Chapter 1 : Boundary | Definition of Boundary by Merriam-Webster

Boundaries of the nation, boundaries of the self, Background Sexual Desire and National Boundaries The Movement to Abolish regulation of Protituation.

Boundaries are a measure of self-esteem. They set the limits for acceptable behavior from those around you, determining whether they feel able to put you down, make fun, or take advantage of your good nature. Weak boundaries leave you vulnerable and likely to be taken for granted or even damaged by others. On the other hand, a healthy self-respect will produce boundaries which show you deserve to be treated well. How to Reset Your Boundaries Set aside some time to write down the ways in which each important person in your life leaves you feeling unhappy or hurt. Next, decide on specific action you can take. Challenge all insults that are masked as humor. This may take an extra effort because our habits can go unnoticed, but aim to stop making digs at people, or using humor as a weapon to put others down. Do you always make yourself available? How much praise and acceptance do you receive? Why are you popular with your friends? How do you feel after spending time with each friend or family member? As time goes on, your boundaries may require updating. Perhaps the time you can give to others is much more limited after starting a new relationship or having a baby. They have been used to the old ways of doing things. As with any life change, extending boundaries has a price, and this may be losing acquaintances along the way. Of course, those relationships that are worth having will survive, and grow stronger. This means you can be yourself to a greater extent, asking for what you really want and need without fear of judgment. Emotional manipulators will back off and in their place sustainable, loving relationships will thrive. Reference and other resources Dr. Henry Cloud and Dr. This work, as many other boundary-setting resources, is Christian-oriented. The Importance of Personal Boundaries. Retrieved on November 10, , from https:

Chapter 2 : Setting Personal Boundaries - protecting self

Setting clear personal boundaries is the key to ensuring relationships are mutually respectful, supportive and caring. Boundaries are a measure of self-esteem. They set the limits for acceptable.

Originally a secret, ritualistic society organized by Philadelphia garment workers, it was open to all workers, including African Americans, women, and farmers. The Knights grew slowly until they succeeded in facing down the great railroad baron, Jay Gould , in an strike. Within a year, they added , workers to their rolls, far more than the thin leadership structure of the Knights could handle. Rather than open its membership to all, the AFL, under former cigar-makers union official Samuel Gompers , focused on skilled workers. His objectives were "pure and simple": As such, Gompers helped turn the labor movement away from the socialist views earlier labor leaders had espoused. The AFL would gradually become a respected organization in the U. In the Great Railroad Strike in , railroad workers across the nation went on strike in response to a percent pay cut. Attempts to break the strike led to bloody uprisings in several cities. The Haymarket Riot took place in , when an anarchist allegedly threw a bomb at police dispersing a strike rally at the McCormick Harvesting Machine Company in Chicago. By , membership had plummeted to fewer than ,, then faded away. As a result, the National Guard was called in to guard the plant; non-union workers were hired and the strike broken. The Homestead plant completely barred unions until The shutdown of rail traffic meant the virtual shutdown of the entire national economy, and President Grover Cleveland acted vigorously. He secured injunctions in federal court, which Eugene Debs and the other strike leaders ignored. Cleveland then sent in the Army to stop the rioting and get the trains moving. The strike collapsed, as did the ARU. The most militant working class organization of the â€" era was the Industrial Workers of the World IWW , formed largely in response to abysmal labor conditions in , the year before its founding, 27, workers were killed on the job [51] and discrimination against women, minorities, and unskilled laborers by other unions, particularly the AFL. Openly calling for class warfare , direct action , workplace democracy and " One Big Union " for all workers regardless of sex, race or skills, [53] the Wobblies gained many adherents after they won a difficult textile strike commonly known as the " Bread and Roses " strike in Lawrence , Massachusetts. They proved ineffective in managing peaceful labor relations and members dropped away. But according to historian Howard Zinn , "the IWW became a threat to the capitalist class, exactly when capitalist growth was enormous and profits huge. Gilded Age The "Gilded Age" that was enjoyed by the topmost percentiles of American society after the recovery from the Panic of floated on the surface of the newly industrialized economy of the Second Industrial Revolution. It was further fueled by a period of wealth transfer that catalyzed dramatic social changes. It created for the first time a class of the super-rich "captains of industry", the " robber barons " whose network of business, social and family connections ruled a largely White Anglo-Saxon Protestant social world that possessed clearly defined boundaries. A Tale of Today , employing the ironic difference between a "gilded" and a Golden Age. James Garfield, the Republican candidate, won a very close election, but a few months into his administration was shot by a disgruntled public office seeker. Garfield was succeeded by his VP Chester Arthur. Reformers, especially the " Mugwumps " complained that powerful parties made for corruption during the Gilded Age or " Third Party System ". Voter enthusiasm and turnout during the period â€" was very high, often reaching practically all men. The major issues involved modernization, money, railroads, corruption, and prohibition. National elections, and many state elections, were very close. The presidential election saw a mudslinging campaign in which Republican James G. Blaine was defeated by Democrat Grover Cleveland , a reformer. He also expanded civil services and vetoed many private pension bills. Many people were worried that these issues would hurt his chances in the election. When they expressed these concerns to Cleveland, he said "What is the use of being elected or reelected, unless you stand for something? The rapid growth was made possible by high levels of immigration. New York and other large cities of the East Coast became home to large Jewish, Irish, and Italian populations, while many Germans and

Central Europeans moved to the Midwest , obtaining jobs in industry and mining. They found economic opportunity at factories, mines and construction sites, and found farm opportunities in the Plains states. While most immigrants were welcomed, Asians were not. Many Chinese had been brought to the west coast to construct railroads, but unlike European immigrants, they were seen as being part of an entirely alien culture. Most, however, permanently left their native lands and stayed in hope of finding a better life in the New World. This desire for freedom and prosperity led to the famous term, the American Dream. Religion[edit] The Third Great Awakening was a period of renewal in evangelical Protestantism from the late s to the s. A major component was the Social Gospel Movement, which applied Christianity to social issues and gained its force from the Awakening, as did the worldwide missionary movement. New groupings emerged, such as the Holiness movement and Nazarene movements, and Christian Science. The Catholics were largely working class and concentrated in the industrial cities and mining towns, where they built churches, parochial schools, and charitable institutions, as well as colleges. They avoided the Reform synagogues of the older German Jews and instead formed Orthodox and Conservative synagogues. Starting in the end of the s, African Americans lost many of the civil rights obtained during Reconstruction and became increasingly subject to racial discrimination. Increased racist violence, including lynchings and race riots , lead to a strong deterioration of living conditions of African Americans in the Southern states. Jim Crow laws were established after the Compromise of Many decided to flee for the Midwest as early as , an exile which was intensified during the Great Migration that began before World War I.

Chapter 3 : List of national border changes from to - Wikipedia

Porous boundaries need to be firmed up, sealed offâ€"walls built to protect the vulnerable self. Stillâ€"alwaysâ€"one's actual, fragile body remains contained within the fantasy of a of a gigantic, invulnerable body.

Our History A Proud Heritage Since the earliest contact with European explorers in the 16th century, the Cherokee people have been consistantly identified as one of the most socially and culturally advanced of the Native American tribes. Cherokee culture thrived many hundreds of years before initial European contact in the southeastern area of what is now the United States. Cherokee society and culture continued to develop, progressing and embracing cultural elements from European settlers. The Cherokee shaped a government and a society matching the most civilized cultures of the day. Gold was discovered in Georgia in Outsiders were already coveting Cherokee homelands and a period of "Indian removals" made way for encroachment by settlers, prospectors and others. Ultimately, thousands of Cherokee men, women and children were rounded up in preparation for their "removal" at the order of President Andrew Jackson in his direct defiance of a ruling of the U. Supreme Court "[Justice] John Marshall has made his decision; let him enforce it now if he can. The Cherokee were herded at bayonet point in a forced march of 1, miles ending with our arrival in "Indian Territory," which is today part of the state of Oklahoma. Thousands died in the internment camps, along the trail itself and even after their arrival due to the effects of the journey. Rebuilding The Cherokee soon re-established themselves in their new home with communities, churches, schools, newspapers and businesses. The new Cherokee capital of Tahlequah, along with nearby Park Hill, became a major hub of regional business activity and the center of cultural activity. The Cherokee adopted a new constitution in September of and in the Cherokee Advocate, printed in both Cherokee and English, became the first newspaper in Indian Territory and the first-ever published in a Native American language. The Cherokee Messenger was our first periodical or magazine. Many white settlements bordering the Cherokee Nation took advantage of our superior school system, actually paying tuition to have their children attend Cherokee schools. The Cherokee rebuilt a progressive lifestyle from remnants of the society and the culture left behind in Georgia. Unfortunately, even more Cherokee lands and rights were taken by the federal government after the war in reprimand for the Cherokee who chose to side with the Confederacy. What remained of Cherokee tribal land was eventually divided into individual allotments, doled out to Cherokees listed in the census compiled by the Dawes Commission from Tribal Government The Cherokee Nation operates under a three-part government including the judicial, executive and legislative branches. A revised constitution of the Cherokee Nation was ratified by the Cherokee people in June of and approved by the Commissioner of Indian Affairs on September 5, The new Constitution was ratified by a popular vote of Cherokee Nation citizens in The position of Deputy Principal Chief is also part of the executive branch. The Principal Chief, Deputy Principal Chief and council members are elected to four-year terms by registered tribal voters. There are a total of 17 Tribal Council members. The judicial branch of tribal government includes the District Court and Supreme Court, which is directly comparable to the U. It is the highest court of the Cherokee Nation and oversees internal legal disputes as well as the District Court. Self-Governance Agreement The Cherokee Nation authorized the negotiation of a tribal self-governance agreement for direct funding from the U. Congress on February 10, This agreement authorizes the tribe to plan, conduct, consolidate and administer programs and receive direct funding to deliver services to tribal members. Self-governance is a change from the paternalistic control the federal government has exercised in the past, to the full-tribal responsibility for self-government and independence initially intended by treaties with sovereign Indian nations. Court System, Legal Code Self-governance gained an added dimension in November, , when the Cherokee Nation passed legislation establishing a Cherokee Nation District Court and a criminal penal and procedure code. In February, , the tribe unanimously approved four legislative acts to facilitate cooperative law enforcement within the jurisdictional boundaries of the Cherokee Nation. These acts strengthen tribal sovereignty while allowing non-tribal law enforcement authorities to

pursue and apprehend criminal suspects and vehicle code violators on Cherokee Nation land. Tax Code On February 10, , the Cherokee Nation approved a tax code including a tobacco tax and sales tax on goods or services sold or rendered on tribal land. The purpose of the tax code is to raise revenue to provide governmental services to Cherokee people and promote economic development, self-sufficiency and a strong tribal government. Fuel Tax Agreement On May 30, , the Cherokee Nation and four other Oklahoma tribes reached an agreement with state lawmakers on taxing tribal sales of motor fuel. The tribes agreed not to sue the state or to license individual tribal citizens to sell motor fuel. In return, they will be rebated part of the money resulting from fuel sales on their lands each quarter of the year for 20 years. They also agreed to spend the money rebated to them for law enforcement, education, roads and health care. In addition, the nation operates several successful enterprises, including Cherokee Nation Entertainment, and Cherokee Nation Industries, Inc. CNI is a multi-million dollar industry, supplying several major defense contractors. The Cherokee Nation is a vital business leader in Oklahoma with a positive financial impact of over one billion dollars annually for the state. For information regarding culture and language, please email cultural cherokee.

Chapter 4 : The Importance of Personal Boundaries

I used to have terrible boundaries. In fact I never knew what a 'boundary' was until I got sober. I certainly didn't know that I was responsible for my own boundaries. My self-worth was so wrapped up in what other people thought of me, that I would just tie myself up in knots trying to please.

Understanding Self Identity Who I am? It is my opinion that our understanding of our roles in the world and the universe, and how to influence it have come a long way in the last decades of humanity. Sure it is nice to think that everything in the Universe was created just for you because you are special â€" but most of us if we have the ability to truthfully self reflect know this is just not the case. Life, People, Events and Circumstances are consistently random and unpredictable â€" and certainly not designed for your best interests all the time. The following article will give you an understanding of who you are, it will provide a simple and basic explanation that will provide you with the ability to comprehend and formulate practical ways to accept or change who you are at your core self. So lets examine some of these constructsâ€¦. In a nutshell â€" Who Are You? Who you are is your Self Identity, the way you look at yourself and your relationship to the world. Understanding this, allows you to examine who you are and more importantly create who you want to be. Lets start with a basic definition of some of the key players and then examine how to create yourselfâ€¦ Take the MMPI-2 online. The most used Personality Analysis tool in America. A complete analysis of who you are, your strengths, weaknesses and personality traits. The Self Identity is not restricted to the present. It includes past selves and future selves. They correspond to hopes, fears, standards, goals, and threats. Possible selves may function as incentives for future behavior and they also provide an evaluative and interpretive context for the current view of self. Boundary Self Identity Boundary Your boundary is a much the same as the boundary lines of a property. It is the clear and defined border that surrounds the house with all its treasures your Self Identity can be thought of as your house or property. The boundary lines let others know how far the ownership of the property goes. In a personal development sense the boundaries are more difficult to see and be aware of. But in a nutshell your boundary is your preferences or rules you have about things like 1 What you will accept in behavior from and towards yourself 2 Your ability to say either YES and NO to events or statements. You know someone who you enjoy being around socially but they occasionally do things that are a matter of a small illegal crime â€" a result others are hurt in a small financial or emotional way. While your together they want you to help them out with something that you know is illegal. Do you help them because you like them even if you would not do this yourself? Are you able to be comfortable saying No to the request World View Refers to the structure or framework that a person uses to organize and define what the world is to them. The World View should allow us to understand how the world functions and how it is structured. The totality, everything that exists around us, including the physical universe, the Earth, life, mind, society and culture. We ourselves are an important part of that world. Therefore, a world view should also answer the basic question: The World View is our standard of how things are or should be in the world we live in. It is a global concept that makes up our values and morals, our rules of how we and others should act, relate and operate within the world. To most people the world view is largely a vague set of rules and guidelines that we have unconsciously adopted from the life experiences and influences we have. We adopted from our friends, family religious groups, and society, seldom making an active process of creating our own. We can create aspects of our world view though our intellect, using either rational and conscious decisions or emotional charged ideas and concepts. The World View is a filter which we make judgments of others and ourselves. Generally speaking it is an emotional measure of how well we are living up to our world view. Self Esteem is perhaps the single most important emotional gauge of our ability to feel almost all other positive emotions and beliefs about ourselves. For example it affects our measure of happiness, success, well being, confidence, assurances etc, and is made up of all of these feelings in a combined sensation called Self Esteem. While Self Esteem is a general state of mind, it is affected by changes in any one of the various feelings that make it up.

For example a drop in confidence will lower Self Esteem in the short term. Prolonged Negative experience will produce a longer term reduction of Self Esteem, yet at the same time a positive emotional experience will increase the sensation. In simple terms, when you experience an event or situation that supports your world view your Esteem increases and vice versa. Your Self Identity, the core of who you are is surrounded by your Boundary which filters both outward and inward experience you have to the world. The resulting emotional experience you have from a situation, person or event is then determined by how well you managed the experience in relation to your world view. If you do not have a boundary about yelling, the person will yell at you â€¦ and you will feel according to your world view that they do not respect you and will lose Self Esteem. In addition because you are not living up to your own standards, you feel bad and lose more self esteem. You might like to think of the boundary as being a container that surrounds you, It not only protects your Self Identity, but also acts much like a gas tank to hold your Self Esteem. Within the boundary is your measure of Self Esteem. And as we know the sense of self esteem is a measure of how well you measure up to your world view. It is determined by your actions and reactions to the world around you as determined by the rules that you have, of how the world should be. Your Self Identity constructs and is made up from your experience through the boundaries of how well you measure up to your world view. Self Identity becomes a long lasting definition of your character. Where problems arise in Self Identity Each person view of the world is unique to them, and no one has a perfect world view. In fact most people do not have a clear or conscious understanding of what their world view is, they are vague on their rules to live a good and productive life. This vagueness about their rules of how to live a good and productive life is reflected in broken boundaries or a lack of preference for who they are, what they like and what is appropriate behavior. Sometimes there is no preference at all which creates gaps in the boundary. Explaining Self Identity A gap can be defined as a hole in your boundary. It is a lack of a preference or rule you have about yourself or your behavior or your place in the world. It is a concept or situation where you have an idea of what is acceptable to you in your world view. For example, you may define yourself by a particular religious faith, but live in sin according to that faith and be able to justify it to yourself A well defined section of your boundary is a preference you have and stick with. It is a clear statement of who you are that you can express to yourself and to those around you. Examples might include a political view, your stance on abortion, or any strongly held belief about something When your Boundary the container that holds your self esteem has gaps or vague preferences rules in it, you lack control in your decision making. You are in a position where people or situations can reach in and press your buttons. This is a situation or event that will create stress, where your lack of a clear preference can cause you to feel confused. Without a boundary filter for your Identity you are in a position where you will drain your sense of Self Esteem. And when you do not have a clear sense of your preferences, or a lack of self esteem to act on them, people are able to manipulate you, or they are able to annoy you, or your able to get annoyed with yourself, but most importantly because you are unable to present a clear concept of who you are to those around you, people will not be able understand where you stand on something which makes it difficult for them to develop respect or trust for you. If you have Clear Boundaries If you have a clear preference for yourself, a clear and well defined rule of your world view, that you and others should live within their means and new shoes are a luxury not a necessity. You will because you have encountered a situation that you remained true to who you are, will feel good about yourself. You will because you followed your world view rules, fill your tank of self esteem a little more which strengthens your Self Identity. If you have Vague Boundaries If you only have a vague rule in your world view about this, you might need to think about it for a moment. You may have the world view rule that it is OK to lend money to friends and family to help them out because they are your friend or family and it is only right to help out people you love. It might depend on the situation and the person asking, and perhaps if they just promise to be more careful next time you will give them the money. In this situation, you have doubts about yourself and who you are and what you believe, and while you may make someone else happy by doing them a favor, you are unsure it was the right decision to make. You may feel a little confused afterwards as to why you gave money away you needed, or you may be

happy to help a friend. Because your boundary here is vague you have no measure to affect your self esteem and you are subject to seeking external confirmation you did the right thing. The person asking is telling you they are in need, they would not ask otherwise, and you want them to like you so you give them the money they ask for. You ask them about it and they make an excuse and promise next week. You on the other hand feel betrayed and left out, your control of your sense of who you are and your place in the world is conditional on someone else and what they do. Your sense of self esteem drains as you spend your time and energy worrying about something that is now outside of your control. Controlling the Controllable Situations and Events in your Life Controlling your Self Identity When you have a clearly define world view, one where your rules are known to you and remember not very many people have any idea of what their world view is you can create preferences or boundaries around yourself. Then as life experiences come around you make decisions based on your boundaries, it increases your sense of self esteem and makes a stronger character of who you are in your self identity. You are able to clearly define the limits of the extent of your control. In the case of psychological feelings, you understand that you are the only one who can make you feel a certain way. You understand that things outside of your Self Identity, can only affect you with there is a gap in your boundary about a world view rule. Others may attempt to control the outcome of a situation or your feelings, but your boundary will bounce off and protect you from any attempts to manipulate or control you. You will know how to act to have integrity with your self identity and character. You will know what requests, events and situations you say No or Yes too. They are unable to push your buttons and make you respond in a way that gets them a result. You also understand that you are only able to control who you are, and that while you can make a good judgment on how others might behave, you are unable to determine their world view or what boundaries they might or might not have and how they may act. Take the MMPI-2 online. Click the Image to find out more Continued on the next page Page 1 of 2 1 2 4.

Critics have seen these two levels of trauma in terms of an allegorical correspondence between the psychic crisis of the (usually educated) individual and the sociopolitical crisis of individual identity of the modern nation-State.

Theory of One State, One Nation and the Right of Self- Determination Article shared by The Theory of Self-determination or one nation and one state, the people who constitute a nationality reserve the Right of Self-determination, the right to decide for themselves with whom they shall be politically associated. The limits of the State may extend beyond the boundaries of the Nation, considered as an ethnic and linguistic group and conversely the boundaries of the Nation may be wider than those of the State. In fact, they rarely coincide. We are not fully satisfied with the contention of Dr. Garner because in Modern Europe people belonging to the same race and sharing the common language are not regarded as one nation, if they live in different states. For example, the French living in Italy and France are separate nations and separate states. Similarly, the Germans also live in Austria and Czechoslovakia but they are not regarded as one nation. They are separate Nations and separate States. Among a people without fellow-feeling, especially if they read and speak different languages, the united public opinion, necessary to the working of representative government cannot exist. Whenever the sentiments of nationality exist in force, there is a prima facie case, for uniting all the members of the nationality under the same government and a government to themselves apart. Thus, we find that John Stuart Mill is of the opinion that every nationality has a Right of Self-determination. On February 11, , in his address to Congress he pointed out that it was quite unjust to transfer the sovereignty of people belonging to a nation. Every contract should be entered into while keeping in view the interests of people of that nation. An attempt should be made to give expression to the feelings of the inhabitants. Thus, it is quite clear that every nation should be a state. Nation-State theory of John Stuart Mill lays emphasis on the face that the people who constitute a nationality undoubtedly reserve the Right of Self- determination and the right to decide for themselves with whom they shall be politically associated. In short, we can say that a nation, according to John Stuart Mill, should have a state of its own. John Stuart Mill is the ardent advocate of the Theory of Self-determination or one nation and one state. According to him, the people who constitute a nationality reserve the Right of Self-determination, the right to decide for themselves with whom they shall be politically associated. But this has been criticized by a number of persons. Lord Acton and Gumplowiz are the main figures among those who attacked the theory of mono-national state, the State, the political boundaries of which conicide with those of a single nationality. While analysing the statement of Lord Acton, Dr. Garner said in regard to the value of the latter type of state poly-national , both as an influence upon the character of the people and as an instrument of civilization, generally it is without exaggeration. In such a case the ultimate issue may be force. If his theory of Self-determination is taken for granted, it will lead to bifurcation and trifurcation of many states. Belgium will be bifurcated and Switzerland will be trifurcated. And if this Theory of Self- determination is adopted by entire Europe, Europe will be divided into various small nations. This may prove a threat to peace in the whole world. Keeping in view this fact, Lord Curzon called it a double-edged weapon which can be accepted with a few reservations. In and Finland faced Plebiscite over a vital issue. It was to be decided whether Aland Islands were entitled to separate themselves from Finland and merge with Sweden. People unanimously voted in favour of Sweden. After that League of Nations appointed a Committee of Jurists to look into the matter and find out whether Aland Islands were entitled and empowered to separate themselves from Finland and merge with Sweden. After having looked into the matter, this committee of Jurists opined that it was beyond the reach of the international law to empower a part of a state to separate itself from the whole state and become an independent state. And if a part of a state was empowered to do so, it will give a heavy blow to the sovereignty of the state. In modern age there exist a number of states where various nationalities are claiming the status of separate statehood and if they are not permitted to organise their independent states, there will remain a permanent threat to peace. Therefore, it is

better and advisable to empower such nationalities as are in majority to organise their independent states. This will bring the end of many mutual disputes. But at the same time this should also be kept in mind that the trick of empowering each and every nationality will lead to the bifurcation and trifurcation of many states. Therefore, every precaution should be taken before doing so. Only those nationalities which are in majority and which have their own language and culture should be empowered to organise their independent state.

Chapter 6 : The United States at the Outbreak of the Civil War, â€"

Self-Determination: States within a state may begin to defect and potentially create their own borders within the original state. Define and provide examples of "forward" capitals. "forward" capitals are capitals of a state that have been relocated in their country to allow a political or economical advantage.

Undocumented Labor in Blade Runner Americana: Walter Benjamin, Illuminations I. Following the jump in oil prices, the second major increase in five years, industrial production around the globe dropped between 5 and 10 percent, a trajectory that did not cease until Veenhoven and Hagenaars 2. This restructuring of traditional labor processes angered workers, especially those whose jobs had been relocated or made contractual, in keeping with the need for a flexible labor force. Thus, in California, members of the working class felt threatened by new, cheaper labor forces and lost many of their hard-won rights, along with the sense of security these maintained. Based loosely on Philip K. There, they want only to confront their creators, to lodge a grievance over the unfair conditions in which they must live and work, and to find out how to lengthen their four-year lifespans. Surveillance and the Optics of Power The chief method of border patrol deployed in the film to combat the invading replicant workers is telling since it takes the form of visual scrutiny. Given that Los Angeles, as it is depicted, is home to every conceivable ethnic group, and numerous artificial life forms, the replicant invaders â€" all Caucasian â€" blend right in. An elaborate method of scrutiny is thus required to locate them amid the crowds. The gaze of the Blade Runner detectives in the film initially functions in this way, since their techniques of observation are a means of distinguishing, judging, and ultimately condemning the undocumented invaders. Eyes are one of the most prominent images in Blade Runner. A man is sitting at a table. Another man enters the room and sits down. The following scene is reflected in the eye until Holden is seated. The eye is magnified and deeply revealedâ€¦The eye is brown in a tiny screen. Holden Morgan Paull is a Blade Runner. The eye in which he is reflected belongs to Leon Brion James , who may be a replicant. Setting the tone for the various modes of detection and surveillance that follow, the film thus opens with the administration of a computerized eye exam. It is one of many ironies in the film that humans must rely on machines to assess the danger posed by machines; and people even use machines to assess their own humanity. Surveillance and differentiation are instrumental in policing the porous borders of selfhood. The objects of the gaze, according to the power structures to which Chow refers, must only have knowledge produced about them, all the better to control them. They function best as objects if they are seen but not heard from. The screenplay contains telling stage directions as the detective begins his inquiry: Know what a turtle is? I never seen a turtle. But the power relationship is not what it seems; in fact, it is a charade that embodies a disturbing process of identification. That is, the threatening notion that the policeman may have misidentified his suspect â€" that he may have identified with him as another human â€" looms uneasily beneath the apparent banality of the words exchanged. Leon, who has cleverly infiltrated the Tyrell Corporation that created him by posing as a janitor aligning him with the working class is far from naive. Holden has failed in his inferences, or perhaps, ironically, because of his all too human reaction time. Trauma as a Narrative Stimulus In a film about policing the permeable, traumatized boundaries between selves and others, Americans and replicant-invaders, it is significant that the plot should begin with such a violent act. The violence in Blade Runner, however, also plays a more thematic role. It agitates previously stable however meticulously constructed notions of selfhood. That is, as Judith Herman suggests: Traumatic events call into question basic human relationships. They breach the attachments of family, friendship, love and community. Selfhood, the identification of the other, and the methods of literal and metaphorical border patrol that police these categories become, more than the film noir mystery, the central focus of the narrative. This shift results in human and non-human existential dilemmas: As he comes into focus, we see that he is, tellingly, scanning the Help Wanted ads for his next role, leaving us to ponder, who is he now? Deckard, it seems, suffers from this condition at least as severely as those he polices. He is ex-everything, and

soon-to-be-nothing. What will be his function if the replicant workers achieve equal opportunity status? What would be the result of his identification with them as equals? After all, their fears of mortality, their immobility, their suffering, and their existential questions are the same as his own. Does Deckard enact power, given that he is an extension of the state, or is he, himself, a slave to his utilitarian function within the repressive apparatus? In short, who is he without his other? Even though patrolling the border between those in power and those who service them is the central activity performed by the authority figures in the film, still the distinction breaks down, and the borders become permeable. Emmet Walsh request that he return from retirement to hunt down Leon and the other escaped replicants: This is a bad one, the worst yet. I need the old Blade Runner. I need your magic. I was quit when I walked in here [pauses]. Stop right where you are! No choice, I guess. Fancher 4 If the replicants have no choice about the length of their four-year lives, Deckard has no choice about the quality of his. He obviously despises his job as a killer, and yet it keeps him off the street and ninety-seven floors above it in his lonely studio, where liquor is his pacifier. His power in his society, as a white male representing the law, is also a type of powerlessness because, like the underclass, he has so few options. We begin to wonder just how distinct he is from the poor masses over which he ostensibly wields authority. Like the androids in its service, society under capital has, itself, become a machine. It operates without human agency, it seems, and yet it prescribes, with little flexibility, the roles humans must play within it. Thus, Deckard, too, is a slave: Indeed, as Bryant tells him, he has no choice: Leon, Roy, Pris Darryl Hannah , and Zhora Joanna Cassidy pose a literal threat to human safety through their vengeful quest for equal rights, but Gaff and the numerous other immigrant faces that populate the crowded sidewalks are also intended to appear threatening, at least to Californian livelihoods. Los Angeles is traumatized, then, from without and from within. But perhaps the film is relying on existing anxieties to make a more progressive point: Most people with the means have left: We, however, should not conflate the advertising here: Contending with violence, pollution, and few economic opportunities, we might wonder why anyone of sufficient means, like Deckard, would remain. As the borders separating Deckard from the human and replicant working classes break down throughout the narrative, it becomes clearer that, like them, he has no means and no choice. However, despite the fact that bonds between replicants and humans are never meant to form, the work of the aptly-named Blade Runners, which aims to sever all connections between humans and their disobedient creations, becomes impossible. The guilt for the impoverished state of society circulates, therefore, in ways that even implicate our hero, who, before quitting, expertly served the repressive state apparatus, and returns to serve it out of fear. Furthermore, as numerous other articles discuss see Kuhn, e. As Deckard hangs from the beam of a skyscraper with his broken hand losing grip, the mise-en-scene stages his fear of falling literally. In order not to fall, however, Deckard must renounce his hostility toward his other, and instead place faith in him. In this climactic rooftop scene, which echoes the opening skyline shot and frames the narrative, Deckard and Roy stare at each other in a different type of eye exam after realizing that, in effect, both of them are slaves. Rather than seeking out difference in order to eradicate it, however, the gaze here, exchanged between man and machine, middle class bureaucrat-enforcer and working class laborer, results in identification. The film even contains repeated hints that Deckard is, himself, a replicant â€" why, for instance, has he remained on Earth? How does the Mexican, Gaff, predict his movements and know his fantasies in advance? Because of these points of identification, the tacit boundaries between the classes that comprise American society are allegorically scrutinized in Blade Runner, which depicts them being policed in a violent, grotesque form. Alcohol plays an important but critically disregarded role in Blade Runner. Liquor pacifies Deckard in four key scenes: When Deckard visits the strip club where Zhora works, he threatens its owner with a fine. Clearly to pacify Deckard and fend off his threats, the owner supplies him with liquor. This exchange appears routine for both men. If Deckard is a replicant, liquor may well be a control mechanism written into his program. Works Cited Benjamin, Walter. Postmodernism and Blade Runner. Tactics of Intervention in Contemporary Cultural Studies. The Condition of Postmodernity. Star Wars, Alien and Blade Runner. Legal Penetrations in Thelma and Louise. The Journal of American Popular Culture 1. Critical

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Chapter 7 : What is Self Identity? Understand the Question "Who am I"?

Setting Personal Boundaries - protecting self Earlier in this series I mentioned that I would be focusing on three primary areas in relationship to learning to have a healthier relationship with self and others: boundaries, emotional honesty, and emotional responsibility.

Their activities fostered a plethora of ideas and practices pertaining to social justice, while simultaneously reflecting a convergence in the ways those ideas were articulated and implemented, and led to the establishment of an entangled worldwide web of radical networks. As a result, I would like to suggest, one can write about a global radical moment lasting roughly from the s until the s and about the making of a global radical culture during this period. In this chapter I examine the emergence of this global radical moment: I focus on the players, movements, and networks that had a direct impact on the story of radicalism in Beirut, Cairo, and Alexandria and emphasize the links between world regions that help explain the interconnectivity of these radicalisms and the making of a global radical moment. Most traditional histories of the Left have crafted their genealogies on the works of specific Franco-German and occasionally British thinkers. These genealogies start somewhere in the early nineteenth century, with ideas of the French Revolution overlapping with the effects of the Industrial Revolution and proletarianization. After this peak the genealogies usually proceed by tracing the lines between the Second International, the establishment of socialist and social democratic parties, and the Russian Revolution and the dominance of communism and communist parties. My aim is different; it entails circumventing the whole project of genealogy and de-centering it from northwestern Europe. Instead, starting with the s and using a synchronic lens, I will try to conjure up a polyvalent, polyglot, and global leftist radical moment in which various, and very often unofficial, impure, and popular interpretations of the Left were gaining ground all over the world. This will in no way be a comprehensive study; rather, I select certain networks, schools of thought, and ideas as well as particular trends and developments affecting different world regions and intertwining their histories. I focus on those that had a direct manifestation in the Eastern Mediterranean, specifically in Beirut, Cairo, and Alexandria. These particular networks seem to have been both crucial and exemplary in spanning a global radical field and providing a radical matrix, or a radical package of ideas and practices. Hence rather than create a standard genealogy of the Left, I seek to show the matrix from which a global radical framework emerged. Some of the elements that shaped it were not always radical in nature but could nonetheless be vehicles for the articulation and dissemination of radical thought and praxis. Globalization, Global Shifts, and Global Linkages: Capital, Labor, Information, Imperialism, and Migration The late nineteenth century ushered in developments that caused the world, or more accurately increasing numbers of regions, to become inextricably linked, responding to similar rhythms and flows in sync. The wave of globalization that began around the s was associated with a deeper integration of regions that had been semiperipheral into the world capitalist system and the world economy, which made them more vulnerable to economic fluxes such as commodity production and price fluctuations, integrated their regional labor markets into a global market, and made them dependent on foreign investments and loans. Globalization meant faster and greater circulation of capital, commodities, and labor, as well as the building of necessary infrastructure: The circulation of all these elements was not random or among equals; rather, capital, labor, goods, and to a lesser degree information usually followed paths suggested by, if not dictated by some form of political and economic imperialism. Between and this circulation also seems to have exacerbated inequalities between peoples, regions, and states, or what Chris Bayly terms the "differentials of power. Globalization can thus be described as "a moment when crises in As such it allowed for the emergence of specific and global forms of challenge and resistance to the status quo. It is within this framework that radicalism can be best understood, both as an indicator as well as a maker of globalization. Let me offer three caveats. First, although I am generally arguing that radicalism, as it manifested itself in the late nineteenth century, was partly a global response to global changes, it is also

important to understand it as more than a purely reactive movement and to characterize it and the changes brought forth by globalization as something other than a pure rupture. A second caveat concerns ideas and their material base. I am not suggesting an overly deterministic and materialist approach to the history of ideas, such as that the economic factors of globalization necessarily, or linearly, explain the various ideas and therefore practices that constitute radicalism. Rather, I argue that they certainly provided a framework for understanding why radicalism emerged as a worldview or mental structure. A third caveat is that by suggesting the existence of a global radical moment or culture, I am in no way pitting the global against the local nor suggesting a hierarchy of importance between the two in which the global would have the upper hand. Rather, I insist that the two are inextricably linked and so tangled in the period under study that they are necessarily complementary rather than opposite albeit flawed categories; as a result, they can be understood only in tandem. The World Wide Web of Radicalism: A multiplicity of communication channels circulated these discussions throughout various parts of the world. To explore some of the main communication channels, I suggest thinking of four interconnected units that played a central role in the articulation of radical leftist ideas and provided structures for their dissemination at a global level: Any discussion on international organizations that articulated and disseminated radical ideas in the second half of the nineteenth century should include the International Socialist. Much has been written on the First International and the Second International , and my aim here is not to summarize the history of these organizations nor to add much to the body of writings on them. What I underline, in the case of the Second International, is the establishment of a structure that self-consciously and explicitly intended to spread socialism, help workers of the world unionize and gain rights, establish a global working-class consciousness, and, last but not least, foster the creation of socialist parties throughout the world. The extent to which the two Internationals were successful is debatable; certainly the International remained very much a European affair, with a handful of exceptions. What is undeniable, though, are the offices and services the Internationals provided, which were theoretically accessible to socialists all around the world: Under "infrastructural support" came publications: Furthermore the International Socialist Congresses, regularly held starting in the s, and the establishment of International Trade Secretariats many of which were based in Western Europe, especially in Germany , gave socialism visibility and respectability as increasing numbers of European socialist parties became successful national parties and played the parliamentary game, a point to which I will return. However, if the International Socialist has figured prominently in the history of the Left, it has tended to overshadow another movement, whose principles and activities in fact gained much greater popularity outside of northwestern Europe. Indeed if there was one radical current which became global, or at least had a serious impact throughout the world in the late nineteenth century, it was anarchism. Anarchism and Anarchosyndicalism Around anarchism emerged as a major political ideology in Europe, most vibrantly in Italy and Spain. Visceral anticlericalism and the refusal to work within the system by playing the parliamentary card in contrast to the policy followed by socialists in the s also occupied a central place. Following a "decade of regicide," political assassinations, and bomb attacks blamed, rightly or wrongly, on anarchists, after which many fled from repression during the concomitant rise in mass migrations, anarchism quickly gained ground throughout the world, from South America to East Asia. By the late nineteenth century anarchists and anarchist ideas were to be found, in different shades and degrees, in many parts of the world due to the strong connection between migration and anarchism. Indeed anarchism was the radical ideology that seemed to have had the greatest appeal for or worked best for workers on the move, as well as intellectuals in the diaspora. Specifically, but not exclusively, it was associated with Spanish and especially Italian migrant and diasporic communities and networks, most strongly in South America but also in the United States, Europe including France, Belgium, and England , and the Eastern Mediterranean. Anarchists were particularly adept at establishing transnational networks of communications and exchange of information, propaganda, and militants. One of the most vivid manifestations of their success in this domain was the web of Italian anarchist periodicals circulating throughout various cities in Italy, as well as Alexandria, Cairo, Buenos Aires, Montevideo, Paris, and

Paterson, New Jersey. This is not to say that anarchist ideas circulated exclusively within the confines of a diaspora, or exclusively along ethnic lines; there were certainly anarchist networks revolving around periodicals that were not exclusively connected to one specific diaspora but cut across ethnic and linguistic groups. Nonetheless, although such periodicals did exist and played an important role in the forging of connections between anarchists, many of the anarchist networks in the period under study were linked to a specific diaspora and to the activism of exiled militants. This was certainly not an exclusively European phenomenon. In the last decade of the nineteenth century and the first years of the twentieth Japanese anarchism as well as socialism was intrinsically linked to the presence and activism of Japanese militants in the United States, specifically in the San Francisco area, where "Japanese socialists and anarchists had found refuge from government repression in Japan, and were able to voice their dissent-in spite of the fact that their destinations were shaped by racial exclusion and discrimination. Indeed partly because of its fundamental aversion to centralized authority and because it was a movement that was often underground and whose members were constantly on the move, anarchism consisted of a rather flexible package of ideas. As a loose set of ideas it could offer something to everyone. Its malleability, perhaps even its emotionalism and its martyrs allowed people from diverse backgrounds to relate to it, as well as plunder from it whatever might suit their needs and prove resonant in their own local contexts. In some ways, then, it was a revolutionary movement rather than an ideology per se or a revolutionary mind-set, allowing for selective adaptations of bits and pieces from the long set of items on the anarchist wish list. Partly because anarchism never quite became orthodox, the meaning of belonging to an anarchist organization was rarely formalized outside of Europe and South America. This meant that anarchists, even when they did have parties, were not as restrictive regarding membership. Instead anarchists had an equal opportunity approach when it came to doing propaganda work and spreading their message. In contrast to socialists, for instance, they did not favor urban skilled workers, but instead went to work in the city and in the countryside among skilled and unskilled workers, artisans, peasants; migrant, stable, and middle-class white-collar employees; artists and intellectuals. They tailored their multiple publications and messages according to their targeted audiences. Significantly, among audiences who were often illiterate their periodicals proved particularly successful thanks to their use of simple language and the fact that they "easily lent themselves to being read aloud. Later, in the first decade of the twentieth century, Spanish anarchists would often occupy and destroy Church property. This particular combination of anticlericalism and the struggle over land and property was to prove especially resonant in parts of the world experiencing similar battles, such as Mount Lebanon. Propaganda did not carry the pejorative connotations it has acquired today. It covered a full spectrum of activities, often, but not always, underground, ranging from casual conversations with workers to newspaper articles. It could also include acts of violence, especially political assassinations and various forms of terrorist attacks, which were categorized as "propaganda by the deed. Perhaps more than any other radical movement, anarchists were brilliant in their capacity to popularize their ideas and capitalized on increasingly popular media, institutions, and spaces: Anarchists seem to have been particularly successful at using the stage to promote their ideas, canonize their martyrs, and set their narratives in plays and songs. The trial and execution of Francisco Ferrer was turned into a play in Beirut, in Paris, and most probably in many other cities. Again, anarchists were certainly not the only radicals to employ such measures, but they ended up building an anarchist repertoire of themes and plays, many of which crisscrossed the world. Anarchists also managed to latch onto internationalist structures, whether or not they had been explicitly designed for anarchist use. Educating the Masses The popularity of anarchism was also related to two specific concepts and sets of projects: Throughout the nineteenth century mass education was one of the main paths espoused and expounded by reformists and radicals in their mission to tackle the Social Question. The Social Question referred to the emergence of a class of paupers, the rise of unemployment, and the terrible working and living conditions of wage laborers, issues that, if unresolved, could destroy society. The notion of educating the masses occupied a central place within a larger concept that was becoming popular globally: Whether the masses were conceptualized as part of or constitutive of a class, a nation, a

larger entity such as empire or religion , or a society without necessarily belonging to a nation-state, educating them became the sine qua non of progress, evolution, and increased civilization. Anarchists were particularly invested in mass education and were in fact pioneers in developing new visions pertaining to education, which they saw as the most important tool for building the kind of society they wished to establish. They envisioned mass education as the path to eliminating social inequalities, by offering an education and qualifications that would liberate workers economically as well as liberate and enlighten the masses intellectually and culturally and trigger an "intellectual rebellion" in society. Such a project was to take place in various spheres and in various forms, most obviously in schools: Both became models for schools established in New York, Cuba, and elsewhere. Both educational projects were known and admired among radicals in the Eastern Mediterranean. Nonetheless, as I mentioned earlier, the unique power of anarchists lay in their appropriation of other institutions and other spaces for educational purposes: In an era characterized by an explosion of public and especially popular spaces and growing notions of publicity, anarchists used all kinds of old and new public spaces for didactic purposes. In Spain they established an informal education system using sites such as taverns, reading clubs, mutual aid societies, and especially radical newspapers such as La Revista Blanca which was often read aloud , through which they made the education of the working class their priority. In Cuba they used the theater, merging anarchist with gender issues, and targeted women. Anarchists launched similar educational projects throughout the world. They believed in the need to first liberate the individual in order to liberate society. Like many other radicals and reformists, anarchists viewed society as an organism whose health was contingent on the health of every unit within society; for them education was the quintessential way of improving individuals for the well-being of society. Mutual Aid and Mutual Improvement Societies Mutual aid was the second rubric that became strongly associated with anarchism in the late nineteenth century. The idea was to emphasize cooperation among workers, whether through labor cooperatives, unionization efforts, or mutual savings funds. Among other activities these funds would assist individual workers-artisans, factory workers, and others-in times of need, teach and hone skills, and establish agricultural cooperatives that gave out credit at very low interest rates. Needless to say, such mutual improvement and mutual aid societies were not novel to the late nineteenth century, in Europe or in the Middle East. Furthermore mutual aid societies were not inherently radical, and certainly not necessarily anarchist. Nonetheless the anarchists were particularly successful at capitalizing on and radicalizing these institutions. It is not a coincidence that the best known work on the topic was written by Piotr Kropotkin, one of the most important anarchists of the period; Mutual Aid: A Factor in Evolution was translated and read in various parts of the world, including Beirut, Cairo, and Alexandria.

Chapter 8 : History of the United States (â€") - Wikipedia

Article shared by. The Theory of Self-determination or one nation and one state, the people who constitute a nationality reserve the Right of Self-determination, the right to decide for themselves with whom they shall be politically associated.

Robert is the author of the Joyously inspirational book Codependence: The Dance of Wounded Souls Announcing: For info on upcoming workshops go to Intensive Training. This article is part of a series of articles that began with Emotional Abuse , and was followed by Emotional Honesty and Emotional Responsibility Part 1. This page includes quotes from Codependence: The Dance of Wounded Souls and quotes from other articles, columns, or web pages indented written by Robert Burney. The internal links within this article open in a separate browser window. Emotional Honesty and Emotional Responsibility part 3: Setting Personal Boundaries - protecting self Earlier in this series I mentioned that I would be focusing on three primary areas in relationship to learning to have a healthier relationship with self and others: The three areas are intimately interrelated, and because I do not feel I can talk about one area without also discussing the others, I may have gotten the cart before the horse in a sense in this series. I started the series in the first two articles focusing more on emotional honesty and responsibility - and learning to have internal boundaries with ourselves in terms of seeing the process of life more realistically what we need to accept, and what we can change - and starting to take responsibility for our behaviors and emotions. The reason I started there, is because changing our relationship with ourselves and life is vital in order to make any long term changes in our relationships with others. It is vital to learn to respect and honor our selves, so that we can awaken to the need to have boundaries that let other people know that we deserve and demand respect. What is so powerful and effective about the inner child healing process, as I have learned to apply it, is that it changes our core relationship with ourselves. Once we start having a more Loving relationship with ourselves, everything changes. We start to naturally and normally: To start by learning how to set boundaries and assert ourselves, without changing the core relationship with ourselves, will ultimately not work in the relationships we care most about. That is because, it is those relationships - family, romantic, etc. The little child within us does not feel worthy, feels defective and shameful, and is terrified of setting boundaries for fear everyone will leave. The other extreme of this phenomena is those of us who throw up huge walls to try to keep people from getting too close - and sabotage any relationship that starts getting too intimate - to try to protect the wounded child within from being hurt. With boundaries, as in every area of the healing process, change starts with awareness. I had to start getting some glimmer of an idea of what boundaries are, and how to set them, in order to understand how hard they were for me - and how absolutely vital to learning to Love myself. So, in this third article of this series on emotional honesty and emotional responsibility I am going to be focusing on setting personal boundaries with other people. I am going to attempt to keep the focus on a very basic level for those readers who are new to the concept of boundaries. Personal Boundaries "Boundaries define limits, mark off dividing lines. The purpose of a boundary is to make clear separations between different turf, different territory. In relationship to recovery and the growth process, I am going to be talking about two primary types of boundaries. Natural boundaries that are part of the way life works - that are aligned with the reality of the rules that govern human dynamics - and personal boundaries. It teaches us to be discerning in our choices, to ask for what we need, and to be assertive and Loving in meeting our own needs. Of course many of us have to first get used to the revolutionary idea that it is all right for us to have needs. Text in this color are quotes from Codependence: The Dance of Wounded Souls The purpose of having boundaries is to protect and take care of ourselves. We need to be able to tell other people when they are acting in ways that are not acceptable to us. A first step is starting to know that we have a right to protect and defend ourselves. That we have not only the right, but the duty, to take responsibility for how we allow others to treat us. We need to start becoming aware of what healthy behavior and acceptable interaction dynamics look like before we can start practicing them ourselves - and demanding the proper treatment from others. We need to start learning how to be emotionally

honest with ourselves, how to start owing our feelings, and how to communicate in a direct and honest manner. Setting personal boundaries is vital part of healthy relationships - which are not possible without communication. The first thing that we need to learn to do is communicate without blaming. That means, stop saying things like: These are the very types of messages we got in childhood that has so warped our perspective on our own emotional process. I thought that I was supposed to be perfect, and that if I was not, I was causing the people I loved great pain. I grew up believing that something was wrong with me because I was human. I grew up believing that I had power over other peoples feelings - and they had power over mine. In my codependence I learned to be enmeshed with other people - to not have healthy boundaries that told me who "I" was, and that I was a separate person from them. I had to become hyper-vigilant in childhood. I learned to focus on trying to interpret what my parents and other authority figures were feeling in order to try to protect myself. As an adult, I unconsciously tried to manipulate people - by trying to be what they wanted me to be if I wanted them to like me, or trying to be either intimidating or invisible if that seemed the safest course. I had no real concept of being responsible for my own feelings because I had learned that other people were responsible for my feelings - and vice versa. I had to learn to start defining myself emotionally as separate from other people in order to start learning who I was. I was not able to start seeing myself as separate in a healthy way I had always felt that I was separate in an unhealthy way - shameful and unworthy until I started to see that I had been powerless over the behavior patterns I learned in childhood. Since my behavior patterns, my behavioral and emotional defense systems, had developed in reaction to the feeling that there was something wrong with me, I had to learn to start taking power away from the toxic shame that is at the core of this disease. Toxic shame involves thinking that there is something wrong with who we are. Guilt - in my definition - involves behavior, while shame is about our being. On an emotional level the dance of Recovery is owning and honoring the emotional wounds so that we can release the grief energy - the pain, rage, terror, and shame that is driving us. That shame is toxic and is not ours - it never was! We did nothing to be ashamed of - we were just little kids. Just as our parents were little kids when they were wounded and shamed, and their parents before them, etc. This is shame about being human that has been passed down from generation to generation. There is no blame here, there are no bad guys, only wounded souls and broken hearts and scrambled minds. In order to stop giving the toxic shame so much power, I had to learn to detach from my own reactive process enough to start being able to see a boundary between being and behavior. I had to stop judging myself and other people based on behavior. I started to learn how to observe behavior without making judgments about myself and others. There is a huge difference between judgment in my definition and observation. That does not mean I need to make a value judgment about their being based upon their behavior. Judgment is saying, "that person is a jerk. In other words, I did something bad therefore I am a bad person; I made a mistake therefore I am a mistake. That is what toxic shame is all about: Our behavior has been dictated by our disease, by our childhood wounds; it does not mean that we are bad or defective as beings. It means that we are human, it means that we are wounded. It is important to start setting a boundary between being and behavior. All humans have equal Divine value as beings - no matter what our behavior. Behavior, and the attitudes that dictate behavior, are adopted defenses designed to allow us to survive in the Spiritually hostile, emotionally repressive, dysfunctional environments into which we were born. There is a simple formula to help us do this. Since I am powerless over you, I will take this action to protect myself if you behave in this way. The fourth part of this formula is setting the boundary. I will get to that in a moment. The first three parts of the formula are a very important part of taking responsibility for our self - an important step in learning to define ourselves as separate in a healthy way. It is very important actually describe the behavior. To say to another person: These types of general statements do not really describe the behavior - they are our interpretations of the behavior. A major facet of codependence is assuming, interpreting, mind reading, and fortune telling - due to our childhood conditioning. We think we know the intentions and motives of others. We assume that they are conscious of their behavior and will know what we are talking about. It is vital to realize that we do not know how to communicate in a direct and honest manner. We need to stop interpreting

and start communicating. It is important to describe the behavior rather than our interpretation and assumptions about what the behavior means. It does not assume - rather it describes the behavior that appears to us to indicate anger. Usually the other people have no idea of what their behavior looks like. Our parents tried to control our behavior with fear, guilt, and shame because that is how their parents tried to control their behavior in childhood. We react in the ways we do because of the emotional buttons, the triggers, that our parents behavior toward us installed in our programming. Usually, when we first confront such behavior in a healthy way, the other people will profess innocence and ignorance of what we are talking about. But, by describing the behavior, we will be planting seeds of consciousness in them that may eventually cause them to get more conscious of the sound of their own voice, or their sighs. Describing behavior is an important step towards making it possible for the other people to get past their toxic shame so that they can start seeing a boundary between being and behavior. We of course, are powerless over them - over whether they get it, understand what we are doing. But in learning to communicate in a healthy way, without blame and shame, we are maximizing the possibility of communication. This is the part of the formula where we start learning to express our emotions in a healthy and honest way. This is a vital part of the process of owning our emotions. The Journey to the Emotional Frontier Within and Further Journeys to the Emotional Frontier Within can be accessed right now by clicking on the link for the first one and then following the link to the second one.

Chapter 9 : Theory of One State, One Nation and the Right of Self- Determination

Boundaries help us distinguish our own property lines so we can take care of ourselves and be good stewards of who we are. Boundaries are like fences to keep the good in and the bad out. They guard our treasures so people will not steal them.

Oct 23, Image: Shutterstock By their very nature, multinational corporations MNCs straddle many boundaries, most obviously national, cultural, economic, institutional and organisational. As such, they can become a source of conflict as organisations try to reconcile the search for efficient global integration with the need to compete in diverse local environments. Internal boundaries include cognition and modes of action across geographies and cultures, as well as functional and knowledge domains. As many managers will be aware, mergers and alliances can add further layers of professional and organisational boundaries which are difficult to erase. For example, even though they merged in , Air France and KLM still retain distinct cultures, attitudes and behaviours. And years after the merger that led to the creation of Novartis, staff continued to identify as either Ciba-Geigy or Sandoz employees. Boundaries are also constantly shifting, adding a further element of challenge. External conditions can strengthen or weaken boundaries. As subsidiaries or business units leverage local knowledge and skills to create value, each is likely to become more embedded locally, resulting in deeper boundaries in the internal network of an MNC. And, as mentioned, mergers, acquisitions and alliances have a tendency to bolster boundaries as groups and individuals struggle to retain their identity. Yet, bridging these divides requires a balancing act of retaining enough diversity and local uniqueness to add value whilst integrating multiple contributions to create products, processes, services or business models that local competitors or centralised global firms will find difficult to copy. Overcoming organisational boundaries At the organisational level, there are a number of processes, tools and systems that can be employed to enable MNCs to harness the diversity across multiple locations. Key amongst which are those which enhance the quality of communication across functional, cultural and geographic boundaries. The goal here is to replicate as much as possible the richness of communication found in co-located environments. For this to happen, not only are shared systems and practices vital, but there needs to be a common language in terms of tools, protocols, project design and metrics to provide a common foundation across the entire organisation. Communication technologies obviously play a role by connecting people. However, they do have limitations and so need to be supplemented by face-to-face team meetings and secondments that will help foster trust and mutual understanding as well as support the sharing and integration of complex knowledge across different domains. Collaboration is an obvious route to boundary spanning and this can be designed into the workflow via global projects. These not only create the mechanism to integrate dispersed knowledge and skills into new products and services, but when designed well also provide the means to drive culture change towards a more open, cross-functional and cross-national, collaborative way of working. The wider organisational structure will also help determine the ability of a firm to span boundaries. Similarly, multi-domestic structures which support strong local entities may lack the linkages to recognise the opportunity for internal collaboration. At the other end of the spectrum, radically different structures, such as self-organising, decentralised ones, tend to encourage much stronger collaboration as their design is based on agility and flexibility. Developing individual boundary spanners Although most individuals are not naturally attuned to working in boundary-spanning roles, practice on small non-critical projects can help build trust with distant colleagues and equip them with the skills and confidence to use collaboration tools and processes. Leaders can navigate boundaries more successfully by using what I call the 3 Ts. There are however some people who are natural boundary spanners, namely multicultural people. Having been brought up in more than one culture, they understand the subtleties of different social norms, behaviours and beliefs. Due to their ability to switch cultural frames, these people not only work well in dispersed teams, but they have a greater ability to absorb, interpret and utilise new knowledge. Boundaries with external partners With industry convergence and the

increasing importance of ecosystems as a means to develop and deliver innovations, MNCs increasingly find themselves having to overcome external and internal boundaries, as the need to partner with other firms becomes the norm. This requires an extension to the set of skills required for internal collaboration, as well as a patient, careful approach to the design of the partnership. Under the prudent leadership of Carlos Ghosn, the Renault-Nissan Alliance which now includes Mitsubishi provides a good example of building an alliance that spans multiple boundary layers. The two partners spent time building bridges between their organisations, involving middle managers in designing the content of the alliance and seconding staff between Japan and France to learn about each other, their processes and working methods. Only once senior managers were confident that boundaries had been bridged between the two firms did they begin to integrate operations and reap major synergy benefits from their collaboration. Whether the capacity to span boundaries is at the individual manager level or the organisational level, global firms function best when the firm has a strategy on how to capitalise on both internal and external differences: How and where to deploy its resources, how to encourage and nurture communication, and how to foster collaboration around global innovation projects. Locally embedded, globally integrated or both? This is deeply mistaken. The more successful global companies turn this old maxim on its head. For this purpose, boundary spanning can be thought of as a flexible coordination process to reconcile and integrate different tasks and value-creating processes that have both local and global features. Like a rubber band which holds things together a metaphor we developed in the special issue of the Journal of Management Studies I co-edited and mentioned above , it can stretch and twist within limits to let a company avail itself of both global and local sources of advantage. It seems more likely than not that the trend towards the MNC as a globally integrated entity will strengthen rather than weaken over the coming years. It is therefore crucial that managers understand the nature of boundaries they face and how to overcome these to compete successfully.