You are looking at 1-20 of 1332 items for: **keywords : trust**

**Reframing Social Citizenship**  
Peter Taylor-Gooby

Recent reforms in welfare states generate new challenges to social citizenship. Social citizenship depends on the readiness of voters to support reciprocity and social inclusion and their trust in welfare state institutions as services that will meet their needs. Reform programmes in most western countries combine New Public Management, linking market competition and regulation by targets to achieve greater efficiency and responsiveness to service-users, and welfare-to-work and make-work-pay activation policies to manage labour market change. Both developments rest on a rational actor approach to human motivation. The UK has pursued the reform programme with more vigour than any other major European country and provides a useful object less of its strengths and limitations. The book provides a detailed analytic account of social science approaches to agency. It shows that the rational actor approach has difficulties in explaining how social inclusion and social trust arise. Policies based on it provide weak support for these aspects of citizenship. It is attractive to policy-makers seeking solutions to the problem of improving the efficiency and responsiveness of welfare systems in a more globalised world, in which citizens are more critical and the authority of national governments is in decline. Recent reform programmes were undertaken to meet real pressures on existing patterns of provision. They have been largely successful in maintaining mass services but risk undermining social inclusion and eroding trust in public welfare institutions. In the longer term, they may destroy the social citizenship essential to sustain welfare states.

**Trust and Democratic Transition in Post-Communist Europe**  
Ivana Markova (ed.)

Recent reforms in welfare states generate new challenges to social citizenship. Social citizenship depends on the readiness of voters to support reciprocity and social inclusion and their trust in welfare state institutions as services that will meet their needs. Reform programmes in most western countries combine New Public Management, linking market competition and regulation by targets to achieve greater efficiency and responsiveness to service-users, and welfare-to-work and make-work-pay activation policies to manage labour market change. Both developments rest on a rational actor approach to human motivation. The UK has pursued the reform programme with more vigour than any other major European country and provides a useful object less of its strengths and limitations. The book provides a detailed analytic account of social science approaches to agency. It shows that the rational actor approach has difficulties in explaining how social inclusion and social trust arise. Policies based on it provide weak support for these aspects of citizenship. It is attractive to policy-makers seeking solutions to the problem of improving the efficiency and responsiveness of welfare systems in a more globalised world, in which citizens are more critical and the authority of national governments is in decline. Recent reform programmes were undertaken to meet real pressures on existing patterns of provision. They have been largely successful in maintaining mass services but risk undermining social inclusion and eroding trust in public welfare institutions. In the longer term, they may destroy the social citizenship essential to sustain welfare states.
The ten chapters in this book are concerned with theoretical and empirical analyses of trust and distrust in post-Communist Europe after the collapse of the Soviet bloc in 1989. The contributors come from different disciplines, ranging from history, economics, and political science to social psychology and sociology, and they show, above all, that the Soviet ‘bloc’ was in fact a rich spectrum of different countries with diverse histories, cultures, and traditions, and—not surprisingly—with different expectations for the future. Like other social concepts, trust never makes sense in isolation but only within the network of other concepts—in this case, social capital, faith, belief, solidarity, reciprocity, and security. ‘Trust’ is a highly polysemic term. Differences between meanings of trust in countries with democratic traditions and in post-totalitarian countries raise questions about the ways in which history, culture, and social psychology shape the nature and development of political phenomena. These questions include: antinomies such as trust versus risk, and trust versus fear; the co-existence of rural and urban systems; legitimacy of different political regimes; and the arbitrariness of decisions and the abuse of common sense in totalitarianism. The transition period in many post-Communist countries has now been completed and in others it is likely to be completed in the near future. Yet the chapters show that while political and economic changes can have rapid effects, cultural and psychological changes may linger and influence the quality of political trust and representations of democracy.

Faith and Reason
Richard Swinburne

Different theologians give different accounts of the kind of faith that is necessary for the practice of a religion such as Christianity. For some it is simply belief that there is a God (and that he has done various actions); for others it is trust in God. This book analyses the nature of belief and trust, and considers when belief and trust are rational. It concludes that the practice of a religion requires a faith which involves both trust and belief, but a fairly weak kind of belief. The book reaches this conclusion by analysing the purposes for practising a religion — the rendering of due worship and obedience to God, and the attainment of salvation for oneself and others. Someone's religious practice is rational in so far as he or she has reason for believing that practising his or her religion is the
best way to achieve these purposes, and that these purposes are greatly worthwhile.

Global Competition
David Gerber

This book examines the relationship between law and economic globalization. It focuses on national and international efforts to protect the competitive process, exploring the critically important relationships between those two domains and the way the resulting system shapes economic activity in all parts of the world. The laws, institutions, and principles of the international domain increasingly influence national competition law development, and national competition law experience provides both the lenses through which decision makers view transnational competition issues and the incentive structures that generate their competition law decisions. The analysis examines the ideas, institutions, and people that provide the legal framework for global competition; how they evolved, how they operate today, and the forces that are likely to influence their future development. US anti-trust experience has long been at the center of this global governance picture, but European competition law experience is also rich, varied, and potentially of great value for future competition law development. China, Japan, Korea, and newer players in Latin America and Africa will also play a key role in this future, and the analysis pays close attention to them as well. On the basis of this analysis, the book analyzes current global competition law proposals and outlines a strategy that utilizes these discussions, but more specifically addresses global economic development needs. This strategy may be developed within the institutional framework of the WTO, but it may also be pursued independently.

Justice and Reparations
Pablo de Greiff

in The Handbook of Reparations
This paper seeks to articulate a conception of justice in reparations for victims of human rights violations when the aim is to repair a large number of cases, as opposed to individual, isolated cases. It starts with an effort to establish some semantic clarity by trying to distinguish between two different contexts for the use of the term “reparations”. It discusses some of the problems with merely transplanting the ideal of compensation in proportion to harm from its natural home in the resolution of individual judicial cases, and using it as a standard of justice for massive reparations programs. Instead, it argues in favor of thinking about justice in the context of massive cases in terms of the achievement of three goals, namely, recognition, civic trust, and social solidarity — three goals that are intimately related to justice. Finally, it tries to shed light on the basic trade-offs that accompany some of the choices that have to be made in the process of constructing a comprehensive and coherent reparations program.

Care Theory and Culture
Daniel Engster

in The Heart of Justice: Care ethics and Political Theory
Published in print: 2007 Published Online: May 2007
Publisher: Oxford University Press
DOI: 10.1093/acprof:oso/9780199214358.003.0006
Item type: chapter

This chapter explores the cultural institutions and arrangements best suited for fostering in people a positive disposition toward caring, including the sentiments of sympathy and compassion. A brief survey is provided of recent psychological studies on the childrearing practices most likely to foster the development of caring attitudes and behaviors in children. A number of family policies are then proposed to enable and encourage parents to raise their children according to these practices. Drawing on the work of Nancy Chodorow, next the chapter argues that the current gendered division of caring within and outside the family must also be addressed if men, in particular, are to become more positively disposed to caring. The chapter then briefly discusses Nel Noddings's proposal for a more caring educational curriculum, and proposes an alternative set of educational reforms. The final section explores the effects of the media, and especially television, on people's attitudes about caring, and outlines some policies for mitigating some of the harmful consequences of television and other media on people's attitudes about caring.
Studying institutional change regardless of whether it is focused on transitional or developing economies, may prove most fruitful when focused on its structuring of the means of production—land, labour, and capital. This book does exactly that: it singles out land as an object of study and places it in the context of one of the world’s largest and most populous countries undergoing institutional reform, the People’s Republic of China. The book argues that private property protected by law, the principle of ‘getting-the-prices-right’, and the emergence of effectively functioning markets can not be imposed, but are the outcome of a society’s historical development and institutional fabric. In other words, the creation of institutions that are trusted and perceived as ‘credible’ in the eyes of social actors hinges in part on choice and timing in relation to the constellation of socio-economic and political parameters. It is demonstrated that disregarding these might result in the establishment of ‘empty institutions’ that have little effect on social actors’ actions, and can even cause rising inequality, bad land stewardship, and social conflict. The book concludes that the key to understanding China’s successes in rural reforms lies in the state’s hands-off approach and upholding an intentional institutional ambiguity that allowed for local, credible institutions to arise.

The concept of practical reason is central to contemporary thought on ethics and the philosophy of law — acting well means acting for good reasons. Explaining this requires several stages. How do reasons relate to actions at all, as incentives and in explanations? What are values, how do they relate to human nature, and how do they enter practical reasoning? How do the concepts of ‘right and wrong’ fit in, and in what way do they involve questions of mutual trust among human beings? How does our moral freedom — our freedom to form our own moral commitments — relate to our responsibilities to each other? How is this final question transposed into law and legal commitments? This book explores these
questions, vital to understanding the nature of law and morality. It presents an account of practical reason. It also offers a reinterpretation of Kant's views on moral autonomy and Adam Smith's on self-command, marrying Smith's ‘moral sentiments’ to Kant's ‘categorical imperative’.

Practical Tortoise Raising

Simon Blackburn

Published in print: 2010 Published Online: January 2011
Publisher: Oxford University Press
Item type: book

This book is a collection of sixteen chapters written over the last twenty years. They include chapters on quasi-realism and practical reasoning, but range over many other topics, including trust, dilemmas, fiction, semantics, pragmatism, observation, and the nature of reason. This is the first book linking well-known expressivist work on practical reason to the wider concerns of contemporary pragmatism.

Critical Citizens

Pippa Norris (ed.)

Published in print: 1999 Published Online: November 2003
Publisher: Oxford University Press
Item type: book

This arose as part of an ongoing project on ‘Visions of Governance for the Twenty-first Century’ initiated in 1996 at the John F. Kennedy School of Government, which aims to explore what people want from government, the public sector, and non-profit organizations. A first volume from the ‘Visions’ project (Why People Don’t Trust Government) was published by Harvard University Press in 1997; this second volume analyses a series of interrelated questions. The first two are diagnostic: how far are there legitimate grounds for concern about public support for democracy worldwide; and are trends towards growing cynicism found in the US evident in many established and newer democracies? The second concern is analytical: what are the main political, economic, and cultural factors driving the dynamics of support for democratic government? The final questions are prescriptive: what are the consequences of this analysis and what are the implications for strengthening democratic governance? The book brings together a distinguished group of international scholars who develop a global analysis of these issues by looking at trends in established and newer democracies towards the end of the twentieth century. Chapters draw upon the third wave
World Values Survey as well as using an extensive range of comparative empirical evidence. Challenging the conventional wisdom, the book concludes that accounts of a democratic ‘crisis’ are greatly exaggerated. By the mid-1990s most citizens worldwide shared widespread aspirations to the ideals and principles of democratic government, although at the same time there remains a marked gap between evaluations of the ideal and the practice of democracy. The publics in many newer democracies in Central and Eastern Europe and in Latin America have proved deeply critical of the performance of their governing regimes, and during the 1980s many established democracies saw a decline in public confidence in the core institutions of representative democracy, including parliaments, the legal system, and political parties. The book considers the causes and consequences of the development of critical citizens in three main parts: cross-national trends in confidence in governance; testing theories with case studies; and explanations of trends.

**Faith with Reason**

Paul Helm

Published in print: 2003 Published Online: October 2011


Item type: book

This book studies the nature of religious faith, investigating what makes it reasonable. Religious belief needs to meet and sustain philosophical scrutiny just as any other type of belief does; nothing about religion purchases immunity from this. But at the same time religious epistemology must also respect the contours of religion, the distinctiveness of the subject-matter of religious belief. The book looks sympathetically at two currently prominent ways of defending the rationality of religious belief: ‘Reformed’ epistemology and the cumulative case for theism. It argues that the reasonableness of faith depends not only on beliefs about the world but also on beliefs about oneself (for instance about what one wants, about one's hopes and fears) and on what one is willing to trust. The book goes on to look at the relations between belief and trust, and between faith and virtue, and concludes with an exploration of one particular type of belief about oneself, the belief that one is oneself a believer.
The literature, both scholarly and non-scholarly, abounds with allegations that mass public is losing confidence in politicians and in many aspects of the political system. This chapter investigates such concerns. It first reviews some of the arguments for the decline of trust, and discusses where trust should be placed within the hierarchy of political support. It then discusses general characteristics of the data used, emphasizing issues of dimensionality and comparability across country and over time. It then describes the main trends in support from the late 1960s and early 1970s, focusing on sociological as well as political explanations. It concludes that the empirical evidence provides no firm guidance as to which factors are crucial in explaining variations in trust levels.

Social and Political Trust in Established Democracies
Kenneth Newton

Deals with three main topics: the nature and origins of social trust and its importance in society; trends in social trust in Western societies (with some comparisons with less developed societies); and the relations between social and political trust, and their implications for theories of politics and society. In terms of the main concepts and measures of the book, and as outlined in the introductory chapter, social trust is a feature of the most basic level of community, while political trust refers primarily to attitudes about political institutions and leaders. The general assumption seems to be that social and political trust are closely linked, perhaps different sides of the same coin—social trust is regarded as a strong determinant of, or influence upon, political support of various kinds, including support for the political community, confidence in institutions, and trust in political leaders. As a result it is believed that the accumulation of social capital, in the form of social trust, will also result in the accumulation of political capital. Presents theory and evidence questioning these assumptions; it includes evidence comparing
social trust in communal and modern societies, and of political trust in early modern and contemporary democracies.

Political Performance and Institutional Trust

Arthur Miller and Ola Listhaug

in Critical Citizens: Global Support for Democratic Government

Previous chapters have demonstrated that low and declining citizen respect for government institutions and political leaders is characteristic of contemporary industrialized societies. Evidence since the early 1970s reveals a trend toward growing distrust of government institutions in a number of countries. While this trend is evident, the interpretation of this phenomenon has proved far more controversial. One explanation focuses upon public dissatisfaction with government performance. This chapter explores this question. First, it examines the direct link between government performance, as measured by objective indicators of inflation, unemployment, or government deficits, and institutional confidence in support for government. It then considers the dynamics of political trust and government performance, before moving on to examine the role that expectations play in translating evaluations of government performance into political distrust in three countries where long-term time-series data are available—the US, Norway, and Sweden. The study explores how ethical expectations about government standards influence trust in politicians and the conclusion draws some general lessons from the results. The survey data employed in the analysis include the 1990–1 World Values Survey, the Norwegian, Swedish, and US Election Studies, surveys in the US, Russia, Ukraine, and Lithuania; data from the International Monetary Fund (IMF) and OECD are used to measure inflation, unemployment, and government deficits.

Summary and Conclusions

Mark Casson

in Enterprise and Competitiveness: A Systems View of International Business
The concluding chapter of the book argues that adopting a systems view in analysing production is helpful in understanding the new division of labor, and that identifying the physical aspects, particularly the spatial aspects, may be analysed to the firm's advantage. It also looks at differentiating high-level entrepreneurship from low-level entrepreneurship, and other such issues regarding entrepreneurship and the processes and behaviors of agencies in production. Most importantly, it argues that the systems view has enabled us to view the importance of social mechanisms of co-ordination. Mutual trust among agencies is deemed essential in entrepreneurship and in international business because, as in joint ventures, it does not only minimize risks but it also lowers transaction costs for firms.

Conclusion

M. W. Lau

in The Economic Structure of Trusts: Towards a Property-based Approach

Published in print: 2011 Published Online: May 2011
Item type: chapter

This final chapter asks: If the purpose of trusts is to extend the function of property, what then is the function of property in trusts? The short and simple answer is that property enables trusts to exist in the first place; no property, no trusts. But there is a lot more to it than the mandatory rule requiring trusts to have trust properties. This concluding chapter discusses this.

Does God’s Existence Need Proof?

Richard Messer

Published in print: 1997 Published Online: October 2011
Item type: book

The possibility of proving the existence of God has fascinated thinkers and believers throughout the centuries. For those like Richard Swinburne, such a project is both worthwhile and successful. For others, like D. Z. Phillips, it is wholly inappropriate. Most critics have simply taken sides at this point; but this book argues a way forward, showing that the disparity between Swinburne and Phillips goes deeper — questioning the fundamental nature of God, the meaning of religious language, and the proper task of philosophy. The author of this book argues that behind each thinker's work, and their attitudes towards proving the existence
of God, lies fundamental trust. A positive discussion of relativism leads
to a fresh analysis of the arguments for God's existence, particularly the
ontological argument: the author shows that these are worthwhile —
although not for the traditional reasons.

Chapter Chapter Market Innovations to Better Allocate
Generational Risk
Salvador Valdés-Prieto

in Restructuring Retirement Risks
Published in print: 2006 Published Online: September 2006
Publisher: Oxford University Press
DOI: 10.1093/0199204659.003.0012

Mandatory old-age benefit programs tend to require periodic adjustments
as a result of demographic and economic shocks. However, such
discretionary adjustments create political risk for workers and
beneficiaries, and raises taxpayer risk. An alternative way to handle
such shocks is to use rule-based adjustment, which can be adopted
in an unfunded system without incurring transition costs and without
increasing public debt. This chapter explores an approach to this problem
that would endow the Social Security Trust Fund with property rights
over the revenue of a (much reduced) residual payroll tax paid by future
workers. This revenue would be securitized and the resulting securities
priced in financial markets. The new securities created in the process
would allow beneficiaries to obtain safe real pensions protected from
investment risk.

Representation as Responsiveness
Andrew Kuper

in Democracy Beyond Borders: Justice and Representation in Global Institutions
Published in print: 2004 Published Online: November 2004
Publisher: Oxford University Press
DOI: 10.1093/0199274908.003.0004

Develops a theory of representation that can guide the democratization
of societies of great and even global scope. Kuper elucidates the
institutional conditions necessary for (1) good judgements about
interests to be made, (2) by adequately informed and capable agents,
(3) who are empowered and constrained to act on such judgements
responsibly. He argues that elections, competitive party politics, the
classical tripartite separation of powers, media, and civil society are
insufficient mechanisms for securing such substantive representation. He proposes an alternative institutional configuration, a new ‘plurality of powers’ that supplements and transforms these mechanisms. Among Kuper’s proposals for new institutions are: ‘advocacy and accountability agencies’ that will reduce power imbalances; a global ‘Charter of Obligations’ that will reduce bureaucracy; and a vision of ‘responsive global citizenship’ that will reduce citizen passivity. These innovations will enable citizens to exercise greater control, and enable representatives to act more effectively, than under a system of states.

Spirituality for the Skeptic

Robert C. Solomon

Published in print: 2002 Published Online: November 2003
Item type: book

For most of my life, I have been dismissive of both spirituality and religion. I say this to make clear the perspective and the starting point of this book, this search. No doubt, many of my readers will think of me as simpleminded, trying to recover what I should have learned had I been rightly raised in the matrix of religion, ritual, and belief. Others, my friends from the field of science and most of my political friends, will think that I am benighted, or perhaps something of a sell out, for giving up my lifelong down-to-earth scientific, and admittedly hyperrational way of thinking about things. But if the very idea of spirituality seemed to me to be contaminated by sectarian religion and by uncritical and antiscientific thinking, my view of life, which manifested in my becoming a philosopher (it did not come from philosophy) pointed to something else. Spirituality is not just organized religion. Nor is it antiscience, unnatural or supernatural. There is a naturalized spirituality that I have always had a glimpse of, and this is what I want to pursue in this book.