

Chapter 1 : Library Resource Finder: Staff View for: Restoring responsibility : ethics in gov

Notre Dame Philosophical Reviews is an electronic, peer-reviewed journal that publishes timely reviews of scholarly philosophy books. Restoring Responsibility: Ethics in Government, Business, and Healthcare // Reviews // Notre Dame Philosophical Reviews // University of Notre Dame.

Introduction As Catholic bishops, our response to crime in the United States is a moral test for our nation and a challenge for our Church. Although the FBI reports that the crime rate is falling, crime and fear of crime still touch many lives and polarize many communities. Putting more people in prison and, sadly, more people to death has not given Americans the security we seek. It is time for a new national dialogue on crime and corrections, justice and mercy, responsibility and treatment. As Catholics, we need to ask the following: How can we restore our respect for law and life? How can we protect and rebuild communities, confront crime without vengeance, and defend life without taking life? These questions challenge us as pastors and as teachers of the Gospel. Our tasks are to restore a sense of civility and responsibility to everyday life, and promote crime prevention and genuine rehabilitation. The common good is undermined by criminal behavior that threatens the lives and dignity of others and by policies that seem to give up on those who have broken the law offering too little treatment and too few alternatives to either years in prison or the execution of those who have been convicted of terrible crimes. A Catholic approach begins with the recognition that the dignity of the human person applies to both victim and offender. As bishops, we believe that the current trend of more prisons and more executions, with too little education and drug treatment, does not truly reflect Christian values and will not really leave our communities safer. We are convinced that our tradition and our faith offer better alternatives that can hold offenders accountable and challenge them to change their lives; reach out to victims and reject vengeance; restore a sense of community and resist the violence that has engulfed so much of our culture. Crime and the Catholic Community Many of our parishes dramatically reflect the human and other costs of so much crime. The church doors are locked; the microphones hidden. Parishes spend more on bars for their windows than on flowers for their altars. More tragically, they bury young people caught in gang violence, the drug trade, or the hopelessness that leads children to take their own lives. These parishes reach out to prisoners and their families, offering help and hope to those caught up in crime and the criminal justice system. They also struggle to respond to the needs of crime victims: As bishops, teachers, and pastors, we seek to offer a perspective inspired by our Catholic tradition to the national discussion on crime. For us, crime and the destruction it brings raise fundamental questions about the nature of personal responsibility, community, sin, and redemption. A distinctively Catholic approach to these questions can offer society another way to understand and respond to crime, its victims, and its perpetrators. We approach this topic, however, with caution and modesty. The causes of crime are complex. The ways to overcome violence are not simple. The chances of being misunderstood are many. In developing these reflections, we have consulted with Catholics who are involved in every aspect of the criminal justice system: In our parishes, schools, and Catholic Charities agencies, Catholics see firsthand the crushing poverty and the breakdown of family life that often lead to crime and at the same time care for prisoners, victims, and their families. All of their experience and wisdom has been helpful to us. As bishops, we offer a word of thanks and support to those who devote their lives and talents to the tasks of protection and restoration: We call on others to join them in a new commitment to prevent crime and to rebuild lives and communities. As ordained ministers committed to service, deacons should be especially drawn to the challenge of Matthew Many Catholics help to prevent and control crime, especially among our youth. No one can take the place of parents, but grandparents, pastors, coaches, teachers, mentors, as well as neighbors, parishioners, and community leaders all help to guide, confront, and care for young people at risk. At the same time, we cannot ignore the fact that some Catholics have been convicted of theft and drug dealing, spousal and child abuse, even rape and murder. In fact, it is reported that more than thirty-seven thousand federal prisoners 30 percent of the federal inmate population 1 are baptized Catholic, many more Catholics are in local jails and state prisons, and hundreds of thousands are on probation or parole. Catholics can also be found among white-collar criminals whose illegal actions in businesses, financial

markets, and government halls seriously damage our common life and economic stability. All those whom we consulted seemed to agree on one thing: All of these committed people spoke with a sense of passion and urgency that the system is broken in many ways. In light of this, we seek to do the following in these reflections: Some argue that high incarceration rates and tougher sentences have made the difference. Others point to community policing, economic prosperity, and fewer young people. Experts do not agree on the determining factors, suggesting that many forces, taken together, have contributed to this decline. But regardless of their impact, not all methods of reducing crime are consistent with the teachings of the Church and the ideals of our nation. For example, even if the death penalty were proven to be a deterrent to crime, the Catholic bishops would still oppose its use because there are alternative means to protect society available to us today.

Victims of Crime in the United States: In , about one out of every twenty-seven Americans over the age of twelve was the victim of a violent crime. For example, in , the murder rate for young black men was seven times the rate for young white men. One and one-half million children under the age of eighteen or 2. Of these, 22 percent are under the age of five and 58 percent are less than ten. Most of the parents African American children are nine times more likely to have a parent incarcerated 7 percent than white children 0. We encourage and stand with victims and those who assist them. A fundamental moral measure of the criminal justice system is how it responds to those harmed by crime. Too often, the criminal justice system neglects the hurt and needs of victims or seeks to exploit their anger and pain to support punitive policies. Not victims in the usual sense but certainly personally affected by crime are peace officers and those who work in correctional facilities. This is difficult work especially for those who work on death row and participate in executions in the regular course of their duties. They too are often in need of healing and compassion. We support steps to educate, train, evaluate, and counsel peace officers, consistent with a culture of life. White-collar crime also costs our society in major ways. We all lose when industries fail to obey the laws that ensure that the land, water, and air are not harmed. People in positions of power and responsibility have particular obligations to live within the law and not to enrich themselves at the expense of others.

Punishment in the United States: The many forms of punishment for those who are convicted of crime in the United States vary, ranging from fines and probation to boot camps and chain gangs, to incarceration in jails and prisons, and finally to the death penalty. In , the imprisonment rate in America was per , offenders. This is six to twelve times higher than the rate of other Western countries. Mandatory minimum sentences are much more common as is the willingness to use isolation units. As of , thirty-six states and the federal government have constructed "supermax" prisons. Additionally, the death penalty is being used with increasing frequency. In Texas and Virginia alone, nearly three hundred executions have taken place since , many of them within the last three years. And in California well over five hundred people are on death row. These statistics and policies reflect legislative action at the federal and state levels that is adopted by legislators seeking to appear "tough on crime" in response to often sensational media coverage of crime. In many states, education, health and human services, and public transportation budgets remain stagnant or decline while more and more prisons are built. For some small towns facing losses in agriculture, mining, or manufacturing, the economic benefits from building a prison and offering related services are seen as economic development creating vital new jobs. But public debate rarely encourages serious dialogue about the costs of incarceration versus less costly alternatives, such as prevention, education, community efforts, and drug treatment.

Characteristics of the Inmate Population: The inmate population has risen from , in to a record two million inmates in . Just as African and Hispanic Americans are victimized at higher rates, so too, are they incarcerated at higher rates: African Americans make up 12 percent of the U. Prison inmates have high rates of substance abuse, illiteracy, and mental illness. According to the Department of Justice, nearly two million people are behind bars, of whom 24 percent are incarcerated for drug offenses, and nearly half were under the influence of drugs or alcohol when they committed the crime¹⁷ 70 percent did not complete high school As many as , suffer from some form of mental illness¹⁸ While the vast majority of inmates in the United States are men, the number of women being incarcerated has increased percent since , largely as a result of tougher drug laws. This rate of increase is higher than the rate of increase for men. Seventy percent of female inmates are non-violent offenders, and an equal number have left children behind, often in foster care, as they enter

prison. We bishops have a long history of supporting the rights of immigrants. Therefore, the special circumstances of immigrants in detention centers is of particular concern. The Immigration and Naturalization Service INS uses a variety of methods to detain immigrants, some of them clearly inappropriate, such as placing detainees in prisons with convicted felons or in local jails where conditions are deplorable. Recently enacted laws have resulted in the tripling of the number of non-citizens incarcerated and awaiting deportation, including women and minors. Many of these people an estimated five thousand out of the estimated twenty thousand immigrants under INS detention spend months or even years in detention centers because they are refused repatriation by their countries of origin. Others languish because they are victims of an overwhelmed INS bureaucracy. These lengthy stays place considerable hardship on other family members living in the United States or in their country of origin, many of whom have depended on the income of the person incarcerated. Additionally, new rules allow for "expedited removal" of those seeking asylum—a process whereby INS officials turn away those fleeing persecution in their home countries. Those not quickly returned are placed in detention centers for weeks or even months until they receive an asylum hearing. Since the s, a considerable debate has developed in the United States about whether treatment programs work and to what extent. No single type of treatment or rehabilitation program, however, works for every offender. The effectiveness of programs depends on many things, including type of offense, quality of the program, and family, church, and community support. One area of criminal activity that seems to respond to treatment is substance abuse. More is being learned about how substance abuse and crime are linked in the United States. According to a National Institute of Justice report, at the time of their arrest two-thirds of adults and half of juveniles tested positive for at least one drug. Scriptural, Theological, and Sacramental Heritage Every day Christians pray for justice and mercy in the prayer that Jesus taught us:

Chapter 2 : Restoring responsibility and accountability is essential by Carl Levin

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Sign-up for your free subscription to my Daily Inspiration - Daily Quote email. To confirm your subscription, you must click on a link in the email being sent to you. Each email contains an unsubscribe link. If we have a chance of succeeding and bringing stability and democracy to Iraq, it will mean learning from our mistakes, not denying them and not ignoring them. We owe it to these men and women to provide them with better training and equipment so they can do their jobs more effectively and safely. He has ignored the mandated of the United Nations and is building weapons of mass destruction and the means of delivering them. Lieberman and Collins have now proposed, and indeed I will co-sponsor that legislation. It is time for this discriminatory policy to end, and I am willing to pursue any effective legislative path that could lead to that result. Even the most severely ill patients must be treated with the aim of restoring their health. Now it is time to make even bigger and bolder gains through legislative action. Thomas Restoring the Welsh language in Wales is nothing less than a revolution. It is only through revolutionary means that we can succeed. Well, I think breathing life into the Endangered Species Act, taking those wolves back into Yellowstone, restoring the salmon in the rivers of the Pacific Northwest. I wrote a book about it, well, a portion of the book was devoted to these scenes and why they should have been in the movie. This is about restoring historic buildings and instilling pride in a community, which can be done through designing new public spaces and social gathering spots. Fulfill the obligations that the past posts to me. Embrace the opportunity for service based in love. It is absolutely touch and go. Each one of us could make the difference. Buckminster Fuller If you take the responsibility for your life, you can start changing it. Your happiness is a one person job - it begins and ends with you. Anything done out of a sense of obligation or responsibility or duty becomes a burden rather than a spiritual empowerment. The process never ends until we die. And the choices we make are ultimately our own responsibility.

Chapter 3 : Restoring Responsibility Since PowerPoint Presentation, PPT - DocSlides

Restoring Responsibility Many people think all that's involved in being a Christian is walking an aisle or praying a prayer. That might be how God called you to salvation, but that's not the end of it.

The responsible example of giving 2. The responsible location of giving 3. The responsible attitude of giving 4. The responsible abundance of giving 5. The responsible priority of giving EZRA 2: It seems that a vandal ran into an art museum in Amsterdam with a knife. He ran up to a priceless Rembrandt painting and slashed it to ribbons. Just a short time later, another vandal snuck into St. If you had seen either one of those priceless works of art at that time, you would have thought they were lost forever. The painting was shredded and tattered and torn. The statue was defaced and broken. The only thing they were good for was the garbage, right? Because in the hands of the most gifted artists and experts available, those masterpieces were restored. Nearly 70 years before, Nebuchadnezzar destroyed the temple in Jerusalem. To look at it then, you would have thought there was no way to restore it. But God had a plan. Even though the people had been disobedient and were now being punished for their disobedience, God had a plan for their restoration. Our text tonight brings us to the third of the four restorations God deemed necessary before His people were ready to rebuild the temple foundations. He has already restored His resources by transferring the things He had set aside for His worship from the Babylonians to His people. He has also already restored His remnant by providing all the different kinds of people He chose to perform His work. It is interesting that Scripture says nothing of their journey. Even though it was a journey of around miles, Scripture is silent about the trip. As a matter of fact it boils the whole thing down to three words there in verse A journey of miles was just a step along the way. It was only worth three words in the biblical text. There were responsibilities that came with following God. There are responsibilities that come with being a Christian. I want each of us to eagerly and joyfully fulfill our responsibilities as Christians. First is the responsible example of giving. A pastor was standing and greeting people in the vestibule one Sunday when he finished preaching. It was the typical thing, where he was shaking hands and talking with the congregation, when a little boy came up to him. If you want to give it to the Lord, go ahead and put it in the offering plate. It was the same way here in our passage. Notice in your text that the word *some* is in italics. But it was put there for good reason. It was just some of the chief of the fathers. So, in other words, some of the family heads lined up to give an offering so that the temple could be rebuilt. They did what the head of the family is supposed to do. They led their families the way they were supposed to. They led them by example. They stood up and accepted the financial responsibility of rebuilding the temple. But he still gives us the responsibility of giving. And these heads of their families fulfilled their responsibility. And by doing so, they were an example to others. By the way, there is a difference between being showy in your giving and being an example. These people are mentioned in the context of their families. There is no indication that their example was to people outside of their families. In the Sermon on the Mount, Jesus said that our right hand is not to know what our left hand is giving. That is because the religious leaders of the day would make a big deal about the amount of money they were giving. They would use the excuse that they were being an example to the people, but they were really doing it out of pride. Being an example in giving is doing just what these people were doing. Being an example in the context of their families. They were leading their families by their responsible example of giving. The responsible example of giving is the first restored responsibility of giving. The second is the responsible location of giving.

Chapter 4 : Restoring Responsibility Sermon by Jim Drake, Ezra - calendrierdelascience.com

Restoring Social Responsibility to Inner Freedom, with Help from Immanuel Kant by Mark D. White Mark D. White looks to Immanuel Kant's account of freedom as a way of bridging the gap between inner and outer freedoms.

Download *Life Without Lawyers: Restoring Responsibility in America* by Philip K. Howard How to revive the can-do spirit that made the US nice, from the writer of the best-selling *The Loss of Life of Universal Sense*. He describes the old and cultural forces that resulted in this mess and lays out the elemental shift in process had to repair it. We need to rebuild obstacles of legislation that defend an open box of freedom. The voices the following will ring actual to each reader. The research is robust, and the answer unavoidable. Read or Download *Life Without Lawyers: The Postcolonial State in Africa: Fifty Years of Independence*, Within the Postcolonial nation in Africa, Crawford younger deals an educated and authoritative comparative evaluate of 50 years of African independence, drawing on his many years of analysis and first-hand event at the African continent. Young identifies 3 cycles of wish and unhappiness universal to some of the African states including these in North Africa over the past half-century: He explores intensive the various African civil wars especially these considering and 3 key tracks of identification: Africanism, territorial nationalism, and ethnicity. Only extra lately, younger argues, have the trails of the fifty-three African states began to diverge extra dramatically, with a few resulting in liberalization and others to political, social, and fiscal collapse outcomes most unlikely to foretell on the outset of independence. *Criminology and Social Policy* Criminology and Social coverage systematically examines the connection among social coverage and crime. He additionally considers the contribution of criminology to the debates on significant social coverage components, akin to housing, schooling, employment, well-being and relations. Additional resources for *Life Without Lawyers: Restoring Responsibility in America* Sample text Noninstitutionalized politics became episodic rather than sustained, local or regional rather than national, and more focused on noncompliance with state imposed rules or disengagement from the state than on disruptive public challenges to state policies. *An International Journal* 10 *The Free Press*,], 67. Many Asians were forced out of business, had to bribe politicians to remain in business, or had to sell their businesses to politically connected black Africans. At the time of independence in , many prominent politicians advocated Africanization policies and opposed full Tanganyikan citizenship rights for Asians. However, the newly independent government rejected rapid Africanization and racially based 34 35 36 37 38 39 In , there were , Asians in Kenya, 92, in Tanganyika, and 77, in Uganda Robert G.

May you find great value in these Restoring responsibility and accountability is essential by Carl Levin from my large inspirational quotes and sayings database.

Ethics in Government, Business, and Healthcare Published: July 07, Dennis F. Reviewed by Denis G. Arnold, University of Tennessee, Knoxville Dennis Thompson tells the story of the director of a super market chain who, at a business ethics conference for corporate leaders, emphasized the need to teach customers ethical behavior so they would not steal grocery carts for use at home. The executive, Thompson believes, mistakenly placed undue emphasis on a problem of individual ethics, rather than focusing on more important questions concerning institutional ethics. Institutional ethics concerns "the relations of individuals as members of organizations and as citizens" For the last twenty-five years Thompson has been arguing that applied ethicists should focus their attention on problems related to institutional responsibility rather than mere individual responsibility. This book is a collection of sixteen essays written in that period, two-thirds of which have as their subject governmental institutions. The main theme of the essays is that institutions in democratic societies will better serve the public if they operate in accordance with democratically determined ethical principles. The title of this book is somewhat misleading in that the author is not concerned with "restoring responsibility" that has disappeared from once honorable public institutions. Indeed, he believes that such institutions are less vicious than in the past. His aim is instead to defend a more robust conception of responsibility for social and political institutions. The account of responsibility that emerges includes a number of distinctive features. First, it is democratic in that it regards individual agents within institutions as responsible for institutional failings. One might suppose that an applied ethicist who was interested in turning attention away from individuals and toward institutions would place the locus of responsibility for wrongdoing upon the institution itself rather than individual members of the institutions. Instead, Thompson argues that in democratic societies, individuals are ultimately accountable for their institutions. Major responsibility lies with the designers of the institutions, but even low-level bureaucrats bear some of the responsibility for institutional failings. In "The Problem of Many Hands," for example, Thompson argues that their responsibility ought to be assessed by a hypothetical criterion based on what the average bureaucrat could accomplish in the circumstances -- he thus invokes a "reasonable bureaucrat standard" A second feature of the account of institutional responsibility defended here concerns justification. In democracies, reasonable persons may disagree about the principles that apply in institutional life. In such cases, individuals ought to be expected to justify their positions and defend them against competing views. For example, in "Judicial Responsibility" Thompson argues that judges act irresponsibly when their legal opinions do not reflect their actual reasons for a judgment. Legal opinions that cannot meet this criterion should not be regarded as acceptable. It is of considerable interest that the standards of justification Thompson defends are intended, in part, to prevent particular interest groups from having undue influence over institutional outcomes. The position he defends allows experts to determine institutional ethics policies while remaining responsive to communities. Thompson is an advocate of democratic responsiveness, rather than interest group politics. This is evident in "Hospital Ethics" where he argues for the robust use of ethics committees in establishing hospital policies and procedures. Hospitals that do this will, he believes, be in a better position to respond to external pressures and challenges By establishing clear ethical norms for hospitals, ethics committees can help to reduce the need for "ethics consults" with the ethics committee that so many medical practitioners are reluctant to request because of the time and energy necessary for a successful consult. There is a tension here, however, between the democratic responsiveness the author advocates, and the role of experts such as those who serve on ethics committees. A typical ethics committee will include experienced physicians, senior nurses, trained social workers, hospital administrators, and at least one medical ethicist. The level of expertise necessary for making sound judgments in many cases is substantial. Yet if a hospital is supposed to be democratically responsive in a serious manner, it must take into account the judgments of community members who may be in fundamental disagreement with the ethics committee while lacking relevant clinical expertise. A committee that can

insulate itself against criticism from the community at large by appealing to carefully reasoned ethical judgments grounded in sound clinical expertise may well be in the best interest of the hospital and its patients, but it seems a poor example of democratic responsiveness. One popular view holds that such institutions, at least those still in existence, need to take proactive, credible steps to ensure that they are staffed and managed by trustworthy individuals. Once this is done, the public at large will again have a legitimate basis for trust. Thompson is more skeptical. He argues in "Restoring Distrust" that we need to institutionalize distrust. Andersen either trusted that its management consultants would not exert influence over the judgment of its auditors, or it turned a blind eye to the practice. One means of avoiding such conflicts of interest is to institutionalize distrust within organizations. Andersen might have avoided such transparent conflicts of interest if it had built firewalls between its auditors and its management consultants throughout the organization. To do so would not be, as some might contend, to assume that all employees would engage in unscrupulous behavior if given a chance, but instead to recognize that inevitably some will. Because, in his judgment, "institutional ethics does not aspire to be a branch of philosophy" its focus should be on institutional norms. While he acknowledges the usefulness of codes of conduct, he believes that the attention of applied ethics ought to be on the general principles that govern individual institutions. He eschews altogether the need for theorizing at a deeper level about foundational ethical principles. His reason for this appears to be pragmatic. Debates at this midrange can better accommodate the diverse perspectives of citizens in democratic societies. Thompson does not often focus on the articulation of such principles, nor does he compare his position to views that might be regarded as similar, such as the principlism of Beauchamp and Childress. For example, nongovernmental organizations and multinational corporations often operate in nondemocratic environments. Norms of behavior grounded in responsiveness to U. But NGOs and MNCs operating in such nations face serious ethical questions concerning the appropriate norms of behavior, whether concerning sex-based discrimination or health and safety standards on the factory floor. It is here that appeals to universal moral norms are of considerable importance. Such norms can inform the voluntary codes of ethics that organizations adhere to in their operations in nondemocratic nations. But such norms are in need of firm theoretical foundations. Take the case of basic human rights. Is a right to freedom the only right that such organizations should adhere to, or do they also have an obligation to respect basic welfare rights? A sound philosophical justification of basic human rights can provide the basis for codes of ethics in a way that democratic responsiveness cannot. This is most apparent in bioethics, where patient-physician relationships have come to be governed by a well-established set of ethical principles, grounded in respect for patient autonomy. Many of the most important debates in bioethics are now about the allocation of resources in organizations such as HMOs and hospitals, and the appropriate policies of market driven health care enterprises. However, this "institutional turn" occurred much earlier in business ethics, where "organizational ethics" has been a central part of the field for over twenty years. It is curious therefore that the author does not engage more substantially with this well developed and flourishing literature. Additionally, his work at the intersections of government ethics, bioethics, and business ethics merits attention, in part, for the light he sheds on important issues at the forefront of applied ethics. Ethicists would be remiss to ignore this collection of essays. Beauchamp and James F. Childress, *Principles of Biomedical Ethics*, 5th ed. Oxford University Press, Subsistence, Affluence, and U. Foreign Policy Princeton, NJ: *Defending Cosmopolitanism* New York: Prentice Hall, ; and Norman E. Oxford University Press, ; and Edward M.

Chapter 6 : REsponsibility: Response-to-YOUR-ability - Restoring Order

Restoring Responsibility. Mike Lee; Tweet; April 9, , pm. At the start of the new congress, President Obama faced a choice: use the next two years working with Congress to enact.

Sometimes my newsletter comes later in the month than earlier. I am getting inspiration all the time, but this [REstore] newsletter is to me a birthing table of the victorious life – my divine monthly opportunity to pour out fresh life into the minds and souls of the overwhelmed. A stream of living water. This month feels like that. Take a deep breath. A major theme of our personal lives over the last four years has been taking back what we have unknowingly given away. Our journey into the original design for life has spanned every area; it has impacted the way we run our household, our parenting, our marriage, our relationships, our finances, our health, and our spiritual lives. We have been shocked at ourselves. Appalled at the way we – for the majority of our lives – had ceded our responsibilities to someone else. We were hard workers, and me – even a workaholic in the early years of my business. We paid our bills. We were good, clean living citizens. We were training our kids to be good. But boy were we asleep. At the end of the day, we were just a part of a myriad of systems and we did what was expected of us: And we were wrecked. And then – little by little – all the systems we had been reflexively participating in had to reckon with us! Bit by bit, we began to turn our world right-side-up. Because we had been living upside-down. You see, we had made a mistake. It seemed innocent enough. Intellectually, it made sense. We had believed that someone else knew better than we did. They went to school – for years – to accumulate the knowledge that we did not have. They had letters after their names. Degrees and specialties to prove they knew more. So, we believed they knew more, could predict better, and could be trusted. We, along with pretty much everyone else, then trusted the experts with that which had been entrusted to us – from our finances to our children to our souls. And with every order, rule, and piece of advice we got more numb. More convinced they knew better than us and more dependent. Thankfully, when we woke up, we realized one simple truth: In other words, you already have the ability! After all, you are the expert on YOU! I am advocating a return to our senses, that you can – in fact – trust your own senses! I am suggesting that for the vast majority of issues, you CAN trust yourself!! Brands, companies, agencies, and even the government has spent billions to convince us that we need an expert. We cannot possibly do the research ourselves, heal ourselves, manage our resources, or teach our children. We really are limitless. We can do anything we set our minds to and have the grace to carry out. Many systems were begun to help mankind, but have dissolved into structures that constrict, rather than free us. At Restoring Order, we use a bookkeeper, a product development team, an accountant, an IT advisor, among many others. And as you know, Restoring Order itself is an organizing products and services company. So, our big ah-ha was not about departing from outside help and partnerships. That would be isolationist. We are much better because of the partnerships we have. We had to re-engage with our own personal responsibility for every. To help you think about this practically, below are some of our own very personal exchanges and upgrades that have happened over time as we began to realize how much we had given over to others. Now remember, these are OUR discoveries and leadings that we have had – your own discoveries will come from what you seek and critically examine with fresh eyes in your own life: When you reclaim your autonomy and begin to trust yourself, you will start to see how very many areas of your life you had actually subjugated your own wisdom to that of others. You will find out how much territory you have ceded. We have taken back our lives so that we can champion you as you do the same. Never will you experience such freedom as when you come home to the original intent for your life – a place of a personal response to the great ability that was custom-designed into you!

Chapter 7 : Library Resource Finder: Table of Contents for: Restoring responsibility : ethics in gov

restoring responsibility in disaster relief labeled cruel and callous.' 5 One rational solution to this growing problem couples a firm commitment to expand and strengthen the Superfund" 6.