocrisy, at least in this one area. The social conscience operates on the basis of what is "politically correct". This rather new sociological term describes a whole new cluster of values which has grown up in recent years, most of them still retaining some vestiges of Christian truth, but at the same time steering people farther and farther away from God himself. This new ethic can actually make us feel righteous for taking a stand which is opposed to genuine Christian teaching, and it can make us feel guilty for doing what is actually right in the eyes of God. It can, for example, make us feel righteous for tolerating sexual immorality, and it can make us feel guilty for disciplining our children. It can also make us feel guilty for criticising hypocrisy in the church or for asking for two cents for a Christian tract, or just for being poor. The Bible tells us, "If our heart condemns us, God is greater than our heart. We must learn to tell the difference between it and the voice of God. The social conscience is always reacting to social pressures, in an effort to escape condemnation, while the true conscience acts in positive obedience to the voice of God. So where do we get this social conscience? It starts with our families, but it comes from school teachers, religious leaders, friends, employers, and the media as well. However, they all rely most heavily on our families. It is what our parents, our spouses, and our children think of us that will ultimately pull most of us into line. We want so badly to be accepted by someone, and usually these family members are the most significant people in our lives. So is it any wonder that Jesus said, "If anyone wants to follow me and is not willing to hate his or her father and mother and wife and children for my sake, they are not worthy to be one of my followers"? He was calling on us to shake off this social conscience and replace it with a higher conscience. And he uses terminology which is most shocking in a supposedly Christian culture. He uses the word "hate". Because love was the fundamental, ultimate teaching of Jesus, it was inevitable that any culture which was to be strongly influenced by his teachings would develop a social conscience which paid serious lip-service to love.

Nevertheless, Jesus knew that even the concept of love would become perverted in such a society. For having lost personal contact with God, the source of all true love, they would substitute family love and erotic love for his divine love. So he calls on us to "hate" the counterfeit in order to return to the genuine. He calls on us to "hate" our families and our spouses in order to love God. All real change in the world whether for good or for evil comes from people who stop trying to please the masses, and who start operating from some inner set of values. The masses are "nice guys", and the masses are lukewarm. The two go together: The masses are kept in line by fear of being caught. But the real innovators lose all fear of what society will think, and they start marching to a different tune. The real innovators are either hot or cold, with great potential either for good or for evil. They have broken out of the restraints that society puts on them and as a result, they have the freedom to do whatever they choose, whether it be for good or for evil. Of course society does not look kindly on such people. They are seen as reckless and dangerous. Society recognises that they cannot be kept in line through fear, and so the average person fears the innovators instead. They warn their children to stay away from them. They refuse to read anything written by such people. Understanding the social conscience helps us to understand how and why the churches can say such "right" things at the same time that they react so strongly against the teachings of Jesus. As Jesus himself pointed out, they hate those of us who promote his teachings because they hate Jesus; but they would never openly admit to the truth in that statement. And the churches continue to say so many right things because someone somewhere in their past did the same things that we are doing now, thus teaching them what is "right". Of Jesus himself, they say "Lord, Lord! People who have been confronted by uncomfortable truths and then run away from them continue to have a social conscience even after they turn from the truth. Their social conscience is often stronger than that of the rest of society, for they have actually confronted some truth or truths that others have not seen. At times they may even preach the truth which they have rejected, because it makes them feel morally superior to others. But, unless they are willing to actually practise it, they will end up despising the one s who first exposed them to the uncomfortable truth. So be prepared for such rejection if you want to speak the truth! Whether it is backsliders, church leaders, families and friends, or just the general public, when we understand that they are all controlled by a social conscience, we can actually learn to "manipulate" them in the same way that Jesus did with the multitudes. The Bible says that he "knew what was in people. You could have arrested me at any time when I was teaching quite publicly in the Temple each day. They and the public gave lip service to the things that Jesus said and did, so that by their own teachings they had no grounds for arresting him. Jesus knew this, and he often used the multitudes to keep the Pharisees in line. They rarely give unless directly asked. Secretly they would rather not give, but they are plagued by thoughts of what people would think if they did not give or even by what they would think of themselves if they did not give. Because of that, they give This explains why public fund-raising is so popular. It heaps attention on those who do give, so that their charity dollar buys maximum glory for themselves. In both cases, people have a social conscience which causes them to flinch from the light. This is why Jesus said that the person who does not commit adultery merely out of fear that they will be found out is just as guilty as the person who has actually committed adultery. He judges us on the basis of what we would do if we knew we could get away with it. Of course, when the truth came out, they were all exposed for the liars that they were. When we learn to recognise just how much of what goes on in the world around us is happening merely because of the social conscience, and when we have learned to overcome our own fear of public opinion, we become a spiritual giant in a world full of moral dwarves. We need to pray that we will use this advantage wisely and lovingly, to help free others from their fears. Powered by Create your own unique website with customizable templates.

Chapter 3 : The social conscience - Michel Glautier - Google Books

Social conscience definition is - caring or concern about important social issues. How to use social conscience in a sentence. caring or concern about important social issues.

Have a suggestion to improve this page? To leave a general comment about our Web site, please click here [Share this page with your network.](#) Raising Social Consciousness by Jennifer Vermillion Overview Each time a man stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope and crossing each other from a million different centers of energy and daring, those ripples build a current that can sweep down the mightiest walls of oppression and resistance. The idea that every human being has the opportunity to effect change in the world through positive social action is exciting and empowering. However, one must first be aware of injustice and develop a social consciousness before one can take action. As a teacher, I have an old fashioned, ethical view that it is not merely my job to educate my students in the content area but also to provide a measure of character education. I firmly believe that I can impart outstanding and engaging classroom instruction while simultaneously raising the social consciousness of my students. Through this unit, my tenth grade English Language Arts students will acquire an appreciation for other cultures and respect the differences inherent in them. Building understanding, making connections, and developing empathy among diverse populations of students will enhance their ability to interact in a successful manner with our global community. This unit will be especially effective for high school students who have little experience of global cultures and lack the resources or incentive to explore those cultures on their own. The unit is intended for a tenth grade English Language Arts classroom but could easily be used by a social studies teacher to teach culture or geography. Unit Synopsis This unit is a nine-week comprehensive non-fiction unit that correlates films about social issues with nonfiction texts. I will present social pressures and problems that are common to families in four nations. The nonfiction texts will inform students as well as provide an opportunity for explicit reading instruction. I will then use fictional films to bring the non-fiction to life. My approach to this unit will allow my students to create a system for approaching and appreciating other cultures. Students will learn that culture is explicitly expressed by things like food, language and clothing and implicitly expressed through communication style, beliefs, attitudes, values and perceptions. I chose to focus on issues related to family because my students will readily identify with the basic family structure and the issues common to it. Through a better understanding of a family in a foreign nation, students will become familiar with a social issue. The complexity of approaching social issues in an alien culture is made less daunting to students when they approach it from the familiar ground of the family. Utilizing the theme of issues related to the family will allow students to make comparisons to the structures and functions with which they are familiar. Focusing on South Africa, Ireland, Afghanistan and China will provide a sampling of highly different cultures and issues related to the family that are particular to each. From its inception, film has captivated audiences and continues to be a significant part of our cultural life. Modern youth are highly visually oriented and respond to the use of technology with far greater receptiveness than any prior generation. Students will reinforce reading strategies as well as begin to develop an understanding of film and the power it has to create a global social consciousness. Students will become more skilled at reading non-fiction and raise their appreciation for the world in which they live and operate. By reading a variety of nonfiction resources in conjunction with viewing films from different countries, students will be engaged and develop deeper understandings of the issues. I will explicitly teach close reading skills and strategies using a wide range of nonfiction texts. Nonfiction is the broadest literary genre including memoirs, diaries, biographies, travelogues, news articles, speeches, and informational texts. Each of the texts used in the unit was selected to serve as a representative sample of the types of nonfiction literature adults should be familiar with and which will inform them as concerned global citizens in the future. I will explicitly teach reading and comprehension strategies to increase student reading ability. Reading instruction about something that actually matters in the "real world" will provide students with incentive to succeed. Once they succeed at reading, the intrinsic rewards of being a good reader will enrich their perspective for the rest of their lives. As an ESOL learning center in a working

class neighborhood, Englewood High School is an important institution that integrates, celebrates, and discusses the cultural diversity that our student population represents. Despite the fact that at our high school represents over 48 nations, many of our economically deprived students lack any experience with cultures outside of America. In fact, some of my students have never left the city limits. These are the students whose ethnocentric worldview will be challenged and changed by this unit. My students will come to the understanding that they are indeed responsible for their brother, if at a minimum that means having an awareness of and understanding our global society. Promoting understanding through knowledge will lead to empathy. By introducing my students to global social issues that hinder the liberty of the people involved, I will engender an appreciation for the human beings who suffer as a result of these issues. I want my students to see each nation as a distinct entity in their mind and to appreciate the culture from which each individual derives. Looking at apartheid in South Africa is a superb introduction to the subject because it has so many similarities to the racial injustices perpetrated upon African Americans. Transitioning to Ireland maintains continuity with South Africa in that the Travellers are an oppressed group. Students must also scaffold their prior understanding of racism to include bias that does not relate solely to skin color. It is valid and pertinent to mention at this time that there is a very real concern that this unit could lead to exoticism or a negative bias about some cultures. If the material is not approached in a sensitive manner, students could arrive at the conclusion that these other places are "backwards" and actually reinforce their perceptions of American elitism in the global community. Employing a deft and sensitive hand will ensure that inappropriate or negative stereotypes are not perpetuated. It is both necessary and desirable that students listen to music, view art, explore the history, and otherwise establish positive connections with these nations. It is vital that students value these cultures and their place in the global village instead of perpetuating the "ugly American" stereotype through ignorance. Objectives As previously addressed, this unit will do more than teach academic skills. I seek to promote diversity awareness and tolerance while simultaneously fostering freedom of expression and compassion. Art, especially film, has the ability to achieve these goals. Students will further, their understanding and appreciation of the issues by viewing carefully selected foreign films. The film will bring the text alive and provide the students with a strong visual representation of the issue or event. Students will then be able to more readily create connections as well as gain a better understanding of different cultures. Students will learn strategies to read decode and understand nonfiction texts on a regular basis. I will encourage them to develop a working vocabulary of filmmaking techniques and appreciate the lessons that films can teach us. I want my students to learn that reading nonfiction can be enjoyable and informative. There will be a focus on teaching students to become skilled at analyzing the literary elements and applying reading strategies in this genre. The literary elements are the constant situation that students must familiarize themselves with whereas the approach I employ for each nation will be the variable in seeking to ensure that they comprehend and can effectively utilize the elements in both literature and film. By the end of this unit each student will develop a global social consciousness and recognize that problem, solving is essential to the creative process. Students will learn to appreciate the role that art has in expanding their horizons. I hope they will demonstrate an open-minded approach to diversity and different cultures. Standards This unit will demonstrate a number of the standards utilized within Duval County Public Schools. These standards are devised as a method to achieve gains in student learning by providing a set of expectations of what students should know and be able to do at various grade levels. All of the activities, films and readings will improve the learning of all students in a systematic manner. The use of standards ensures that both the content and instruction focus on differentiated instruction that does not ignore the lowest performing students. As students progress through this intensive unit, they will read and comprehend a variety of texts, participate in group meetings, engage in critical discourse, respond orally and in writing both individually and in groups. There will be a distinct focus on the writing process. Clearly, this unit is an integrated curriculum that seeks to utilize a holistic approach to learning. Pedagogical Strategies The unit will focus on four cultures: South African, Irish, Afghani and Chinese. Each culture will be taught from a cross curricular approach to learning. Interdisciplinary lessons reach a greater range of students and allow them to demonstrate mastery of some aspect of each lesson. Some lessons will include active projects that will engage kinesthetic learners. Other

lessons will focus on listening activities for auditory, visual and existential learners. The development of intrapersonal and interpersonal skills will receive special attention. There will be several cooperative group assignments to encourage the concept of teamwork. The final demonstration of learning will require the student to teach a brief lesson about an American social concern using the skills they have developed throughout the unit. The process for creating global social consciousness begins by introducing students to an issue related to the family unit, and then examining nonfiction and film that pertain to the same issue. I want students to view a film and learn to ask themselves questions like: What do I learn about this culture from this film? What techniques did the filmmaker use and how effective were they? What aspects of the film were important or interesting? In order to analyze film the method employed for our purposes will involve looking at the film in six steps with several questions inherent in each category. First, landscape is an especially significant aspect in foreign films and suggested questions include: Why is it shown this way? What does it mean to people? What do things look like in other places? Is this a realistic depiction of this place? As we progress through our film, we will note the vast differences between the barren urban landscape of South Africa and the chaotic city in China. Students will question if Ireland really looks that lush and rural or if the idyllic scenery is demonstrative of a bias on the part of the filmmaker. Higher-level students may note the political and ideological significance of landscape in Ireland, a sort of nationalistic representation of Irish identity that celebrates pastoral beauty at the expense of urban malaise. The second avenue to approach understanding a film is the language and people of film. Students should note how the people interact with the landscape and ask themselves what do the people look like? What kinds of people are shown? Is there one or more languages demonstrated here? There are multiple languages represented in each of the films and students will become more aware of the culture of different peoples as they recognize the different languages they speak. Students will note that Chinese people have a different appearance from most Americans, including dress and body posture; there are also differences among various Chinese visible in certain films.

Chapter 4 : What is Social Conscience? | Social Conscience and Inner Awakening

Social consciousness is consciousness shared by individuals within a society. According to Karl Marx, human beings enter into certain productive, or economic, relations and these relations lead to a form of social consciousness.

Visiting a Chinese orphanage is the highlight of the year for many of our 9th grade students, but it is not just a one-off experience. Rather, the trip is an integral part of our Humanities I in Action curriculum, which serves as the foundational social conscience course at HKIS. Dear reader, Welcome and thanks for visiting my blog! Even a casual glance at newspaper headlines causes grave concern about the future of global society. While some issues are beyond human control, most of what we witness is caused by human ignorance, weakness or willful disregard for the interests of others. I have started this blog because the world faces many crises, and I believe that widespread change is impossible without a new educational paradigm. Through this blog I offer social conscience education as an element of this new approach. The term social conscience emerged in my research as the most fitting descriptor of the kind of education that my colleagues and I are striving to provide for students at Hong Kong International School. Through interviews with students and teachers, this term came to be defined as: Teaching for social conscience is typically experienced in our classes through raising awareness of a social issue, connecting to it on an emotional level, and then doing something to get involved. For example, on day 1 of our Humanities I in Action class, students are introduced to the issue of slave-produced chocolate. Perhaps the best example is that every fall we take our students on a weekend trip to an orphanage in China , as pictured above. Through these experiences of study and engagement, students come to a new sense of relatedness to other people and situations, as can be seen in this figure: Over time social conscience education can develop qualities within students that have the potential to be hugely beneficial to society through a change in mind, heart, and actions. In light of this new-found intellectual growth, students are also encouraged to act in accordance with their new understanding and begin repairing the world. With regard to teachers, social conscience education asks for a skillful balance of objectivity and passion, introspection and social change, in-class study and out-of-class experiences, openness to new ideas and a commitment to taking action. The social conscience teacher needs to play three roles simultaneously: A certain moment-by-moment integrity is needed to lead students in social conscience growth. Social conscience education connects us to people and issues beyond the self, which by definition can be considered an inherently spiritual exercise. Far from being threatened by bringing such discussions into social conscience, students at our school welcome this holistic view of education and life. These two elements together are what I believe is the new educational paradigm needed to help us navigate the many challenges present in our communities. Through this blog I hope to create a space for educators in Hong Kong, Asia, and beyond to discuss the connections between theory and practice in social conscience education and inner awakening. Again, welcome to the blog! Humanities teacher at Hong Kong International School mschmidt hkis. You may enjoy seeing this Prezi that my colleague Mike Kersten and I presented at a service learning conference at Lingnan University in June. You may view a 3-minute video animation by grade 9 student Bea Carandang about the impact of her first semester in Humanities I in Action. She then completed a 5-minute second semester video. For a more formal introduction of my research, see below. If you would like to know more about my research, you may contact me at this email address: For a more formal description of my research, the dissertation abstract can be found below. School A is an affluent international school using a North American USA style curriculum, and students from high income local Chinese or expatriate families attend the school. Upon graduation, nearly all students attend university. A qualitative case study approach in an interpretivist research framework was utilized. Data were gathered through semi-structured focus group interviews with students, documentary evidence from student writings, and semi-structured individual interviews with teachers. A total of 78 students and 16 teachers were interviewed. The Miles and Huberman approach was used as a method of qualitative data analysis. Culturally, Western philosophical and educational approaches were perceived to be more useful than aspects of Chinese culture in facilitating development of social conscience among students. Teachers should also consider that students in Hong Kong enter classrooms

without a social conscience due to the essential problem of self-focus. To address this problem, teachers can design curricula which aim to raise student awareness about contemporary local and global issues. Teachers should also consider use of student-centered, emotionally-engaging pedagogical approaches, especially those that are experiential in nature, to assist students to form opinions on issues. Based on the research data, the three essential roles of social conscience teachers are curriculum innovator, pedagogue of critical thinking, and empathetic mentor. Providing additional opportunities for students to act on their learning appears to further enhance their social conscience development. As social conscience develops over time, students may embark on a potentially transformative cognitive, affective, and behavioral journey that challenges them to consider what it means to be a responsibly involved member of society. In light of these findings, it is recommended that humanities teachers in local and international schools consider the transformative potential of social conscience curricula and pedagogy. The four elements of social conscience found at School A; awareness, emotional engagement, action, and relatedness; also appear to have applicability to students in local school settings, such as School B. Teachers of social conscience should also consider drawing upon moral sources of authority in Hong Kong, such as Confucianism, religious values, and Western civic values. These recommendations are timely, given the introduction of Liberal Studies across local schools in Hong Kong in the fall of

Chapter 5 : Social consciousness - Wikipedia

Changes in the social conscience moved society towards the industrial model of success based on production output. From Cambridge English Corpus What the community, if not its social conscience, gained was a definition of paternity that was founded not on genetic truth but on social relations.

Instead of having an internalized expectation of what society expects of them, the individual possesses certain expectations of society. These expectations are generally tied to their moral values. Once the individual is impacted by an occurrence that defies or goes against what they consider to be right and wrong, they develop a social conscience towards that issue. The next step is deciding whether to act on that urge. If the individual chooses to act, they may choose to demonstrate their concern for that issue in a variety of ways, such as fighting back, protesting, or several other forms of rebelling against that realistic form of society. Protests can arise from the frustrations and grievances of someone or multiple people in response to a perceived problem that does not coincide with their ideal society. According to social psychologist Albert Bandura, our expectation to be able to change the outcome of something by protesting is known as Self-efficacy. People tend to believe that problems can be solved with a group effort, which is why protesting is seen as a popular choice. These protests are usually targeted at groups with a higher status of power in the hopes of alternating the flow of power to another group that is perceived to be morally correct. This selection of groups is not limited to the powerless versus the powerful. The powerful can also protest against the powerless, and members of both groups can intermingle with one another to protest against another group. These differing opinions may lead one, or both parties, to develop a social conscience or set of ideals that dictates what they consider to be morally correct. The ethical concerns behind the financial decisions or investments of a business can trigger a sense of responsibility towards those decisions. If a corporation possesses a disagreeable aspect in the way it functions, the social conscience of the human mind notices these injustices and may develop a set of responsibilities towards these actions. Many businesses center their function around combating a set of issues or injustices, and feel an obligation to help their community. It has become possible to track many of the corporate ideals that companies put into effect. In Japan, companies present there are demanded by the government to report what influences their environmental policies may have on the citizens, on a yearly basis. This transparency allows citizens to develop their social conscience in response to the decisions of these broader institutions. The Early Victorians were notable initiators of social conscience in a society where industrialization took a widespread approach. To combat this increase of industrialization they formed a decentralized government. This new ideal of diverting the power to the people was initially inefficient, with a group of people being in charge whose experience was lacking, or ideals were not those of their citizens. Despite the initial failures of this system, it serves as an early example of social conscience. It was the initiator for a new movement to combat the unfair conditions that widespread industrialization had brought. The organizational advancements needed to create this new platform of government was a large step in a direction that only came to light when the people of this era began to feel an obligation to solve those injustices due to their social conscience. While morals differed, the conjunction of ideologies is what drove a movement. The morals of two men in different working class positions could have differed but both could have demonstrated support for or the rejection of the Poor Law Amendment Act. This is a result of both men seeking some form of reform, not believing that the current state of the law could allow for their ideal image of a working class to be fulfilled. The social conscience of the supporters and adversaries of this amendment sought reform as a solution to what they felt were injustices. Throughout this period of time, several moralistic movements were initiated. These values came in the form of strikes, peaceful protests, or attempting to shine a light on a misdeed by alerting the public. One such movement was initiated by a group of young men who shined a public spotlight on the inhumane conditions of mental hospitals and other facilities which treated those with intellectual disabilities. Patients were subjected to forms of brutality and abuse, which was observed by this group of volunteers at the institute. Their ability to expose several public institutions stemmed from their social conscience acting upon witnessing these acts, which were considered by them to be

immoral. Their cause was supported by prominent Americans such as Eleanor Roosevelt. Their concern with the gap between their ideal society and reality led to this attempt at reform. These concerns usually stem from their social conscience towards a particular issue or various issues that they feel should be addressed, and is converted into writing. Forms of literature, like poems with a social conscience inscribed into them have several layers and dimensions that represent deeper meanings to the reader. The reader becomes immersed in these meanings, understanding the social conscience of the writer that is conveying an opinion through poetry. The authors of these poems format their writing to highlight the differences between an ethically ideal world and reality, attempting to instigate the social conscience of the reader. She, along with her colleague Duncan Wu, compiled a volume of poetry focused on the writings of poets attacking humanitarian issues such as slavery and war. Visual Art[edit] Forms of visual art such as portraits or paintings possess the ability to bring out an emotional response in the viewer. Paintings usually evoke an image in the mind of the one who is viewing it. By using this imagery, artists can instigate a response in the reader that allows them to develop a set of responsibilities or set of concerns for a cause. Portraits, paintings, pottery, and many other forms of creation can act as reminders of events that unfolded, specifically noting the emotional impacts of those events. Several genres of music were created as a response to the social issues of the time. Genres like rap were created to tell stories and deliver ideals. Music can also be used to rebel against the societal norms by delivering ideologies in a way that is not accepted by what is considered to be within the norms of society.

Chapter 6 : Popular Social Conscience Books

The Social Conscience tells of the past, discusses the present, and looks to the future of a caring society that rests on two fundamental but simple principles: the instinct to care and the necessity to share.

It confronts, disturbs and challenges as well as being comforting, instructive and convicting. As arguably the most impactful book in human history, the reason is that it continues to speak to contemporary audiences -- sometimes in ways that sometimes surprise us -- today and always. In the ninth century, the Book of Kells, the most famous of ancient illuminated Bibles, was produced by Irish monks. They adorned the hand-lettered text with hundreds of images and artistic additions, connecting biblical themes with real-life issues. Now, in the twenty-first century, as the first Benedictine-commissioned illuminated Bible in five and a half centuries, an artistic and spiritual contribution of similar magnitude and importance to these other great works has been produced. And that work speaks today in ways powerful and convicting. While the original manuscript remains unbound, exact representations of the seven volumes are now made available in the Heritage Edition, which will allow the project to continue to speak to multiple audiences for centuries to come. The beauty of the calligraphy and the artwork produced by thirteen scribes and artists is unprecedented, and yet most striking is the social conscience of the artwork. Among these, one of the most instructive paintings is the Luke Anthology, contributed by several artists: This painting features key parables in the Gospel of Luke: As the story goes in Luke Whereas poor Lazarus was hungry and covered with sores in this life, in the next he is comforted in the embrace of Abraham. Whereas the rich man, Dives, had it good in the present life, in the next he is tormented and thirsty, pleading for relief from Lazarus. If they have not heeded the way of Moses and the prophets, why would a warning from beyond the grave make any difference now? Note how the torment of the rich man, Dives, is illustrated powerfully in this painting, as is the comforting of poor Lazarus. If this is what the next world will be like, how might that impact our social awareness and concern in the present? Only four sentences are displayed, concluding with a question: The viewer is thus deprived of limiting any of the characters to a single conception. Priest, Levite or any other leader, all who neglect the man in need fall short of their neighborly duty. And whether the helper is a Samaritan or of any other ethnic or religious identity, those who show mercy are commended for their neighborly example. Thus, the parable continues to speak as we think about what it means to be an exemplary neighbor within and beyond our borders. The third impact of the painting draws together the three parables of Luke 15 in three sketches. With angels hovering around them, a number of hollow coins are accompanied by a silver coin -- the one the widow searched for and finally found. And, the lost sheep, sought by the shepherd, stands out against a dark background. The most graphic parable, though, is that of The Prodigal Son. Here the son moves from the pigs he had been reduced to feeding to the embrace of the loving father, whose gracious welcome was undeserved. A coat of many colors is unfurled as a flag, and the story features beautifully the theme of forgiveness and reconciliation. And yet, as the eye moves diagonally from right to left and from bottom to top, the forgiveness theme makes an abrupt move. With the application of gold-leaf foil in the form of two Twin Towers, the forgiveness theme strikes home, causing this viewer to swallow hard. The Bible has never been a safe book; it meddles, confronts and challenges, and yet it also speaks in ways potentially transformative if we are open to the truth. And, in the hands of Donald Jackson and his associates, the social conscience of this amazing work continues to speak in ways prophetic -- on the eleventh of September, and always.

Chapter 7 : Raising Social Consciousness

'She is interested in Social Care as it appeals to her sense of social conscience and will allow her to give something back to her community.' *'Collins is a woman with a strong social conscience, who despairs about the current obsession with materialism.'*

Chapter 8 : Social conscience - Wikipedia

The Social Conscience, Melbourne, Australia. 6, likes Á· 1 talking about this Á· 1 was here. An attitude of sensitivity toward and responsibility.

Chapter 9 : The Social Conscience - The Movement

The social conscience, or more correctly the social heart, has come to regard the survival of the fittest as a barbarian conception.