

THE WARBLER

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Dear Student, Artist, Thinker,

Although it is fitting to recognize the lifelong work of John Lewis as entry into our newsletter on democracy, it is particularly sad to do so after his death July 17, 2020. John Lewis was a beacon internationally for his tireless efforts to build a stronger democracy here in the U.S. Lewis was a gifted and compelling orator (as a boy, Lewis aspired to be a preacher and at age five he was preaching to his family's chickens on the farm). His ability to help people cross so many divides is evident through the extraordinary scope of commitment of his life. From his early engagement in the Civil Rights Movement as Chairman of the Student Nonviolent Coordinating Committee, as one of the organizers of the March on Washington, leading the march from Selma to Montgomery, surviving Bloody Sunday at the Edmund Pettus Bridge in Selma, and through serving our country in the United States House of Representatives for Georgia's 5th congressional district from 1987 until his death in 2020. John Lewis was a remarkable human being. And his life started right here in Alabama.

It is hard not to simultaneously think of the pioneering work of John Dewey, who spent his career digging into understanding the vast potential of modern democracy. Dewey's 1888 "Ethics of Democracy" essay challenged us to see democracy and participation in democracy, as a form of moral and spiritual association that recognizes the infinite and universal possibility in each of us.

I think John Lewis' extraordinary life is the epitome of a belief in the infinite and universal potential of all people. Imagine what we would become if that soulfully held belief was how we stepped into all interactions with others and with building the inner frameworks of our communities, states, our country — focusing always on what we can become and the potential that is in us all.

Sometimes, words cannot capture the sentiment. Here, in this now, these words are not saying enough. But John Lewis stepped into the world with extraordinary persistence and kindness, he intensely worked to make us better, to make participation in our democracy available to everyone. I don't know that we can ever thank him enough.

Kyes Stevens and the APAEP Team

"Democracy is not a state. It is an act."

JOHN LEWIS // American politician and civil-rights leader

WORDS INSIDE

FROM "GOOD NEWS"...

autocracy | a country, state, or society governed by one person with absolute power; domineering rule or control

noncommunicable | unable to be exchanged, shared, conveyed, or passed on to others; unable to be transmitted from one sufferer to another; not contagious or infectious

suffrage | the right to vote in political elections; a vote given in assent to a proposal or in favor of the election of a particular person

FROM "WHY WE NEED"...

myopic | nearsighted; lacking imagination, foresight, or intellectual insight

render | provide or give (a service, help, etc.); submit or present for inspection or consideration; deliver (a verdict or judgment); hand over; make; represent or depict artistically; melt down

inherent | existing in something as a permanent, essential, or characteristic attribute; vested in (someone) as a right or privilege



PHILOSOPHY

The Democratic Peace Theory

BY ROBERT LONGLEY | ThoughtCo.com | September 25, 2019

The Democratic Peace Theory (DPT) states that countries with liberal democratic forms of government are less likely to go to war with one another than those with other forms of government. Proponents of the theory draw on the writings of German philosopher Immanuel Kant and, more recently, U.S. President Woodrow Wilson, who in his 1917 WWI message to Congress stated that “The world must be made safe for democracy.” The theory is based on the fact that declaring war in democratic countries requires citizen support and legislative approval.

Dependent on the ideologies of liberalism, such as civil liberties and political freedom, DPT holds that democracies are hesitant to go to war with other democratic countries. Proponents cite several reasons for the tendency of democratic states to maintain peace, including:

- The citizens of democracies usually have some say over legislative decisions to declare war.
- In democracies, the voting public holds their elected leaders responsible for human and financial war losses.
- When held publicly accountable, government leaders are likely to create diplomatic institutions for resolving international tensions.
- Democracies rarely view countries with similar policies and form of government as hostile.
- Usually possessing more wealth than other states, democracies avoid war to preserve their resources.

DPT was first articulated by Kant in his 1795 essay entitled “Perpetual Peace.” In this work, Kant argues that nations with constitutional republic governments are less likely to go to war because doing so requires the consent of the people—who would actually be fighting the war. While the kings and queens of monarchies can unilaterally declare war with little regard for their subjects’ safety, governments chosen by the people take the decision more seriously.

The United States first promoted the concepts of the DPT in 1832 by adopting the Monroe Doctrine. In this historic piece of international policy, the U.S. affirmed that it would not tolerate any attempt by European monarchies to colonize any democratic nation in North or South America.

Perhaps the strongest evidence supporting DPT is the fact that there were no wars between democracies during the 20th century. As the century began, the recently ended Spanish-American War had seen the United States defeat the monarchy of Spain in a struggle for control of the Spanish colony of Cuba.

In WWI, the U.S. allied with the democratic European empires to defeat the authoritarian and fascist empires of Germany, Austro-Hungary, Turkey, and their allies. This led to WWII and eventually the Cold War of the 1970s, during which the U.S. led a coalition of democratic nations in resisting the spread of authoritarian Soviet communism.

Most recently, in the Gulf War (1990-91), the Iraq War (2003-2011), and the ongoing war in Afghanistan, the United States, along with various democratic nations fought to counter international terrorism by radical jihadist factions of authoritarian Islamist governments. Indeed, after the September 11, 2001, terror attacks, the George W. Bush administration toppled Saddam Hussein’s dictatorship in Iraq believing that it would bring democracy — thus peace — to the Middle East.

While the claim that democracies rarely fight each other has been widely accepted, there is less agreement on why this so-called democratic peace exists.

Some critics have argued that it was actually the Industrial Revolution that led to peace during the nineteenth and twentieth centuries. The resulting prosperity and economic stability made all of the newly modernized countries—democratic and nondemocratic—much less belligerent toward each other than in preindustrial times. Several factors arising from modernization may have generated a greater aversion to war among industrialized nations than democracy alone. Such factors included higher standards of living, less poverty, full employment, more leisure time, and the spread of consumerism. Modernized countries simply no longer felt the need to dominate each other in order to survive.

DPT has also been criticized for failing to prove a cause-and-effect relationship between wars and types of government and the ease with which definitions of “democracy” and “war” can be manipulated to prove a non-existent trend. While its authors included very small, even bloodless wars between new and questionable democracies, one 2002 study contends that as many wars have been fought between democracies as might be statistically expected between non-democracies.

Other critics argue that throughout history, it has been the evolution of power, more than democracy or its absence that has determined peace or war. Specifically, they suggest that the effect called “liberal democratic peace” is really due to “realist” factors including military and economic alliances between democratic governments. ●



IN A LEGISLATURE, THERE ARE 100 POLITICIANS. EACH IS EITHER HONEST OR CROOKED; SOME OF THE LEGISLATURE IS HONEST, AND SOME OF IT IS CROOKED. HOWEVER, IF YOU CHOOSE ANY TWO POLITICIANS AT RANDOM, AT LEAST ONE WILL BE CROOKED. **HOW MANY HONEST POLITICIANS ARE THERE?**

FiveThirtyEight and Braingle

● Edited for clarity.

HEALTH & WELLBEING

Good News About Democracy | It's Good For Your Health

BY JONATHAN LAMBERT | National Public Radio | July 4, 2019

A study published in *The Lancet* in April analyzed how the “democratic experience” of a country impacts the health of its citizens. Democratic countries with free and fair elections generally had higher overall life expectancies among residents who were HIV-free than did autocracies. Democratic experience also eased the burden of chronic, noncommunicable diseases like heart disease or stroke.

That democracy boosts public health might seem like common sense. In a democracy, a government that fails to support health-care infrastructure can get voted out in favor of one that does. Autocratic governments that slack on health care face no such check.

Yet some of the most noticeable public health victories have occurred in the least democratic countries, according to Tom Bollyky, senior fellow for Global Health, Economics, and Development at the Council on Foreign Relations, who led the study and published a book on the topic.

“China and Cuba were famously cited for producing good health for nations at low cost,” says Bollyky. He also points to progress in other parts of the world where democracy is not flourishing: “Ethiopia, Rwanda, Uganda, Myanmar have all extended their life expectancy by 10 years or more since 1996, and were also big recipients of aid.”

Bollyky explains that such rapid improvements were possible in part because there was a lot of low-hanging fruit for governments and aid programs to target. “The disease burden of these [less democratic] countries was characterized by the plagues and parasites that largely affect children,” he says.

To find out if democracies contribute to better outcomes in these kinds of diseases, Bollyky and his colleagues mined the Global Burden of Disease database and the Varieties of Democracy project, which capture yearly snapshots of the economic, political and medical health of 170 countries going back to 1980 through 2016.

Democracy is a tricky thing to measure. Countries can vary in the components of democracy — suffrage, free and fair elections, freedom of the media — as well as how long those components have been in place. So the researchers calculated the “democratic experience” of each country, taking into account their cumulative “democratic stock.”

To disentangle the effect of democracy from other variables, like gross domestic product or urban development, Bollyky employed a few different statistical techniques. Bollyky says that from these varied perspectives a clear pattern emerged — democracy is good for public health, especially for chronic diseases.

Controlling for other factors, adult life expectancy increased by 3% over 10 years for countries that transi-

tioned to democracy during the period studied versus those that hadn't.

The study found that democratic experience played a larger role than GDP in reducing the burden of cardiovascular disease, traffic accidents, cancer and other noncommunicable diseases.

For every point increase in democratic experience, the researchers found a 2% reduction in deaths caused by these noncommunicable diseases. “That doesn't sound like a lot, but a lot of people die of cardiovascular disease globally,” says Bollyky. “A 2% reduction over 20 years would mean an estimated 16 million deaths averted.”

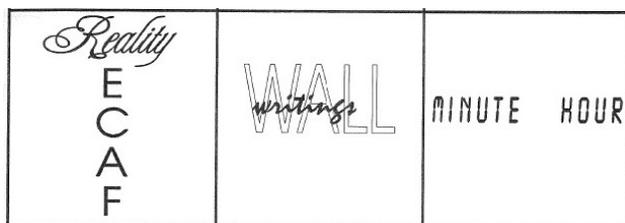
Why did democracy make a difference for these chronic conditions but not communicable diseases? In part, Bollyky says it's because non-communicable diseases are also among the least targeted diseases for international aid. Without the benefit of international aid, the burden of caring for these conditions falls on individual countries.

Bollyky suggests that aid organizations could adapt to these changing circumstances by adding democracy promotion to their portfolios, though he recognizes the political pitfalls inherent in that approach. “We need to depoliticize democracy promotion,” says Bollyky. “Right now, most states that are becoming more autocratic aren't doing so through military coups, they're doing so through rigging elections.”

Some people are less convinced by this argument, including Margaret Kruk, a professor of public health at Harvard, who commented: “Their work suggests some interesting associations between democracy and important health outcomes...but I think it's a leap to say that therefore we should spend money on democracy promotion.” ●

WORD PLAY

A Rebus puzzle is a picture representation of a common word or phrase. How the letters/images appear within each box will give you clues to the answer! For example, if you saw the letters “LOOK ULEAP,” you could guess that the phrase is “Look before you leap.” *Answers are on the last page!*



MATHEMATICS

Sudoku

#35 PUZZLE NO. 8271325

	4	2			3			
				2		5	8	
	7	6	1	5				
	1	4		8				
			6				9	4
	2			7				
2						9		
4		8		3			7	1

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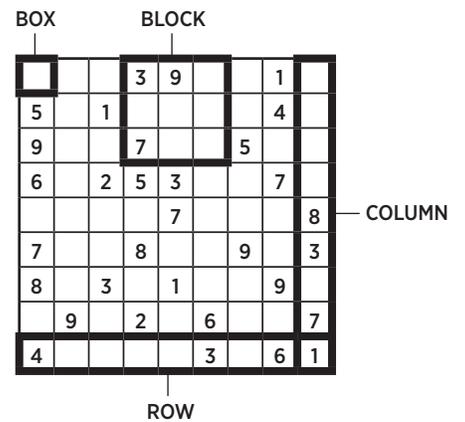
#36 PUZZLE NO. 2959776

	1			4				8
		3						5
				2				
				7			1	
						8		4
8		1			2	9	5	3
	8				1	7		
	2	6						
		4	8			6		

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SUDOKU HOW-TO GUIDE

1. Each block, row, and column must contain the numbers 1-9.
2. Sudoku is a game of logic and reasoning, so you should not need to guess.
3. Don't repeat numbers within each block, row, or column.
4. Use the process of elimination to figure out the correct placement of numbers in each box.
5. The answers appear on the last page of this newsletter.



What the example will look like solved 📌

2	4	8	3	9	5	7	1	6
5	7	1	6	2	8	3	4	9
9	3	6	7	4	1	5	8	2
6	8	2	5	3	9	1	7	4
3	5	9	1	7	4	6	2	8
7	1	4	8	6	2	9	5	3
8	6	3	4	1	7	2	9	5
1	9	5	2	8	6	4	3	7
4	2	7	9	5	3	8	6	1



“Democracy cannot succeed unless those who express their choice are prepared to choose wisely. The real safeguard of democracy, therefore, is education.”

FRANKLIN D. ROOSEVELT // 32nd U.S. President

DID YOU KNOW?

In most places in the world, elections are held on **Sundays**.

India, home to **800 million eligible voters**, is so huge that its elections can take weeks.

Swedish and French voters are **automatically registered** at age 18.

Voting in federal elections is **required by law in Australia**. Anyone who doesn't show up on Election Day is fined AU\$20 (around \$15).

In Estonia, citizens have been able to cast their **vote online** since 2005.

Voter turnout in the U.S. is extremely low compared to other developed countries (in 2012, we ranked **31st out of 35 nations**).

In Chile, **men and women** voted separately until 2012.

Source: *Mental Floss*

With an impressive 100% turnout, President Toby was re-elected for a third successive term



Luke Surl

“The spirit of democracy is not a mechanical thing to be adjusted by abolition of forms. It requires change of heart.”

MAHATMA GANDHI // Indian lawyer, anti-colonial nationalist, and political ethicist

Idiom

“Get on your soapbox”

Meaning to share one's opinions in an impassioned, impromptu manner, often to others' annoyance.

Origin A soapbox can be any box that someone stands on to make a speech in public, often for a political subject. The term originates from the days when speakers would elevate themselves – so that they could be seen and heard more easily – by standing on a wooden crate originally used for the shipment of soap. Hyde Park, London, is known for its Sunday soapbox orators, who have assembled at Speakers' Corner since 1872 to discuss religion and politics among other topics.

Source: *Tina's World*



IN NEW ZEALAND, IT IS ILLEGAL FOR TV PUNDITS TO DISCUSS THE ELECTIONS BEFORE 7 P.M. ON ELECTION DAY (SO THEY DON'T INFLUENCE THE OUTCOME). ANYONE IN VIOLATION OF THE RESTRICTION ON ELECTION DAY CHATTER FACES A FINE OF UP TO NZ\$20,000 (AROUND \$14,000).



THE QUEEN OF ENGLAND IS ELIGIBLE TO VOTE, BUT AS A COURTESY, SHE GENERALLY DOES NOT.

ART + CULTURE

Guidelines

BY LISA SUHAIR MAJAJ

If they ask you what you are,
 say Arab. If they flinch, don't react,
 just remember your great-aunt's eyes.
 If they ask you where you come from,
 say Toledo. Detroit. Mission Viejo.
 Fall Springs. Topeka. If they seem confused,
 help them locate these places on a map,
 then inquire casually, Where are you from?
 Have you been here long? Do you like this country?
 If they ask what you eat,
 don't dissemble. If garlic is your secret friend,
 admit it. Likewise, crab cakes.
 If they say you're not American,
 don't pull out your personal,
 wallet-sized flag. Instead, recall
 the Bill of Rights. Mention the Constitution.
 Wear democracy like a favorite garment:
 comfortable, intimate.
 If they wave newspapers in your face and shout,
 stay calm. Remember everything they never learned.
 Offer to take them to the library.
 If they ask you if you're white, say it depends.
 Say no. Say maybe. If appropriate, inquire,
 Have you always been white, or is it recent?
 If you take to the streets in protest,
 link hands with whomever is beside you.
 Keep your eye on the colonizer's maps,
 geography's twisted strands, the many colors
 of struggle. No matter how far you've come, remember:
 the starting line is always closer than you think.
 If they ask how long you plan to stay, say forever.
 Console them if they seem upset. Say, don't worry,
 you'll get used to it. Say, we live here. How about you?

WRITING PROMPT

One of the powerful aspects of living in a democracy is our right to belong equally with everyone else. Unfortunately, not everyone is always ready when we practice that right. Think of a time when you or someone you care about was told (either directly or indirectly) that you "didn't belong". What guidelines would you give for people in that situation? Write a poem of your advice.

Word Search

E	H	L	N	I	C	A	S	U	A	L	L	Y	I
S	A	Y	E	N	R	O	E	H	B	L	G	E	A
P	S	E	S	H	C	N	I	L	F	E	Y	R	M
S	H	U	G	D	E	T	R	O	I	T	O	S	E
R	Y	H	P	A	R	G	O	E	G	F	R	M	R
E	O	A	L	O	T	U	E	O	W	I	E	S	I
P	P	D	E	S	U	F	N	O	C	E	R	R	C
A	R	E	R	H	C	R	E	W	L	L	E	E	A
P	E	I	R	O	T	T	A	L	I	G	V	M	N
S	E	N	G	S	F	L	A	P	B	G	E	E	F
W	G	L	S	H	O	F	A	A	R	U	R	M	L
E	F	A	L	O	T	N	E	A	A	R	O	B	A
N	O	B	M	E	O	S	A	R	R	T	F	E	G
T	S	L	G	A	E	G	N	L	Y	S	T	R	E

- | | | |
|-----------|----------|------------|
| CASUALLY | STRUGGLE | OFFER |
| REMEMBER | RIGHTS | FOREVER |
| CONFUSED | FLAG | LIBRARY |
| GEOGRAPHY | FLINCH | DETROIT |
| PERSONAL | AMERICAN | NEWSPAPERS |

"Guidelines" published on Thursday, July 3, 2014 on SplitThisRock.org.

Lisa Suhair Majaj is a Palestinian-American poet and scholar. Born in Hawarden, Iowa, Majaj was raised in Jordan. She earned a B.A. in English literature from American University of Beirut and an M.A. in English Literature, an M.A. in American Culture and a PhD in American Culture from the University of Michigan. In 2001, she moved to Nicosia, Cyprus. Her poetry and essays have been widely published. In 2008, she was awarded the Del Sol Press Annual Poetry Prize for her poetry manuscript *Geographies of Light*. "In difficult times, poets and writers have always provided lifelines."

TECHNOLOGY

A Strong Democracy Is a Digital Democracy

BY AUDREY TANG | *The New York Times* | Oct. 15, 2019

Democracy improves as more people participate. And digital technology remains one of the best ways to improve participation — as long as the focus is on finding common ground and creating consensus, not division.

These are lessons Taiwan has taken to heart in recent years, with the government and the tech community partnering to create online platforms and other digital initiatives that allow everyday citizens to propose and express their opinion on policy reforms. Today, Taiwan is crowdsourcing democracy to create a more responsive government.

Fittingly, this movement, which today aims to increase government transparency, was born in a moment of national outrage over a lack of openness and accountability in politics.

In 2014, hundreds of young activists occupied Taiwan’s legislature to express their profound opposition to a new trade pact with Beijing then under consideration, as well as the secretive manner in which it was being pushed through Parliament by the Kuomintang, the ruling party.

Catalyzing what came to be known as the Sunflower Movement, the protesters demanded that the pact be scrapped and that the government institute a more transparent ratification process.

The occupation, which drew widespread public support, ended a little more than three weeks later, after the government promised greater legislative oversight of the trade pact. A poll released later, however, showed that 76% of the nation remained dissatisfied with the Kuomintang government, illustrating the crisis of trust caused by the trade deal dispute.

To heal this rift and communicate better with everyday citizens, the administration reached out to a group of civic-minded hackers and coders, known as g0v (pronounced “gov-zero”), who had been seeking to improve government transparency through the creation of open-source tools. The organization had come to the attention of the government during the Sunflower occupation, when g0v hackers had worked closely with the protesters.

Several contributors from g0v partnered with the government to start the vTaiwan platform in 2015. vTaiwan (which stands for “virtual Taiwan”) brings together representatives from the public, private, and social sectors to debate policy solutions to problems primarily related to the digital economy. Though the government is not currently obligated to follow vTaiwan’s recommendations, the group’s work often leads to concrete action.

vTaiwan partly relies on a digital tool known as Pol.is to ensure its crowdsourced policy debates remain civil and reach consensus. Users cannot directly reply to statements, which reduces the likelihood of abuse. Instead, they can click “agree,” “disagree” or “pass/unsure” on each comment.

Pol.is analyzes all the votes on the comments to produce an interactive map that groups like-minded participants together in relation to other, differently minded users. The map lays bare the gaps between various groups — as well as any areas of agreement.

vTaiwan has been used to solve a number of particularly thorny digital policy problems, including regulation of Uber, a ridesharing company, managing online liquor sales, and creating new protocols for the platform economy.

Taiwan also relies on another civic engagement platform called Join, which is maintained entirely by the government. Join tackles matters beyond the digital economy, such as vacancy taxes and drug prescriptions for animals. Join’s website has hosted 10.6 million visitors — almost half of Taiwan’s population — since it began in 2015.

Together, vTaiwan and Join are opening up more direct lines of communication between Taiwan’s government and its citizens, with tremendous benefits. Officials are exposed to new ideas and ways of thinking, while identifying core public service demands.

The Presidential Hackathon is yet another tech initiative bringing Taiwan’s public, private and social sectors together to solve urgent problems. At the event, teams of hackers — composed of either private citizens or government workers — compete to design the most innovative improvements to the nation’s public services. Instead of prize money, the best teams receive a promise from the government that it will apply their ideas.

One of the top teams in this year’s hackathon included officials from the Judicial Yuan, the judicial branch of the Taiwanese government. The team developed two digital tools to make the nation’s judicial system more legible and transparent for everyday Taiwanese.

In the closing speech of this year’s Presidential Hackathon, President Tsai Ing-wen encouraged government officials to embrace a hacker spirit as they work to meet the public’s needs. “Do it bravely; dare to make mistakes,” she said. In Taiwan, digital technology is boosting civic dialogue and infusing government with the spirit of social innovation. By giving everyone a voice, Taiwan is strengthening its democracy for the future. ●



THERE IS A
PARLIAMENT
AND WISE IS IT
OH WISE INDEED,
IT'S NAME IS
TRULY FIT
WHEN SOMEONE
SEES THIS
PARLIAMENT
THEY USUALLY
TELL IT TO SHOO
THOUGH
WHENEVER
THE U.N. TRIES
TO TALK TO
THIS WISE
PARLIAMENT
ALL THE
PARLIAMENT
SAYS IS "WHO
WHO WHO?"
**WHO BELONGS
TO THIS
PARLIAMENT?**

*FiveThirtyEight
and Braingle*

● Edited
for space.

GOVERNMENT

Why We Need to Reinvent Democracy for the Long-Term

BY ROMAN KRZANARIC | BBC FUTURE | March 18, 2019

“The origin of civil government,” wrote David Hume in 1739, is that “men are not able radically to cure, either in themselves or others, that narrowness of soul, which makes them prefer the present to the remote.” The Scottish philosopher was convinced that the institutions of government – such as political representatives and parliamentary debates – would serve to temper our impulsive and selfish desires, and foster society’s long-term interests and welfare.

Today Hume’s view appears little more than wishful thinking, since it is so startlingly clear that our political systems have become a cause of rampant short-termism rather than a cure for it. Many politicians can barely see beyond the next election. Governments typically prefer quick fixes, such as relief funds rather than dealing with the deeper social and economic causes of poverty. Nations bicker around international conference tables, focused on their near-term interests, while the planet’s species disappear.

It’s common to claim that today’s short-termism is simply a product of social media and other digital technologies that have ratcheted up the pace of political life. But the fixation on the now has far deeper roots.

One problem is the electoral cycle, an inherent design flaw of democratic systems that produces short political time horizons. Politicians might offer enticing tax breaks to woo voters at the next electoral contest, while ignoring long-term issues out of which they can make little immediate political capital, such as dealing with ecological breakdown, pension reform, or investing in early childhood education. Back in the 1970s, this form of myopic policy-making was dubbed the “political business cycle”.

Add to this the ability of special interest groups – especially corporations – to use the political system to secure near-term benefits for themselves while passing the longer-term costs onto the rest of society. Whether through the funding of electoral campaigns or big-budget lobbying, the corporate hacking of politics is a global phenomenon that pushes long-term policy making off the agenda.

The third and deepest cause of political presentism is that representative democracy systematically ignores the interests of future people. The citizens of tomorrow are granted no rights, nor – in the vast majority of countries – are there any bodies to represent their concerns or potential views on decisions today that will undoubtedly affect their lives. It’s a blind spot so enormous that we barely notice it: in the decade I spent as a



political scientist specialising in democratic governance, it simply never occurred to me that future generations are disenfranchised in the same way that women were in the past. But that is the reality. And that’s why hundreds of thousands of schoolchildren worldwide, inspired by Swedish teenager Greta Thunberg, have been striking and marching to get rich nations to reduce their carbon emissions: they have had enough of democratic systems that render them voiceless and airbrush their futures out of the political picture.

The time has come to face an inconvenient reality: that modern democracy – especially in wealthy countries – has enabled us to colonize the future. We treat the future like a distant outpost devoid of people, where we can freely dump ecological degradation, technological risk, nuclear waste, and public debt. The future is an “empty time”, an unclaimed territory that is ours for the taking.

The daunting challenge we face is to reinvent democracy itself to overcome its inherent short-termism and to address the intergenerational theft that underlies our colonial domination of the future. How to do so is, I believe, the most urgent political challenge of our times.

A more fundamental point is that there may be ways to reinvent representative democracy to overcome its current bias towards the here and now. In fact, several countries have already embarked on pioneering experiments to empower the citizens of the future. Finland, for instance, has a parliamentary Committee for the Future that scrutinizes legislation for its impact on future generations. Between 2001 and 2006 Israel had an Ombudsman for Future Generations, although the position was abolished as it was deemed to have too much power to delay legislation.

Perhaps the best-known contemporary example is in Wales, which established a Future Generations

The ceremonial robes of the “future residents” from the year 2060.

Photo by Ritsuji Yoshioka.

“Democracy is not the law of the majority but the protection of the minority.”

ALBERT CAMUS //
French author and philosopher

Commissioner, as part of the 2015 Well-being for Future Generations Act. The role of the commissioner is to ensure that public bodies in Wales working in areas ranging from environmental protection to employment schemes, make policy decisions looking at least 30 years into the future. It's an idea that may even gain traction with those who still have some faith in the democratic process.

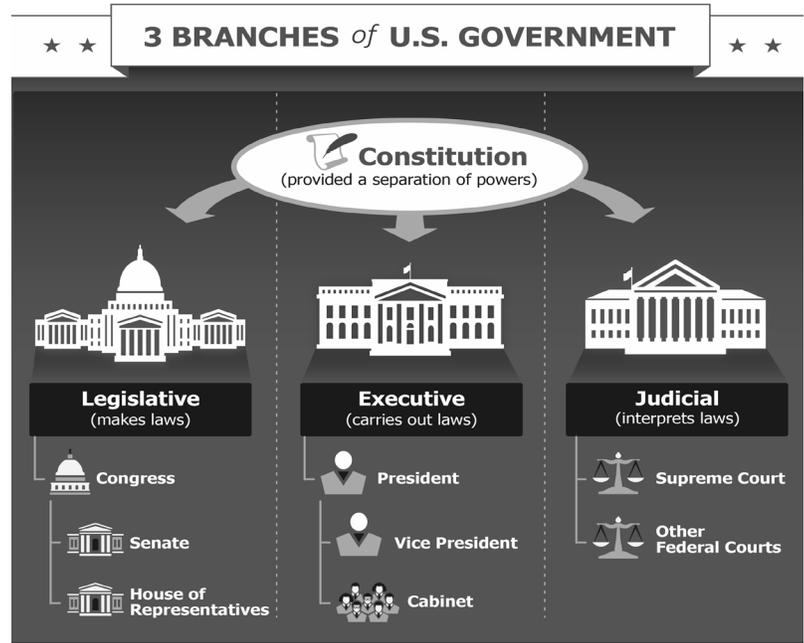
Such initiatives have been criticized, however, for being too reformist and doing little to alter the structure of democratic government at a fundamental level. A more radical alternative has been suggested by Canadian ecological campaigner David Suzuki, who wants to replace the country's elected politicians with a randomly selected citizens' assembly, which would contain everyday Canadians with no party affiliation who would each spend six years in office. In his view, such an assembly, resembling a form of political jury service, would deal more effectively with long-term issues such as climate change and biodiversity loss, and solve the problem of politicians obsessed with the next election.

A new movement in Japan called Future Design, led by economist Tatsuyoshi Saijo of the Research Institute for Humanity and Nature in Kyoto, has been conducting citizen assemblies in municipalities across the country. One group of participants takes the position of current residents, and the other group imagines themselves to be "future residents" from the year 2060, even wearing special ceremonial robes to aid their imaginative leap forward in time. Multiple studies have shown that the future residents devise far more radical and progressive city plans compared to current ones. Ultimately the movement aims to establish a Ministry of the Future as part of central government, and a Department of the Future within all local government authorities, which would use the future citizens' assembly model for policy-making.

Future Design is partly inspired by the Seventh Generation Principle, observed by some Native American peoples, where the impact on the welfare of the seventh generation in the future (around 150 years ahead) is taken into account.

What do all these initiatives add up to? We are in the midst of an historic political shift. It is clear that a movement for the rights and interests of future generations is beginning to emerge on a global scale, and is set to gain momentum over coming decades as the twin threats of ecological collapse and technological risk loom ever larger. Democracy has taken many forms and been reinvented many times, from the direct democracy of the Ancient Greeks to the rise of representative democracy in the 18th Century. The next democratic revolution – one that empowers future generations – may well be on the political horizon. ●

🔗 Edited for space.



Source: USA Gov

RANDOM-NEST

The Three Branches of Government

INFORMATION TAKEN FROM USA.GOV AND THE HARRY S. TRUMAN LIBRARY

Our federal government has three parts. They are the **Executive**, (President and about 5,000,000 workers) **Legislative** (Senate and House of Representatives) and **Judicial** (Supreme Court and lower Courts).

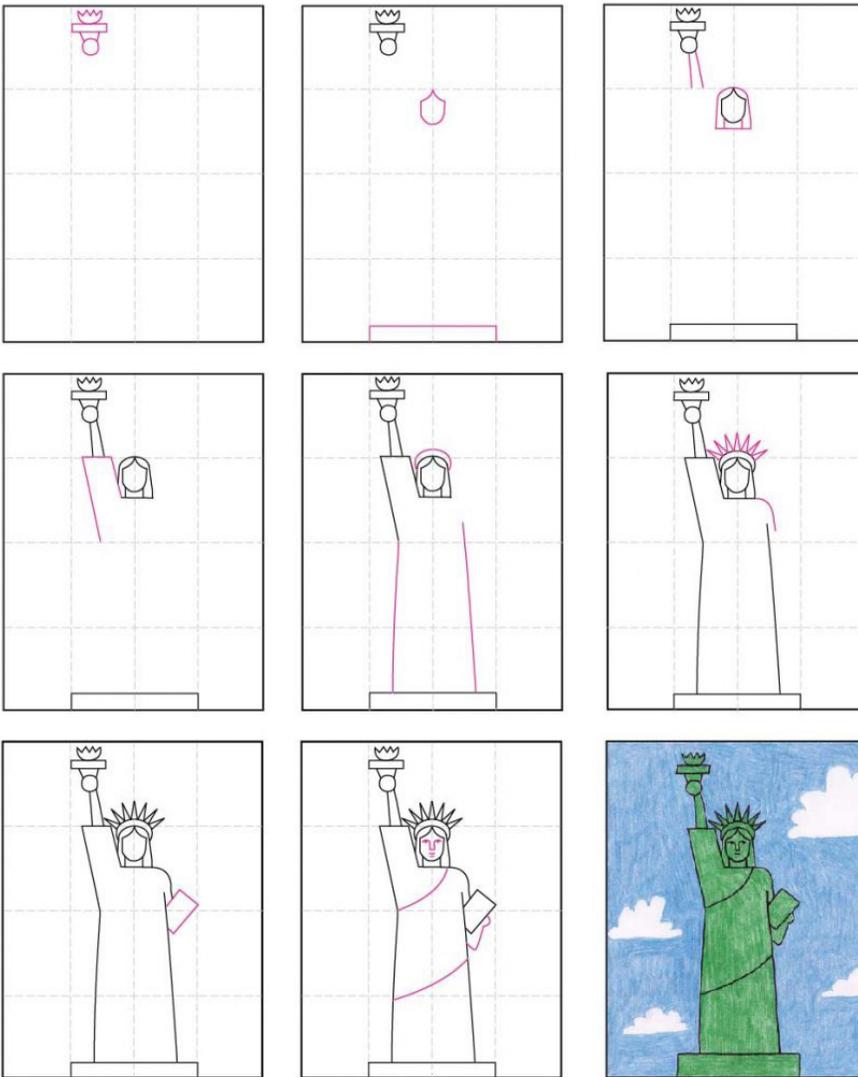
The President of the United States administers the **Executive Branch** of our government. The President enforces the laws that the Legislative Branch (Congress) makes. The President is elected by United States citizens, 18 years of age and older, who vote in the presidential elections in their states. These votes are tallied by states and form the Electoral College system. States have the number of electoral votes which equal the number of senators and representatives they have. It is possible to have the most popular votes throughout the nation and NOT win the electoral vote of the Electoral College.

The **Legislative Branch** of our government is called Congress. Congress makes our laws. Congress is divided into 2 parts. One part is called the Senate. There are 100 Senators--2 from each of our states. Another part is called the House of Representatives. Representatives meet together to discuss ideas and decide if these ideas (bills) should become laws. There are 435 Representatives. The number of representatives each state gets is determined by its population. Some states have just 2 representatives. Others have as many as 40. Both senators and representatives are elected by the eligible voters in their states.

The **Judicial Branch** of our federal government includes the Supreme Court and 9 Justices. They are special judges who interpret laws according to the Constitution. These justices only hear cases that pertain to issues related to the Constitution. They are the highest court in our country. The federal judicial system also has lower courts located in each state to hear cases involving federal issues.

All three parts of our federal government have their main headquarters in the city of Washington D.C.

HOW TO DRAW THE STATUE OF LIBERTY



artprojectsforkids.org

Words of Encouragement

“Education is all a matter of building bridges.” — I have dedicated my life to both the seeking of knowledge and helping others attain it. I know education to be the one true freedom-giver for individuals and a generational hand up for families. Education is a bridge to so many other pathways though, reform, self-reflection, sometimes peace. In this time that the world has taken a pause, when we are living through a crisis, a movement for social justice, I find more than ever, education is the bridge that will get us to a better future. No matter how small, keep taking those steps towards your education. Keep seeking knowledge where you can find it. If we continue to build the bridges, one day we will see the other side.

Lauren



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Answers

SUDOKU #35

5	4	2	8	6	3	7	1	9
1	3	9	4	2	7	5	8	6
8	7	6	1	5	9	4	3	2
9	1	4	3	8	5	6	2	7
7	8	5	6	1	2	3	9	4
6	2	3	9	7	4	1	5	8
2	5	1	7	4	8	9	6	3
4	9	8	5	3	6	2	7	1
3	6	7	2	9	1	8	4	5

SUDOKU #36

2	1	7	5	9	4	3	6	8
9	4	3	7	8	6	1	2	5
5	6	8	1	2	3	4	9	7
4	5	9	3	7	8	2	1	6
6	3	2	9	1	5	8	7	4
8	7	1	6	4	2	9	5	3
3	8	5	2	6	1	7	4	9
7	2	6	4	3	9	5	8	1
1	9	4	8	5	7	6	3	2



Brainteasers

Page 2 Only 1 honest politician, and 99 crooked!

Page 3 Rebus Puzzle:

1. Face up to reality
2. Writing on the wall
3. Time after time (minute hour)

Page 7 Owls (A group of owls is called a parliament)

Send ideas and comments to:

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UNTIL NEXT TIME !