

1: Responsibility | Internet Encyclopedia of Philosophy

*The Inspiration of Responsibility and Other Papers [Charles H (Charles Henry) Brent] on www.enganchecubano.com
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After a Roman arch was completed, the engineer who built it had to stand underneath it when the scaffolding was removed. While you might not get crushed by a giant arch if you make mistakes, you still have personal responsibility for your actions. What is personal responsibility? It is taking conscious control of your responses to the events and circumstances in your life. You are responsible for yourself, whether you like it or not. What you do with your life and what you have done already is up to you. Things happen to me that I have no control over all the time! And while you may not be able to control everything that happens to you, you are nevertheless responsible for how you think, act, and feel in response to those things. Responsibility cannot be split. Do you think the engineers in ancient Rome shared responsibility for their creations? But as I will argue, accepting personal responsibility for your life is actually quite liberating.

Benefits Of Accepting Personal Responsibility For Your Life

There may be no more impactful thing you can do for yourself than to take responsibility for your life. There are all sorts of benefits that you will realize, and I will go over the most important ones here. When you admit to yourself that you are solely responsible for your life, you immediately recognize how much control you really do have. Personal responsibility is also the foundation for personal development in general. By acknowledging your role in the process, you give yourself the opportunity to improve. If you admit your mistake, people are more likely to believe you about other things you do. Your word has more meaning to other people when you take responsibility. You also earn lots of respect when you take responsibility for your actions. It is rare for someone to willingly and without hesitation fess up for their mistakes, so when you do, you will stick out. If you develop a reputation for being the guy who accepts responsibility for his actions, people will often simply ignore the fact that you made a mistake altogether.

Fewer Negative Emotions

There are all sorts of negative emotions that come with not accepting personal responsibility. When you blame others, you may feel anger or resentment towards that person. You will almost invariably feel guilty or ashamed. The worst part about denying responsibility is an overall sense of powerlessness.

Roadblocks To Accepting Personal Responsibility

I wish I could say it is trivially easy to start taking responsibility for your life, but there are roadblocks that you must learn to recognize. Each of the following is a defense mechanism employed by your mind to help protect your self-image. The question now is: Unfortunately, all too many people fall into the trap of responding by blaming someone else for the problem. They shift their own responsibility onto someone else, and judge the other person for having failed. You spend your energy focusing on the wrong thing, like resenting another person, when you could use that energy to advance in your goals.

Drubin Making excuses is similar to blaming others, except it involves blaming circumstances instead of people.

For example, I want to get subscribers to this blog by the end of the year. If I fail, I already know what my excuse will be: Obviously, this is an unhealthy way of thinking. Success or failure in that goal is on me and no one else, regardless of external circumstances. And by taking responsibility and recognizing this, I am more likely to take the necessary actions to succeed.

Complaining

Complaining is simply a focus on what is wrong. This will make things seem worse than they are, and can easily distract you from all the good things going on in your life. Complaining can easily become a habit, at which point you will always see things in a negative light. And your focus is on the negative aspect of your situation, rather than what you can do to change it. The more you complain, the easier it becomes to not take personal responsibility. A useful technique to combat regular complaining is to reframe your thoughts. The victim mentality is the opposite of personal responsibility. In fact, playing victim involves surrendering control over your life to external circumstance. This is when people give up on controlling their own lives because they see themselves as having no influence. Once you are experiencing learned helplessness, it becomes very challenging to take personal responsibility.

How To Take Responsibility For Your Life

You need to make a conscious decision to become the sole person responsible for your life, and you need to make

that decision now. Surrendering responsibility is a habit that you need to remove, and here is how. Recognize Your Choices At any given time and in any given situation, you have a choice of how to respond. You could be locked away in an extraordinary rendition prison, but you still control your mental state. You can choose to focus on something positive, no matter how negative or un-free a situation you are in. From now on, look at the choices you have available to you instead of feeling constrained. Take The Blame When something goes wrong, openly acknowledge it as your fault, even if you feel there were external circumstances that contributed.

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Both the retrospective and prospective uses also raise the relation between legal and moral responsibility. Many important theories of responsibility relate to legal concerns, which will be discussed in a later section. As we pursue these topics, there is also the difficulty of seeing how they interrelate, so that it makes sense that we use the same word to raise each issue. The discussion begins with the topics which philosophers have most often discussed: Moral Agency Normal human adults represent our paradigm case of responsible agents. What is distinctive about them, that we accord them this status? Thinking of retrospective responsibility in particular, why can be held accountable for their actions – justly praised or blamed, deservedly punished or rewarded? The philosophical literature has explored three broad approaches to moral agency: Human beings have free will, that is, distinctive causal powers or a special metaphysical status, that separate them from everything else in the universe; Human beings can act on the basis of reasons; Human beings have a certain set of moral or proto-moral feelings. The first approach, although historically important, has largely been discredited by the success of modern science. Science provides, or promises, naturalistic explanations of such phenomena as the evolution of the human species and the workings of the brain. Almost all modern philosophers approach responsibility as compatibilists – that is, they assume that moral responsibility must be compatible with causal or naturalistic explanation of human thought and action, and therefore reject the metaphysical idea of free will. There can be terminological confusion here. Among modern compatibilists, a contest remains, however, between the second and third approaches – positions that are essentially Kantian and Humean in inspiration. It is indisputable, however, that our rationality is at the centre of his picture of moral agency. Kant himself does not speak of responsibility – the word was only just coming into the language of his day – but he does have much to say about imputation *Zurechnung*, that is, the basis on which actions are imputed to a person. Kant was principally concerned with evaluation of the self. Although he occasionally mentions blame mutual accountability, his moral theory is really about the basis on which a person treats herself as responsible. The core of his answer is that a rational agent chooses to act in the light of principles – that is, we deliberate among reasons. Therefore standards of rationality apply to us, and when we fail to act rationally this is, simply and crudely, a Bad Thing. It is important to be aware that Kant sees reason as having moral content, so that there is a failure of rationality involved when we do something immoral – for instance, by pursuing our self-interest at the expense of others. Even if we sometimes feel no inclination to take account of others, reason still tells us that we should, and can motivate us to do so. David Hume denied that reason can provide us with moral guidance, or the motivation to act morally. He is famous for his claim that "Reason is wholly inactive, and can never be the source of so active a principle as conscience, or a sense of morals" *A Treatise of Human Nature*, book 3, part 1, sect. If we are moral agents, this is because we are equipped with certain tendencies to feel or desire, dispositions that make it seem rational to us to act and think morally. Hume himself stressed our tendency to feel sympathy for others and our tendency to approve of actions that lead to social benefits and to disapprove of those contrary to the social good. Another important class of feelings concern our tendencies to feel shame or guilt, or more broadly, to be concerned with how others see our actions and character. A Humean analysis of responsibility will investigate how these emotions lead us to be responsive to one another, in ways that support moral conduct and provide social penalties for immoral conduct. This classic essay underlined the role of "reactive sentiments" or "reactive attitudes" – that is, emotional responses such as resentment or shame – in practices of responsibility. The basic criticisms that each position makes of the other are simple. Kantians are vulnerable to the charge that they do not give a proper account of the role of feeling and emotion in the moral life. Humeans are vulnerable to the charge that they cannot give any account of the validity of reasoning beyond the boundaries of what we might feel inclined to endorse or reject: Can the Humean really hold that moral reasoning has any validity for people who do not feel concern for others? So far as responsibility is concerned, Wallace is a well-regarded attempt to mediate between the two approaches. Rather differently, Pettit uses our

susceptibility to reasons as the basis for an essentially interactive account of moral agency. For our purposes, perhaps the most important point is that both positions highlight a series of factors important to responsibility and mutual accountability. Two further thoughts should be added which apply regardless of which side of this debate one inclines toward. One possible implication of this is that some other animals might have a degree of moral agency; another implication is that human beings may vary in the extent of their agency. This seems clearly true of children as opposed to adults. Second, none of these factors has an obvious connection to free will, in the metaphysical sense that opposes free will to determinism. As we shall see, however, whether we emphasize the rational or the affective basis for responsible agency tends to generate characteristically different accounts of retrospective responsibility, where the issue of free will tends to recur.

Retrospective Responsibility In assigning responsibility for an outcome or event, we may simply be telling a causal story. This might or might not involve human actions. Such usages do not imply any assignment of blame or desert, and philosophers often distinguish them by referring to "causal responsibility. Among the many different causes that led to an outcome, that action is identified as the morally salient one. If we say the captain was responsible for the shipwreck, we do not deny that all sorts of other causes were in play. But we do single out the person who we think ought to be held responsible for the outcome. Philosophers sometimes distinguish this usage, by speaking of "liability responsibility. This judgment typically pictures the person as liable to various consequences: This topic is an old concern of philosophers, predating the term "responsibility" by at least two millennia. The classic analysis of the issues goes back to Aristotle in the *Nicomachean Ethics*, where he investigates the conditions that exculpate us from blame and the circumstances where blame is appropriate. Among conditions that excuse the actor, he mentions intoxication, force of circumstances, and coercion: We can be blamed for what we do when threatened by others, but not as we would be if coercion were absent. In each case, the issue seems to be whether or not we are able to control what we do: However, although Aristotle thinks that our capacities for deliberation and choice are important to responsible agency, he lacks the Kantian emphasis on rational control discussed in the last section. Aristotle grants considerable importance to habituation and stable character traits – the virtues and vices. On the other hand, how we respond to coercion does reveal much about our virtues and vices; the point is that the meaning of such acts is very different from the meaning they would have in the absence of coercion. Why should this be so? The person who acts badly does not: Since blame, guilt and punishment are of great practical importance, it is clearly desirable that our account of responsibility justify them. Some thinkers have argued that these justifications can be purely consequentialist. For instance, Smart argues that blame, guilt and punishment are only merited insofar as they can encourage people to do better in the future. However, most philosophers have been dissatisfied with such accounts. For most people, the intuitive justification for the sort of desert involved in retrospective responsibility lies in individual choice or control. You chose to act selfishly: You chose not to take precautions: You chose to break the law: The question of legal responsibility is considered separately, below. This way of putting matters clearly gives pride of place to our capacity to control our conduct in the light of reasons, moral and otherwise. It will also emphasize the intentions underlying an action rather than its actual outcomes. This is because intentions are subject to rational choice in a way that outcomes often are not. It can be argued that our intentions and choices are conditioned by our characters, and our characters by the circumstances of our upbringing. Clearly these are not matters of choice. This is why a concern with retrospective responsibility raises the family of issues around moral luck and continues to lead back to the issue of free will: In other words, although the Humean analysis can be understood in terms of individual psychology, it also points to the question: What is it about human interaction that leads us to hold one another responsible? Kantians, on the other hand, tend to think of retrospective responsibility, not as a matter of influencing others, but rather as our respecting individual capacities for rational choice. This respect may still have harsh consequences, as it involves granting people their just deserts, including blame and punishment.

Prospective Responsibility A different use of "responsibility" is as a synonym for "duty. Sometimes we use the term to describe duties that everyone has – for example, "Everyone is responsible for looking after his own health. He is responsible for sorting the garbage; she is responsible for looking after her baby; the Environmental Protection Agency is responsible for monitoring air pollution; and so on. In these cases, the

term singles out the duties, or "area of responsibility," that somebody has by virtue of their role. This usage bears at least one straightforward relation to the question of retrospective responsibility. We will tend to hold someone responsible when she fails to perform her duties. A captain is responsible for the safety of the ship; hence he will be held responsible if there is a shipwreck. The usual justification for this lies in the thought that if he had taken his responsibility more seriously, then his actions might have averted the shipwreck. In some cases, though, when we are entrusted with responsibility for something, we will be held responsible if harm occurs, regardless of whether we might have averted it. This might be true if one hires that is, rents a car, for instance: In order to hire rent the car in the first place, one must accept "take responsibility for" certain risks. We may think that everybody has a duty that is, a prospective responsibility to make recompense when certain sorts of risks materialize from their actions. Consider a standard example: Yet we usually think that people have a duty to make some recompense when damage results from their actions, however accidental. From the point of view of our interacting with one another, the issue is not really whether a person could have avoided a particular, unfortunate outcome, so much as the fact that all our actions create risks; and when those risks materialize, someone suffers. The question is then "as Arthur Ripstein has put it" whether the losses should "lie where they fall. But we often think that losses should be redistributed. For that to happen, someone else has to make some sort of amends" in this case, the person who caused the accident will have to accept responsibility. In terms of prospective responsibility, then, we may think that everyone has a duty to make certain amends when certain risks of action actually materialize "just because all our actions impose risks on others as well as ourselves. In this case, retrospective responsibility is justified, not by whether the person controlled the outcome or could have chosen to do otherwise, but by reference to these prospective responsibilities. Notice, however, that we might want to distinguish the duty to make amends from the issue of blameworthiness.

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Key Documents About The responsibility to protect embodies a political commitment to end the worst forms of violence and persecution. Background Following the atrocities committed in the s in the Balkans and Rwanda, which the international community failed to prevent, and the NATO military intervention in Kosovo, which was criticized by many as a violation of the prohibition of the use of force, the international community engaged in a serious debate on how to react to gross and systematic violations of human rights. He repeated the challenge in his Millennium Report , saying that: Consequently, the primary responsibility for the protection of its people rested first and foremost with the State itself. Neither report asserted a basis to use force for this purpose other than Security Council authorisation under Chapter VII of the Charter as a last resort, in the event of genocide and other serious international crimes. Though the concept adopted omitted some of the aspects proposed initially by the ICISS, it retains its fundamental aspects in relation to prevention of and response to the most serious violations of international human rights and humanitarian law. Adoption of the principle Group Photo of World Summit. They also declared their preparedness to take timely and decisive action, in accordance with the United Nations Charter and in cooperation with relevant regional organizations, when national authorities manifestly fail to protect their populations. Each individual State has the responsibility to protect its populations from genocide, war crimes, ethnic cleansing and crimes against humanity. This responsibility entails the prevention of such crimes, including their incitement, through appropriate and necessary means. We accept that responsibility and will act in accordance with it. The international community should, as appropriate, encourage and help States to exercise this responsibility and support the United Nations in establishing an early warning capability. The international community, through the United Nations, also has the responsibility to use appropriate diplomatic, humanitarian and other peaceful means, in accordance with Chapters VI and VIII of the Charter, to help protect populations from genocide, war crimes, ethnic cleansing and crimes against humanity. In this context, we are prepared to take collective action, in a timely and decisive manner, through the Security Council, in accordance with the Charter, including Chapter VII, on a case-by-case basis and in cooperation with relevant regional organizations as appropriate, should peaceful means be inadequate and national authorities manifestly fail to protect their populations from genocide, war crimes, ethnic cleansing and crimes against humanity. We stress the need for the General Assembly to continue consideration of the responsibility to protect populations from genocide, war crimes, ethnic cleansing and crimes against humanity and its implications, bearing in mind the principles of the Charter and international law. We also intend to commit ourselves, as necessary and appropriate, to helping States build capacity to protect their populations from genocide, war crimes, ethnic cleansing and crimes against humanity and to assisting those which are under stress before crises and conflicts break out. As such, paragraphs and represent an important new political commitment by Member States. However, the Responsibility to Protect as described in these paragraphs is based on an underlying body of international legal obligations for States which are contained in international instruments or are developing through State practice and the case-law of international courts and tribunals. These existing international obligations require States to refrain from and take a number of actions to prevent and punish genocide, war crimes, ethnic cleansing and crimes against humanity. The adoption of paragraphs and by consensus at such a high political level adds impetus to the development of these obligations. Ultimately, the Responsibility to Protect principle reinforces sovereignty by helping states to meet their existing responsibilities. It offers fresh programmatic opportunities for the United Nations system to assist states in preventing the listed crimes and violations and in protecting affected populations through capacity building, early warning, and other preventive and protective measures, rather than simply waiting to respond if they fail. Since the adoption of the Responsibility to Protect in , the United Nations Secretary-General has taken a series of steps to elaborate on the principle and guide its

practical implementation. Member States have also regularly considered implementation of the principle during formal and informal meetings and the principle has been repeatedly referenced and reaffirmed in relevant United Nations resolutions. Other actors have advocated for and supported the implementation of the principle.

4: United Nations Office on Genocide Prevention and the Responsibility to Protect

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Importance of being responsible Essay on responsibility: Importance of being responsible In: Popular topics Everyone has heard about responsibility. We all know that some people are responsible, others are irresponsible. But what does it mean? Responsibility is one of the traits of our character which means that a person is able to respond for his actions, is able to take some duties and to face certain consequences of the actions that may occur. Oxford dictionary defines responsibility as the state or fact of having a duty to deal with something or of having control over someone. Lack of such a trait of character or even its absolute absence was never considered to be a positive feature. When you are responsible it is easier to gain the respect of the people and to take decent place in a society. There are certain kinds of jobs which demand from a personal responsibility, jobs where lack of responsibility can lead to tragic consequences or even to a catastrophe. Let us imagine a situation when a student was to write an essay but he did not manage to complete this task in time. A professor would definitely call the student irresponsible. An employee of a Nuclear Power Plant was not attentive enough, pushed a wrong button and it led to an explosion. Of course, these examples are exaggerated but the last one shows how much important responsibility is. To be or not to be responsible Some people claim that responsibility is not in their nature. They say that they try to be responsible but nothing works. I believe that for someone responsibility is more natural, for others it is not. That is why for someone it can be easier to be responsible, while for others it is rather hard. Honestly saying, judging from my own experience sometimes it is so difficult to stay responsible, especially when you want to relax and to have a little rest without thinking about the duties you have. It may seem that people who are too much responsible very often are too serious, and tensed, they can not enjoy their lives. Someone can even say that they are unhappy. Partially it can be true, but not necessarily. You can be a responsible and joyful person at the same time. Responsibility does not exclude happiness. But you should always remember that everything is good in moderation. Social responsibility Everything we were talking about is so-called personal responsibility. So, I think, it is important to mention social responsibility as well. Previously we discussed the meaning of citizenship. Now we can say that social responsibility is one of the components of citizenship, of relations between man and man in society. According to Wikipedia, social responsibility is an ethical framework and suggests that an entity, be it an organization or individual, has an obligation to act for the benefit of society at large. Social responsibility is a duty every individual has to perform so as to maintain a balance between the economy and the ecosystems. Social responsibility is important and plays a great role in every sphere of our life. So if we want to live in a prosperous and developing society, we all should be conscious not only about personal but also about social responsibility. Each member of a community has his own responsibilities and duties towards himself and towards others which he has to fulfill to keep the cooperative spirit and to keep a balance not only between people but also between people and nature. Since the very childhood everyone has certain responsibilities: Everyone is expected to implement these responsibilities and their non-fulfillment proclaims disapproval and indignation. So each of us more or less understands what responsibility is, what we need it for, and why it is very important. Every parent tries to raise the sense of responsibility in their child. While we are children, our parents are responsible for us and our personal and especially social responsibility are not that clearly visible or shown. But when we grow up, we take full responsibility for everything we do and for every our action. We can not just call our mother or father and make them solve our problems. So being an adult means being responsible for yourself. Of course, there are many levels of responsibility and they differ from person to person. Only you can decide what your level is, whether you are responsible or not. Everything is up to you! I hope you liked this responsibility essay. If you look for more information, visit our website. On our blog , you can find essays on responsibility and many other essays concerning different topics. Contact our team and you will be pleased with the results. We can help you and make your life easier! Sign up for our news and best discount offers Ok.

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