

Chapter 1 : Some Clarifications - Rules, Feedback, Announcements - OneHallyu

'Some NGOs are preparing a legal intervention to seek such a clarification.' 'Still, there are a variety of ways in which we might seek some clarification.' 'Clarification was sought about laws governing skating in streets outside the mall.'

Although the stories were hoaxes and satirical, littered with innumerable fabrications and falsehoods – quite easily revealed by simple, perfunctory background research – their broad dissemination and attention poignantly encapsulate how coverage of, journalistic practice toward, and understanding about Eritrea are so problematic. Not only is the article overly simplistic and lacking in context, it is strewn with inaccuracies and errors, and heavily tinged with paternalistic overtones. Lacking originality, the author frames Eritrea alongside North Korea. This is, yet again, grossly inaccurate. The truth is that the international community, largely led by the United States, has pursued a policy of isolation toward Eritrea. Specifically, the country has been the target of an externally-driven strategy to isolate it, particularly through attempts at scuppering foreign agreements and economic deals. Unfortunately, this approach is often misunderstood or even dismissed. For example, consider the words of the head of an international NGO working in Eritrea: In the seven recent field visits our teams have made to five different regions of Eritrea and our work with communities and government, we have not observed acute levels of malnutrition. This is testament to the policy of storing and providing subsidised food. This perspective is shared by our development partners such as EU. It is also important to note that since some students in Eritrea may start school late or even repeat grades, many entering Sawa may be in their late teens by their final year of study. Furthermore, since the author devotes considerable attention to national service, it would have been useful to note important ongoing efforts at reform e. Viewed as a sacred societal institution, marriage was seen an integral component of society. Although specific rules and customs of marriage e. However, Eritrea has taken important steps dating back to the independence struggle to eliminate youth and child marriage. It has enacted laws and established strong enforcement mechanisms, including stiff penalties for physical and sexual abuse of children, as well as pornography. Encouragingly, there are many indications of an important reduction in child and youth marriages. Not only does it reflect paternalism and perpetuate hegemonic ideas of foreign superiority, such racist assumptions and ideologies were fundamental to the practice of colonialism. Consequently, colonialism was characterized not by brute force or plunder, but the pursuit of a noble ideal. Overall, in pointing out the many and considerable flaws within the article, the attempt is not to suggest that Eritrea is free of problems. The country is confronted by a myriad of significant issues and considerable challenges. Sponsored Ads Reviewed by Admin on

Chapter 2 : Neocatechumenal Way - An Insider's View: Some Clarifications

(review of book 'India: a wounded civilization'- 1/5*) I'm quite okay with what gets termed as 'India Bashing' (or, if that matter, bashing of any other country) as mostly it is just a veil used by the powerful to suppress criticism pointed at them but my one condition is that author should actually feel concerned for the people.*

I assume that most of my readers know me well enough by now and have learned to read between the lines with my writings which simply means FEEL them from your whole being and body. In , I wrote multiple articles about the planet Saturn being hit by seven Solar flares in April Saturn was deliberately hit by seven Solar flares in April , because just like us, the entire Solar System and Milky Way galaxy and beyond are all going through this evolutionary Ascension Process AP. Take a deep breath and let that fact penetrate deeper into your HighHeart. Saturn has had ruler-ship over 3D physical reality and holding 3D physicality in place so human life could exist physically on 3D Earth. Team Dark TD did all they did to Saturn and other planets in our system such as the Moon with the intention of distorting it and the energies it emanates naturally so Saturn would produce and hold in physical place their inorganic synthetic Satanic Saturn inverted agendas. So Saturn, the planet that holds physical reality in place physically for life to express physically on Earth, was intentionally turned into something rather Satanic-like energetically. Add to this the Photonic Light energies and everything and everyone is guaranteed to be energetically freed from all the old lower Evolutionary Cycles codes including all TD distortions done to them. Them consciously knowing about the Ascension Process AP is not mandatory, but them quickly evolving into the NEW higher ways and HighHeart and demanding an end to the old negativity is. This has already begun and will continue to unfold across the USA and the rest of the world faster than most would have believed possible. Because the Forerunners have already Pathpaved all this. From my perspective PRIOR to the start of the AP in this lifetime, I would go out, go up, expand up into higher dimensional levels to perceive certain things. In other cases, again all PRIOR to the start of the AP, when some of my ET family and co-workers from 5D, 6D and 8D primarily, needed to communicate some information to me in 3D physicality on Earth, they would drop down vibrationally and I would sense, See, Hear or Smell them and immediately increase my frequency as much as I was capable of at that time to meet them in the middle so to speak. This was how this old pre-Ascension communication between myself and my ET kinsfolk and Ascension Process co-workers and higher others typically worked. All that has changed dramatically however due to the Ascension Process and for me personally since “ Just as every Starseed, Forerunner, Volunteer etc. Our Guides change as we change; our multidimensional Ascension co-workers change as we change, as we evolve from living and Embodying and growing. That was not my point with this however. What is is that now after living the AP since the start of , the mechanics of communication, exchanges, meetings and interactions with other Beings in other higher frequency dimensions is radically different for me personally from how it was from birth up to All that went out the window once the physical level of the AP started around “ I no longer was or needed to go out and up into higher dimensions above 3D because the old dimensional border Veils were gone and 4D Astral dimension and parts of 5D and 6D and even 7D were all flowing around together making things very strange and unfamiliar. That was very common but so too was seeing certain 5D and higher beings both positive and negative. I very physically saw a huge spider the size of my wide open and extended hand’s tip of thumb to tip of little finger’s around 7 or 8 inches run up my curtains diagonally and disappear over the top of them. In other words, the old 3D and 4D Astral were so intermingled that much of the time it was very difficult to tell what was one or the other because they both were existing within the same space for many, many years during the Ascension Process. This difference was, for me as a lifelong psychic Seer, something I had a hard time with for many years because the old reliable multidimensional border Veils were no more and it was a wild multidimensional free-for-all for a very long time. Ever wonder why over the past twenty-five, thirty-five years or so many unaware, asleep, hard-cord disbeliever type people have increasingly had hauntings and ghost encounters? Demonic attacks, possessions and exorcisms? Increasing encounters with more strange cryptid creatures in the physical dimension? This is why; the evolutionary Ascension Process and us in 3D

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physicality moving into and through the 4D Astral dimension with all its many inhabitants of old and finally reaching 5D frequency range and space. Now however I no longer need to go out, go up etc. Those other dimensional levels, frequencies and the beings that exist within each of them are now accessed by using NEW tools of perception gained from living the AP and EP Embodiment Process. More to come as plenty of highly amplified NEW is coming throughout for us all.

Chapter 3 : Penny Arcade - News - Some Clarification

Welcome to Pleiades! This is the official, fan-run subreddit for the game formerly known as Mother blog.quintoapp.com developer's website is located here and the blog is here.. Official Twitter.

Does 1 Corinthians This essay was recently quoted by Carl Trueman on the Mortification of Spin site. When dealing with questions of eternal relations in the Godhead, I fear that the speed demanded by social media and blog posts may result in more confusion than clarity, more heat than light. This is part of the reason I have tried to steer clear of this particular iteration of the debate the intra-mural battle between fellow reformed complementarians. However, developments this week have drawn me into the fray. I pray my comments here are clear, helpful, pleasing to God, and serve to advance the gospel of Jesus Christ. In a recent blog post, Dr. Two statements made by Mohler are particularly relevant for this post. In order for the Son to submit willingly to the will of the Father, the two must possess distinct wills. This way of understanding the immanent Trinity does run counter to the pro-Nicene tradition, as well as the medieval, Reformation, and post-Reformation Reformed traditions that grew from it. According to traditional Trinitarian theology, the will is predicated of the one undivided essence so that there is only one divine will in the immanent Trinity. By arguing for eternal authority and submission in the Godhead, Ware, Grudem, and others are not abandoning all traditional Trinitarian categories. Rather, drawing on the distinction between the one divine essence and the three divine persons a distinction that is basic to Trinitarian orthodoxy from its earliest mature expressions , they are making a conscious and informed choice to conceive of will as a property of person rather than essence. The model of a three-willed Trinity then provides the basis for the conviction that structures of authority and submission actually serve as one of the means of differentiating the divine persons. Only hinted at in the quoted portion above but discussed more fully a few lines later is the fact that the Nicene Creed articulates the eternal distinction between the divine persons in terms of eternal relations of origin “ generation and procession. The ERAS model of Ware, Grudem, and others identifies the relationship of authority and submission as that which differentiates the persons within the one divine essence. To many, this concern over the exegetical basis for the language of relations of origin has been interpreted, unfairly, as a wholesale rejection of Nicene Trinitarianism. In the interests of full disclosure, I should state openly that I am currently pursuing a Ph. You can imagine that I was greatly disquieted by the fact that my published words had been used to discredit the claims of the president of my seminary and the orthodoxy of my supervising professor! My concerns, however, go far deeper than self-interest. In this post, I hope to accomplish three things: Clarification of my assessment of ERAS While my words were accurately quoted by Trueman, these two brief paragraphs do not tell the whole story of my assessment of the Trinitarian theology held by Ware and Grudem. I still believe that essay represents a fruitful way forward for those who believe that 1 Corinthians Because my essay was published as a chapter in a book where many of the authors Ware and Grudem included advocate for the terminology of authority and submission in the immanent Trinity, I felt compelled to clarify that my proposal does not advocate the use of such terms. However, in keeping with the overarching theme of the book, my proposal does establish a connection between the obedience of the Son and gender relations, via a robust analogical divide between the incomprehensible Creator and the creation. In clarifying the differences between my proposal and that of Ware, Grudem, and some others, I felt it necessary to explain why I do not find the language of eternal authority and submission to be helpful. That is where the quotation from Trueman comes into play. While I maintain that three distinct wills in the Godhead does run counter to the established language of the pro-Nicene consensus and the heritage that emerged from it, I have refused to call ERAS proposals heretical for two reasons. First, at the time of writing my essay, it was not entirely clear from the publishing record of Ware or Grudem that they were consciously rejecting the heritage of one will in the Godhead. It seemed plausible that there might be some nuanced explanation for how authority and submission might manifest itself in the Godhead with one will. Indeed I had hopes that my essay in this volume might spark just such a clarifying discussion. In fact, subsequent to the publication of the book, Ware has told me through private correspondence that he holds to one will in the Godhead, each person exercising the one

divine will according to his hypostatic identity as Father, Son, or Spirit. I will allow Ware to speak for himself as to how he understands and articulates this. Second, while I was concerned with the reluctance of some ERAS proponents to fully embrace the creedal language of eternal relations of origin generation and procession, it seemed to me then, and still does now, that their contention was with the exegetical basis for that language and thus with the adequacy of that language to express clearly the orthodoxy they knew the Creed intended to establish. The council of Nicaea and later Constantinople used the language of eternal generation to preserve two non-negotiable truths: That is, the language of eternal generation preserved the conviction that Paternity and filiation are eternal relations in the immanent being of God, not simply manifestations in the economy. After my extensive reading of Grudem and Ware and my extensive personal instruction under the teaching of Ware not to mention a friendship forged in the fires of theological inquiry and pursuit, I knew these men to be tediously careful to articulate the full deity and eternity of the Son and his eternal sonship as Son of the Father from all eternity. Can we not and should we not distinguish between a departure from some of the words of the creedal tradition and a departure from the orthodoxy of the creedal tradition? Or, in the case of Ware and Grudem, should we not distinguish between questioning the exegetical basis of the words of the creedal tradition and a departure from the orthodoxy of that tradition? Now, we need to be clear, this is not heresy. Stamps seems to be operating with a conscious distinction between heresy a rejection of the principle truths of Nicene orthodoxy and what he perceives to be problematic but lesser departures from the traditional heritage. I find this distinction to be critical to temperate and charitable theological discourse and debate. So, to those who insist on using the label of heresy to describe the ERAS position, is there not a place in our public discourse for a distinction like this one? If so, then we do well to make such a distinction explicit when charging a brother or sister in Christ with theological error. Furthermore, if the distinction is legitimate, it behooves us as Christian brothers and sisters to avoid declaring one another outside the parameters of the Trinitarian theology of the church catholic for articulating an ERAS position. Do the warnings that stem from the doctrine of divine incomprehensibility apply to the language of the Nicene Creed in particular and the creedal tradition in general? Does the sword of divine incomprehensibility cut both ways in this debate? A recurring accusation against Ware, Grudem, and other proponents of ERAS is that they fail to account for the infinite ontological gap between God as he is in himself and the revelation of God in the economies of creation and redemption. It is argued that Ware and Grudem draw too straight a line between the authority and submission found in created relationships “Jesus to the Father, wives to husbands” and the eternal relations in the Godhead. The critique may be fair, but does the critique apply to those who insist so vehemently on the language of the Creed also? The fact that the Nicene Creed painstakingly qualifies the language of generation and procession to indicate that it is not the same as creaturely generation and procession does not mean that the Creedal formula dwells on the other side of the ontological gap between God and creation. Furthermore, does not our confessional and conscientious commitment to the authority of Scripture alone demand that all accommodated language apart from Scripture is subject to scrutiny, critique, and reformulation? I am by no means suggesting that the language of eternal relations of origin needs reformulation. In fact, I believe strongly that no such reformulation is necessary and that the overwhelmingly heavy burden of proof rests on those who believe that it does. But if the accommodated language of the Creed is unassailable under pain of being labeled a heretic and reckoned outside of the church catholic, then are we really taking the doctrines of divine incomprehensibility and Sola Scriptura seriously? One Final Plea The clarity of our gospel witness is paramount in this debate as in all things we say and do as Christian theologians, pastors, professors, and disciples. If indeed there is a legitimate distinction between questioning certain words of the Creed and departures from the theological orthodoxy of the creed, then it follows that our greatest vehemence should be reserved for theological ideas that actually undermine the Triune identity of the one true and living God and thus undercut the very foundation of the gospel of Jesus Christ. Theological discourse and debate done well builds the church of Jesus Christ and positions her to better withstand the onslaught of satanic ideologies that threaten to erode her foundation, thus destroying her witness. We must be wary that the methods of the old serpent, such as hubris and intemperateness, do not make their way, Trojan horse style, into the ranks of those whom the Lord has placed

as watchmen on our walls. I am not proposing that debate on this topic cease, nor am I suggesting that error falling short of the label of heresy should be tolerated without being refuted. I am, however, suggesting that all proposed theological error should be refuted with charges that approximate the seriousness of the error, no more, no less.

Chapter 4 : some clarifications - Taipei Forum - TripAdvisor

A calmness had set in and with it had come a clarification of his thought. After a second he thought of a clarification and added: "FBI." Dialectic is the handmaiden of virtue; and all clarification is morality.

What is not fine is when it is done by a author who seems to scorning at the people, feeling disgusted at them as if he belongs to some higher race. He has clear problems with Indian part of his Identity and he probably feels insulted by it. Yet, he must write about it " because let us face it; a book about India is big bucks. I bet he actually came to India with a title already in his mind and saw only what suited his prejudice. Poverty Let us began by admitting a lot of things he says about poverty of the country are true; although it is also true they give only a partial image. For example, not all houses of the country even those of poor are like those of Slum dwellers of Mumbai as Naipaul would have you think. I need to work with my metaphors. He also forgets to mention that country was one of the richest countries in eighteenth century " and that it was British rule which drained it dry. Not only he managed to do so without talking about British rule but also without talking about corruption prevalent in Indian government services. Another fact missed by Naipaul. Compare Indian attitude back than to present European attitude towards a few lakhs of migrants "where governments decide how many people they are willing to take in how easy it is to be indifferent to lives once we start talking in numbers! Again what he says of untouchability is particularly moving and probably true but let me tell you, it is not like we were not doing something. He is himself culprit of several fallacies he sees in others. There is just no Hindu way of life. His generalization come out of a character from R. He must choose an example of intellectual, Mr. Sampath, accuse him of giving up on world he lives in and then generalize it for all Hindus. Yet since Sampanth reads Sanskrit books while Naipaul reads western classics; it makes all the difference in the world. Indians cant care less. Indifference to Politics Nor Hindus or Indians were particularly indifferent to who is ruling upon them. Politics is one of six most talked about subjects of the country the other five being " marriage, opposite sex, cricket, religion, Bollywood; information source: Dark Ages Taj mahal. Not only that, but you must give Nobel Prize to people for saying that. It had also failed in country of its origion, France, just a few years after it was first established. And England still has its royal family. And what is Naipaul himself doing if I may ask? And what should we do? It is not like Naipaul is here to offer some solutions.

Chapter 5 : I have some questions that need clarification. Is

Sure, some rules carry more weight than others and are therefore more grievous in nature. Comparing the severity of one warning to another will do you no good because you are comparing apples to oranges.

Share on Twitter Some Clarification There have been a lot of assumptions about what I meant or thought at the panel last Monday. Robert had the idea to host a panel at PAX this year that would be him interviewing Jerry and me. It was a super intense interview but the one question that is getting the most attention is when Robert asked us to name a time when we thought he made a mistake. So let me start by saying I like the Dickwolves strip. Would we make that strip today? Knowing what we know now and seeing how it hurt people, no. But at the time, it seemed pretty benign. With that said I absolutely regret everything we did after that comic. I regret the follow up strip, I regret making the merchandise, I regret pulling the merchandise and I regret being such an asshole on twitter to people who were upset. If we had just stopped with the strip and moved on, the Dickwolf never would have become what it is today. Which is a joke at the expense of rape victims or a symbol of the dismissal of people who have suffered a sexual assault. Oddly enough, the first comic by itself is exactly the opposite of what this whole thing has turned into. There are people who were offended by or hurt by the joke in the strip and rather than just let it go we decided to make a second strip. That was a mistake and I apologize to this day for that strip. It was a knee jerk reaction and rather than the precision strike back at our detractors that we intended, it was a massive AOE that hurt a lot of innocent people. We should have just stopped right then but we kept going and made the merchandise. Had we left it alone, the ongoing tension about the whole thing might have subsided but Robert made the call to pull the shirts. In hindsight all this did was open the wound back up and bring on a whole new wave of debate. Any action we took at the time just dug us deeper regardless of what it was. What we needed to do was stop. I apologized for it at the time and I will still apologize for it. Everything we did after that initial comic strip was a mistake and I regret all of it. If you saw the panel you know that someone in the audience shouted out and asked us to bring the merchandise back. Both Robert and I immediately said no way. We have worked very hard to make PAX a safe place. In that same panel with Robert he asked us how we feel about being role models. What I can promise is that we will continue to be honest with you. Hopefully we will keep getting better. I sort of see PAX like I see my children. Yes I helped make them and yes they have a lot of me in them but they can be better than me. They can take the good stuff I have and leave out all the bad. Like my kids, PAX makes me want to be better.

Chapter 6 : Which is the right usage of the word "Clarification"? | Yahoo Answers

While Gascon said Tuesday that the department does not plan to change the order, the issue has been controversial in the Latino community, with some believing clarification efforts could loosen the order's protections for immigrants and lead to racial or ethnic profiling by officers.

Antoine Tajalle wrote the following comment, which can be found here. Antoine Tajalle March 26, at 4: Luis was found alone with a 17yr old girl and that he was charged with Custodial Interference. However, there are a few things that I would like to point out that are false and or questionable in the Deacons letters. The statement that the girl and her parents are members of the community that Fr. This implies that the girl and her parents are members of the Merizo Community. There are no couples in the Merizo Community who have a 17 year old daughter. To know exactly the course of events would mean that the informant had to have followed Fr. Luis from Merizo to Southern High, enter the school campus to witness the girl enter the car and hide, then follow them to Subway then follow them all the way to the beach and witness them in the act. Not to mention that this informant would have had to been looking in through the front windshield to clearly see the supposed act because the parish car has very dark tint. If this info did not come from the girl or her parents did it come from Fr. If it came from GPD then these details would have been in the report. It must have come from a private investigator, a stalker or a very creative mind. Also, CPS may not have any role in this supposed incident since it did not happen at any home. Luis was charged with Custodial interference after being found with a 17 yr old alone in a parked car. This is the only scandal. Until the Archdiocese and or the Attorney General release any info, it remains just that. Let us hope that whatever the reason may be that caused Fr. Luis to place himself in a compromise, let us hope that the reason was for the benefit of the girl. Let us stay clear from causing any unneeded speculations. It is said, "all things shall pass. I pray that whatever may unfold in the investigations that all are able to accept the reality, heal and move on. In addition to what Antoine stated above, I would like to point out that Deacon Steve Martinez said that it was a person who came to him and told him this information. Any person with information of child abuse always turn to the police. When the jungle said that the girl is in the Way, they were brainwashed to swallow that information without questioning it.

Chapter 7 : Some clarifications : mother4

Absolutism: Some Clarifications Leave a reply It may be that for some "absolutism" might simply be an argument for one form of government over others"as if an absolute monarch with complete sovereignty over a population with no power and no rights is "better" than a democracy, or a liberal oligarchy, or socialism, or anything else.

First thing is first, we do not share private information on people nor will we disclose warnings we apply. People have a right to privacy, its that simple. Someone who trolls does not get excluded from that, nor does someone who posts questionable or stupid things. Us not disclosing what actions we take does not mean we condone bad behavior. The 2 or so times that something happened on a wide scale we did indeed publicly disclose most of what we did with the problematic people. Smaller things do not need to be disclosed to everyone. Its all part of the process we believe is best to deal with people. One does not simply ban their problems away. In fact, its proven that trying to properly correct bad behaviors is a better alternative to dealing with problematic people. It creates another problem, which is the over policing of the environment, or in this case this forum. We have a 10 point warning system so people can learn from a mistake. Sure, some rules carry more weight than others and are therefore more grievous in nature. Comparing the severity of one warning to another will do you no good because you are comparing apples to oranges. There are levels within each rule and they are applied as the moderator sees fit. Our rule book is mainly a guidebook, and we have points allotted to each rule as a guide, but in reality a mod can apply them as they want. I for example am very liberal in that regard and will either outright ban a potential dupe account or suspend someone for a long period of time as opposed to giving them just points. Too much of anything is bad. Compared to other websites Id say we do a pretty good job at keeping things balanced. I am a firm believer of a middle ground, and in general that mentality is shared by most of us. We are a very diverse team and I think this applies to all of our staff as well. Moving on, we had a situation where an ex-mod was revealing private info, or was alluding to it. Honestly, I can speak on behalf of all of us that we are very disappointed and even disgusted, that this person we placed our trust in, this person we considered a friend and a part of our team, not only betrayed our trust, but also had us fooled this entire time. The trust we want you guys to have with us on a private level, regardless of whatever external differences we may have, is something we have strived to solidify for many years. To go and break this effort we put in, is honestly unforgivable. So that person was dealt with. His Twitter account is his personal account and whatever he posted there years ago are his own tweets and responsibility. They do not represent this site or the staff here.

Some of the more viscous crude oils obtained in the United States are employed as lubricants under the name of "natural oils," either without any treatment or after clarification by subsidence and filtration through animal charcoal.

Entrepreneurs need new structures, equipment, and software to produce new products, to produce existing products at lower cost, and to make use of new technology that requires embodiment in machinery, plant layouts, and other aspects of the existing capital stock. When the rate of private investment declines, the rate of growth of real income per capita slackens, and if private investment drops quickly and substantially, a recession or depression occurs. Such recession or depression is likely to persist until private investment makes a fairly full recovery. In US history, such recovery usually has occurred within a year or two after the trough. Only twice in the past century has a fairly prompt and full recovery of private investment failed to occur – during the Great Depression and during the past five years. In analyzing data on investment, we must distinguish gross and net investment: Therefore, net investment is the best measure of the private investment expenditure that contributes to economic growth. As the figure shows, net private domestic fixed investment a measure that excludes investment in inventories reached a peak in 1929, declined somewhat in 1930, then plunged in 1931 before reaching a trough in 1932. Although it recovered slightly in 1933, it remained 20 percent below the previous peak, and the pace of its recovery to date implies that another three or four years will be required merely to bring it back to where it was in 1929. With adjustments for changes in the price level, the projected recovery period would be slightly longer. Using the price index for gross private domestic investment to obtain real values, we find that real net private domestic fixed investment is now at approximately the same level it had attained in the late 1920s. To understand why the current overall economic recovery has been so anemic, we must understand why net private investment has not recovered more quickly. In a article in the Independent Review " Regime Uncertainty: Why the Great Depression Lasted So Long and Why Prosperity Resumed After the War" I argued that a major reason for the incomplete recovery of private investment during the latter half of the 1930s was "regime uncertainty. In the original article and in many follow-up articles , I documented that between 1933 and 1939, many investors feared that the government might transform the very nature of the existing economic order, replacing the primarily market-oriented economy with fascism, socialism, or some other government-controlled arrangement in which private-property rights would be greatly curtailed, if they survived at all. Given such fears, many investors regarded new investment projects as too risky to justify their current costs. During the past several years, I have argued that a similar, if somewhat less extreme fear now pervades the business community, which explains at least in part the sluggish pace of the current economic recovery. Until recently, Austrian economists were more receptive than mainstream economists to the idea of regime uncertainty; see, for example, the recent Mises Daily by John P. Davis at the University of Chicago have devised an empirical index of policy uncertainty that has remained at extraordinarily high levels since September 2008. However, what most other economists – and all of those in the professional mainstream – have noted is not exactly the same as what I call regime uncertainty, but rather a related, somewhat narrower phenomenon. Over the years, some economists have urged me to forsake the term "regime uncertainty" and to use instead an expression such as policy uncertainty, rule uncertainty, or regime worsening. I have rejected these suggestions because the idea I seek to convey encompasses more than simply policies or rules. Moreover, regime uncertainty does not necessarily signify only apprehension about potential worsening as a central tendency. For one thing, as the saying goes, "personnel is policy. A business-hostile administration such as Franklin D. Similar differences between judiciaries create uncertainties about how the courts will rule on contested laws and government actions. For another thing, seemingly neutral changes in policies or personnel may have major implications for specific types of investment. Moreover, it may also give pause to investors in other areas, who fear that what the government has done to harm others today, it may do to them tomorrow. In sum, heightened uncertainty in general – a perceived increase in the potential variance of all sorts of relevant government action – may deter investment even if the mean value of expectations shifts toward more secure private-property rights. Regime uncertainty is a complex matter. No empirical index can

capture it fully; some indexes may actually misrepresent it. Only the actors on the scene can appraise it, and their appraisals are intrinsically subjective. However, by assessing a variety of direct and indirect evidence, analysts can better appreciate its contours, direction, and impact on private investment decisions.

Chapter 9 : Regime Uncertainty: Some Clarifications | Mises Institute

Private investment is the most important driver of economic progress. Entrepreneurs need new structures, equipment, and software to produce new products, to produce existing products at lower cost, and to make use of new technology that requires embodiment in machinery, plant layouts, and other aspects of the existing capital stock.