TRANSLATING POWER IN HIERARCHY: SEEN AND UNSEEN ORGANISING pdf

1: Organizing otherwise: Translating anarchism in a voluntary sector organization | ephemera

He believed that bureaucratic organisations in which there was a hierarchy of paid, full- time officials in a chain of command concerned with the business of administration, Chapter Two Organisations and Organising: Insights from Theories.

Most people today know that the Internet and the Web have had a lot of impact on our daily lives.. Organizational design principles are not solutions or methods or best practices. A principle is something that holds true across a system, and is defined to address the essence of the system.. Principles are used to define and design purpose, context and how things are intended to operate. They address and engender the essence of a system, creating the patterns of activity and the dynamics of power that govern those patterns, the ways of existing in and inhabiting a system. Wirearchy is an emerging primary organizing principle. As such, it can be used to better understand, instantiate and act towards effectiveness in an interconnected networked world. A focus on results. Each of these four core attributes or elements of the principle is a domain unto themselves. Many thousands of books have been written about each of them as subjects unto themselves. This is not surprising, given we are talking about humans who are connected, exchanging amongst each other s in order to â€¦ gossip, learn, share useful current information, find out how to do things, explore ideas, build and operate effective organizations, carry out effective government and governance, and so on. I make that statement also knowing that there have been significant developments in what are perceived as under-developed countries, mainly regarding smartphones and the widespread use wireless or satellite connection. The elements that generate social and economic value Knowledge, trust, credibility and an aim for some sort of result a purpose, in other words are core elements of human social activity and as people are connected peer-to-peer, they are becoming the most potent areas upon which to concentrate to create perceptible tangible value. It is clearly implied by the phenomenon of e-everything. In turn this impact is growing into massive change in the ways we do things and behave. Some of this is exhilarating, and great. Some of it is not. Polarities are appearing everywhere. The last thirty years have been about the building of the technical infrastructure that provides an interconnected world. The next fifty years will almost certainly be about learning how we will behave in an interconnected world and workplace. The dynamics of wirearchy are similar to, and different than, traditional hierarchy â€" yet need effective and transparent hierarchical structure and action to work smoothly. Understand how and why people are connecting, talking, sharing information. As a Manager Become knowledgeable about online work systems and how the need for collaboration is changing the nature of work, generally â€" and the nature of managerial work specifically. Learning how to be an effective listener and coach is all-important. Understand and exercise the responsibilities of citizenship in a country and community. Understand how to have influence via electronic participation and collaboration. The first responses were a general flattening of organizational structure and a focus on developing and implementing teamwork. Today, new responses are emerging thick and fast â€" and there is a pattern to them. Architectural Considerations Technology and Social Flexibility, responsiveness and ease-of-use are critical design principles. Do the hard work of defining what that means for, your work and your organization. Finding the time, and breaking through the resistance, to work on dialogue is as difficult â€" and necessary â€" as ever. Participatory Processes for Addressing Complexity In an increasingly interconnected and rapidly-flowing world, linear cause-and-effect planning is showing its age. Involving people in creating stories about what might happen, and then providing backgrounds for choosing possibility based on a preferred future, is gaining in awareness as an effective tool for responding to ongoing uncertainty. Participative Work Design has proven its value, time and again, when organizations find the courage to address true empowerment. Knowledge Management Knowledge Management and now Enterprise 2. People now increasingly work with flows of information and knowledge. As a generality, less-and-less often now will people accept authoritarian directives based on position and status. Collaboration is fundamental to getting things done â€" and yet, there are still many

examples of territoriality and the division of work into functional silos. The patterns of organization and activity are being discovered project by project, initiative by initiative. Talent Management All of the above responses point to new dynamics of relationship between employees and organizations. The Fundamental Sociology of Networked Knowledge Work An adult-to-adult model rather than parent-child is emerging and is based on the fundamental of what was known as Transactional Analysis, developed in the ? This is the heart of the matter. Adult people do not want to be slaves, chattel, or treated as if children needing ongoing guidance. In an interconnected world, we will all need to take responsibility for why and what it is that we do, and we will perforce do this in a context of co-creation with other people.

2: Complexity Demands New Approaches to Work

"Globalisation - the global movement, and control, of products, capital, technologies, persons and images - increasingly takes place through the work of organizations, perhaps the most powerful of which are multinational corporations.

Daily headlines dramatize the impact of technologies such as artificial intelligence, robotics, and blockchain on virtually every aspect of how we work and live. Competition for talent, globalism, complexity, and the accelerating pace of change are conspiring to disrupt how we work. Social sector organizations focus primarily on the interventions that drive their approach to complex systems transformationâ€"what they do to create a better world. But they also must consider whether their internal operating systemâ€"how they workâ€"is serving them, their clients, and their pursuit of social impact. Many organizations are stuck in antiquated structures that impede rather than enable employees to bring their best selves to work. Silos, dysfunctional power dynamics, and bureaucracy get in the way of collaboration and creativity. Hierarchy is a vestige of industrial manufacturing, designed more than years ago to parse work into mundane tasks to maximize productivity. The metaphor for organizations based on this model was a well-oiled machine, and people were cogs in the wheel. Management became a professional role to control work and workers. A consequence of powerful management has been passive employees. According to Gallup , a staggering 67 percent of employees worldwide are not engaged at work, and this negative trend has persisted for more than 15 yearsâ€"a legacy of an anachronistic system. Nonprofits have adopted business practices for decades to professionalize and improve accountability. These changes, often incentivized by funders, also expanded layers of management and control-oriented policies. If the predominant command-and-control paradigm is a mismatch to address complex social system challenges, what features characterize an alternative? I work with The Ready , a consultancy that helps enterprises from diverse sectors transform their operating system to organize for complexity. Our research and practice signal the need for fundamental shifts in organizational architecture: From short term profit maximization to shared purpose and value creation From hierarchy and bureaucracy to distributed and autonomous teams From command-and-control management to enabling leadership From rigid planning to safe-to-try experiments From information and communication secrecy to transparency Frederic Laloux brought these principals and forms to life in his book Reinventing Organizations. Holacracy is a system for governing self-management and distributed decision-making. Agile is a concept that started in software development and has become an umbrella term for broad-based organizational transformation. It is an approach that emphasizes incremental delivery, team collaboration, and continual planning and learning. From hierarchy for stability to networks for complexity. Simon Mont, a fellow at the Sustainable Economies Law Center , cautions that while these interventions may be well-intentioned efforts to increase equity, empowerment, and efficiency, an array of seen and unseen forces make it difficult to manifest more human-centered and just workplaces. As organizations continue to experiment with new models and pursue an explicit focus on equity and inclusion, we will gain better insights into how and why new approaches operationalize social justice values. The team identifies short-term deliverables during disciplined, bi-weekly meetings. Staff share commitments transparently using the digital platform Trello , and in retrospective meetings we assess results, learn from successes and failures, and revise work rapidly. We have also embraced self-management full force. Many people are skeptical when I share that we operate without a CEO. Yet this nimble structure means we constantly learn and iterate, re-organize adeptly, leverage the diverse talents of our team, and share responsibility and power. As a start-up, we have had our share of ups-and downs, and working through these challenges has not been easy, but it has made us resilient. At one point, we terminated our own contracts yes, we fired ourselves to balance the budget, and then, with a clean slate, re-arranged work priorities and roles to match our limited resources. We made an effort to work through these changes with respect and caring, which proved central to our survival. Today, we monitor risks and trust team members to meet shared agreements. Without traditional managers, we support

each other through a stewarding system that assures that each team member has an ally to work through challenges, and our regular retreats contribute to the cadence of each year, creating space for reflection and planning as well as fun and renewal. Loomio teams adapt quarterly to meet priorities. Liberating structures and cultures are gaining visibility as a growing number of companies—including Spotify , Morningstar , Patagonia , Gore , and Zappos —adopt them. Social impact organizations are also testing new models designed to tighten feedback loops with users, strengthen employee engagement and creativity, and streamline work processes by leveraging technology tools. For example, Burrtzorg , a home-nursing company based in the Netherlands, is structured as a network of self-managed teams. In , four nurses formed a self-managed team to serve patients better and maximize nurse autonomy. Today, the company has 1, self-managed teams serving 24 countries, has expanded services such as mental health, and is a sustainable enterprise. Its financial results are exceptional, as are its customer service standards and employee satisfaction. For Burrtzorg self-management has proven a viable model for sustainable growth and social impact. Distributed leadership and decision-making have been vibrant throughout its 13 years of operation. One example is sharing information transparently across the organization and holding open meetings, often called open-book management. Last year, the company started experimenting with self-management, forming autonomous work groups it calls circles. These functionally diverse teams aim to stay nimble amidst market turbulence. They pursue experiments to solve priority issues, conduct regular retrospectives to reflect and learn, and iterate to improve and adapt. Each of these social purpose organizations is designing new approaches to how they operationalize their work in order to leverage the unique talents of their employees in service to the people they serve. Given the challenges facing the social sector, we need to focus relentlessly to identify new approaches to solve problems. We need a bias toward fast prototyping and multiple iterations to create what users need. And we need to engage our people and support them to bring their best selves to work.

3: Principalities and Powers: Notes On Demonic Hierarchies

Translating power in hierarchy: seen and unseen organising 5. Mobilising architectures of timing and spacing: ethnographies of locations, histories of social relations.

Anarchism abstract Although foundational texts in Critical Management Studies CMS pointed to the empirical significance of anarchism as an inspiration for alternative ways of organizing Burrell, , relatively little work of substance has been undertaken within CMS to explore how anarchists organize or how anarchist principles of organization might fare in other contexts. This paper addresses this gap by reporting on the experiences of a UK Voluntary Sector Organization VSO seeking to adopt non-hierarchical working practices inspired by anarchism. The paper analyses this process of organizational change by examining how ideas and practices are translated and transformed as they travel from one context direct action anarchism to another the voluntary sector. Rather than having to explicitly embrace anarchism, members were able to find common ground on what they did not want hierarchy and create a discursive space for democratically determining what might replace it. These organizations offer an alternative to the dominant form of the capitalist business enterprise, which Burrell understood as repressing autonomous human development. Since , however, most critical studies of management have focused attention power relations in mainstream capitalist organizations Alvesson and Willmott, ; Costas and Fleming, ; Fleming and Spicer, ; Knights and McCabe, ; Poulter and Land, Resistance has mostly been understood in terms of opposition to capitalist, managerialist forms of control rather than on alternative, non-capitalist forms of organization Ackroyd and Thompson, ; Fleming, ; Fleming and Spicer, ; King and Learmonth, ; cf. Whilst such studies have been invaluable in deepening our understanding of power and domination in contemporary management, they can lead to a kind of critical melancholy Gibson-Graham, By exposing new, more sophisticated forms of exploitation and domination within even apparently emancipatory management practices like teamwork Barker, , participation Cooke and Kothari, or self-management Bramming et al. Instead of cultivating new organizational practices and subjectivities, this form of critique effectively forecloses potential for real change. Whist an affirmative experimentation with organizational change requires compromise, CMS has tended towards a politics of purity that evaluates attempts to organize otherwise from a safe distance. This has sidelined the development of alternative, perhaps more humane, ways of organizing. Parker, ; Parker et al. This paper contributes to the small but growing literature in CMS on anarchist organizing by examining a voluntary sector organization VSO that consciously adopted an anarchistic model of organizing. Our concern as researchers was to support democratic organizational change through the research process. The case study is a small voluntary sector education service provider called World Education WE [1] who, following a period of managerialism in the early s, decided to review their organizational principles and practices to become less hierarchical and more democratic. Drawing inspiration from anarchist social movements, they experimented with non-hierarchical organizing and consensus decision-making, to align their practices with their political and ethical value system; a process that our research sought to support. Following a short literature review of anarchist organization studies, the paper outlines the methodology used in the empirical study: Together these methods enabled a combination of sympathetic engagement, intervention and critical distance. The change of UK government in , coupled with internal conflict, a change of leadership and an increasingly austere funding regime, brought WE full circle and to considering a return to its more radical, anarchistic roots. This discursive shift had two main effects. First, it de-emphasized a contentious political position that some members felt would not allow a professional enough organizational performance to secure funding. Second, it replaced the fullness of a positive, albeit contested, approach to politics with a more open space, defined by negation, within which democratic debate over organizational practices could take place. Of course, anarchism itself is a highly contested concept. In popular culture, anarchism is more often associated with violent political protest and bomb throwing than it is taken seriously as a political position eg. Chesterton, ; Conrad, ;

Pynchon, As Peter Marshall This sense of being without a leader is reflected in the recent work of Neil Sutherland on mechanisms and practices of leadership in anarchist organizations as a collective process of meaning-making operating in the absence of formally appointed leaders Sutherland, This is not to say that leadership and authority do not exist at all in anarchist organizations. In an organization based on anarchist principles, leadership shifts according to expertise relevant to the task in hand rather than being allocated by a formal position in an organizational structure. This model of organization offers a more democratic form of organization, based on free association and mutual aid, and mitigates some of the dysfunctions of formal authority and hierarchy. Bensman and Gerver, ; Roethlisberger and Dickson, ; Roy, Regardless of performative efficacy, however, anarchists are first and foremost concerned with direct action and autonomy Ward, Autonomy is understood in terms of the free association of individuals in collective action that is determined through directly democratic processes. Direct action means taking responsibility for problems, rather than petitioning those in authority, such as political representatives, to deal with them. In both cases, the focus is on constituting organizational processes that support autonomy and direct action, rather than disempowering individuals and groups by placing responsibility and authority in the hands of a small, organizational elite. Despite the difficult historical relationship between anarchism and Marxism, best illustrated by the tensions between Bakunin and Marx in determining the political structures of the First International in the s see Miller, As Colin Ward The central concern for anarchism, therefore, is not the increased effectiveness that might be realized by decentralization of decision-making and authority, [3] but political empowerment. Anarchism does not mean the negation of democracy… Rather, anarchism is a matter of taking… democratic principles to their logical conclusions. Whilst forms of vertical hierarchy may be unavoidable Freeman, ; Lagalisse, ; Nunes, , the ideal of a flat, non-hierarchical, radically democratic and autonomous form of organization is one that most anarchists would subscribe to. In these organizations the principles of organizing are self-consciously reflected on, challenged and alternatives experimented with Maeckelbergh, so that political ends become organizational means. Of course, there are as many versions of anarchism as there are anarchists and the sheer diversity of anarchisms means that even an introductory text on anarchist theory runs to some pages Marshall, There are, however, some significant currents in contemporary anarchism that we would like to draw attention to as they provide important influences on the case organization discussed in the following sections, as well as underpinning movements like Occupy, that have brought a critique of capitalism, and constitutive practices of counter-capitalist organization, into popular discourse in recent years. One of the central principles in the anarchist tendencies discussed above is horizontalism: Whilst these practices tend to focus on explicit decision-making processes within meetings and pay less attention to the wider processes of exclusion that shape who can be present in these fora Blee, , they do present possibilities for a prefigurative participative democracy Graeber, This approach to participatory democracy is more than simply a set of systems or techniques. It is an ethos in which processes of organization become reflexively self-present Maeckelbergh, Despite the insights that studies of the alter-globalization movement or Occupy offer those interested in alternatives to conventional management, there are few accounts that have directly applied them to managing and organizing in other contexts. In contrast, studies of organization that do draw explicitly upon anarchist theory tend to focus exclusively on directly political forms of organization, failing to reconnect these ideas and practices to more everyday contexts of work organization. If these ideas of organizing are going to reach beyond protest movements then we need to understand how their principles and practices might be transposed into other organizational contexts and what happens when institutional entrepreneurs attempt to make anarchist principles and practices travel beyond the relatively narrow confines of protest movements. The following sections of this paper take up this challenge by examining how anarchist principles travelled into a Voluntary and Community Sector VCS organization. A number of Voluntary Sector Organizations VSOs have explicitly sought to organize themselves along non-hierarchical and emancipatory lines Kleinman, and there are discursive tendencies in the sector toward versions of mutual aid and direct action as a means of realizing social change by empowering

the socially marginalized. In this sense, the sector provides a best case context in which to experiment with anarchist forms of organization. This is not to suggest that the sector is a hotbed of radicalism. Many VSOs mirror the organizing principles and practices of for-profit organizations, particularly as they face institutional pressure from funders to be more accountable, professional or even business-like Sanders and McClellan, ; Tomlinson and Schwabenland, Whilst it should not be assumed most VSOs operate in a markedly different manner to conventional organizations, we are suggesting that VSOs offer a particular potential for organizing otherwise due to their explicitly social mission. Case organization and methods In April the Chair of World Education approached Daniel to discuss organizational change. At this meeting he explained that WE had experienced dramatic changes in recent years. The organization had gone from an egalitarian to a hierarchical, authoritarian management style that eroded both their original ethos and staff autonomy. Some members had recently left, most notably the director, and the remaining employees were looking for an alternative to managerial hierarchy. Others on the management committee were more comfortable in traditional command and control structures. We were asked to facilitate a meeting to air different perspectives, explore possibilities for organizing without hierarchy and to support the organization through any subsequent changes. Before explaining the details of the case it is worth saying something about research methods. The idea was to break with more traditional notions of academic distance, objectivity, authority and expertise, and to collaborate with the organizational members in experimenting with new models of organization. Our intention was to work in ways that would be useful to the organization and not only to our academic careers. To do this we adopted three distinct roles: In this capacity he took notes on meetings and observations that often doubled as both fieldnotes and official minutes. He worked with WE to understand their problems and provided material for members to read and use, exploring concepts and practices like consensus-based decision-making Seeds for Change, and prefiguration Maeckelbergh, The participative approach also extended to making visible aspects of the research process and design, from ethical approval procedures to interview questions. Secondly, at times we took a role more akin to that of critical consultants. Together we facilitated a workshop to enable members to air views on how they organized themselves, including attitudes to hierarchy and the strengths and weaknesses of the organization. We also facilitated connections with other organizations undergoing similar changes. Throughout the research Chris took a more advisory role, acting more as a sounding board for suggestions that organizational members made and offered practical suggestions as well as theoretical perspectives on some of the dynamics at work within World Education. Working in tandem, we were able to create the simultaneous closeness and distance that characterizes engaged scholarship. Thirdly we also undertook more conventional case-study research using interviews to explore our academic interests. We conducted eight interviews, of around one hour each, with members of the organization and management committee. In keeping with the ambitions and ethos of the research project, the focus of these interviews came from the collaborative research design process. Who are World Education? A Voluntary Organization run almost exclusively on project funding, they currently have six part-time staff members and a management committee of ten people. WE have two main lines of work: Operating as a Development Education Centre DEC they provide training, educational resources and a school linking project which supports educational trips to other countries. The youth work arm delivers global citizenship through participatory workshops, using street cultural forms such as hip-hop and graffiti. In common with many community organizations Ledwith, ; Newman et al. The idea is to challenge the top-down, hierarchical systems of education that young people are familiar with through formal schooling, and to facilitate a collective form of autonomous learning in a non-hierarchical relationship. These two strands of work combine in the overarching goal of creating a more just, equal and fair society based on individuals and communities that understand their mutual interdependence and interconnectedness with others throughout the world: Within this overarching framework there are variations in approach. The education work in schools is more formalized and structured, while the youth work uses more participative, democratic approaches, enabling a degree of emergent self-organization on a project-by-project basis. A social centre For its first five years, what became World Education was a

social centre cf. Hodkinson and Chatterton, providing a meeting space for local activists, a social change library, newsletter, permaculture garden, a veg box scheme and a variety of educational courses. The centre operated a loosely structured, consensus based approach similar to other activist organizations, with an explicitly non-hierarchical, horizontal decision-making structure where everyone, regardless of position, was paid the same and had an equal voice in running the organization cf. Firth, ; Kleinman, These horizontal, anti-authoritarian structures and processes were explicitly framed in terms of anarchist principles of autonomy and free association. The emergence of World Education In order to fulfil its aims, the social centre successfully applied for funding and was able to employ part-time staff. During this second phase the focus was on environmental sustainability and work began with schools. With funding conditions and the institutional requirements of working in the formal education sector, WE became more professionalized and relocated to a serviced business centre. World Education was established as a separate charity and eventually replaced the social centre, which was wound down and the property sold to help fund the organization. This transition brought with it increased formalization and hierarchy as they became a legal charity with delineated jobs and roles. During the transition to this second phase some of the initial founders left, unhappy with the direction the organization was taking.

resulted in the epistemological reexamination of hierarchy, the exploration of heterarchy, and the historical and contextual flux between them. This calculus of power relations within and between polities aids understanding of.

Mein Kampf[edit] Adolf Hitler devoted three chapters of his book Mein Kampf , itself a propaganda tool, to the study and practice of propaganda. Although untrue â€" German propaganda during World War I was mostly more advanced than that of the British â€" it became the official truth of Nazi Germany thanks to its reception by Hitler. Assessing his audience, Hitler writes in chapter VI: Propaganda must always address itself to the broad masses of the people. All propaganda must be presented in a popular form and must fix its intellectual level so as not to be above the heads of the least intellectual of those to whom it is directed. The art of propaganda consists precisely in being able to awaken the imagination of the public through an appeal to their feelings, in finding the appropriate psychological form that will arrest the attention and appeal to the hearts of the national masses. The broad masses of the people are not made up of diplomats or professors of public jurisprudence nor simply of persons who are able to form reasoned judgment in given cases, but a vacillating crowd of human children who are constantly wavering between one idea and another. The great majority of a nation is so feminine in its character and outlook that its thought and conduct are ruled by sentiment rather than by sober reasoning. This sentiment, however, is not complex, but simple and consistent. It is not highly differentiated, but has only the negative and positive notions of love and hatred, right and wrong, truth and falsehood. Propaganda must not investigate the truth objectively and, in so far as it is favourable to the other side, present it according to the theoretical rules of justice; yet it must present only that aspect of the truth which is favourable to its own side. The receptive powers of the masses are very restricted, and their understanding is feeble. On the other hand, they quickly forget. Such being the case, all effective propaganda must be confined to a few bare essentials and those must be expressed as far as possible in stereotyped formulas. These slogans should be persistently repeated until the very last individual has come to grasp the idea that has been put forward. Every change that is made in the subject of a propagandist message must always emphasize the same conclusion. The leading slogan must of course be illustrated in many ways and from several angles, but in the end one must always return to the assertion of the same formula. With little access to mass media, the party continued to rely heavily on Hitler and a few others speaking at public meetings until Goebbels, a former journalist and Nazi party officer in Berlin, soon proved his skills. Among his first successes was the organization of riotous demonstrations that succeeded in having the American anti-war film All Quiet on the Western Front banned in Germany. Its goals were to establish enemies in the public mind: I will provide a propagandistic casus belli. The victor will not be asked whether he told the truth. The Jews were blamed for things such as robbing the German people of their hard work while themselves avoiding physical labour. Hitler declared that the mission of the Nazi movement was to annihilate " Jewish Bolshevism ". Nazi radio was most effective in places where anti-Semitism was historically high but had a negative effect in places with historically low anti-Semitism.

5: 4 Bible verses about Invisible Things

a. how low-ranking members in an organization, who have important information, gain power. b. where power comes from within an organization. c. how employee behaviour is manipulated by management.

He was born in Bayonne, France on June 29th, After the middle-class Revolution of , Bastiat became politically active and was elected Justice of the Peace in and to the Council General county-level assembly in He was elected to the national legislative assembly after the French Revolution of Bastiat was inspired by and routinely corresponded with Richard Cobden and the English Anti-Corn Law League and worked with free-trade associations in France. Bastiat wrote sporadically starting in the s, but in he launched his amazing publishing career when an article on the effects of protectionism on the French and English people was published in the Journal des Economistes which was held to critical acclaim. The bulk of his remarkable writing career that so inspired the early generation of English translatorsâ€"and so many moreâ€"is contained in this collection. He was a truly scintillating advocate of an untrammeled free market. These translators were like Bastiat himself, people from the private sector who had a love of knowledge and truth and who altered their careers to vigorously pursue intellectual ventures, scholarly publishing, and advocacy of free trade. Thus does this collection, totaling 1, pages plus extensive indexes, represent some of the best economics ever written. He was the first, and one of the very few, to be able to convincingly communicate the basic propositions of economics. The vast majority of people who have learned anything about economics have relied on Bastiat or publications that were influenced by his work. This collectionâ€"possibly more than anything ever written about economicsâ€"is the antidote for economic illiteracy regarding such things as the inadvisability of tariffs and price controls, and everyone from the novice to the Ph. The collection consists of three sections, the first of which contains his best-known essays. In That Which is Seen, and That Which is Not Seen, Bastiat equips the reader to become an economist in the first paragraph and then presents the story of the broken window where a hoodlum is thought to create jobs and prosperity by breaking windows. Bastiat solves the quandary of prosperity via destruction by noting that while the apparent prosperity is seen, what is unseen is that which would have been produced had the windows not been broken. This lesson is then applied to a variety of more complex cases, after which the reader will never be able to deny that scarcity exists and will alwaysâ€"hopefullyâ€"remember that every policy has an opportunity cost. If nothing else, they will not believeâ€"as is often claimedâ€"that earthquakes, hurricanes, and wars lead to prosperity. The remaining essays cover the important institutions of societyâ€"law, government, money, and capitalâ€"where Bastiat explains the nature of these institutions and disabuses the reader of all the common misconceptions regarding them. Here Bastiat shows his mastery of the methods of argumentationâ€" using basic logic and taking arguments to their logical extremeâ€"to demonstrate and ridicule them as obvious fallacies. In his Negative Railroad Bastiat argues that if an artificial break in a railroad causes prosperity by creating jobs for boatmen, porters, and hotel owners, then there should be not one break, but many, and indeed the railroad should be just a series of breaksâ€"a negative railroad. In his article An Immense Discovery! His Petition of the Candlemakers argues in jest that a law should be passed to require that all doors and windows be closed and covered during the day to prevent the sun from unfairly competing with the makers of candles and that if such a law were passed it would create high-paying jobs in candle and candlestick making, oil lamps, whale oil, etc. Here he demonstrates that the interests of everyone in society are in harmony to the extent that property rights are respected. Because there are no inherent conflicts in the market, government intervention is unnecessary. Here we find a powerful but sadly neglected defense of the main thesis of old-style liberalism: Unless this insight is understood and absorbed, a person can never really come to grips with the fundamental meaning of liberty.

6: Propaganda in Nazi Germany - Wikipedia

seen in the company of so many important and distinguished works of power that "remained unseen." In many instances these events were too vile.

Ecumenical versions[edit] ecumenical version ICET [edit] The International Consultation on English Texts published an English translation of the Nicene Creed, first in and then in successive revisions in and These texts were adopted by several churches. The Roman Catholic Church in the United States, which adopted the version in , and the Catholic Church in other English-speaking countries, which in adopted the version published in that year, continued to use them until We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen. Through him all things were made. For us and for our salvation he came down from heaven: For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end. We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Variations of this text are gaining acceptance among mainline Protestant churches: Other denominations use it with modifications that vary between the churches: It begins "Credo" - "I believe" - and is a personal not congregational affirmation of faith. I believe in one God, the Father almighty, maker of heaven and earth, of all things visible and invisible. God from God, Light from Light, true God from true God, begotten, not made, consubstantial with the Father; through him all things were made. For us men and for our salvation he came down from heaven, and by the Holy Spirit was incarnate of the Virgin Mary, and became man. For our sake he was crucified under Pontius Pilate, he suffered death and was buried, and rose again on the third day in accordance with the Scriptures. He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead and his kingdom will have no end. I believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken through the prophets. I believe in one, holy, catholic and apostolic Church. I confess one Baptism for the forgiveness of sins and I look forward to the resurrection of the dead and the life of the world to come. Ruthenian Catholic Church[edit] The Ruthenian Catholic Church , a sui iuris Eastern Catholic Church , uses a text which was previously found on their website but has now been archived. I believe in one God, the Father Almighty, Creator of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, Son of God, the only-begotten, born of the Father before all ages. Light from light, true God from true God, begotten, not made, one in essence with the Father; through Him all things were made. For us and for our salvation, he came down from heaven and was incarnate from the Holy Spirit and the Virgin Mary, and became man. He was crucified for us under Pontius Pilate, and suffered and was buried. He rose on the third day according to the scriptures. He ascended into heaven and is seated at the right hand of the Father, and he is coming again in glory to judge the living and the dead, and his kingdom will have no end. Together with the Father and the Son he is worshiped and glorified; he spoke through the prophets. I profess one baptism for the forgiveness of sins. I await the resurrection of the dead and the life of the world to come. In truth we believe in one God, God the Father the Pantocrator, maker of heaven and earth, and of all things visible and invisible. Light of light, true God of true God, begotten not made, consubstantial with the Father, by whom all things came into being. This is he, who for us humans and our salvation, came down from heaven, and was incarnate of the Holy Spirit and of the Virgin Mary, and became human. And he was crucified for us under Pontius Pilate, suffered and was buried. And he rose from the dead on the third day according to the Scriptures. He ascended into the heavens and sits at the right hand of the Father. And he is

also coming in his glory to judge the living and the dead, whose kingdom shall have no end. Yes, we believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father. With the Father and the Son, we co-worship him and we co-glorify him, who spoke by the prophets. And in one holy, Catholic, and Apostolic Church. We confess one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the age to come. It goes as follows:

7: What Is Wirearchy ? â€" Wirearchy

second edition catechism of the catholic church - english translation.

See menu of all book reviews on this site In I read the book Ephesians: Free to Be One, by Stephen Motyer. This was an excellent thoughtful and critical study of this New Testament treatise. He probes the cultural context and philosophical perspectives of Paul in the letter to the Ephesians. This article is not strictly a review of this book. But I want to focus on one theme Motyer addresses that comes up in the Ephesian letter. The author uses a good modern format that provides an exegesis and thematic study of the book. He comments on each section, summarizes the points and then provides questions for study or review. He closes each section with a discussion on a pertinent historical or doctrinal matter related to the passage just studied. The Spirit-World One theme addressed in the book is the spiritual condition or position of the believers in Christ. This entails some references to the spiritual powers of evil. And He put everything under his feet and appointed Him as head over everything for the church, which is His body, the fullness of the One who fills all things in every way. Motyer systematically dismisses this approach, which has become more common in recent popular theology I hear in America. This mythological view of metaphysical evil is not indicated anywhere in biblical writings. Although they claim they find their schema in the Bible, if you really look at what these theorists present, you find they actually put together a rational schema through a series of logical deductions. They develop a consistent military system or schema of hierarchy out of the incidental references like this one by Paul. From the particular terms he uses in this sentence, there is no indication, either in the terminology or the syntax of this sentence, that Paul had this in mind. Cultural Concepts Now I know that various cultures have different ideas of the spirit world. I have no problem with someone expressing their ideas of what it might be like, or trying to work out possibilities for the unseen world. But I do mind people developing some deductive, rational theory, and then claiming that the Bible teaches it. Can you never be wrong? They invert the principle "I believe what the Bible teaches," and actually wind up saying: This appears in its most developed from in the Book of Enoch , called by some the First Book of Enoch. This work was never a part of the sacred writings of either the Jews or the Christians. It does appear, however, that it is referenced in the book of Jude and possibly the letter of 2 Peter. Some modern rationalists have also organized a schema of the spirit-world. One can easily see that the view is based on a mis-guided focus on the fear of evil, rather than a focus on worship of God, which overcomes all evil. It seems amazing that they cannot see that this far-flying fancy of fear is just their science-fiction. How can they miss the gospel truth declared in the letter of 1 John that perfect love drives out fear. The Ephesians are assured that the power to overcome is theirs as they share with Christ in his exalted state at the right hand of God, with authority over such powers, whatever they may be Eph 2: The focus here is on the majesty and protective authority of the Risen Christ, positioned over all authorities, power structures or entities, whether "temporal" or "spiritual. Nowhere does Paul or any other writer in the New Testament or any character portrayed in the New Testament, ever attempt to actually teach us about the organization and authority structure of the spirit world. The desire of modern scientific rationalists to know such things does not make the information available. There is a common logical error in these rationalist modern schemes. I seem to always find these in fundamentalist thinkers who insist on imposing their rule that everything must be reduced to the modern scientific literalism of empirical "fact. This is a worldview-specific concept derived from the modern western cultural worldview. In fact, rather than being a traditional given, this assumption that factual information in the primary point of any statement or story, arises from modern thought. This concept is imposed from an analytical, rationalist worldview, ironically derived from modern "secular" thought that seeks objective knowledge about the universe. The biblical worldview, on the other hand, is commonly more practical, being relationship-oriented and focused on personal and social morality. Just as Jesus words still read today in the Gospels! The focus is not on information and organizations. Truth, Not Empirical Data This concept that facts are the focus of truth, and

that information is the content of knowledge, is incompatible with the cultural worldview reflected in the biblical texts themselves. The ancient texts ought to be allowed to stand on their own. The scriptures do not derive their authority from their submission to modern philosophical scientific or literary requirements, even if these requirements are imposed by modern well-meaning fundamentalist perspectives that claim to "defend" or represent the Bible. These so-called "religious" ideas are really culturally and historically limited concepts very recent in world history, and not universal in human thought or tradition. The overwhelming and foundational focus and concern of the biblical culture worldview is relationships and moral character in those relationships. The purpose of the biblical texts does not appear to be to lay out "facts. Modernists whether liberal fundamentalist or secular do not have the right to impose this requirement upon the ancient texts that arose out of a different context and have their own agenda. Spiritual Powers In Ephesians 6: Put on the full armor of God so that you can stand against the tactics of the Devil. For our battle is not against flesh and blood, but against the rulers, against the authorities, against the world powers of this darkness, against the spiritual forces of evil in the heavens. This is why you must take up the full armor of God, so that you may be able to resist the evil day, and having prepared everything, to take your stand" HCSB. He is just piling up names and descriptions It is found in other literary and rhetorical traditons as well. A problem with the modern hierarchical concept of spiritual powers, devils and demons, is that it focuses on these incidental references as though they were the primary focus and purpose of the passage. Then they are over-analyzed and reorganized into a consistent schema. Spiritual Resources In Ephesians 6, Paul describes the spiritual armor the Christian is to wear in his spiritual battle. It is obviously symbolic, though practical in application to the relationships of life. It seems odd that though the armor is obviously symbolic, the afore-mentioned theorists of the evil spirit-world armies insist that the spirit world references must be literal, while the armor is symbolic. Motyer comments again on the spiritual powers in reference to the spiritual armor the Christian is instructed to "wear. This has to be the case, otherwise, Jesus cannot say "I am truth. He is a person, a model of relationship and moral living. He is God in the human life, as the model of what is intended for the Kingdom of God. Truth is dynamic â€" found in redeemed, sanctified cleansed, corrected relationships in our social living. Let us stand with those ancient crowds in the marketplace, on the seashore and on the Galilean hills and experience the freeing challenge of faith and power over the evil that presses in upon us! The information-society worldview simplistically assumes the primary purpose for any term, reference, comment or explanation is primarily to give us objective factual information about the universe. This is an alien modern worldview focus, imposed on the scriptural writings whose cultural worldview is not information-oriented, but relationship-oriented. Geographical Spirits In the final section of the book, Paul comments on Prayer and its role in spiritual strength and spiritual warfare. Motyer again here has some helpful perspectives on the meaning of these principles p This does not seem to occur to him as a possible mission strategy. In fact, such advice would sound like the pagan magical practices which the Ephesians Christians had left behind. The repetition of similar terminology and duplication of structure is a common, well-known pattern of Semitic writing. Hundreds of commentators on the Old Testament point this out, especially in poetry and song. Oral This emphasis by poetic repetiiton is a common oral-culture feature in not only Semitic but other cultures, even today. He makes reference to this in some letters. They were not theological treatises pored over and analyzed and second-guessed for every little objective item of fact that could be found. The letters were originally self-standing, unitary, personal statements on vividly-developed themes. These four phrases in Ephesians are likely emphases on the same statement. The four phrases constitute repetitions of poetic or rhetorical variation that sum up perceptions or experiences of the general evil influences or powers we may encounter in our spiritual and practical life. It is hard to escape the analytical styles of our western rationalist empirical schooling. But Paul was speaking out of another time and culture to another time and culture. Territorial Spirits The territorial idea of evil spirits as a "Kingdom" is based on an Imperial model of authority. The assumption of an Empire entails the limitations from that worldview, which leads to the cruelty and injustice we see in Empires. Empires around the world are organized around the power and authority of the state, not justice. The same problems arise in the imperial

models of the Kingdom of God, of the church and of social relationships. The model focuses on Authority, the basic feature of an Empire, not on Service, which Jesus and Paul emphasize. The idea of a hierarchy of evil powers seems to arise from an over-analysis, looking for facts, assuming some Imperial, territorial order not actually indicated in these incidental references. Energies I see an evil result in expending so much energy focusing on evil, analyzing evil, describing evil, learning about the evil kingdom, or thinking up ways it might be organized. It seems to me that all that energy focused on evil would be just more energy in the universe that that very evil could access to enlarge its efforts! I understand worship to center in what we give our attention and energies to. If we give our attention to evil, if we focus on our fear of evil, it seems to me that turns our focus from good, from god, from his presence among us, from the possibilities for good that we can both produce and take advantage of! Are we thereby empowering evil? That does not sound like the picture of the Kingdom of God Jesus describes! Authority over Evil It certainly does not fit the model in Ephesians that Paul describes, in which we have already been freed, we are sitting with Jesus in power ABOVE the powers and able to aggressively limit their encroachment upon our lives and the lives of those whom we protect by our prayers and actions. See related reviews and articles on this site:

8: Catechism of the Catholic Church - Credo Chart

Some even want to put them into a hierarchy or spiritual power-structure, with some more powerful than others, and a kind of 'chain of command' operating between them" (Emphasis mine). Motyer systematically dismisses this approach, which has become more common in recent popular theology I hear in America.

And, even, also, namely. A primary preposition; to or into, of place, time, or purpose; also in adverbial phrases. He, she, it, they, them, same. From the particle au; the reflexive pronoun self, used of the third person, and of the other persons. Paul speaks of all creation as having taken place "by Him," "through Him," and "for Him. Paul, in a burst of adoration, declares of the Father that "from Him, and through Him, and to Him are all things;" and in Hebrews 2: Hence we observe that the Apostle here takes up a phrase belonging only to Godhead and usually applied to the Father, and distinctly applies it to Christ, but with the significant change of "from whom" into "in whom. Thus we have in Hebrews 1: Paul twice adds "in whom," just as he had used "in whom" of God in his sermon at Athens Acts Then, lest this phrase should be restricted to the sublunary sphere, he adds, "visible and invisible. The word peculiar to this passage is "thrones," which in all the various speculations as to the hierarchy of heaven, naturally represents the first place of dignity and nearness to the Throne of God. Paul alludes at all to the Rabbinical hierarchies, he probably with deliberate intention takes their titles without attending to their fanciful orders and meanings. Whatever they mean, if they mean anything, all are infinitely below the glory of Christ. See Note on Ephesians 1: Let us adore these mysteries in humble faith, and behold the glory of the Lord in Christ Jesus. He was born or begotten before all the creation, before any creature was made; which is the Scripture way of representing eternity, and by which the eternity of God is represented to us. All things being created by Him, were created for him; being made by his power, they were made according to his pleasure, and for his praise and glory. He not only created them all at first, but it is by the word of his power that they are upheld. Christ as Mediator is the Head of the body, the church; all grace and strength are from him; and the church is his body. All fulness dwells in him; a fulness of merit and righteousness, of strength and grace for us. God showed his justice in requiring full satisfaction. This mode of redeeming mankind by the death of Christ was most suitable. Here is presented to our view the method of being reconciled. If convinced that we were enemies in our minds by wicked works, and that we are now reconciled to God by the sacrifice and death of Christ in our nature, we shall not attempt to explain away, nor yet think fully to comprehend these mysteries; but we shall see the glory of this plan of redemption, and rejoice in the hope set before us. Be frequent in prayer, and abound in holy duties; and live no more to yourselves, but to Christ. Christ died for us. That we should still live in sin? No; but that we should die to sin, and live henceforth not to ourselves, but to Him.

9: English versions of the Nicene Creed - Wikipedia

Romans - For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

TRANSLATING POWER IN HIERARCHY: SEEN AND UNSEEN ORGANISING pdf

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