

**Graduate Seminar:**  
**SUMMER SESSION I/June 2004**  
**Department of Criminal Justice - Sam Houston State University**  
**EFFICACY OF JUSTICE AGENCIES AND OPERATIONS (CJ-694)**  
**A-201/M&W/2-6PM - Jess Maghan, Professor**

This seminar consists of a critical analysis of the purpose and efficacy of those institutions that comprise the criminal justice system; including an exploration of responsibility, standards, discretion and diversity in criminal justice environment(s).

---

[**EFFICACY** \Ef"fi\*ca\*cy\noun\ (See efficacious); the power to produce effects; the operation or energy of an agent or force; the production of the effect intended; **synonym:** virtue; force; energy; potency; efficiency.]

**CJ 694** -- Constituting a critical analysis of the purpose and efficacy of those institutions that comprise the criminal justice system, this course we will examine organizational behavior and operational exigencies of justice agencies. It includes an exploration of responsibility, discretion, professionalism, and cultural diversity in criminal justice. In the process, the course will also examine types of routine nonconformity within public justice agencies, (e.g. mistake, misconduct, and disaster). **HAND-OUT**

-----

**Organizational Development (OD)** is a dynamic approach to systems change in organizations. Organizational Development aligns effective performance with ethical conduct. Organizational Development is supported by a multiple-disciplinary research, including applied behavioral and physical sciences. Concurrently, it employs action (field) research for integrating the process of change in achieving desired outcomes.

I invite graduate students to join me in a unique seminar format in thinking out of the box. There are many good ideas that we just don't see because we're trapped by the mental models that we use to solve everyday problems. Of course, there is the political side of the issue in that bureaucrats fear innovation because it upsets routine processes, budgets and positions (turf). How do you institutionalize *heretical thinking* in an organization that values stability and predictability (both necessary)? How do you ensure safe haven for *whistleblowers*? How do you institutionalize integrity within the purpose and efficacy of an institution/organization?

---

**REQUIRED TEXTS:**

Mills, C. Wright, The Sociological Imagination, (14<sup>th</sup> Edition). New York, NY: Oxford University Press, 2002.

Kamerman, Jack, Negotiating Responsibility in the Criminal Justice System. Carbondale, Ill., Southern Illinois University Press, 1998.

Kleinig, John and Yurong Zhang, Professional Law Enforcement Codes, A Documentary Collection, Westport, CT., Greenwood Press, 1993.

Murphy, Patrick E., Eighty Exemplary Ethics Statements. Notre Dame, ID., University of Notre Dame Press, 1997.

**Other readings may be assigned in readily available texts or via class handouts.**

**YOU ARE REQUIRED TO HAVE A STANDARD DICTIONARY IN CLASS WITH YOU AT ALL TIMES.**

## COURSE REQUIREMENTS

Journal	15 percent
Mid-term	25 percent
Course Paper	60 percent

**Course Objectives and Requirements:** This course is conducted as a graduate seminar. You will be expected to complete the readings before the assigned dates and will be graded on your contributions to the discussion based upon your own analysis and interpretation of readings and class discussion, the content and quality of your class notes, and level of your class participation, you must be prepared to summarize the readings, discuss the materials' strengths and weaknesses, and raise questions for general class discussion. The bulk of your grade, however, is vested in your course critical essay (exegesis).

**COURSE EXEGESIS** - Using a justice agency as a catalyst, develop an exegesis examining a collateral/contingency relationship of that agency to the larger society, specifically to the other components of the criminal justice system. The key element of this paper is the relationship of *The Sociological Imagination* (Mills) and the case-study approach of *Negotiating Responsibility in the Criminal Justice System* (Kamerman) to your selected contingency analysis (e.g. exegesis). The Kleinig/Zhang and Murphy texts will provide you with precise readings and examples of vision, strategic plans, mission statements, standards, oaths and codes relevant to contemporary justice agency operations.

**PREMISE** - You are to submit two short paragraphs as a *premise* statement (with title) by the 3rd class meeting, **June 9<sup>th</sup> 2004**. I will consult individually with students in the development of their chosen topic. **June 30th, 2004 - Course Exegesis Due – YOUR EXEGESIS IS ALSO YOUR FINAL EXAM -- NO LATE SUBMISSION ACCEPTED.**

**NOTE: Course Journal:** Your *Course Journal* is to be organized as follows: (1) summary and comments on all course textbooks, specifically C. Wright Mills and Jack Kamerman; (2) summary and comments on all course reading assignments; (3) individual notes of class sessions; (4) personal thoughts, questions, concerns.

---

### SCHEDULE OF CLASSES AND READINGS

**Wednesday – 6/03/04 – COURSE CONTENT** - In this course we will examine organizational development (behavior=WOB) and related operational exigencies of justice agencies and institutions, including, a contextual analysis of these justice agencies; how do they relate to each other and society as a whole?

It is futile to argue about the superiority of one or another of the five types of theories of crime: biological, economic, political, psychological, and sociological theories each have advantages for particular problems and purposes. Perhaps the best preparation for effectively using any type of theory is awareness of the potential uses of all the others and of their inter-relationships. It is important to remember that the explanation of criminal behavior is not independent of or different from the explanation of non-criminal behavior.

For example, consider crime and the CJS; the criminal law defines crime, and a large part of that law is to be found in the statute books. Whatever the legislature have designated as crime will be crime unless the statute is unconstitutional and therefore invalid. Typically, the statute books will contain a criminal code or penal code that gives general principles of interpretation and application and that specifies the elements of a long list of major and minor crimes. This same sequence can be applied to the efficacy of various criminal justice agencies as stipulated by the legislature.

**Creating a Vision, Mission, & Strategic Plan** – justice agencies have historically been reactionary in their management and thoughtful planning has historically not been used. Organization mission statements have been around almost as long as organizations. However, the concept vision for an organization is relatively new in organizational literature. Vision is often confused with mission, goals, statement of purpose, and many other terms used by organizations. A mission, however, is more focused on the specifics of what an organization is to accomplish. It differs from a vision in that it focuses on function, is accomplishable and measurable, and is often statutorily or bureaucratically established (bureau-pathology); a mission is the stated reason an agency exists. [e.g. The anatomy of organizational development (OD): culture, vision, mission, objectives, performance-based objectives, end-objective, programs, goals, strategies, strategic planning, strategic management]

**Different Decisions by Different People** – Traditional justice agencies are now a complex entities consisting of exigencies and interests that leave the simple relations of earlier days behind. The intrusive surrogate and micro-operational authority of federal special masters, compliance coordinators, and other oversight bodies have further cemented these changes. The autonomy and authority of criminal justice administrators is at issue as never before. We now have several systems completing two decades of control under federal and special masters; many of these situations are now counter-productive. It is time to return these operations to the responsibility of their respective administrators. Only through ownership of the problems and solutions can any permanent change occur.

---

**C. Wright Mills – The Sociological Imagination, pp 5-8; On Intellectual Craftsmanship/195-228; Afterward/229-242.** Before you are through with any piece of work, no matter how indirectly on occasion, orient it to the central and continuing task of understanding the structure and the drift, the shaping and the meanings, of your own period, the terrible and magnificent world of human society. [With the 9/11 Shadow at the front and back-door of the 21<sup>st</sup> century!] **[HAND-OUT]**

Do not allow public issues as they are officially formulated or troubles as they are privately felt, to determine the problems that you take up for study. Above all, do not give up your moral and political autonomy by accepting in somebody else's terms the **illiberal** practicality of the bureaucratic ethos or the **liberal** practicality of the moral scatter. (Mills, 224-226)

Americans believe they can name those responsible for their troubles. For conservatives, it is the liberal media, or a breakdown in patriotism, or uppity minorities. For liberals, it is the conservative media, or resurgent capital, or racism, or market ideology paid for by right-wing foundations. For feminists, it is patriarchy; for patriarchs, feminism. When *The Sociological Imagination* was first published, public demonstrations were jarringly uncommon; today, they are normal, even banal. Expressions of political sentiment have been professionalized, organized through the technologies of opinion mobilization. The insurgencies of the 1960s, having succeed in taking up Mills' call to convert private troubles to public issues, have often been plasticized into "Astroturf" and "grass-tops" pseudo-movements. (Mills, pp 237/238)

Another transformation, namely the growing presence of the media—not only what used to be called the mass media but the whole dynamic, synergistic welter of television, radio, magazines, toys, DSL-Internet, cell phones, Walkmans (DVDs), linking-up multinational conglomerates in manifold ways, and in sum, taking up a vast portion of public attention. This transformation, still underway, requires a new application of the *sociological imagination*. The challenge is to survive the invasion of media; to develop a keen capacity for visual literacy, the ability to perceive the accuracy and/or ideological message imbedded in the visual.

Amid the enormity of popular culture Mills would not be surprised, to see how the language of private life had been penetrated into the conflicts of public value, so that the clash of national political cultures during the Clinton administration was steeped in the language of confession, "co-dependency," and

“feeling your pain.” In this sense, it remains true, in Mills’ words, that “many great public issues as well as many private troubles are described in terms of ‘the psychiatric.’ If today, “the psychiatric” is less likely to be discussed in psychoanalytical terms and more likely in the language of self-help, twelve-step programs, confessions, and the like—as on TV talk shows—this is nonetheless not what Mills meant by the conversion of private troubles to public issues; it is more the other way round. (Mills, 238/239)

---

**Monday 06/07/04– Mills Chapters 1&2, pp 3-49.** The history that now affects every man is world history. Within this scene and this period, in the course of a single generation, one sixth of mankind is transformed from all that is feudal and backward into all that is modern, advanced, and fearful. Political colonies are freed, new and less visible forms of imperialism installed. Revolutions occur; men feel the intimate grip of new kinds of authority. Totalitarian societies rise, and are smashed to bits—or succeed fabulously. (Mills,p4)

In many ways it is a terrible lesson; in many ways a magnificent one. We do not know the limits of man’s capacities for supreme effort or willing degradation, for agony or glee, for pleasurable brutality or the sweetness of reason. But in our time we have come to know the limits of *human nature* are frighteningly broad. We have come to know that every individual lives, from one generation to the next, in some society; that he lives out a biography, and that he lives it out within some historical sequence. By the fact of his living he contributes, however minutely, to the shaping of this society and to the course of its history, even as he is made by society and by its historical push and shove. (Mills, pp5,6)

In large part, contemporary man’s self-consciousness view of himself as at least an outsider, if not a permanent stranger, rests upon an absorbed realization of social relativity and of the transformative power of history. The *sociological imagination* is the most fruitful form of this self-consciousness. By its use men whose mentalities have swept only a series of limited orbits often come to feel as if suddenly awakened in a house with which they had only supposed themselves to be familiar. Correctly or incorrectly, they often come to feel that they can now provide themselves with adequate summations, cohesive assessments, and comprehensive orientations. Older decisions that once appeared sound now seem to them produces of a mind unaccountably dense. *Their capacity for astonishment is made lively again.* They acquire a new way of thinking; they experience a trans-valuation of values: in a word by their reflection and by their sensibility, they realize the cultural meaning of the social sciences. (Mills, pp7&8)

**June 9, 2003 - ABSTRACTED EMPIRICISM – Mills, Chapter 3, pp 60/61.** “Liars do figures but figures don’t lie!” The transition from social philosophy to organized, full-fledged empirical science is usually characterized by four phases in the work of the students concerned. (1) There is first the shift of emphasis from the history of institutions and ideas to the concrete behavior of peoples. (2) There is a tendency not to study one sector of human affairs alone but to relate it to other sectors. (3) There is a preference for studying problems which repeat themselves rather than those which occur only once. (4) Finally, there is a greater emphasis on contemporary rather than on historical social events.” (Mills, pp 61&62)

**TYPES OF PRACTICALITY – Mills, Chapter 4, pp76&80.** We cannot very well state any problem until we know *whose* problem it is. A problem to one man is no problem at all to another; it depends upon what each is interested in, and upon how aware he is of the interests. Moreover, an unfortunate ethical issue arises: Men are not always interested in what is to their interest. By justifying the arrangement of power and the ascendancy of the powerful, images and ideas transform power into authority. By distracting attention from issues of power and authority, they distract attention from the structural realities of the society itself. (Mills p80)

---

**Wednesday 06/09/04 - The Bureaucratic Ethos – Mills Chapter 5 –** The young men and women who come from what, I suppose it will be agreed, is the intellectually impoverished background of the

American High School, have not had years of cultural and intellectual experience and are not generally aware of continuous self-cultivation. These young people are less restless than methodical; less imaginative than patient; above all, they are dogmatic—in all the meanings of the term. Some of this is merely part of the sorry intellectual condition of so many students now in American colleges and universities, but I do believe **it is more evident among the research technicians** of abstracted empiricism. (Mills, p105)

**Philosophies of Science – Mills Chapter 6** – The problem of empirical verification is ‘how to get down to facts’ and not get overwhelmed by them; how to anchor ideas to facts but not to sink the ideas. The problem is first *what* to verify and second *how* to verify it. In abstract empiricism, what to verify often does not seem to be taken as a serious issue. How to verify is almost automatically provided by the terms in which the problem (hypotheses) is stated: these feed into correlation and other statistical procedures. In fact, the dogmatic requirement for such verification and seems to be the sole concern, hence limiting the concepts used by those committed to this *microscopic* style. (Mills, pp104/105; 125)

---

**Monday – 06/14/04 (see reverse side re Kamerman readings)**

**Short Review for MIDTERM EXAM**

---

**Wednesday – 06/16/04**

**MIDTERM EXAM**

---

**Monday – 06/21/04 - USES OF HISTORY – Mills, Chapter 7 & 8;** The fact of official and unofficial secrecy, and the widespread use of public relations (propaganda), are contemporary facts which surely must be taken into account as we judge the reliability of information about the past and about the present. This objection in a word, is merely another version of methodological inhibition, and often a feature of the ‘know-nothing; ideology of the politically quiescent. (Mills p146)

**It’s not the answers people seek, but the question they ask that are important.** We need the variety provided by history in order even to ask sociological questions properly, much less to answer them. The answers or explanations we would offer are often, if not usually, in terms of comparisons. Comparisons are required in order to understand what may be the essential conditions of whatever we are trying to understand, whether forms of slavery or specific meanings of crime, types of family or peasant communities or collective farms. We must observe whatever we are interested in under a variety of circumstances. Otherwise we are limited to flat description. To eliminate such materials—the record of all that man has done and become—from our studies would be like pretending to study the process of birth but ignoring motherhood. (Mills pp146/147)

HATE = SAMPLE

[HAND-OUT]

**Wednesday 06/23/04 - Mills - Chapter 9 & 10;** Nowadays men everywhere seek to know where they stand, where they may be going, and what—if anything—they can do about the present as history and the future as responsibility. Such questions as this no one can answer once and for all. Every period provides its own answers. But just now, for us, there is a difficulty. **We are now at the ending of an epoch, and we have got to work out our own answers.** We are at the ending of what is called, *The Modern Age*. The Modern Age is being succeeded by a *Post-Modern Period*. Perhaps we may call it: The Fourth Epoch. The ideological mark of *The Fourth Epoch*—that which sets it off from *The Modern Age*—is that the ideas of freedom and of reason have become moot; that increased rationality may not be assumed to make for increased freedom. (Mills, p167)

The role of reason in human affairs and idea of the free individual as the seat of reason are the most important themes inherited by twentieth-century social scientists from the philosophers of the Enlightenment. If they are to remain the key values in terms, then the ideals of reason and of freedom must now be restated as problems in more precise and solvable ways than have been available to earlier thinkers and investigators. For in our time these two values, *reason and freedom*, are in obvious yet subtle peril. (Mills p168)

Science, it turns out, is not a technological *Second Coming*. That its techniques and its rationality are given a central place in a society does not mean that men live reasonably and without myth, fraud, and superstition. **Universal education may lead to technological idiocy and nationalist provinciality—rather than to the informed and independent intelligence.** (Mills p168)

Freedom is not merely the chance to do as one pleases, neither is it merely the opportunity to choose between set alternatives. Freedom is, first of all, the chance to formulate the available choices, to argue over them—and then, the opportunity to choose. This is why freedom cannot exist without an enlarged role of human reason in human affairs. Within an individual's biography and within a society's history, the social task of reason is to formulate choices, to enlarge the scope of human decisions in the making of history. The future of human affairs is not merely some set of variables to be predicted. The future is what is to be decided—within the limits, to be sure, of historical possibility. But this possibility is not fixed; in our time the limits seem very broad indeed. (Mills, p174)

**Monday – 06/28/04 ON POLITICS -- Mills, Chapter 10;** Whether or not they are aware of them, men in a mass society are gripped by personal troubles which they are not able to turn into social issues. He understands that what he thinks and feels to be personal troubles are very often also problems shared by others, and more importantly not capable of solution by any one individual but only by modifications of the structure of the entire society. Men in masses have troubles, but they are not usually aware of their true meaning and source; men in publics confront issues, and they usually come to be aware of their public terms. (Mills p187)

The social structure of the United States is not an altogether democratic one. Let us take that as a point of minimum agreement. I do not know of any society which is altogether democratic—that remains an ideal. The United States today I should say is generally democratic mainly in form and in the rhetoric of expectation. In substance and in practice it is very often non-democratic, and in many institutional areas it is quite clearly so. (Mills p188)

**Wednesday – 06/30/04 – Course Summary**

**SELECTED JUSTICE AGENCY “MODELS”  
ORAL SYNOPSIS OF COURSE PAPER – STUDENT PRESENTATIONS**

## Accountability v. Responsibility -- Response=Ability

**Wednesday 6/03/04 – Kamerman, Negotiating Responsibility in the Criminal Justice System --** This book could be considered a dangerous piece of work by modern standards. In the continuing trend of shirking accountability and rationalizing deviant behavior, the concept of responsibility has been lost. In some cases the concept of responsibility is not merely lost, but is even confronted and disparaged. This issue becomes extremely salient when applied to criminal justice, where a multitude of concepts must reify questions of responsibility every day. **Read: Foreward by Geis, pp, ix-xiv; plus the Preface; and the Conclusion, pp 170-172.**

**Monday, June 7, 2004 - THE SOCIAL CONSTRUCTION OF RESPONSIBILITY** In ways that have rarely been examined and even less understood, ideas about responsibility affect the operation of the criminal justice system. The assignment and denial of responsibility are among the hottest legal, moral, and political issues in contemporary American society. But for all of the recent talk in politics and business about accountability, the United States remains a one-sidedly-no-fault society: People take credit for their accomplishments but disown their mistakes. If Harry Truman were President today, the sign on his desk would probably read: “If you play your cards right, the buck never stops.” (Kamerman, P4). **Read: Kamerman Chap. I, 3-13; Fethe Chap 2, 15-30.**

The assignment and denial of responsibility may be studied on three levels of analysis: psychological, organizational-occupational, and societal. There is, of course, overlap between these three levels. Some concepts cross over lines—for example, bystander apathy or doubling. Consequences may filter down from the societal through the organizational level to the individual level. Societal values affect the way organizational structures will operate. The emphasis on individual performance and gain, endemic to the emphasis on the good of the larger entity—in this case, the corporation—that is at the center of both Japanese society and Japanese style of management. (Kamerman, pp5&7)

The very structure of bureaucracies provides camouflage for those who work in them when blame is assigned. The division of labor and the hierarchy of authority, in particular, function in this way, making the following lines recognizable to all: “That’s not my department;” “You’ll have to speak to . . .;” and, “I don’t make the rules, I only work here.” (Kamerman, p7; SEE also Mills, Chap. 5)

In police work in particular, the siege mentality that has developed reinforces the idea that no one can but another officer has the right to judge police officers’ mistakes (the so-called *Blue Wall*). In this respect, police work is like medicine and the other professions in which, traditionally, only members of the profession had the right to judge a colleague’s work. But, just as the physicians’ prerogative has been undermined through consumerism and malpractice suits, civil liability undercuts the police officers’ capacity for negotiating of responsibility. (Kamerman, p8)

Criminal guilt is also based on notions responsibility. Conviction is based in part on the idea that the defendants are responsible for their actions. The law sometimes explicitly defines the meaning of responsibility. In the case of the New Jersey law making it an offense to serve a drink to someone who leaves your house drunk and then causes an automobile accident, the circle of those held responsible is **enlarged** to include the host (vicarious liability). (Kamerman, P10)

**June 9, 2004 Read: Rakis in Kamerman, Chap 10, pp 155-169;** White and Walters (1989) defined lifestyle criminality as “a life patter of irresponsible, self-indulgent, interpersonally intrusive, social rule breaking behavior.” According to their observations, the lifestyle criminal neglects social and moral obligations to others, lacks self-restraint, ignores the rights and feelings of others, and has a propensity for disregarding societal norms. They argue that the behavior of criminals cannot be changed without focusing on “choice, decision, and responsibility.” (Kamerman, p158-159)

**For example, many types of crimes have been “decriminalized” by the police.** Street corner drug dealing, auto theft, and burglaries are not likely to be investigated by law enforcement authorities in our nation’s metropolitan areas. The neglect of these low-level crimes has not only increased the level of fear and apprehension in communities but gives the message to offenders that these crimes are “acceptable.”

**Plea Bargaining**, the mechanism by which the most convictions are obtained, is viewed with contempt by both the public and the participants in the criminal justice process. Felonies are routinely reduced to misdemeanors in large cities, and the courts are characterized by a deal-making atmosphere in which offenders use endless adjournments to their advantage. (Rakis in Kamerman, p 156)

**June 14, 2004 Read Sanchez in Kamerman, pp 135-154** - The growing and awesome power of organizations to influence legislation, as well as economic and public policy, has intensified the uncertainty and turbulence individuals feel by cutting deep into the most significant spheres of their lives. As corporations and governmental institutions have gained prominence in recent years, individuals have found themselves progressively more helpless as they struggle to manage and contain the anxiety that results from this condition. [David Gutman’s comments on the decline of traditional defenses against anxiety (1988:22) might well be applied to the United States. “Whether the challenge we face today as a society becomes an occasion for creative innovation or for increased defensiveness depends on all of us. Are we going to resist change, or are we going to take the risk of learning from each other and perhaps create something new?” (Sanchez in Kamerman, p152.)

**THE ILLUSION OF SEPARATENESS:** If a sense of responsibility is to be restored in people’s private and public lives, it will rest in part on the breakdown of social distance. The best approach is to change the circumstances that encourage that distance. The sociological bias is that when social structure is change the ideas and processes that resonate to it will change also. This is obviously more easily said than done. Social structural change is of course the most difficult to effect. Changing occupations and organizations is somewhat less difficult. (Kamerman, p171)

But societies, occupations, organizations, and individuals do in fact change, not necessarily out of conscience, but in response to a redefinition of self-interest and to economic and social pressures. These shifts are often dialectic reactions to the excesses of a prior change. If privatizing government functions, for one example, create an explosive mixture of public interest and profit motive, the trend may reverse course. The “inevitability” of a social outcome comes clear only in retrospect. What is clear is that a society in which dodging responsibility and distance oneself from others have been raised to a high art is in serious disrepair. (Kamerman, pp 171-172)

**June 14, 2004 Read: Kleinig, Professional Law Enforcement Codes, pp 1-24** – The codes of some contemporary police departments display a much greater sensitivity to the existing oversight and the varieties of guidance that might be provided, and distinctions are sometimes drawn between mission statements, statements of values, standards of conduct and statements of objectives, or between codes and canons of ethics, or between codes of ethics and codes of conduct. These distinctions are intermeshed with a further set of distinctions – between codes, standards, creeds, pledges, and prayers. (Kleinig, p xi)

When looking at the proliferation of occupational and professional codes, we need to keep distinct the issues of *explanation* and *justification*. Explanations of the formation of codes—whether in individual cases or as part of a general social phenomenon—look to causal or historical factors in their production. Such factors might include the desire for social enhancement, the protection of turf, a defense against external controls, a heightened sense of moral and social accountability, or the desire to consolidate group identity and provide a group ethos. Explanatory factors may reflect well or badly or not at all on the organizations or associations in question. (Kleinig p7)

## VALUABLE RESOURCES

<http://www.albany.edu/sourcebook/>

U.S. Bureau of Justice Statistics SOURCEBOOK - Reflects the changing nature of criminal justice information as well as the growth of information technology.

<http://www.ncjrs.org>

NCJRS is a key Internet source for research and information on criminal justice, juvenile justice, and drug policy. To send messages or request specific services, users can also send an e-mail message to [askncjrs@ncjrs.org](mailto:askncjrs@ncjrs.org).

<http://www.fjc.gov>

Federal Judicial Center

Contains research articles on federal courts and prisons

<http://www.nga.org>

National Governors' Association

Information from state chief executives; news features, press releases and upcoming legislation.

<http://www.ncsl.org>

The National Conference of State Legislatures is a bipartisan organization that serves the legislators and staffs of the nation's 50 states, its commonwealths and territories. NCSL provides research, technical assistance and opportunities for policymakers to exchange ideas on the most pressing state issues. NCSL is an effective and respected advocate for the interests of state governments before Congress and federal agencies.

<http://www.naco.org>

The National Association of Counties (NACO) is committed to the highest standards of conduct by and among county officials in the performance of their public duties. Individual and collective adherence to high ethical standards by public officials is central to the maintenance of public trust and confidence in government.

<http://www.tdcj.state.tx.us/>

Texas Department of Criminal Justice

This site provides current information that clearly defines the primary functions, operations, and responsibilities of the Texas prison system and allied agencies of criminal justice.

<http://www.doc.state.ct.us/>

Connecticut Department of Corrections

The Texas and Connecticut sites represent premier examples of *transparency* in maintaining the mission and operational fiat of a State correctional agency.

<http://www.cia.gov/>

Pursuing and maintaining intelligence that adds substantial value to the management of crises, the conduct of war, and the development of policy and securing objectivity in the substance of intelligence, as a deep commitment to the customer in its form and timing.

<http://www.whitehouse.gov/homeland/>

The Department of Homeland Security was created with one single overriding responsibility: to make America more secure. Along with the sweeping transformation within the FBI, the establishment of the Department of Defense's U.S. Northern Command, and the creation of the multi-agency Terrorist Threat Integration Center and Terrorist Screening Center, America is better prepared to prevent, disrupt, and respond to terrorist attacks than ever before.

<http://members.aol.com/odinst/>

The Organization Development Institute is a non-profit educational association organized in 1968 to promote an understanding of the field of Organization Development.

## ENDNOTES

**You will find the SOCIOLOGICAL IMAGINATION to be a valuable tool kit for the journey. Stay close; observe course techniques; develop a profound exegesis paper as stipulated in the syllabus...learning is always a two-way street.**

AGREEMENT = a mutual understanding or arrangement about which it's understood that you're going to do what you say your going to do. This places importance on choosing to be **responsible** for keeping agreements. If you break an agreement with a class requirement you are expected to look at what is in the space between you and fulfilling your agreement. **YOUR LIFE WORKS TO THE DEGREE WHICH YOU KEEP YOUR AGREEMENTS.** Also, agreement is that by which you know, for example, that it is dangerous to walk in front of a bus; the way you know the physical universe. Bring this awareness to your mode of self-discipline, self-intrusion. Show up in life.

**Hold yourself responsible for a higher standard than anybody else expects of you. Never excuse yourself. Never pity yourself. Be a hard master to yourself - and be lenient to everybody else. - Henry Ward Beecher**

(05/24/04)