

The Little Blue Book: *The Essential Guide to Thinking and Talking Democratic*

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(Extractions from Blue Book are in blue text; Other sources in dark green)

(Annotations in Red Text by Milt Hetrick 2012)

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Preface: Real reason, the unconscious kind, uses a logic very different from that typically taught in departments of political science, economics, law, and public policy Democrats, frequently trained in those fields, have not commonly been taught the mechanisms of real thought—the neural processes that characterize phenomena such as cognitive frames and conceptual metaphors. Especially in politics, these can vary considerably between conservatives and progressives, who differ in their values and their mode of reason. They have been taught, and still believe, that people are at all times consciously aware of what they think and that words are defined directly in terms of the world. They commonly believe that everyone reasons the same way and that if they just tell people the facts, most people will reason to the right conclusion. But since this is scientifically false, it keeps not happening.

Our major point is simple.

Messaging is about thinking, not just language. To get language right, you have to understand the thought it conjures up.

INTRODUCTION

The Importance of Moral Frames

The central issue of our time is what kind of country America is and ought to be, that is, what system of values should govern us.

Let's stop here for a moment and discuss this a bit – let's reflect on what the Universe Story might be telling us if we listen, show us if we are looking, teach us if we are willing to learn.

a) **What kind of country America is and ought to be?**

Thanks to the incredible collective learning that is taking place today, we homo sapiens are now more aware of the details of our deep history than perhaps sentient beings ever have been. We now have an incredible story that allows us to trace our history back in time 13.7 billion years to a beginning when there was nothing but Light. What has emerged from that light is everything we now see, touch, feel, hear, taste and can fit into our consciousness today. We might say that there is a continuous thread of **emergence** that stretches over that 13.7 billion year time span during which there has been a consistent and persistent direction of the expanding Universe. This emergence continues today and will probably continue for tens of billions of years into the future. But what is this **emergence**?

Emergence provides a frame for the entire Universe Story. It is simple. It is profound. It is spiritual. It is real. One succinct definition of emergence is: "the creation of something more from nothing but as a result of new relationships."

And what is that direction? Cosmology describes the direction of the Universe as 13.7 billion years of expansion starting from a singularity, a point, a small ball of Light.

Examples of emergence include: string theory – bosons, protons/neutrons/electrons, hydrogen atoms, galaxies, stars (furnaces to make complex atoms), solar systems, planets, planetary systems, living species, living systems, homo sapiens, tools and other physical extensions of homo sapiens, human social systems (within the past 10,000 years).

All this we can “see” evolving to ever increasing complexity as the Universe continues to expand. What is less obvious is the emergence of ever increasing awareness / consciousness – what appears to be a characteristic that homo sapiens are particularly adept at. Humans are particularly capable of observation and memory and recall. As a result we can experience an event (with a variety of senses), record that experience in our brains, and then miraculously recall that experience as a virtual event and play it back in our minds – we can simultaneously convey that inner image to others – thru language and other means of communications including forms of “art.” Re-enactments, drawings, paintings, stories, music, dance, etc.

Although humans do not appear to be growing more complex appendages or growing in complexity from a physical perspective, there is some indication that homo sapiens are evolving in their awareness of their surroundings, of the universe. With this increased awareness/consciousness, in theory the species should also acquire an enhanced ability to adapt to a changing environment and hence improve their probability of survival – reduce the likelihood of becoming extinct. This is of course a double edged sword. Homo sapiens have made war obsolete. No longer can they afford to use their most powerful weapons of mass destruction (atomic weapons, chemical weapons) without having the effects of these destruction measures spill over onto the whole of humanity, the whole of the ecosystem, and jeopardize all life on the planet.

We humans are awakening to the reality that we are living beings and that healthy living systems self-organize to function as sharing, cooperative, dynamically balanced communities. [Ref: Korten, pg 125]

We in the so-called “western developed countries” are currently living in un-balanced communities that are once again being dominated by a corporate driven economy.

Nature’s closest equivalent to the corporate-driven global economy is the suicidal, malignant cancer that seeks its own unlimited growth without regard for the harm this does to the body that provides its nourishment.

In a healthy being, the immune system is able to detect the presence of cancer cells and limit their population. However, when a being’s immune system becomes weakened, the ever present bacteria, viruses, cancer cells, etc. can thrive causing disease and even death. Although some may object to this bio-metaphor, there is much to be said about biomimicry – observing the fundamental characteristics of life that has “learned” the lessons of 3.8 billion years of evolution and using (mimicking) biological systems as general blueprints for the development of human created systems.

The issues linked to today’s abuse of power by corporations have been around, and documented, since at least the 1200’s. Rothkopf, in his book “Power, Inc.” devotes nearly 20 pages of his book to

the story of Stora Kopparberg, the Great Copper Mountain near the town of Falun, Sweden and the corporation that emerged just to extract the precious copper metal from Earth. Although there are corporations /businesses older than Stora, what makes Stora unique is that it is one of the oldest documented examples of a corporation still in operation today that was formed nearly a thousand years as a legal entity and owned by shareholders. Miners had rights to particular portions of the mining operation based on their participation in the effort. Legal agreements were drawn up to protect their collective interests and these “share” documents themselves took on a value and could be bought and sold. What transpires within this corporation, within this group of people who have come together to form a relationship to create something more (i.e. mining copper) from nothing but human individuals each performing their own effort is a study in the pendulum of power. It is a story that each of us has heard within our own lifetimes – it is a conflict that over the course of the past millennium still has not arrived at a lasting resolution - so not being able to learn from history, we are destined to repeat it over and over.

The Men Who Built America is a series now being shown on the History Channel on Cable/Satellite TV. It is the more modern story of corporations and specifically about Rockefeller, Vanderbilt, Carnegie, Astor, Ford, Morgan and other uberwealthy individuals from the 19th and 20th century – America’s Industrial Age. This too is a story of the conflict/struggle between the rich and the working class – between the rich and the brilliant, between the rich and poor, between the rich and common worker.

Their names are part of history and synonymous with the American dream. These men transformed every industry they touched: oil, rail, steel, shipping, automobiles, and finance. Their efforts transformed a country. Rising from poverty, their paths crossed repeatedly as they elected presidents, set economic policies and influenced major events of their day - from the Civil War to The Great Depression.

Our future depends on getting with nature’s program and organizing ourselves to live in a dynamic, balanced partnership with Earth’s biosphere. [Ref: Korten, pg 125]

Born to Care and Cooperate

Scientists who use advanced imaging technology to study brain function report that the healthy human brain is wired to reward caring, cooperation, and service. Merely thinking about another person experiencing harm triggers the same reaction in our brain as that of a mother who sees distress on her baby’s face. Conversely, the act of cooperation and generosity triggers the brain’s pleasure center to release the same hormone that’s released when we eat chocolate or engage in good sex. In addition to producing a sense of bliss, it benefits our health by boosting our immune system, reducing our heart rate, and preparing us to approach and soothe. Positive emotions such as compassion produce similar benefits.

It is entirely logical. If our brains were not wired for life in community, our species would have expired long ago. We have an instinctual desire to protect the group, including its weakest and most vulnerable members — its children. Behavior contrary to this positive norm is an indicator of social and psychological dysfunction. Caring, cooperation, and service are both the healthy norm and wonderful tonics — and they are free.

Traversing the Path from “Me” to “We”

Psychologists who study the developmental pathways of the individual consciousness observe that, over a lifetime, those who enjoy the requisite emotional support traverse a pathway from the narcissistic, undifferentiated magical consciousness of the newborn to the fully mature, inclusive, and multidimensional spiritual consciousness of the wise elder. It is a journey from “me” to “we” that over a lifetime traverses from a my-group “we” to a human “we,” to a living Earth “we,” and ultimately to a cosmic “we.”

The lower, more narcissistic, orders of consciousness are perfectly normal for young children, but they become sociopathic in adults and are easily encouraged and manipulated by advertisers and demagogues and other handlers. Even more tragic for humanity, people who have been thwarted on the path to maturity are those most likely to engage in the ruthless competition for positions of unaccountable power. Moreover, imperial institutions implicitly recognize that these psychologically damaged individuals come with an imperialistic drive and values that well serve their purpose. We have suffered enormous harm from the imperial culture’s celebration of the accomplishments of triumphant psychopaths and its promotion of them as the standard of human achievement.

The more mature consciousness recognizes that true liberty is not a license to act in disregard of others; rather, it necessarily comes with a responsibility to protect and serve the larger we. Doing the right thing comes naturally to the mature consciousness, which minimizes society’s need for coercive restraint to prevent antisocial behavior. This commitment to personal responsibility and capacity for self restraint is an essential foundation of a mature democracy, a caring community, and a real-wealth economy. It is one of society’s most valuable real-wealth assets. Strong, caring families and communities are not only essential to our physical health and happiness; their emotional support and stimulation facilitate the maturing of our emotional and moral consciousness and guide our children to mature, responsible adulthood. They are essential to the realization of our humanity and to the realization of true democracy, a real-wealth economy, and the world of our shared human dream.

....Despite our differences, we all wanted the same thing: healthy, happy children, families, and communities living in peace and cooperation in healthy natural environments. Out of our conversations emerged an articulation of our shared dream of a world in which people and nature live in dynamic, creative, cooperative, and balanced relationships. The Earth Charter, which is the product of a continuation of this discussion, calls it Earth Community, a community of life.

Most of us want to breathe clean air and drink clean water. We want tasty, nutritious food uncontaminated with toxins. We want meaningful work, a living wage, and security in our old age. We want a say in the decisions our government makes. We want world peace.

The great spiritual-religious wisdom traditions of the world have all taught some variant of this message:

The deepest human pleasures come from living in a world based on justice, peace, love, generosity, kindness, and celebration of the universe and service to the ultimate moral law of the universe (whether learned through revelation or through reason).

Real wealth is a healthy, fulfilling life; healthy, happy children; loving families; and a caring

community within a beautiful, healthy natural environment. It is a fulfilling means of livelihood that affirms our inherent worth and service. It is a peaceful world. These are the things of real value, and their presence or absence is the only truly valid measure of economic performance.

...GDP tells us little or nothing about what is most essential to our happiness and well-being, this has led to a terrible distortion of human priorities. Human health and well-being depend on a great many things that do have market value: food, housing, transportation, education, health care, and many other essentials of a healthy life. These, however, are but means to other ends. Their real value is a function of their contribution to improving human and natural health and vitality. Note, for example, that the food component of the GDP makes no distinction between healthy and unhealthy food or between wholesome food consumed by a malnourished child and junk food consumed by a compulsive eater. An increase in the market value of food consumed, which increases the GDP, often coincides with a decline in well-being.

The GDP can be rising in the face of simultaneous epidemics of child obesity and starvation. It can be rising in the face of disintegrating families and a vanishing middle class increasing prison populations, rising unemployment, the disruption of community, collapsing environmental systems, the hollowing out of domestic manufacturing capabilities, failing schools, growing trade deficits, and costly but senseless foreign wars.

What were we initially?

What did we want to be?

What have we become?

IS TODAY. Policemen of the world. Altruism. Leader in human rights. Leader in Democracy. Strongest army in the world. Leader in technology. Highest consumer of non-renewable energy per capita on the planet. Champion of the marginalized. Saver of endangered species. Protector of the “environment.” Capable of complex human endeavors (e.g. placing a human on the moon). Killers. Empathetic / Insensitive. Diverse. Tolerant / Intolerant. Declining. Outdated Constitution that no longer protects us from abuse by the more powerful / wealthy. Arrogant – unable to acknowledge our faults and hence unable to make any corrective action to our declining society and the ever separation of wealth. Mental illness – hoarding of wealth. Lack of knowledge of the Universe Story and the many lessons it teaches us. Experiment in democracy. Violent / Peaceful.

What can we become?

OUGHT TO BE. Van Jones and others who have recently begun to re-examine the American Dream come to mind. Leader in human rights. Leader in sustainable technology. Champion of the marginalized. Saver of endangered species. Protector of the “environment.” Capable of complex human endeavors (e.g. placing a human on the moon). Empathetic. Diverse. Tolerant. Constitution that protects us from abuse by the more powerful / wealthy. Able to acknowledge our faults and hence make corrective action to declining society and the separation of wealth. Knowledge of the Universe Story and the many lessons it teaches us. Experiment in democracy. Peaceful.

b) **What system of values should govern us?**

Include first and foremost, survival – long term survival, survival of our species, homo sapiens, demands the survival of all forms of life – diversity supports evolution and longevity of the species as do other traits. Expanding consciousness. Collective learning. Eco-Empathy. (e.g. regard for all of life). Responsibility. Being adult and becoming weaned – no longer sucking on our mother’s breast

(e.g. consuming the stored energy of the planet – burning ancient sunlight with no intention of paying it back for future generations). Sense of urgency. (e.g we are here at this moment, one time only – we will never be here again. We must seize the moment and use it to further our emergence – our contribution to evolution to emergence – to sustainable emergence. Recreation has a purpose – to exercise for health – to utilize in sport what is no longer utilized in work. Entertainment has a purpose – to educate – to inform – to challenge – to enlighten – to un-focus from the issues at hand for a moment – to relax – to look around – to explore.

First, we must understand that all politics is moral: every political leader says to us that we should do what he or she recommends because it's right, not because it's wrong or doesn't matter.

But determining what is “right” and “wrong” depends of course on the judging person's value system. Lakoff uses the “family” metaphor to describe two value systems that seem to be prevailing in the U.S. today – this family metaphor may be quite universal, but to assume there are only two value systems on the planet is probably naïve. In fact the two family based systems described by Lakoff are not direct opposites but rather different in how certain characteristics are given priority. Lakoff's family metaphor does not extend itself to include more than one's immediate family (spouse & offspring) – it does not include mention of ancestry or unborn progeny – it does not include the larger family of life that we all know we are totally dependent upon for our own daily existence –i.e. plants and animals.

And today our [American] politics is governed by [at least] two very different views of what is right and wrong.

We say “at least two” different views because this year (2012) there were several alternative political parties that tried in vain to have a voice in American politics – several alternate parties (Green Party, Justice Party, Libertarian Party, Constitution Party,...) tried to present different views during the presidential debates – unfortunately their attempt to be heard uncovered another fatal flaw in our current supposedly democratic social order. We learned that the presidential debates are now controlled – that's right controlled contractual by an agreement between the Democrat and Republican parties to limit debates to only the two party viewpoints. Thanks to the Commission on Presidential Debates (that replaced the non-partisan League of Women Voters), there is a 30-some page contract between the two bully parties that articulates the content and format of their presidential “debates.” How convenient for the two parties to limit the topics that will be “debated”; how unfortunate for the American public who may believe there are additional issues or different issues worthy of being truly debated.

We might suggest that in addition to the traditional two party system viewpoints there is another viewpoint that must be considered (best represented this year by the Green Party). This perspective may have existed for tens of millennium – and probably beyond. This worldview captures a sense of right and wrong that includes non-human forms of life. In other words, we know that various so called indigenous cultures (meaning cultures that pre-dated the Western or European culture) did include a sense of the natural world in their ethic – in their sense of right and wrong. The non-western cultures, for example, had a more realistic sense of the importance of the Sun on their life; the non-western cultures were not immersed in a world of today's energy sources (e.g. burning one-time-only ancient reserves of sunlight). They lived off current sunlight quite well. However today, we have learned that an increased rate of energy consumption can lead to a more conscious (and also unconscious) way of living. We have learned that potentially we can extend our human capabilities with tools(technology) powered by additional sources of energy. With these “tools” that extend our capabilities, we can potentially enhance our collective learning and continue to increase our awareness/consciousness at ever greater rates than ever before.

We seem to think that most humans (in the “developed” cultures) have moved beyond the quest for survival to the quest for happiness/freedom. Unfortunately in this new quest, we are consuming one-time resources that

will no longer be available for future generations because we have no intention of paying our planet back. In the process of living these higher energy/resource consumption life styles, we 7 billion souls have become such a significant effect on our planet that our actions are altering the global system in what appears to be a detrimental (certainly unsustainable) manner. Of course, there are those few who cling to the hope that climate change and global warming can be spun rhetorically to appear as a “good” thing – something that enhances our probability of survival and evolution to an even higher, more adaptable species – but we might consider them the deliberately unconscious few). But those among us who are realists, know that lies are lies. It is time for homo sapiens to use their God-given highly evolved consciousness and stop this self-deception that is actually suicidal/genocidal.

Let’s just say the unspeakable.

It is unethical to burn ANY fossil energy without paying it back in like kind for future generations. Because we now all know we are consuming one-time-only resources (and we have many viable alternative sources of renewable energy), it is not just unethical, it is grossly immoral behavior with respect to future generations who will be forever deprived of this resource.

To the conscious homo sapien, it is a well known fact that all life on the planet has evolved to exist off current (or at least recent) sunlight. Homo sapiens of the modern era (since 1800s) have become the one exception. We in so called ‘developed nations’ no longer live off current Sunlight. We live each day as a parasite sucking energy from our mother Earth – drill baby drill / mine baby mine. We arrogant peoples of the ‘developed nations’ (I say ‘developed’ with a smirk) have actually returned to infant behavior where we now suckle off Mother Earth’s breast. Needless to say, when a supposed adult sucks from their mother’s breast, most of us find that behavior to not only be infantile but actually revolting – repugnant. To see grown men and women who profess to be responsible adults behave in this manner is actually quite sickening. But group-think prevents us from seeing ourselves realistically. So we continue to suck on mother’s milk (ancient one-time-only reserves of hydrocarbons) and shit in our diapers and throw them in our common drinking water – and worse – we even arrogantly create extraordinarily toxic concoctions and dump them as well into our common air, water, soil pretending like the proverbial ostrich we are ‘disposing’ of them because these toxic materials are no longer in direct view. Like a two year-old, we have hidden them and foolishly think we are making them go away. How self-centered and stupid can we of the ‘developed nations’ get?

When humans first viewed our planet earth from outer space 43 years ago, it became quite evident there is no sewage line leading off the planet – everything we ‘dump’ stays with us. The view from space also illustrates that there are no labels assigning the use of Mother Earth to homo sapiens only. (but we still have the non-human and marginalized human ‘drink here’ fountains). In fact the Universe Story and the story of evolution of life on planet earth clearly illustrates that we (all forms of life) are all in this together and we (all forms of life) are dependent on one another. We are all essential parts of a planetary system. Like it or not – homo sapiens evolved into a complex natural world order. And we did not arrive here first.

And there has been emergence since, and influenced by our presence.

What is right for the meadow is right for us.... Thomas Berry

The progressive view, mostly in the Democratic Party, is that democracy depends on citizens [homo sapiens] caring about each other and taking responsibility both for themselves and for others. [i.e. all forms of life – human and non-human.

Note that we in the U.S. struggle with giving all “citizens” a voice – a vote. A segment of the power structure insists on making it difficult for certain people who live in this country to vote as well as making it difficult for certain people to express their opposing opinions. We certainly tend to ignore the issue of giving non-human non-speakers a voice or a vote. Were they able to have a voice, certainly they would have a thing or two to say about their lives as well.

This yields a view of government with a moral mission: to protect and empower all citizens equally [or all life appropriately as a new Eco-ethics emerges] .

“To protect and empower” is another way of saying the mission of the organization of people called “government” is to assure the peace – where the peacefulness of a society can be defined (measured and quantified) as “the absence of violence and the presence of opportunity.” Recall that we have defined violence as any action that prevents a living being from reaching their potential. All living beings are created with an equal opportunity to exist (and potentially thrive) within the niche of their natural evolution. When we homo sapiens, as sentient beings, modify, eliminate, compromise, poison, or otherwise alter these natural niches, we must take on responsibility for these changes and their effects on other life forms.

The mechanism for accomplishing this mission is through what we call the Public [cooperative, collaborative effects of many], a system of public resources necessary for a decent private life [lives of all involved] and robust private [for profit?] enterprises. [These Public resources include:]roads and bridges, education, health care, communication systems, court systems, basic research, police and the military, a fair judicial system, clean water and air [and soil] , safe food [for all species], parks [and “reserves” where various species can live out their lives as they have evolved to do so], and much more.

For-profit organizations/corporations can be a good thing – they seem to harness the energy created by greed and also collect those who are mentally ill (in the Iroquois sense – people who insist on hoarding wealth) into common corrals where their behavior can be monitored and if necessary redirected so as not to have a detrimental impact on the planet.

Conservatives hold the opposite view: that democracy exists to provide citizens with the minimum liberty to pursue their self interest with little or no commitment to the interests of others. [Freedom without responsibility is not acceptable human behavior and it certainly is not sustainable]

A simple example is the individual liberty/freedom to smoke cigarettes in a public space. A “Conservative” viewpoint might be that the concept of “second hand smoke” is merely a construct of “Liberals” in their attempt to control the few remaining liberties of freedom loving conservatives. They may never give it a second thought so there is no such thing as the “public air” that every child, women and man breathes – not to mention “public air” that non-humans breath.

A Liberal viewpoint might be that everyone knows that once the smoke (and its carcinogenic substances) has been exhaled from the smoker’s lungs or has emerged from the end of the lit cigarette, it is not magically transformed into a healthy set of carcinogenic substances that have no effect on others who might then breath these substances into their lungs. A Conservative viewpoint might be that “I paid for this cigarette including all the taxes the Liberals make us pay for these things and by God I’m going to enjoy smoking it. No one has the right to take away my freedom to smoke. ”

Under this [conservative] view, there should be as little of the Public as possible. Instead, as much as possible should be relegated to what we call the Private. The Private is comprised of individuals (private life), businesses

owned by them (private enterprise), and institutions set up by groups of individuals (private clubs and associations). The Private is, for conservatives, a moral ideal, sacrosanct, where no government can tread, whether to help or hinder, regulate, or even monitor. No one should have to pay for anyone else. Private interests should rule, even if that means that corporate interests, the most powerful of private interests, govern our lives through a laissez-faire free market. Citizens are free to sink or swim on their own. **[But are they free to act violently? I say NO!]**

Lakoff does not address the concept of personal responsibility as it pertains to violence. Here we define violence as any action that prevents another from reaching their potential. (Ref. Johann Galtung). This is a very interesting concept because on one hand it appears intuitively simple but in practice requires a great deal of thought or consideration when placed in the context of how life evolved on this planet. The natural world seems resigned to the fact that there are autotrophs that convert the energy from the sun into chemical energy that in turn becomes the intake/energy for other forms of life (i.e. heterotrophs such as homo sapiens). Yes animals evolved to eat plants, yes animals evolved to eat other animals, yes micro-organisms evolved to eat plants and animals – where “eat” generally means terminating the life process of one species to continue the life process of another – life / living implies the natural flow of energy (from a higher state such as light to a lower state such as waste heat).

Question. When has a given individual of a given species reached its potential so that in a state of ‘right relations’ its energy can be transferred to generally another species so as to continue the process of living for another instance of life?

Question. If I poison the common/public water and my cousin drinks some of the poisoned water, becomes ill or dies, isn't it obvious that my action has prevented another living entity from reaching their potential? Isn't it obvious that poisoning the commons is clearly an act of violence?

As we gaze at the amazing Tree of Life, we reflect on the fact that all life on planet earth is related – every species can be traced back to common ancestry. We are all cousins. We are all just different manifestations of so called carbon based life. Different but interdependent. Different in our capabilities for consciousness. Interdependent because we each have a niche in the energy chain (i.e. food chain) - energy that begins with the Sun's incoming radiation, is transferred from species to species and ends up as waste heat. Waste heat is the low grade thermal energy from which we can no longer extract useful work, so the energy is radiated into space. Our challenge as a planet is to extract as much consciousness (and useful work – sustainable emergence) as possible out of the energy coming to Spaceship Earth from the Sun before we send the energy on into the Universe. Being a species apparently near the top of the consciousness chart, carries with it the most responsibility for right relations. If we are to earn the claim to being one of the more conscious species we must demonstrate / earn/prove that status. To those with most consciousness is assigned the heaviest burden of discerning right relations and steering the ship. Top create a social order where the crazies drive the bus is unacceptable. The 21st millennium has begun with sociopaths in positions of power/control in at least the western world – if not the northern hemisphere. Shame on us for not learning the lessons of history – indeed we are destined to repeat history until we do.

Each moral worldview comes with a set of issue frames. By frames, we mean structures of ideas that we use to understand the world. Because all politics is morally framed, all policy is also morally framed, and thus the choice of any particular policy frame is a moral choice. Americans are now faced with two **[at least]** sets of moral choices, each leading the nation in ~~opposite~~**[opposing]** directions.

Nowhere is this clearer than in the issue of **health care**, so let us look at this example in some detail.

What is health care in a civil society? Note we have immediately by-passed health insurance as a non-value added intermediary in this process. Health care is a service intended to respond to an illness or accident that causes a life form to prematurely decline in vitality. Ideally health care will return that life form to a path where it can again continue its journey in the direction of its potential. Wellness care might be described as effort expended to assure that one maintains their wellness – preventive rather than curative.

Example of health care: my appendix ruptures making me violently ill. A straightforward medical procedure is known that can remove the appendix and allow me to return to a similar state of health that I had prior to the incident.

- 1) This is not a procedure that I can perform on myself by myself even if I am a trained surgeon. How do we account for the effort expended by the person who performs this procedure?
 - a. Public funding (i.e. paid by a collective group of which I am a part and contribute an appropriate share) or Private funding (i.e. paid solely by me). Note that the concept of “insurance” in any form (be it private for-profit insurance or public not-for-profit medicare-for-all) is actually a form of “public” funding.
 - i. My grandfather raised his family without any form of insurance – he paid for his children’s medical expenses at the time of each visit to the doctor or clinic out of his pocket.
 1. When a doctor personally hands his patient a bill for services rendered, there is a different type of interaction than when the doctor sends his bill to a third party (i.e. insurance carrier) for payment.
 - ii. Because my father and grandfather were farmers, they also took on the responsibility for the health care of their domesticated animals. Another type of provider (i.e. large animal veterinarian) handled those cases but again there was no form of insurance or third party involved, but the health of all animals was important to farmers.
 1. When it was time to end the life of a mature animal for the purpose of transforming it into human food/energy, be it chickens, hogs, steers, there was an informal ritual that often involved a number of neighbors. The group would convey around sunrise and have coffee together as they planned their day – there were generally many functions involved and to an outsider, it appeared that certain people had certain specialties.
 2. There was generally one person who actually ended the life of the animal humanely as possible – for a large animal, generally with a single rifle shot, close range, to the brain.
 3. Although my ancestors had immigrated to the United States from Europe just 300 years earlier, their practices were similar to those of the indigenous people of the North American plains in that every part of the animal was respected and used as food – as energy for its human caretaker.

My grandfather seemed to enjoy feasting on pickled pigs feet, or the delicacy of an ear sandwich, etc. even though his grandchildren would steer clean of such delicacies. Even the bones of the animal were utilized by grinding them into bone meal – an excellent source of phosphorus and used at the time for (organic) gardening. No part of an animal was thrown away or wasted – whether out of respect for the living being that had given it life to become the energy for humans

or out of a sense of frugality, you decide – but that was the value system two generations ago.

Lakoff focuses on the linguistic aspects of health care rather than the fundamental characteristics of that service. It would seem that for each life that comes into this world, there is a lien on the planet for the food, water, health care, etc. associated with that new life – be it human or non-human. Generally speaking, non-domesticated life forms are totally on their own and typically survive (or not) without human intervention. There are of course exceptions because all too often, humans have detrimentally affected the environment that supports this natural life form – e.g. we have cut down the rain forest that supports its life sustaining environment, we have contaminated the air, soil, water, food chain, etc. that life form normally relies on for healthy existence, etc. In these cases, human intervention is appropriate to make amends.

On the other hand, domesticated life forms (animals and plants) may need ongoing human support for continued survival. Plants and animals that have been bred specifically to serve a human purpose may require human effort to continue their survival (pets, farm animals, corn, etc.)

Certainly animals that have been confined since birth in a zoo for exhibition will require human intervention at times.

Certainly children born with handicaps, physical and mental limitations, propensities for specific illnesses, etc. will be expected to receive assistance sometime during their lifetime – is this to come from the commons, from more fortunate benefactors, or are these individuals expected to beg for such health care assistance? Health care is a creation, an emergence of / by people. As a result, we may not get it right the first time, but we can modify it after seeing how the system performs and hence make it better – to better serve and service.

Health care is of course partially an individual's responsibility – each of us conscious beings must act in a manner that serves life – behaving in a manner that destroys life is a) a sign of mental illness, b) not to be encouraged, c) or to be punished /fined / ostracized. The Universe Story provides the perspective that there is a direction to the unfolding of the Universe – as the poets say, we come this way but once – this specific moment in time is unique and will never be repeated in the Universe we currently observe. Furthermore, each of us is a unique being like no other on the planet and there may be no other planet identical to us (considering the near infinite number of variations possible). As a result each of us, in this interdependent web of life, has the ability each and every moment to influence life around us. Each of us is therefore important. Each of us is an eye of the Universe with a unique perspective – with a unique set of life experiences – with unique opportunities – with unique lessons learned that can and must be added to the collective learning of humankind for our species to continue to become more conscious, and better able to adapt to the expanding Universe. Each of us is expected to enhance our life experiences and take full responsibility for seizing the moment, and for using our life to the fullest – this means taking responsibility for our own wellness – for our own health. Engaging in risky life styles, can be a form of self-inflicted violence – an action that prevents us from reaching our potential. Not recommended. Yet we are morbidly obese and addicted to unhealthy food; yet we smoke commercial tobacco that is laced with chemicals specifically added to enhance our addiction to nicotine; yet we continue to work in toxic environment that we know are potentially damaging our organs or increasing our probability of future disease; etc. Should the general public be expected to pay for the extraordinary efforts that will inevitably be required in an attempt to restore our health?

Our actions are like a pebble dropping into a pond. Our life creates the rings, the waves that move outward in all directions affecting those around us. As our energy is taken in

and shared by those around us, we see our wave diminish as our energy is shared with those around us.

Rudolph Giuliani, in his 2008 run for the president, likened health care to a product.... not everyone deserves health care, but you should be free to buy it if you want it.... If you want a product, you can make the money for it and buy it, and if you can't afford it, too bad. But if you don't want a product, no one, especially not the government, should be able to force you to buy it. That should be unconstitutional—outside the powers of the government.

The problem, of course, is that this is a metaphor. Health care is not literally a product built in a factory and transferred physically from a seller to a buyer. It cannot be crated and shipped. You cannot return defective health care and get a refund. Yet the metaphor of health care as a product survived the presidential campaign and was even adopted by the Democrats. The Affordable Care Act uses the conservative metaphor [product] if it is a product, it is not a right... providing health care is not a moral issue; it is an economic matter.

Obama seemingly did not even consider a Medicare-for-all model of national health care. Medicare involves a tax, and conservatives had vowed not to raise any taxes, seeing them as the process by which the government takes people's hard-earned money and wastes it. Obama also did not think he could replace the powerful private health care industry, so he chose to work with it. Doing so, however, would require regulating it, and the most straightforward constitutional basis for congressional regulation is the commerce clause. This meant that health care had to be framed in terms of the market.

As it turned out, the U.S. Supreme court ruled with this Conservative viewpoint (health care is a product) and by agreeing with the metaphor therefore had to "declare" the Act was constitutional – ironically much to the chagrin of the main stream conservatives who still insist on repealing "Obamacare." This turned out to be an instance where taking on the opponents frame was used to the Obama Administration's advantage – at least in the immediate timeframe. Abandoning the metaphor that health care is a basic human (living) right – like access to clean air, clean water, food, etc. however is not a good thing in the long run.

Let's now discuss the concept of basic human rights – recognizing that there is a significant difference between homo sapiens and millions of other living species that have successfully evolved on planet earth. One striking difference between homo sapiens and other species is of course our use of collective learning to pass lessons-learned quickly from one generation to the next, from one person to the next. We have acquired the ability/skills to teach – we have acquired the ability to learn virtually - by reading about something and imagining it rather than having to personally experience it – not that personal experiences aren't effective – perhaps the most effective learning approach, but that it is possible for a homo sapien to read (and imagine) that one will get hurt if you jump off a tall perch and land on a hard surface WITHOUT ACTUALLY DOING IT. What a blessing – not having to redo each experiment is a good thing. (this may not be the best example, because the "fear/respect" for great heights appears to be built into DNA instructions on how it wires our most fundamental reptilian portion of our neurological system – but you get the point.)

Another striking difference not necessarily evident in our cousins of the plant world, is the concept of altruism. Randians of course abhor altruism because it is in direct opposition of their fundamental notion of the sacrosanct principle that "selfishness is a virtue." But nevertheless, researchers have observed altruism to be present in other animal species – and there appears to be a reason why it is a good thing – not so much for the individual but for the "species" and probably for the planet – the bigger system. Individuals wired to respond in a way that attempts to save the many rather than just themselves in the face of a pending disaster is of course a good thing

for the species. To expose oneself to certain death just to alert the many of impending doom so they can escape, is a good thing for the species – even though it is not a good thing for the individual.

When the herd surrounds the baby to protect it from predators, when the parents defend their offspring from the predator, we see a basic instinct – a wiring of the brain that has evolved over 3.8 billion years and obviously is of benefit to the propagation of the species.

Another striking difference we can observe in some homo sapiens is possibly wired in some but not others or culturalized in some but not all – that is a basic fundamental unwavering respect for ALL human life. Some homo sapiens even extend this (rightfully so in the interest of the planet) to ALL LIFE. That viewpoint is probably the broadest use of the term Pro-Life.

Today we find that there are various interpretations of Pro-Life.

- a) There are those who live their lives and promote the value that **all life** on the planet is to be respected / honored. Valuing all life is certainly Pro-Life.
 - a. Jainism (a religion that emerged in India about the same time as Buddhism) takes this to an extreme in the advocacy of non-violence. Jain monks will do everything possible to prevent doing harm to another living being – even avoiding fields where there might be insects so as to prevent stepping on them.
 - b. The scientific community has given us the family Tree of Life to illustrate how their DNA sequencing research has shown us the path of emergence / evolution of more and more complex living beings on planet earth. This path of emerging complexity and consciousness confirms that we homo sapiens are indeed cousins of all life – that all life on planet earth is one interrelated, albeit diverse, family.
 - c. Additional observation of life through the lens of science envisions life as the “flow of energy” and confirms that all life on planet earth is not only interrelated but also interdependent. In fact, the dominant form of life on planet Earth is dependent on the sustaining energy from the Sun – dependent directly as an autotrophic plant that looks directly at the Sun and captures a portion of the solar electromagnetic radiation spectrum and through photosynthesis converts a portion of that energy into the chemical bonds of a substance we typically call sugar or dependent indirectly as a heterotrophic animal that captures the energy stored in the plant (or in other animals) to power the cells of their being.

Despite the fanatical rhetoric of some of us homo sapiens, who arrogantly cling to a failing worldview where they believe and chant “I built it,” the Universe Story tells us otherwise. human should be an independent Because of this interdependence, we humans must soon learn as a species that we all must be Pro-Life for all life on planet earth if we intend to have the species called homo sapiens transition from just an “I” of the species to the eye of the solar system and beyond.

Adherence to the concept of Universal human rights are of course necessary for the continued evolution of life and consciousness here on planet, but not sufficient. What is also necessary is for homo sapiens to adopt a Universal Rights for All Living Species – Human & Non-Human if we expect our descendents to be here 1000 years from now, 1 million years from now, 500 million years from now. If we are content to have this wonderful experience of human life plunge forever into decay within a few more generations, then the current attitude of “I got mine – you get your own” and “Drill Baby Drill” and “America is not ready for an electric car” will be the song

we are singing as our Titanic's bow points to the heavens and its superstructure splits in two and we slide to the bottom of the abyss – perhaps the proper place for a species unable or unwilling to take the responsibility for steering its own ship sustainably – but not a proper place for all those forms of life, that also evolved with us, that due to no fault of their own are taken to their graves as well.

Pro-life can engulf all of life in an interdependent, complex and even perplexing way. Life has evolved naturally as the flow of sunlight into magnificent creations using nothing but the stuff of stars – the 100 some basic elements found in our periodic table. Life can be seen as the utterly amazing assemblage of star stuff into shapes and forms unimaginable and unable to be created by homo sapiens – but replicated over and over on a healthy interdependent planet. Life forms that can look directly at the Sun and capture a portion of its energy, convert it into a storable form (chemical bonds) so it can be saved for “when the sun don't shine.” - i.e. at night and not so much during the winter. This requirement for learning to save is a key to the evolution process. Saving / storing the Sun's energy not only allows life to continue at night, but also when the sunlight is not as available. Note that certain forms of life store up excess amounts of energy that they themselves cannot consume, but is left behind for other forms of life to use – grass grows during the growing season, but the blades retain stored energy for animals to take in as life giving energy during the winter. At the risk of personification, one might classify this practice as altruism. Creating energy for the common good. Plants allow animals to evolve. Animals allow animals to evolve as heterotrophes who naturally evolved to take in both plant and animal based energy – it may not seem fair that a lioness is sometimes able to capture a gazelle and consume its stored energy for the lioness' own life (and that of its progeny and pride and male partner) – but life is the flow of energy. If the lion were to make a game of killing the gazelle for the “sport of it” and simply leave the dead carcasses to rot (be consumed by lower forms of macro-organisms), the gazelle would surely become extinct and the lion would soon be out of business as well. So the lion has evolved to instinctively respect its prey and consume it only to survive – not kill it indiscriminately or for entertainment or sport. Apparently this simple lesson in natural evolution has not been learned by all homo sapiens despite our big brains. “You kill it, You eat it!” is not too difficult to remember. (If kings, dictators, and presidents adhered to this natural law, there would be far fewer wars among the human species.) Terminating the life of any living entity for the purpose of transferring their stored energy to another / other living species so they in turn can continue life is indeed a solemn event that deserves utmost respect for sentient beings. Anything less is to disrespect Life itself. Any human who believes they can exist without consuming the energy created and stored within another form of life also displays an arrogance and disrespect for how Life evolved on planet Earth.

- b) There are those who promote the value of a human life above all other forms of life. They would consider themselves to be proponents of life and hence be Pro-Life.
- c) There are those who promote the value of an American citizen's life above the life of any other human life – particularly above who they consider to be an enemy. They would consider themselves to be proponents of life or Pro-Life.
- d) There are those who promote the value of a fertilized human egg above all else – including the life of the woman who is carrying the fertilized egg in her uterus and supplying all the life-giving energy needed to support the fertilized egg. These people also refer to themselves as Pro-Life advocates.

So there are a number of ways to use the term Pro-Life. I prefer the first - **all life** on the planet is to be respected / honored. This seems to be a Lesson the Universe Story is trying to teach us homo sapiens at this moment of the Evolution of Life on Earth

So how does health care relate to one's worldview of Life.

"I got mine (health care); screw you (and your health care) – buy your own!"

Giuliani: "If you want health care, buy it (like I and all millionaires do); if you can afford it, that's your problem (for not planning ahead to be born into a wealthy family; for not being a member of the privileged class, etc.)

At the moment of conception, and certainly at the moment of birth, the planet has taken on a new responsibility for a new living being. You might view it as a lien on the balance sheet that tallies up energy and other resources – including the responsibility to provide the best collective learning, to learn how to think and feel and express and be non-violent, etc.

Certainly the parents are first responsible for this new entry since mother and father are the original source – but if they fail to hold up their end of the social commitment, then the extended family and then the community must step in and assume responsibility for the newborn.

Obviously all children should have access to health care regardless of their financial status – this includes health care prior to birth – we are conscious enough to know that malnutrition of the mother during the prenatal development compromises the neurological and physical development of the pre-born.

It is fairly easy to argue that society should fund appropriate health care for every pre-born, new born, infant, adolescent, and teen. At that point, the concept of becoming an adult begins to influence how health care is funded – as a member of society, it would seem appropriate that every single able adult should contribute a portion of their effort to the funding of health care for all others.

But what about personal responsibility? Should I be made to fund the health care of someone who knowingly and deliberately becomes obese or smokes cigarettes, or otherwise chooses to participate in a high risk life style? Might suggest that those who take on high risk life styles also take on the responsibility for funding the additional health care they are likely to require during their life time. It is your right to behave irresponsibly (i.e ride a motorcycle but not wear protective headgear.) It is correspondingly your responsibility to assume the cost of any health care resulting from that risky behavior – ideally before the accident occurs, you would be required to contribute to the escrow fund that eventually pays for the health care commensurate of your particular chosen risky life style. But if a child is born with a particular marker that signals a propensity for needing above average health care, then that burden is added to the common responsibility – not placed on the shoulders of that "unlucky" child.

As far as extending health care beyond humans, this is an interesting issue. How are non-humans affected by humans – should can humans provide health care to non-humans? In the event of illness? In the event of natural disasters? In the event humans have caused (or contributed to) the demise of the non-human?

On a sustainable planet, it would seem that we all (all life) is in right relations – and no single species takes on the attitude "I got mine; screw you" These kind of topics belong in the new Ecomorality – ecoethics that we must develop for a sustainable planet.

IT does mean that we become conscious of our human impact on the bigger system – it does mean that we 7 billion humans must acknowledge that we are affecting the planet detrimentally – right now. We do need to acknowledge that our current behavior is not only unsustainable, it is suicidal as a species – and that in the process of making our planet uninhabitable for humans, we may be making it uninhabitable for many many other species – thereby bringing this miracle of evolving consciousness to a tragic (and preventable) dead end.

Just as weapons of mass (indiscriminate) destruction are shunned by current social orders and must be eliminated in a sustainable future, so too must similar weapons that currently used on micro-organisms be prohibited – the widespread indiscriminate spraying of herbicides and insecticides result in mass indiscriminate destruction of life – this is violence against our cousins – and indirectly against ourselves – there are sustainable methods of creating right relations with other life forms. All too often homo sapiens resort to mass destruction because it seems easier than seeking a more natural solution, a more organic solution that respects all life but uses natural balances of power – often the mere presence of diversity becomes a means of avoiding rampant excesses present in a monoculture. There is probably a lesson here to be learned from the non-human world that can be applied through biomimicry to the human sector.

Isn't it amazing that when a social order, a government, becomes populated with a monoculture of millionaires as the U.S. congress currently is, that the path of the government tends to favor the life style of rich? The 1%? How coincidental is that? When the middle class, when the marginalized, no longer have a voice, then it is obvious where the "system" will tend to migrate – even though there may be "well meaning" millionaires/billionaires making these decisions –

We need to closely examine our human created systems, find their inherent weaknesses and make design changes that prevent the separation of wealth.

According to a story told by Thom Hartman that he attributes to another researcher of the Iroquois Confederacy, Peter Farb, these early cultures viewed hoarding as a mental illness. In other words if you were a person who hoarded food, wealth, etc. and were unable to accept a sense of community you would be banished, ostracized and vilified rather than admired and emulated (as we do today). You would be shunned and if the behavior persisted would be driven out of the village - banished. Contrast the Iroquois culture with our current U.S. social order where we vote and elect the crazies to serve in positions of government power and turned a blind eye toward hiring the mentally ill to be our corporate chief executive officers. What is wrong with this picture? For more discussion about the Iroquois, see <http://www.youtube.com/watch?v=tV1xCaAu6kY>

Yes, health care for humans is a basic right in a sustainable social order. Health care for domesticated species must also become our responsibility – health care for undisturbed natural systems (of which there may no longer be any) may be still the responsibility of mother nature. Note this includes plants as well as animal beings – if we have bred a strain of corn for our human purposes, and as a result have eliminated or affected its natural ability to ward off disease or inclement growing conditions (e.g. drought), then we have become the caretaker of that type of plant – we must assume responsibility for its ongoing health

But for now health care is a product that must be purchased from a series of for-profit corporations who price their product on what medical patients are willing to pay for their products – yes, that's correct pain is indeed profitable – the more pain, the more profit – it that's simple.

Medicare-for-all seems to be the best option to consider at this point – eliminate all the for-profit insurance companies that stand between us and our health care providers. Add incentives to strive for wellness rather than reporting illness.

According to Lakoff,

Economists have long observed that there is an economic equivalence between a tax and a required purchase.

Conceptually, however, a tax is normally understood in terms of a frame very different from a necessary purchase. Purchasing is in what we can call the commercial-event frame of buying and selling products, while what the government does is a credit-debit exchange and is necessarily in the taxation frame.

From a conservative perspective, nearly all taxation is governmental oppression, and therefore immoral, but purchasing is perfectly fine because it is based in the market, and conservatives have a moral preference for the market.

Question: How do we introduce the lessons we have learned from the Universe Story into the market? So that it appears acceptable to the conservative frame? In the market, we appear to be able to retain our freedom of choice – to choose between one product / service and another. Where does this idea breakdown?

We don't always have a choice. We do not get to choose what planet we live on – get over it. There are common and intermingled resources on a common planet - we can't choose between breathing the air from atmosphere A vs. atmosphere B – get over it. We each have one chance at living our life – get over it. We do not choose how the universe expands. We do not choose which law of gravity applies to us. We do not choose how much non-renewable energy such as coal, oil, natural gas, is stored here on our planet. We do not get to choose how much sunlight shines on planet earth. The “market” does not apply

Obviously there are certain things we can choose – in that sense there are opportunities to make choices – in many cultures we can select a mate, we can choose where we live, what we wear, what we eat, how we move from one place to another(our transportation), what religion we believe in, etc

We do not choose how our neighbor thinks.

Obama, hoping to avoid conservative opposition to taxation and needing a basis for regulation, chose to use the power of the commerce clause, which required the “health care is a product” metaphor. The metaphor was, as usual, taken literally...

Health care should never have been a market issue. The Constitution gives Congress the right to “provide for the... general welfare of the United States.” That right should have been, and should be, the moral and conceptual basis of health care law. But because it was not, because the issue was placed within a market frame, the general welfare of the United States is in danger. Do we care about each other? Are we proud that we have contributed to the liver transplants of those who need them? Are we proud to save the lives of our fellow Americans on a daily basis? Will we recognize that, without the Public, we have no reasonable private lives or private enterprise? And will we recognize that the dismantling of the Public exposes us to corporate control over our lives—not for our well-being but for corporate profit, and not under the control of a government we elect and can change but under the control of corporate managers we did not elect and cannot change?

Our alternative is communication based on moral and conceptual transparency. Know your values and say what you believe. Will this work? It depends on how well it is done. Moreover we believe that most Americans care about their fellow citizens. That is the moral basis of Democratic thought, and we think the public will respond to it.

Capitalism is an economic system that is based on private ownership of the means of production and the creation of goods or services for profit.^[1] Other elements central to capitalism include competitive markets, wage labor and capital accumulation.^[2] There are multiple variants of capitalism, including laissez-faire, welfare capitalism and state capitalism. Capitalism is considered to have been applied in a variety of historical cases, varying in time, geography, politics, and

culture.^[3] There is general agreement that capitalism became dominant in the Western world following the demise of feudalism.^[4] Competitive markets may also be found in market-based alternatives to capitalism such as market socialism and co-operative economics. Ref: <http://en.wikipedia.org/wiki/Capitalism>

Response to Criticisms

A counter-argument to the criticisms of the depletion of finite natural resources consists of the economic Law of Diminishing Returns, opportunity cost, and scarcity in economics (all driving factors of pricing and demand). These principles denote that the more someone has of one product, the less that person is willing to pay for an additional unit of that same product; the finite ability of man to consume is limited to factors such as time - causing one to prioritize production and consumption; and, as scarcity of a commodity increases, higher prices result for that commodity. The self-regulating effect of the marketplace is what the renowned economist and philosopher Adam Smith describes with the metaphor of the Invisible Hand.

Ref: <http://en.wikipedia.org/wiki/Capitalism#Criticisms>

Capital. In a fundamental sense, capital consists of any produced thing that can enhance a person's power to perform economically useful work—a stone or an arrow is capital for a caveman who can use it as a hunting instrument, and roads are capital for inhabitants of a city. Capital is an input in the production function. Homes and personal autos are not capital but are instead durable goods because they are not used in a production effort.

For example, investment in skills and education can be viewed as building up human capital or knowledge capital, and investments in intellectual property can be viewed as building up intellectual capital. These terms lead to certain questions and controversies discussed in those articles. Human development theory describes human capital as being composed of distinct social, imitative and creative elements:

- Social capital is the value of network trusting relationships between individuals in an economy.
- Individual capital, which is inherent in persons, protected by societies, and trades labor for trust or money. Close parallel concepts are "talent", "ingenuity", "leadership", "trained bodies", or "innate skills" that cannot reliably be reproduced by using any combination of any of the others above. In traditional economic analysis individual capital is more usually called labor.

Further classifications of capital that have been used in various theoretical or applied uses include:

- Financial capital, which represents obligations, and is liquidated as money for trade, and owned by legal entities. It is in the form of capital assets, traded in financial markets. Its market value is not based on the historical accumulation of money invested but on the perception by the market of its expected revenues and of the risk entailed.
- Public capital, which encompasses the aggregate body of government-owned assets that are used to promote private industry productivity, including highways, railways, airports, water treatment facilities, telecommunications, electric grids, energy utilities, municipal buildings, public hospitals and schools, police, fire protection, courts and still others.
- Natural capital, which is inherent in ecologies and protected by communities to support life, e.g., a river that provides farms with water.
- Spiritual capital, which refers to the power, influence and dispositions created by a person or an organization's spiritual belief, knowledge and practice.

In part as a result, separate literatures have developed to describe both natural capital and social capital. Such terms reflect a wide consensus that nature and society both function in such a similar manner as traditional industrial infrastructural capital, that it is entirely appropriate to refer to them as different types of capital in themselves. In particular, they can be used in the production of other goods, are not used up immediately in the process of production, and can be enhanced (if not created) by human effort.

There is also a literature of intellectual capital and intellectual property law. However, this increasingly distinguishes means of capital investment, and collection of potential rewards for patent, copyright (creative or individual capital), and trademark (social trust or social capital) instruments. Capital (all types collectively) is often the tool that is leveraged in order to build wealth both personal and corporate. Ref: [http://en.wikipedia.org/wiki/Capital_\(economics\)](http://en.wikipedia.org/wiki/Capital_(economics))

1. **cap-i-tal-ism**/'kæpətɪlɪzəm/

Noun: An economic and political system in which a country's trade and industry are controlled by private owners for profit.

In addition to health care, we might also create a new accounting /economic system that acknowledges when a new soul is brought into this world, there is an immediate need to provide food for the new being. And a need to provide food for an entire lifetime. As with other forms of life after a period of infancy, it is expected / required for that being to seek out its own source of energy – be able to sustain itself. Here is where the homo sapien begins to be un-natural in that the human recognizes that of course infants are unable to provide for themselves, as a result they require assistance for a number of years for maturation – to learn the skills of hunting and gathering – the skills required for survival. And humans recognize that some of us are physically or mentally unable to provide for ourselves – by it due to the manner in which we developed in the womb, or due to events encountered during our life time, or simply due to becoming old. As a result, the social order provides food, etc. for these specific individuals in need – rather than allow them just to die. This motivation to assist a less privileged person is perhaps the result of empathy – being able to put oneself into the other person world – being able to envision what life would be like to walk in their shoes.

When we use this type of accounting and put a lien on the planet for the next lifetime, we began to how much stress we are placing the planetary system and whether or not we are capable of harvesting the amount of sunlight to provide the food for this new passenger that just boarded our spaceship.

We can no longer afford to ignore birthrate and population control. The prevention of unwanted conception must become a priority that is taught to young people (and they learn) before they have reached puberty.

Nature does suggest that each person harvest current sunlight to support their own life (and that of their family if they are the designated caretakers) – including the energy required to support their lifestyle.

Nature also suggests that no person can be a consumer of resources – a user of resources, yes, of course – but not a consumer! Every atom of Earth's resources that we borrow, we must return at the end of our life (or at least assure that it will be returned at the end of the items useful lifetime)

I The Basics

1. Politics and Morals

All politics is moral. So part of the job of every political leader is to show how everyday values link to policies. This is necessary in a democracy, which depends on citizen commitment to the political process. A failure to use language linking values to policies is a failure of the democratic process. .. Liberals assume their own values are universal values, and then further assume that all they need to do is present the facts and offer policies that support these universal values. But values are not universal. Conservatives have a very different sense from liberals of what is moral, and a difference in fundamental morality is a deep difference. It is a part of your personal identity, part of who you are and what is sacred to you. A liberal will thus never persuade a thoroughgoing radical conservative, because moral differences that determine personal identity are deep, residing in brain circuitry that is long-lasting or even permanent. Luckily there are fewer thoroughgoing conservatives than you might think.

Moral Complexity

Most people are morally complex combinations of conservative and liberal moral values.

So-called swing voters use both conservative and liberal moral systems and swing to one side or the other depending on what candidates or issues regularly get their attention. The same is true of many independents. Why does moral complexity matter? Because it determines elections.

The repeated use of conservative or liberal moral language is often the decisive factor in whether an independent uses a liberal or conservative moral system for a given election.

Language Is Political

Language is not neutral. Every word is defined in the brain through frame-circuits. These characterize both moral values and the particular issues that make sense only in terms of moral values.

Moreover the frame-circuits are **not simply logical**. They are connected to emotions, governing our gut intuitions about political issues and limiting how issues—and even facts—can be understood. And they come with powerful images. This is how reason really works: through framing, metaphors, emotion, narratives, and imagery.

Frame-circuits come in hierarchies, and political frames are part of a hierarchy dominated by moral frames. Thus any political message about policy can be understood only in terms of moral values.

2. What Are Moral Values?

...For progressives, democracy begins with citizens caring about each other, taking responsibility both for themselves and for their fellow citizens. Individual responsibility is thus inseparable from social responsibility. The basic **moral values** here are **empathy and responsibility**, for both oneself and others. [pg16]

...For **Eco-progressives**, **Eco-democracy** begins with citizens caring about each other **and all living beings, then taking present and future responsibility for themselves, their immediate family, their extended human family, and for the well being of all life as an eco-system**. Individual responsibility is thus inseparable from **Eco-social responsibility**. The basic **moral values** here are **eco-empathy and eco-responsibility**, for oneself and **all Life – present and future**.

Democracy assumes that stakeholders with a voice use that voice to indicate how their life is going. An ideal democracy is noisy because it listens to all – not just the rich, not just the extraverts, not just the loud, not just the most educated. Eco-democracy acknowledges that some stakeholders are without voice but nevertheless deserve representation in an interdependent system such as Planet Earth.

Seeking out and listening to the silent among us is today's challenge because there are many oppressed (human and non-human). There are many living beings unable to reach their potential because of the malicious (or unconscious) application of unwarranted suppressive power over them. Are humans the most important living species on planet Earth? Yes – if that thought makes you feel better about yourself. Are we the only important living being on planet Earth? No – we heterotrophs are totally dependent on the life of autotrophs (and other heterotrophs) for our existence – without them we wouldn't be able to exist. That fact seems to indicate there are other living species on this planet that are equally important – it's called the interdependent web of life – Yes, we are all in this together – that's a physical fact. If this fact of interdependence is not an integral part of our other "belief" systems (political, economic, religious, social, psychological, spiritual, etc.) then we need to fix that belief system quickly or perish.

Examples:

- 1) The economic system we currently worship in the U.S., called laissez faire capitalism, is an economic system that is based on private ownership of the means of production and the creation of goods or services with a goal of maximizing profit.

Maximizing profit is also directly related to accumulating wealth. The advanced indigenous cultures of North America, for example the Iroquois Confederacy, viewed hoarding and the accumulation of wealth as a mental illness. People who persisted in such behavior were considered to be incurable and subsequently banished from their society.

We use the expression "worship" to denote that it a human created belief system that is not always in compliance with the real world. For example, there is nothing inherent in this belief system that provides a voice to all stakeholders – only stockholders. There is nothing inherent in this belief system that acknowledges the interdependence of life on this planet. There is nothing inherent in this economic belief system that acknowledges, supports, promotes, rewards or even considers basic human values that comprise a civil society – such as ethical behavior, family values, empathy, personal responsibility, respect for all life, do no harm, collective learning and evolving consciousness, capacity for caring, sharing, peacemaking, service, etc. – items of real value.

- 2) The U.S. Energy Policy (or lack thereof) is written by the energy corporations to assure their economic success for the next 30-50 years – regardless of the effect of America's behavior on the .

Democracy is a human creation from which we expect the emergence of something more. Within a democratic social system, we expect our individual freedoms to move us in the direction of ever increasing consciousness.

Within a democratic social system that respects all life, we expect ongoing conflicts. But we also expect these conflicts will be managed as non-violently as possible – for the well being of all life. This form of global 'conflict management' has yet to be practiced on a large scale and takes on some very difficult issues we humans tend to avoid – including the observation that we homo sapiens evolved as a heterotrophic species and hence must use the energy of other life forms to sustain own species. Because these other life forms do not automatically drop into our mouths, we must seek them out and "harvest" the energy they in turn harvested. If we use the idea that "violence is any action that prevents a living being from reaching its potential" we then would prefer to harvest mature living species that have reached their potential (as opposed to those that are still in their development stage).

My grandfather would walk through his 40 acre woods during the late summer and identify those older trees that had past their prime, or were possibly even on the decline – he would mark them so that after the fall harvest, attention would turn to the then dormant forest where the marked trees would be felled, cut into logs for lumber, and buzz-sawed and split into fire wood.

The grain grown in the fields and harvested each year would be fully matured and “gone to seed.” The seed, being the mature grain, was full of energy and ideal for harvesting as energy to sustain both human and non-human life. Domesticated animals such as cattle, sheep, hogs, goats, chickens, turkeys, etc. would be raised until mature before their energy would become food for the human family. Often these animals would live out several years of mature life, themselves producing offspring, litters, broods, etc, before they in turn were respectfully harvested to sustain humans.

Apples, pears, cherries, peaches, etc. were harvested at the end of each growing season, ideally just days before the mature fruit began falling from the trees or non-humans began their full scale harvest. Harvesting mature fruit while still on the branches prevented damage / bruising that would result when the fruit fell to the ground – without these bruise spots, fruit could be stored in cool dark fruit cellars for months before inedible. Damaged fruit was generally processed immediately, canned, pressed into juice/cider, frozen, etc. so as to utilize this energy to sustain the highest level of consciousness possible. Some of course remained on the ground and was consumed by non-human life ranging from wild life to micro-organisms that live in the soil. In a sustainable order, no energy goes unused so as not to ‘waste’ that precious food energy created from sunlight by the autotrophic plant.

Life has emerged on this planet by using energy (sunlight) that allows us to do work (physics definition) to create order among Earth’s natural resources. We now observe the Universe as expanding with every increasing entropy / randomness – running down – winding down. We draw a box around our solar system and observe its adherence to the same “laws of physics” with ever increasing entropy as the sun continues to burn (actually fuse) its supply of finite hydrogen. BUT what is occurring on planet Earth almost defies physics. Here we see Life – a process that is creating order from disorder – where with the addition of energy, something more continues to emerge from nothing but basic star stuff – basic elements found in the Periodic Table of elements are brought together, assembled to create something more. After 3.8 billion years of emergence, we can now read the blue prints for millions of living species – including us humans - homo sapiens. We are indeed a miraculous assembly of star stuff – as are all living beings. Around 26 different elements are required to make each one of us humans. Ironically the same DNA blue prints within each of our cells that give us our uniqueness and can distinguish us from any of our other 7 billion human cousins, also tells us that we are the same. Although our skin color and other physical features are somewhat varied around the world, our DNA blueprints show us we are all the same species with common ancestry that can be traced back to Africa some 200,000 years ago. We are all one human family. Using our new knowledge of DNA sequencing, the language of science can now tell us an even older story about our ancestry and illustrate our story of the family Tree of Life.

This leads to a view of government as having certain moral obligations: providing protection and empowerment for everyone equally. This in turn requires a vibrant commitment to the Public: public infrastructure (roads, buildings, sewers), public education, public health, public parks, public transportation, public policing, an energy grid, public access to water and an adequate food supply, and the regulation of commerce. No private business and no entrepreneur can prosper without public provisions. There is no prosperity and no sense of a civilized and decent life without these things that we have provided together. The private depends on the public.

The “government” herein defined is meant to represent the mutually agreed upon social order – the system of rules, regulations, rights, freedoms, constraints, responsibilities, obligations, benefits, assurances, provided to and expected from all within the system.

At this point in homo sapiens evolution, we have chosen to retain our ancient territorial groups called countries as if there were some magical borders on the planet that naturally separated us into groups of people – these borders are of course a construct of homo sapiens and not visible from space. Rather these imaginary borders created by humans are intended to indicate some type of ownership – some form of mine-ing – privatization – even hoarding – to indicate some type of difference from those on the pother side of the border. It is said that for individual mental health a good sense of one’s boundaries are required. If an individual cannot clearly discern themselves from others, there is a pathological conflict considered to be a form of mental illness. Apparently too much interconnection / empathy can be a bad thing. Perhaps there is some purpose in retaining boundaries and a sense of homeland – these artificial boundaries must sooth the soul. Perhaps these boundaries reflect the territorial tendencies that are whispering to us from within our DNA – our ancient past. At some point it would be of benefit to consider lifting those boundaries and viewing our land as our common planet – that just might allow us to feel a kinship with the whole of life. Now these boundaries provide a sense of a privately owned part of the planet or leased plot of land that may or may not include our house, just as we may feel a kinship to our farm or to our neighbor hood our town, city and state, and our country – so too may we feel an attachment to our planet earth – to our common air our common water, etc.

This is course leads us into the much feared concept of a higher social order that so many Americans fear with a vengeance – a larger order that will undoubtedly, according to their worst nightmares, extract even more personal freedoms than our current U.S. Constitutional government. There are reasons for fearing a larger order – particularly when for the past 10,000 years we have been experimenting with civil societies and government and a various ways for people to organize, armies, teams, social clubs, unions, families, tribes, partnerships, etc. and it not clear they we have yet demonstrated sustainable relationships – or perhaps we have but these sustainable relationships have been co-opted / superseded by unsustainable mutations. For example, we might think that the creation of a group of people referred to as a corporation could be a good thing – people who come together for a specific (sometimes general) purpose to accomplish a certain objective. But alas, these corporations can soon become corrupted by the overriding presence of the profit motive – or some other self centered greed oriented or power seeking influence. And kurplush – there goes another good human creation down the toilet.

When we look around today, we see the power that has been gobbled up by big business / big multinational corporations. We see that power of certain multinational corporations far exceeds the economic power of many countries. As a collective, corporations even appear to be more powerful than the U.S. government and can manipulate the three branches of our government seemingly at will. This current state of affairs has taken about 40 years and seems to be traceable to an initiative of Justice Powell who had a profound understanding of U.S. politics. The goals set by Powell seem to have been met and corporations are not only dominating “We the People” but they have also clandestinely taken control of the many governments as well – including the U.S. And they continue to seek more power and continue to attempt to swing the balance of power further and further in their direction – ironically corporations have a particular major political party in their pocket at this point in the U.S. history, Republicans - as well as the Tea Party and Libertarian Party seemingly fighting to see who can more quickly weaken the power of the people, the unions of the people , and the government – including of course all regulations they would oppose the profit motive of these corporations.

Here's the good news. Despite the fact that "We the People" are being totally consumed by corporations (with the help of the Republican Party almost in a self-destructive manner), "We the People" invented these corporations. We must remember that corporations are a construct of humans, made up of humans, and driven by humans. Without human support, corporations would die. Without specific human behavior, a corporation would not exist – and those humans involved in the corporation seem to sense that. Ironically the freedom of a free (laissez faire) market also brings with it fear and uncertainty and risk to the stakeholders of the corporation. Unfortunately, as do all naturally evolved life forms, the corporation (the system of people) seeks immortality and resists changes that appear to be bringing about the death of the system. But based on historical observations, the death of each corporation appears as inevitable as the eventual death of each other living entity on this planet. However, corporations are a creation of humans – as human consciousness evolves, so too does the corporation. They can easily be modified, recreated, tweaked, updated, morphed, even totally restructured under current bankruptcy laws so their lifespan far exceeds that of any individual human. The copper mine of Sweden, Stora, one of the first well documented corporations, dates back to at least the 1200s (there is some evidence this enterprise existed as early as the 5th or 6th century) and continued up into the 1990s. Its death is due to the physical fact that the amount of copper (and other valuable minerals) in the Great Copper Mountain were finite – eventually this resource was depleted and the mining operations that brought this group of people together and held them together for 700 years came to an end. This region of Sweden has been transformed into a tourist area; people come to experience what remains of an incredible run of human cooperation focused on a common endeavor – the extraction of copper and other minerals from mother earth – they come to witness a unique event in human history that is now a World Heritage Site as designated by UNESCO. (ref: Power, Inc.) This Stora story informs us that not much has changed in the past millennium or perhaps since our ancestors have emerged from Africa – there have been certain people born into positions of power – some seem to have exhibited various degrees of empathy for the less powerful - by power we include those who are leaders – who are able to organize others for a common cause – for a common effort – often they use financial incentives – incentives that leverage the greed within each of us and actually exploit that reptilian tendency. Although the Iroquois may have recognized hoarding (i.e. the accumulation of wealth or power) is a mental illness, there are still many among us who still exhibit this illness. It is as if greed is a human trait not unlike the gene for brown eyes versus blue eyes – that greed versus altruism is a genetic characteristic – not sure which tendency is dominant in the human species but both appear to reside in our inherited DNA. Collective learning and socialization can retrain this natural neurological wiring so we can be shaped and reshaped during our lifetime. That's the good news.

The bad news is that despite the insanity of the U.S. Supreme Court, corporations are not in fact people, cannot be viewed as people, and certainly cannot be assigned human rights. Despite their majority vote, the Supreme Court's proclamation stuffed into the Citizen's United case cannot go unchallenged. The 5-4 court is not a god to be worshiped but merely another voice for corporations. We are a nation of laws designed to protect We the People from the reptilian tendency that sees might as right.

Money cannot be equated to Free Speech. Wealth cannot be equated to how much Free Speech a citizen is granted. Why not? For one reason this country (this version of democracy) has allowed an unsustainable separation of wealth to occur within the last 50 years. As a result, the 1% now get 90% of the Free Speech and the 99% of Americans get 10% of the Free Speech. Even a pre-schooler would recognize that form of social order is not a democracy – having a law degree and position of power labeled 'Supreme Court Justice' doesn't change that injustice. For another reason that is obvious during political campaigns, money is now being equated to voting power. Wealth cannot be equated to votes or voice. In a true democracy, individuals have freedom AND individuals, each and every stakeholder, have a voice and a vote.

Separation of wealth. This effect is the result of how our political – economic system has evolved over the past 50 years and is now currently designed. When the middle class pay 35% tax rate and the millionaires and billionaires pay 15% (to stimulate the economy ☺), this separation of wealth will continue. To allow the tax regulations to evolve to this is not unethical it is also unsustainable because it is eliminating the middle class. Unfortunately the current system is very complex so there is much more going on than the unethical tax structure.

We see a separation of educational opportunity in the broadest sense – ranging from preschool education, to primary and secondary education, to higher education, to the daily flow of information via today's media. Technology is advancing so fast we sometimes are consumed by the effort to just “keep up” with the latest method of receiving information. But in addition the system has become unsustainable because it is informing, educating, pressuring, inducing, coercing, mis-informing, misleading, distorting, inciting people within the system in a manner that leads to our current self-destructive, (frankly insane) behavior.

More and more of our former international friends are starting to not only to question our behavior but beginning to challenge us openly – as they should – but at great peril to themselves because the power that our country possesses. If only we could get beyond our arrogance and hear their concerns we could easily make some mid-course adjustments to our system that would allow our behavior to become sustainable. We could again be a positive role model and become a global leader in reshaping human behavior that is in right relations with all life on the planet – a sustainable way of relating to each other and to all life. Only with such transformation can we humans expect to inhabit this planet for hundreds of millions of years – to continue on our current path of mass destruction and unrestrained extraction of natural and exploitation of those beings without a voice, we should not expect even another 500 years of fruitful existence. 200 years might be optimistic.

The good news is that it is physically possible to change our behavior, to right the wrongs, and to move onto the path of right relations and sustainable behavior within a few decades or less. There is no law of physics that prevents us from harvesting sufficient sunlight (Earth's only sustainable ongoing source of energy) using natural and human created technology to continue to live vibrant creative lives for hundreds of millions of years.

But will we change? We have the ability to change to a sustainable way of living, but do we have the will to change? What constrains us from change includes our human fear, our ignorance, our failure to assume responsibility for the effects of our actions, our lack of courage, our arrogance, our greed, our disrespect for one another, our lack of empathy for not only other humans but all Life, etc. We know the Laws of the Universe do not constrain us from change.

The next several decades will be the test of whether or not homo sapiens have evolved in a manner that qualifies them to be the eye and the consciousness of the planet. (and hence the solar system.) Beyond the next several decades, any change in human behavior may become moot. Change will become irrelevant because irreparable damage will have done to our planetary ecosystem – climate change, squandering and loss (consumption) of key natural resources required for continued emergence, etc. Will there be a 2500 CE social order? Science? Homo sapien presence?

It is possible to remain optimistic knowing deep down that there is nothing but ourselves preventing us from living sustainably on this planet. It is possible to remain optimistic seeing how many intelligent thoughtful caring people there are on this planet – working, devoting their lives to a better understanding of life, to speaking out about injustice, and crying out that we are driving over the cliff – if only we could hear them instead of the incessant

noise from today's corporate media that relentlessly attempts to brainwash us to buy their products so they can increase sales and hence their profit to feed their corporate and personal addictions to power, play, prestige and wealth.

It seems as if the clock has turned back some 70 million years and we are back in the era of the dinosaurs where our distant ancestors, furry little mammals too small to be of any value or notice to the monstrous dinosaurs, lived in a world dominated by the giants that towered above them. Today we call the giants corporations. Due to unforeseen circumstances, the dinosaurs were not able to adapt to a rapidly changing environment and became extinct – the small furry mammals however did survive and lived on to evolve to a higher consciousness – to homo sapiens for example.

evolved -or at least not all people. – some people actually have a conscience, empathy, respect for diversity, the ability to project into the distant future – and see beyond the next quarterly earnings (profit). obviously The greed worldview, I got mine – screw you attitude is also the recipe for extinction -

For conservatives, democracy is about liberty, individual responsibility, and self-reliance—the freedom to seek one's self interest with minimal or even no commitment to the interests of others.

So let's stop here for a moment and have the eco-progressive get a word in.

There certainly is no issue with what the 'conservative' has described as their moral values up to this point. There is an huge issue however if how the simple phrase 'individual responsibility and self reliance' is defined and put into practice. Let's start with something that is the most basic aspect of life – that is the energy that sustains life itself. Yes, this energy includes the food one eats/takes into one's body and the energy required to support one's life style.

Let's picture a white male conservative, a strict father with an obedient wife and four children. They live in a home beyond city limits where there are minimal restrictions / regulations so they can live with as much "freedom" as possible. They are tied into the local electrical grid, although they do have a gas powered generator for backup in the event the power does go out. They maintain a stockpile of food and water and of course are exercising their second amendment rights to own a reasonable number of guns. In addition to a fishing boat, hunting rifles, and several off road vehicles, etc. The Mr. believes if times got really bad, he could easily support his family – find and shoot some wild game or even a domesticated animal to provide food for the family. Truly an independent self reliant conservative. Drill baby drill is his mantra. Eliminate EPA, FEMA, DOE, etc. government agencies. Keep a strong DOD.

As we described earlier and as we were embarrassed to admit, American adults (or so called adults, including yours truly) , regardless of their political belief system, are not living as responsible adults despite their self-assessment. Why? Anyone who is burning (or causing to be burned) any form of fossiled hydrocarbon, be it coal, petroleum, natural gas, tar sands oil, shale oil, etc.) is acting like an infant and sucking (energy) from their mother's breast. Not only is this behavior of grown adults repugnant, but it is also unsustainable, and therefore grossly immoral for future generations.

And it appears that we think nothing of burning these one-time-only ancient resources with no thought of ever paying this resource back. This attitude and behavior is beyond arrogant and stupid. It is not only infantile but it is also criminal in a court of nature – not to mention that such behavior is also suicidal for the human species.

No other form of life on this planet expects handouts like humans currently do. No other species lives off one-time-only energy resources – resources that are dwindling each year and will be consumed forever within the next 3 or 4 generations – within a time frame that is less than that from today back to the civil war. All other forms of life on this planet have evolved to live sustainably directly or indirectly from current (or recent) sunlight. No other living species exists by consuming ancient sunlight stored in the form of finite reserves of hydrocarbons. What? Are we so stupid that we can't do the first grade math and compute how many more years of this resource we have left and compare that number (hint: It's around 100-150 years left) with the 500 million years that our planet should still be a viable place to live were it not for human we seem to be living like zombies – total unconscious of the effects of their behavior.

Humans could continue living on this planet before there are life threatening natural changes that may occur that will end life on the planet. But we are hell bent on burning this precious resource just to make heat so that we can make electrical power and drive around our cars and trains and boats and planes – knowing full well that there are alternative sources of energy that could be used to generate electricity and provide propulsive power for transportation.

So to all of us humans – especially those upstanding conservatives living lives of self deception pretending they are “self-reliant” – I say to all of us, including myself, “GROW UP.” It's time to wean ourselves from our Mother Earth's breast and live like adults. It's time we take responsibility for harvesting the daily sunlight required to live our chosen life styles – most of the so called undeveloped peoples of the planet already do. Unfortunately as they “progress/develop” they are starting to adopt Western practices of unsustainable behavior. It's time to stop sucking on the one-time-only energy reserves of Mother Earth. It's time we earn our own living. I personally am totally fed –up with the idiotic chants of “drill baby drill” and the zombie-like rant of USA as we watch the lemmings drive our buses over the cliff. It's time we use that God-given thing on our shoulders, stop burning ALL hydrocarbons and these this valuable resource not as a fuel to burn but as a resource to be converted into other shapes and forms and recycled forever - just as we do (or should do) with precious metals. When we make this single change and GROW UP and live as adults, and harvest the sun's energy we need for our own lives in a sustainable manner, that respects all life, we will have also eliminated other major problems – including climate change/global warming/sea rise/pollution/ etc.,

So until homo sapiens stop burning ancient reserves of hydrocarbons (aka Ancient Sunlight), and stop burning more biomass (for food and heat) than they themselves are consuming, then don't you dare think or say that you are self-reliant. Just as some people believe that no one's owes another a job, or food, or... we say to them NO ONE, INCLUDING MOTHER EARTH, OWES YOU THE ENERGY YOU NEED TO LIVE - GO HARVEST YOUR OWN ENERGY FROM THE SUN LIKE ALL NON_HUMAN LIFE DOES ON THIS PLANET. Oh and by the way, if there are too many humans attempting to live off the land and thereby killing everything else that lives there, that is there for to provide energy for you, then stop having more children. There is such a concept called “conception prevention” that can be understood by all people - JUST DO IT. The planet does not need more than 7 billion homo sapiens. So two children per couple is enough. Conceiving and giving birth to more than two is immoral. We aren't properly nurturing the children we already have on this planet.

As we have stated elsewhere, any belief system, be it political, religious, spiritual, atheistic, humanistic, scientific, occult, new age, mystical, etc., that does not promote ‘conception prevention’ to manage human population growth (explosion is a more appropriate metaphor) is immoral. Such a belief system is in direct opposition to the lessons being shown to us by the Universe. The Universe Story clearly indicates our planet is finite as are the material resources required to support living beings – including the amount of sunlight that is incident on the planet that support all life. Hence the number of homo sapiens this planet can support is finite – in fact with our

current unsustainable consumer behavior we are beyond the limit the planet support. The good news is, “we can change our behavior”. There is no physical law or reason why 7 billion humans can’t live sustainably on this planet if they 1) re-learn how to harvest sunlight to support their life styles, 2) stop burning hydrocarbons – there is no such thing as a clean fossil fuel (coal, oil, natural gas, etc.) Each is carbon based and when burnt will produce CO₂ – all fossil fuels – some produce less CO₂ per unit of thermal energy (BTU) than others but NONE are clean despite all the advertizing by the coal, oil and gas industry. 3) Every atom of a iron, aluminum, copper, lithium, etc. must be recycled – returned after use to be refashioned into a new product. Land fills /dumps must become extinct – because in a sustainable social order there is no such thing as waste / trash. All non-human forms of life have learned this. We humans knew it but in the process of becoming “developed” we have forgotten. If a human creates something that cannot be used as input to another product or process, then that something should never be created. Creation of things that cannot be 100% recycled become a loss to future generations and are by definition immoral. Any action that prevents future generations from reaching their potential is both violent and immoral for a sentient species.

the freedom to seek one’s self interest with minimal or even no commitment to the interests of others.

This particular approach to life might be considered the mountain man approach – heading out into the wilderness, self reliance – seeking one’s self interest with no expectation from or for others. Of course these types of individuals make certain assumptions about what the Earth owes them. In other words there are those who expect to go out and engage in hunting wild animals for food with no regard for the well being of that being hunted/harvested. With no respect/no consideration for the hunted, the hunter will eventually find that he has over hunted/over fished/over sown & harvested the very nature that is sustaining him/her. As a result the hunter / gatherer will perish along with that part of nature that was sustaining him/her. The freedom to seek one’s self interest goes only so far before reality slaps you in the face and reminds you that you exist only because of the interdependent nature of life – and that it is not possible to survive the long term without an awareness of and a consideration for the interests of those upon whom you are dependent – even if it is the tree that provided the fruit you eat, or the animal you harvest and eat or the grain you sow, reap and eat. You must consider the interest of those forms of life that you dependent on – to think otherwise simply leads to extinction or eventual rescue by those who are somewhat the wiser.

This implies a minimal public system and a maximal private system.

Like it or not, each living being is immersed in many “public systems.”

1) Each breath takes in air from a public / common air system. We say air system because the air is itself made up of numerous natural and now made-made constituents – mostly nitrogen (70%); then oxygen (21%), then other chemical species (including CO₂ and volatile materials indiscriminately and unethically (but not always illegally) dumped into the atmosphere from human manufacturing processes) as well as particles both natural (e.g. dust storms) and human generated (e.g. coal ash from power plants, radioactive materials from nuclear power plant accidents or malfeasant operations.) We say system because the air that presents itself to each of us is directed to us by the natural circulation of the atmosphere that is being driven by not just the earth’s rotation but also by the sun’s energy that is being absorbed by the atmosphere. This absorbed energy creates thermal / density gradients that in turn influence circulation set up in the upper jet streams as well as the lower winds. The concept of a public air system becomes very evident in extreme conditions (such as three astronauts confined within a space capsule that has lost its supply of oxygen; such as a group of miners trapped underground with no

external supply of air). Like it or not 7 billion homo sapiens and trillions of other living entities (both plant and animal) on this planet use the same public air system but on a much larger scale than the two previous examples. To even begin to think that the atmosphere of this planet can be privatized is either utter stupidity or committable insanity. To think that a private citizen or a group of people formed into a corporation or a nation state believes they have a “right” to corrupt / contaminate / pollute / violate our planet’s public/ common air system – even in a “free” society - is a mental illness akin to suicidal behavior. Why would a CEO of Dow Chemical think it is acceptable to vent toxic materials (albeit at a slow rate) into our common / public atmosphere from one of his managed plants in India, when within less than a week, the molecules of that toxic substance will have circulated around the planet and are now entering the lungs of his own child in the U.S.? Why does this CEO condone such violent behavior by the corporation under HIS management? Because he can realize a higher profit for his corporation, that in turn benefits his board of directors, and his stockholders. It would be a capital expenditure /expense if he were to redesign his chemical processes to a zero discharge policy. Sorry but we have to name this irresponsible, violent and destructive behavior as “sick” or “mentally ill” rather than admirable. Such behavior certainly would not deserve a multimillion dollar personal compensation package in a sane civil society.

2) Each drop of water one drinks is from a public / common water supply. A similar discussion as above applies, but realization of public may be even more important. Why? There are trillions of living organisms in our planet’s public / common water system that we in turn rely on for much of our food supply – for the very energy we need to continue to exist. Yet we seem to believe that dumping toxic materials from a human created process into public / common water supplies is acceptable because:

- a) it can no longer be seen – if you can still see it, then pour in some more complex toxic chemicals to “disperse” the first so it doesn’t float to the top where it can be seen, or congeal into droplets that are visible with the naked eye. According to the polluters (e.g. BP), it becomes acceptable ok if the globules are small enough to be hidden from the naked eye
- b) it becomes diluted and less toxic to humans, and
- c) non-human macro and micro-organisms apparently like this toxic material because they will ingest it (before dying or becoming ill from its toxicity).

So we really don’t have any problems with burning coal allowing the mercury and other heavy metals vent from the tall exhaust stacks to be carried into bodies of water (or simply dumping mercury directly into the water) so that this mercury can then be carried along the food chain and eventually be taken in by say tuna fish – because even though the tuna fish then contain levels of mercury that are unsafe – especially for infants (of human and non-human species) trying to grow their neurological systems – because we can just “limit” our intake of tuna (and mercury) to once a week and thereby stay below the limit that caused measurable damage to being’s brains.

3) Each living land creature walks on public/common soil used by all.

It is assumed that it is natural and moral to seek one’s own self-interest, that it is natural to compete when there are scarce resources, that it takes discipline to succeed in a competitive world,

It is indeed natural to seek one’s self interest – it’s hard to imagine a form of life that has evolved successfully that does not include within its consciousness, a will, a desire, a drive to survive – to seek one’s self-interest – particularly to seek one’s source of life sustaining energy – to hunt for food for example. It is also natural to

compete when there are scarce resources. But guess what? It is also natural for living beings to join together when there are scarce resources and hunt as a pack, as a team, as a tribe.... This is where evolution gets really interesting. One can say that a civil society should protect the rugged individual who wants to exercise his freedom to seek his own self interest. One can also say that a civil society should protect the right of two or more to work together as a team to protect their collective best interest. The emergence of a collective (team, pack, tribe, country, corporation,...) from nothing but individuals who come together in a new relationship for a common goal is certainly in the direction the Universe seems to be heading. Emergence of the more complex is all around us – and now humans are directly involved in creating even more from nothing but. Usually, if not always, a team (a pack, a pride, etc.) of several will create a capability to out compete the capability of the same number of individuals working separately. Indeed it takes discipline to succeed in a competitive world – and sometimes it takes cooperation as a team to succeed in a competitive world. This has been demonstrated time and time again, with tribes, with armies, with corporations, with countries. Sorry but the “natural card” does not favor the rugged individual but rather those who come together and function collectively. The natural order of things often finds the rugged individual following a path to extinction – being made irrelevant by those who have merged and emerged into a more capable and adaptive ‘something more.’

and that there should be no interference with such a natural mode of life,

Granted, there should be no interference with the natural mode of life – which if you carefully observe life is in the direction of cooperation and complexity – not individualism. Just as empathetic humans attempt to prevent endangered species from becoming extinct, so too should the empathetic protect some rugged individuals from extinction. But the majority of people should move on and continue along the path of cooperation and complexity. As long as the majority of Americans are rugged individuals – so called conservatives or randians, or teapartyers, then America will never be able to compete with a internally cooperative China. One might suspect that the leaders of China are relieved that there is so much acrimony within the US because they realize that as long as we are divided we are no more than ½ our potential strength. If we were to cooperate internally, we could again regain our political-economic-moral strength, etc. But since we are already abusing the strength we have, maybe it is appropriate for us to be weakened for the moment until we can regain our moral compass. The Romininy compass is spinning erratically and points all over the map. If he is elected to drive the bus, the crazies have won for the next four years. If Bronco wins, we are destined to gridlock until another general election or until we tell the crazies to sit down and let someone else drive who can at least see the road and avoid the ditch.

We often hear the phrase that superiority of numbers generally wins the day. It might be more accurate to say that it is the superiority of collective capability or function that wins - particularly in a highly stressful environment.

... no interference....with the natural mode of life.....especially from government.

Let’s go back and take another lesson from observing the Universe Story – particularly the chapters that tell us about life evolving on planet earth. The Tree of Life probably has orders of magnitude more dead end branches than braches that reach into the present. In other words nature’s way is to allow extinction when a species no longer is able to adapt to the natural changing environment. We humans are now living in a period of time where we are responsible for changing the environment and hence we are responsible for systemic causation of the extinction of vast numbers of living species whose natural environments are changing more rapidly than they adapt. This is an awesome responsibility – to know that our actions are forever erasing life forms from this planet – life forms that have been a part of our interdependent web of life – what happens to the collective web when a hole appears in the fabric is hard to evaluate – but we better learn how to make such evaluations soon, because our human influence on the planet may be akin to a mortal wound to evolving consciousness.

Since we can easily recognize that our actions are bringing about the extinction of many less able species, why isn't it apparent that we may also be on a path leading to our self-induced extinction? Altering the climate with this enormous influx of green house gases generated by burning hydrocarbons is certainly a sign we are hell-bent down a path of destruction – to say that interference of this natural mode of life is indeed insanity – to knowingly and deliberately pick the path of self-extinction is rather a queer notion for a highly evolved sentient being. So this plea for “no interference” – especially from a cooperative elected by the majority of people not only flies in the face of the Universe Story and evolution of life on the planet, it also pleads the case for self-annihilation by the unconscious minority. What's that all about but letting the crazies drive the bus over the cliff.

What makes society possible are laws and moral standards, which should be followed strictly.

Laws and moral standards differentiate humans from a lot of other living species. But then again, humans have developed a very broad range of possible behaviors and capabilities - for both good and bad. So it is only appropriate that to help us sort out the good from the bad possible behavior, we construct guidelines (ethics, moral standards). If these guidelines are agreed upon sufficiently by the majority of the population, these guidelines become laws and regulations for a civil society. They should be followed strictly as long as they remain relevant in an ever changing world in an ever expanding universe. In today's climate, any law or regulation that does not have a sound basis in the Universe Story as we understand it today should be excised from the legal system as soon as possible. We are on a dangerous perilous path and cannot claim the luxury that time is on our side – the passage of time is not our arch enemy – everyday, every month we fail to alter our current unsustainable course because of outdated laws is a day a month lost forever – a day a month that takes us further into the ditch – if we wait too long (and we may have already) we are not going to be able to steer back out of the ditch and back onto the road of continuing evolution of consciousness for homo sapiens. Only those laws and regulations that help us achieve sustainable behavior should remain on the books.

Laws that support the separation of wealth lead to further abuse of economic power and further abuse by corporate power – we know that those creations of humans are without conscience and must be tethered directly to human empathy because corporation per se have none.

The good things in society are provided by private individuals and entrepreneurs who are seeking their own interests.

This is such an incredibly limited viewpoint it is hard to respond to. Indeed there are good things provided by private individuals acting as individuals – we normally think of the famous entrepreneurs who amassed billions of dollars of profits and then generously setup non-profit foundations to protect their vast wealth from taxes so they could then trickle out small percentages of that wealth occasionally to worthy causes and to highly visible projects. ‘We the People’ are so thankful that these “men who built America” – who exploited us (We the People) – who extracted extraordinary profits from us, then turn around and decide where to “help” some of the less fortunate. We the People rarely question the how and why these famous entrepreneurs were able to amass such wealth in the first place.

More good things in society are provided by private individuals, groups of individuals (including government agencies, churches, non-profits, unions, families, etc.) and even entrepreneurs who are seeking the common good – not just their own self-interests.

Grandparents plant trees to provide shade for their grandchildren.

Before going further, we should emphasize what values do:

Values provide

- the moral premises for policy,
- the concern with issue areas, and
- the interpretation of abstract and widely shared ideas.

Progressive and conservative value systems are ...commonly structured in terms of **idealized family value systems**.

Policies follow from values, but they are not values themselves.

Concerns about issues are not values themselves.

Great abstract ideas like freedom, equality, and justice are not values. Indeed they take different forms depending on which values you have.

[Conservatives]

Take the values of **discipline** and **self-reliance** in the strict father family model.

[Policies]Based on those values, people who have prospered deserve their prosperity and should not be punished with taxation, nor should they have to pay taxes to support those who are not morally disciplined enough to become prosperous.

Prosperity comes in different flavors. Prosperity is often equated to the accumulation of wealth - including the inheritance of wealth. Prosperity is often associated with lavish life styles, riches, opulence, and affluence. But prosperous can also be associated with success, achievement, accomplishment.

The Universe Story tells us about our deep history – beginning with the Light there has been a long and steady emergence of material complexity with ever increasing consciousness. From what we can observe today, this emergence continues as humans continue to extend their awareness / consciousness – by using collective learning (education) that passes knowledge on quickly to the next generation – by using tools (technology) that allow us to extend our sensing capabilities (e.g. microscopes, telescopes, cameras, etc.) , to extend our capabilities to acquire the energy we need for life (planting sticks, tools to capture/domesticate / harvest animals,...), to extend our memory & recall capabilities (books, computers,...) , to extend our communication (language, voice, music, art, books, phone, TV,...), our analytical capabilities (mathematics, logic & reason, computers, collaboration & cooperation with others, ...), to extend our creative capabilities (abstract thinking, virtual synthesis, collaboration & cooperation with others,...). As a result, humans continue to increase their awareness of the Universe, to increase their consciousness and understanding of their relationships, to retain freedom & independence while strengthening our bonds with all Life, to respect and protect our interdependence, and use these enhanced capabilities to create even more from nothing but. So the Universe and Life on Planet Earth continues to evolve into ever increasing complexity and consciousness – continues to push back the darkness of ignorance and shine light on the unknown.

We homo sapiens have evolved with the potential to pursue the higher-order possibilities of Life. We are wired with a child-like curiosity that seems to want to explore paths that haven't been taken, to see what hasn't been seen, to experience what can be.

[Korten, pg 129]

Recent findings from science tell a different and more enabling story: a desire to cooperate and serve is hardwired into the human brain.

Scientists who use advanced imaging technology to study brain function report that the healthy human brain is wired to reward caring, cooperation, and service. Merely thinking about another person experiencing harm triggers the same reaction in our brain as that of a mother who sees distress on her baby's face.Conversely, the act of cooperation and generosity triggers the brain's pleasure center to release the same hormone that's released when we eat chocolate or engage in good sex. In addition to producing a sense of bliss, it benefits our health by boosting our immune system, reducing our heart rate, and preparing us to approach and soothe. Positive emotions such as compassion produce similar benefits.

By contrast, negative emotions suppress our immune system, increase our heart rate, and prepare us to fight or flee.

These findings are consistent with the pleasure that most of us experience being a member of an effective team or extending an uncompensated helping hand to another being.

It is entirely logical. If our brains were not wired for life in community, our species would have expired long ago. We have an instinctual desire to protect the group, including its weakest and most vulnerable members — its children. Behavior contrary to this positive norm is an indicator of social and psychological dysfunction. Caring, cooperation, and service are both the healthy norm and wonderful tonics — and they are free.

Traversing the Path f Traversing the Path from “Me” to “We”

Psychologists who study the developmental pathways of the individual consciousness observe that, over a lifetime, those who enjoy the requisite emotional support traverse a pathway from the narcissistic, undifferentiated magical consciousness of the newborn to the fully mature, inclusive, and multidimensional spiritual consciousness of the wise elder. It is a journey from “me” to “we” that over a lifetime traverses from a my-group “we” to a human “we,” to a living Earth “we,” and ultimately to a cosmic “we.”

The lower, more narcissistic, orders of consciousness are perfectly normal for young children, but they become sociopathic in adults and are easily encouraged and manipulated by advertisers and demagogues. Even more tragic for humanity, people who have been thwarted on the path to maturity are those most likely to engage in the ruthless competition for positions of unaccountable power. Moreover, imperial institutions implicitly recognize that these psychologically damaged individuals come with an imperialistic drive and values that well serve their purpose. We have suffered enormous harm from the imperial culture's celebration of the accomplishments of triumphant psychopaths and its promotion of them as the standard of human achievement.

The more mature consciousness recognizes that true liberty is not a license to act in disregard of others; rather, it necessarily comes with a responsibility to protect and serve the larger we. Doing the right thing comes naturally to the mature consciousness, which minimizes society's need for coercive restraint to prevent antisocial behavior. This commitment to personal responsibility and capacity for self restraint is an essential foundation of a mature democracy, a

caring community, and a real-wealth economy. It is one of society's most valuable real-wealth assets. Strong, caring families and communities are not only essential to our physical health and happiness; their emotional support and stimulation facilitate the maturing of our emotional and moral consciousness and guide our children to mature, responsible adulthood. They are essential to the realization of our humanity and to the realization of true democracy, a real-wealth economy, and the world of our shared human dream.

As Rabbi Michael Lerner ... observes, "The great spiritual-religious wisdom traditions of the world have all taught some variant of this message:

The deepest human pleasures come from living in a world based on justice, peace, love, generosity, kindness, and celebration of the universe and service to the ultimate moral law of the universe (whether learned through revelation or through reason)."

The amazing part of our current human situation is that the world we must now create is the world that all but the most psychologically deranged human beings want — and it is within our grasp. This recognition of our common dream helps answer the question, What is real wealth?

The deepest truths seem so obvious once we discover them.

Real wealth is

- a healthy, fulfilling life;
- healthy, happy children;
- loving families; and
- a caring community within a beautiful, healthy natural environment.
- a fulfilling means of livelihood that affirms our inherent worth and service
- a peaceful world.

These are the things of real value, and their presence or absence is the only truly valid measure of economic performance.

We intuitively recognize real wealth when we experience it, but because in its most precious forms it is not available for purchase or sale, its value cannot be readily reduced to a monetary equivalent. Economists largely ignore such issues and assess economic performance by growth in gross domestic product, a measure of the market value of economic output, which they treat as a proxy for human well-being. Since GDP tells us little or nothing about what is most essential to our happiness and well-being, this has led to a terrible distortion of human priorities.

Human health and well-being depend on a great many things that do have market value: food, housing, transportation, education, health care, and many other essentials of a healthy life. These, however, are but means to other ends. Their real value is a function of their contribution to improving human and natural health and vitality.

Note, for example, that the food component of the GDP makes no distinction between healthy and unhealthy food or between wholesome food consumed by a malnourished child and junk food consumed by a compulsive eater. An increase in the market value of food consumed, which increases the GDP, often coincides with a decline in well-being.

The GDP can be rising in the face of simultaneous epidemics of child obesity and starvation. It can be rising in the face of disintegrating families and a vanishing middle class, increasing prison populations, rising unemployment, the disruption of community, collapsing environmental systems, the hollowing out of domestic manufacturing capabilities, failing schools, growing trade deficits, and costly but senseless foreign wars.

You probably noticed that these are not hypothetical examples.

Vision of Humanity compiles an annual Global Peace Index based on qualitative and quantitative indicators compiled from respected sources, covering both internal factors such as crime and prison populations and external factors such as the number of external conflicts fought. In 2009, the United States ranked 83 out of 144 countries.

The fact that Wall Street corporations profit from almost all forms of economic activity, whether they're harmful or not, and the Wall Street demand for interest on every dollar in circulation means that the market value of economic output must grow or the financial system will crash ... we do it all for Wall Street. [Korten, pg 134]

Notice that in this story based on our current observations of the Universe, there is no mention of the value of hoarding – be it pets, paper, money or even knowledge or love & caring. The early history of America records the thoughtful social order present within the Iroquois Confederacy when Europeans began to populate North America. In the Iroquois society, hoarding (including attempts to accumulate wealth) was viewed as a mental illness. If the hoarders were unable to change their behavior, they were banished.

Even today, we view hoarding as an illness. According to the Mayo Clinic,

Hoarding is the excessive collection of items, along with the inability to discard them ...Hoarding, also called ...compulsive hoarding syndrome, may be a symptom of obsessive-compulsive disorder (OCD). People who hoard often don't see it as a problem, making treatment challenging. But intensive treatment can help people who hoard understand their compulsions and live safer, more enjoyable lives.

Today, however, Americans draw the hoarding line at money. Although it is an illness to obsessively collect items of little monetary value, it is admirable (at least to some) to obsessively collect / hoard money itself – accumulating wealth/money is not an illness. Or is it? In any case, American politics are now dominated by those who accumulate wealth. My partner would say, “the crazies are now driving the bus”, our bus, America’s bus – and our bus is running indiscriminately over a lot of other people, not to mention other life on this planet. This election cycle, several alternative party candidates, riding on the bus, stood up and attempted to walk to the front and offer to drive. Unfortunately their informative voices were drowned out by mindless chants of U-S-A-U-S-A-U-S-A-U-S-A-U-S-A. How sad we have grown into a society with such disrespect for others, where racial profiling is a norm, and the suppression of specific registered voters is a smart thing to do to assure your political party wins. (As a white privileged person who has voted for 50 years, I generally walk in, sign in and be directed to one of the several voting machines that are not being used. In 50 years there were possible one or two times I’ve had to stand in line inside the warmth of heated elementary school for up to an hour before casting my vote. And part of that wait was due to the fact that I arrived early - before the polling place was scheduled to open.)

It’s time ‘we the people’ decide to drive the bus. We have suffered the abuse of power by the financial sector, by the political sector, by the for-profit corporate sector of America. Our democratic social fabric is unraveling. The separation of wealth is unsustainable – the rate of this separation seems to be increasing with our current tax structure and yet those who have accumulated the wealth demand (and expect) even more reductions in their taxes – if this is a sign of mental illness, I don’t know what is. And to be told that this behavior is just the pursuit

of the American dream is appalling. America is better than that. That type of America is not something I believe in – but yet ½ of this country, that is still allowed to vote says it is, and they have the bumper stickers to prove it.

Since taxation pertains generally to those who have wealth, we can reframe this conservative perspective “Those who have prospered financially, who have accumulated wealth, as the now obsolete, old American Dream motivates us to do, deserve their prosperity, to keep the wealth they have hoarded legally in a capitalistic economic system, and should not be punished with taxation, because in this case it is okay for the wealthy to be strict fathers as they accumulate their wealth, but it is not okay for them to then be subjected to a strict father who advocates empathy and compassion for those who contributed to their accumulated wealth. (How convenient! – It makes you wonder who is making up these rules!) nor should they have to pay taxes (in their frame a tax is a punishment rather than a payment for the use of a publically provided service they used to help accumulated their wealth. We all heard at the recent RNC an arena of people chanting “We Built It” – all of it. As if their chant makes it a reality. In fact “They” did not build the infrastructure their corporations used to transport their goods and their employees, nor did they build the schools they (and their employees) attended, they taught themselves everything they know, they even wrote their own textbooks. From the moment of birth, they built it themselves. We would have to assume they even built their own cradles and cribs. They of course did not have any support from their parents or grandparents or derive any benefit from their ancestors. It’s understandable why they of course see no reason to pay anything forward to future generations. They of course expect to be able to leave all their wealth upon their death just to their children because their children deserve a head start in this race to accumulated more wealth – the new American Dream.

They (the prosperous) should not be forced to support those who are not morally disciplined enough to become prosperous. So moral discipline is the source of everyone’s wealth according to this worldview. Bernie Madoff, Ken Lay, etc. are some of the poster children of accumulating wealth through moral discipline.

[Concerns about Issues]. Issue areas of concern to conservatives include the free market with maximal privatization, sexual morality as controlled by the strict father, harsh punishment in the courts, and a strong military.

[Progressives]

For progressives, the values of **empathy, social responsibility, and excellence** lead to ...

[Policies]

Related to safety nets, public education, public health, and humanitarian foreign aid...

Empathy for those who are not in a position to take care of themselves, together with the social responsibility to act on that empathy, lead progressives to an understanding of government that must provide adequate protection for citizens in such a position: the elderly unable to work, the disabled, the homeless, the jobless, and those afflicted by poverty. The understanding that private success always depends on public support leads to progressive taxation: the more you earn from public support, the greater your responsibility to provide for its maintenance.

[Concerns about Issues].

Related to... safety nets, public education, public health, and humanitarian foreign aid, with policies in those areas. Empathy for those who are not in a position to take care of themselves, together with the social

responsibility to act on that empathy, lead progressives to an understanding of government that must provide adequate protection for citizens in such a position: the elderly unable to work, the disabled, the homeless, the jobless, and those afflicted by poverty. The understanding that private success always depends on public support leads to progressive taxation: the more you earn from public support, the greater your responsibility to provide for its maintenance.

Here is an example of a major policy difference following from different moral systems. Consider the issue of whether every adult should have to participate in a national health insurance system. From the progressive perspective, everyone's health and well-being depend on public provisions: clean air, clean water, a safe food supply, sewers, public support of children's athletic programs and parks, disease control, FDA food and drug monitoring, and even seat belts and traffic lights to prevent injury. The reason all these public provisions exist is that citizens in a democracy care about each other and think that a failure to prevent unnecessary suffering is immoral. It follows that people's health and well-being depend in large measure on what the public provides. Just as the financially successful owe a debt to the public, so do the healthy. As it happens, their participation in health care systems is necessary to support health care for the less fortunate. Thus there is a moral obligation for the healthy to participate in health care, as well as the pragmatic reason that you never know when you will be injured or subject to a disease.

Conservatives do not reason this way at all. From their perspective of individual, not social, responsibility, democracy gives them the liberty to maximize their self-interest without responsibility for the interests and well-being of others. Each person's suffering is his or her own concern or the concern of his or her family, closest friends, or church, synagogue, or temple. Those who do concern themselves with fellow citizens' suffering are always free to donate to private charities. From this perspective, privatization should be maximized and all of the public provisions minimized or eliminated—on moral grounds—since no one should be paying for anyone else unless he or she chooses to. From the conservative view of the market, health insurance is a product sold to consumers, of course at whatever price the market will bear. People should have to pay whatever their health and life are worth to them.

We can see why health care is such a contested issue. Progressives see the practices of private health care firms in restricting and denying care as a restriction on the human right to life. Moreover the failure to recognize the role of the Public in private success and well-being leads to a permanently privileged class that controls a hugely disproportionate amount of wealth, material resources, and political influence—against our most fundamental democratic principles. Conservatives, on the other hand, see any role of the government in the matter as an immoral imposition on liberty and individual responsibility.

At this point the distinction between moral values, on the one hand, and issue areas and policies, on the other, should be clear. Moral values are primary. They define what the issue areas are and place limits on possible policies.

3. Is Unity Possible?

4. The Political Brain: Cascades

5. Your Language

II The Epidemic of Extreme Conservatism

6. What Is Extreme Conservatism?

7. Consequences of the Extreme Strict Father Model

8. The Four Effects of Extreme Conservatism

III Ideas We Need

9. Maintaining Democracy

10. The Public

11. The Shift from Public to Corporate Government

12. Corporations Govern Your Life

13. Predatory Privatization

14. Workers Are Profit Creators

15. Public Education Benefits All and Protects Freedom 86

16. Rethinking Food

17. Systemic Effects in Nature and Economics

18. An Infrastructure for Eternal Energy

IV A Phrasebook for Democrats

19. The Economy and the Public

20. Family Freedom

21. Social Darwinism

APPENDIX A Life's Purpose (s)

"The adventure of life is to learn.

The purpose of life is to grow (in awareness & consciousness & empathy & wisdom).

The nature of life is to change.

The challenge of life is to overcome.

The essence of life is to care.

The opportunity of life is to serve.

The secret of life is to dare.

The spice of life is to befriend.

The beauty of life is to give."

..... William Arthur Ward

...to teach

...to follow your bliss

... to seize each moment

...to appreciate our uniqueness

...to be a voice for those without

... to evolve

... to promote sustainable emergence in self and others

...to be curious
...to be courageous
...to transform sunlight into consciousness

APPENDIX B Seven generation sustainability

From Wikipedia, the free encyclopedia http://en.wikipedia.org/wiki/Seven_generation_sustainability

Seven generation sustainability is an ecological concept that urges the current generation of [humans](#) to live [sustainably](#) and work for the benefit of the seventh generation into the future.^[1] It originated with the [Iroquois](#) - Great Law of the Iroquois - which holds appropriate to think seven generations ahead (a couple hundred years into the future) and decide whether the decisions they make today would benefit their children seven generations into the future.

"In every deliberation, we must consider the impact on the seventh generation... even if it requires having skin as thick as the bark of a pine." This is an often repeated saying, and most who use it claim that it comes from "[The Constitution of the Iroquois Nations: The Great Binding Law.](#)"

In fact, the original language is as follows: *In all of your deliberations in the Confederate Council, in your efforts at law making, in all your official acts, self-interest shall be cast into oblivion. Cast not over your shoulder behind you the warnings of the nephews and nieces should they chide you for any error or wrong you may do, but return to the way of the Great Law which is just and right. Look and listen for the welfare of the whole people and have always in view not only the present but also the coming generations, even those whose faces are yet beneath the surface of the ground – the unborn of the future Nation.*

[Oren Lyons](#), Chief of the [Onondaga](#) Nation, writes: "We are looking ahead , as is one of the first mandates given us as chiefs, to make sure and to make every decision that we make relate to the welfare and well-being of the seventh generation to come. . . ." "What about the seventh generation? Where are you taking them? What will they have?" ^[2]

Part 2: America's forgotten responsibility

"We cannot simply think of our survival; each new generation is responsible to ensure the survival of the seventh generation. Indigenous people are the poorest of the poor and the holders of the key to the future survival of humanity."

"We are placed on the earth (our Mother) to be the caretakers of all that is here.

Each generation has a responsibility to "ensure the survival for the seventh generation"

When we begin to separate ourselves from that which sustains us, we immediately open up the possibility of losing understanding of our responsibility and our kinship to the earth.

Our ancestors organized themselves into communal groups that were egalitarian, self-sufficient and intimately connected to the land and its resources.

Inside of extended family systems each member shares responsibility for educating the children, caring for the sick or injured, providing for shelter and obtaining the necessary food requirement for survival.

Elders are held in high esteem. They alone have the experience and wisdom of the years.

Our needs in terms of survival must always be balanced with the needs of our families, our community and our nation.

Everything that we do has consequences for something else. This circular pattern of thinking is a constant reminder to us that we are all ultimately connected to creation.

What we do today will affect the seventh generation and we must bear in mind our responsibility to them today and always."

[“Our Responsibility to the Seventh Generation”](#) written by Clarkson, Morrissette and Régallet

<http://www.examiner.com/article/america-s-forgotten-responsibility-the-7th-generation-native-american-elders-prophecies>

Chief Oren R. Lyons

Chief Lyons is also a member of the Onondaga Nation Council of Chiefs of the Six Nations of the Iroquois Confederacy and is recognized not only in the United States and Canada but internationally as an eloquent and respected spokesperson on behalf of Native peoples. He is also a sought-after international lecturer or participant in forums in a variety of areas, including not only American Indian traditions, but Indian law and history, human rights, environment and interfaith dialogue. Lyons has received numerous honors and awards and is currently Chairman of the Board in the Swedish company Plantagon International AB, developing technologies for urban vertical farming.

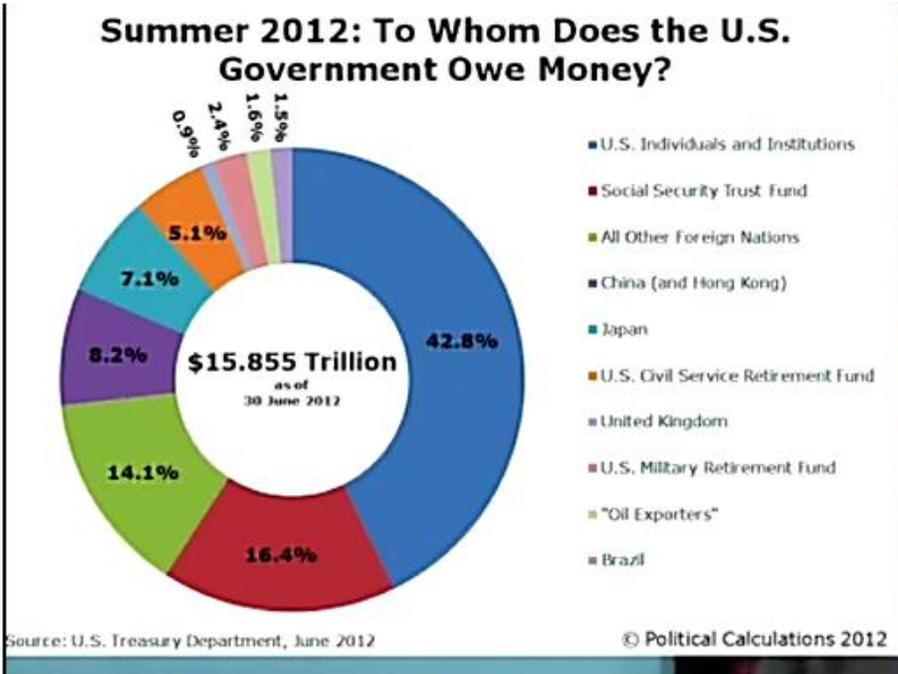
Chief Lyons quotes from video:

“Seven Generations: It’s about seed, it’s about life, the Seventh Generation is about looking ahead, it’s about responsibility. The Seventh Generation reminds you that you have responsibility to generations that are coming. And that you are indeed in charge of life as it is at the moment. Every generation has its time, every generation has its leaders, and every generation has its heroes, every generation has all of that. When that generation passes, the next generation will have the same. They will also have their leaders; they will also have their heroes. They will also have their problems, and they will also have the continuing responsibility to look out for the next seven generations.

... people talk about their rights, their rights, but they never talk about their responsibility. Leadership has got to have that above all, they have got to have vision, they have got to have compassion for the future, they have got to make that decision for the seventh generation. That is not just a casual term that is a real instruction for survival.

Of the 100 largest economic units in the world today, 49 are countries and 51 are corporations. Now digest that for a second... what does that mean? It means that corporations are the driving force of decision making today. And corporations are not concerned with human rights, they are not concerned with human life, they are not even concerned with a proper wage for the people who are working for them. So what kinds of decisions are going to be made on our behalf? By this economic power, these corporate states I call them. There is going to be hell to pay as they say, for some of the things that are going on now. So I think that people have to become aware and become awake. Power is always in the people’s hands, authority, they need to come of one mind, they need to challenge the values that are being shoved at them today, because this has become a consumer society, it’s driven by economics, it’s not driven by common sense. Everyone should be their own leader, do your thinking for yourself.”

APPENDIX C U.S. Government Debt



UP <http://www.upworthy.com/a-6-minute-...> UP A 6-Minute Video That Expl...

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Year	Top Marginal Rate	Year	Top Marginal Rate	Year	Top Marginal Rate
1913	7.0%	1947	85.45%	1981	69.13%
1914	7.0%	1948	82.13%	1982	50.00%
1915	7.0%	1949	82.13%	1983	50.00%
1916	15.0%	1950	91.00%	1984	50.00%
1917	67.0%	1951	91.00%	1985	50.00%
1918	77.0%	1952	92.00%	1986	50.00%
1919	73.0%	1953	92.00%	1987	38.50%
1920	73.0%	1954	91.00%	1988	28.00%
1921	73.0%	1955	91.00%	1989	28.00%
1922	56.0%	1956	91.00%	1990	31.00%
1923	56.0%	1957	91.00%	1991	31.00%
1924	46.0%	1958	91.00%	1992	31.00%
1925	25.0%	1959	91.00%	1993	39.60%
1926	25.0%	1960	91.00%	1994	39.60%
1927	25.0%	1961	91.00%	1995	39.60%
1928	25.0%	1962	91.00%	1996	39.60%
1929	24.0%	1963	91.00%	1997	39.60%
1930	25.0%	1964	77.00%	1998	39.60%
1931	25.0%	1965	70.00%	1999	39.60%
1932	63.0%	1966	70.00%	2000	39.60%
1933	63.0%	1967	70.00%	2001	38.60%
1934	63.0%	1968	75.25%	2002	38.60%
1935	63.0%	1969	77.00%	2003	35.00%
1936	79.0%	1970	71.75%	2004	35.00%
1937	79.0%	1971	70.00%	2005	35.00%
1938	79.0%	1972	70.00%	2006	35.00%
1939	79.0%	1973	70.00%	2007	35.00%
1940	81.10%	1974	70.00%	2008	35.00%
1941	81.00%	1975	70.00%	2009	35.00%
1942	88.00%	1976	70.00%	2010	35.00%
1943	88.00%	1977	70.00%	2011	35.00%
1944	84.88%	1978	70.00%	2012	35.00%

ORIGINAL: By 1994's third best 17-year-old economist among C-students in Alabama and current *New York Times* Best-Selling author John Green for *VlogBrothers*.

<http://www.upworthy.com/a-6-minute-video-that-explains-the-us-economy-better-than-the-presidential-candi?c=upw1>

Historical Top Tax Rate

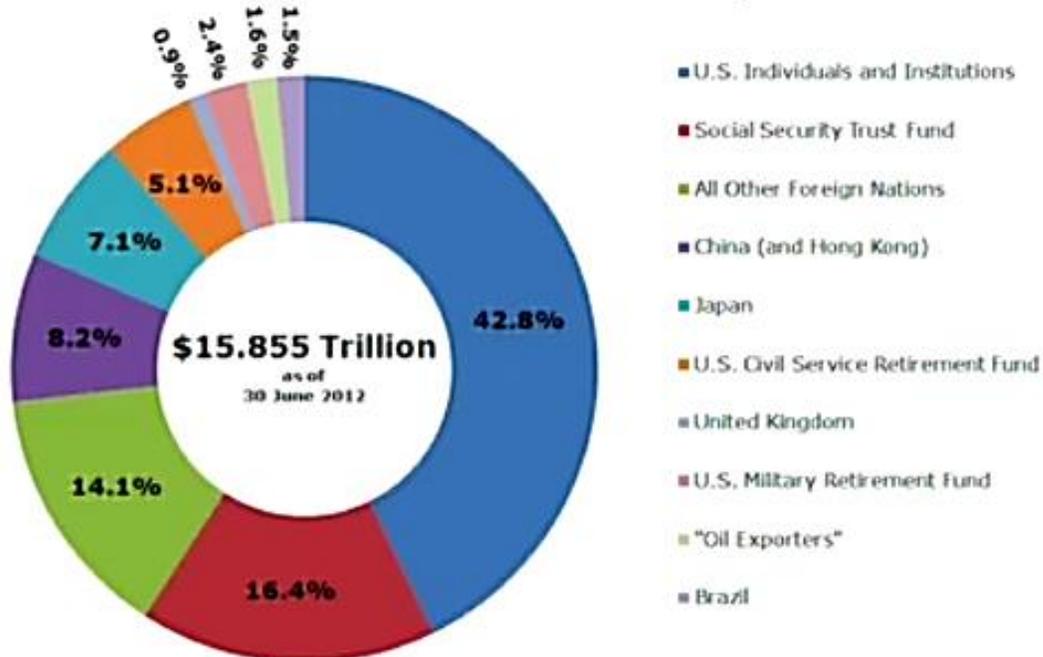
top marginal tax rate by year

Historical Highest Marginal Income Tax Rates

Year	Top Marginal Rate	Year	Top Marginal Rate	Year	Top Marginal Rate
1913	7.0%	1947	86.45%	1981	69.13%
1914	7.0%	1948	82.13%	1982	50.00%
1915	7.0%	1949	82.13%	1983	50.00%
1916	15.0%	1950	91.00%	1984	50.00%
1917	67.0%	1951	91.00%	1985	50.00%
1918	77.0%	1952	92.00%	1986	50.00%
1919	73.0%	1953	92.00%	1987	38.50%
1920	73.0%	1954	91.00%	1988	28.00%
1921	73.0%	1955	91.00%	1989	28.00%
1922	56.0%	1956	91.00%	1990	31.00%
1923	56.0%	1957	91.00%	1991	31.00%
1924	46.0%	1958	91.00%	1992	31.00%
1925	25.0%	1959	91.00%	1993	39.60%
1926	25.0%	1960	91.00%	1994	39.60%
1927	25.0%	1961	91.00%	1995	39.60%
1928	25.0%	1962	91.00%	1996	39.60%
1929	24.0%	1963	91.00%	1997	39.60%
1930	25.0%	1964	77.00%	1998	39.60%
1931	25.0%	1965	70.00%	1999	39.60%
1932	63.0%	1966	70.00%	2000	39.60%
1933	63.0%	1967	70.00%	2001	38.60%
1934	63.0%	1968	75.25%	2002	38.60%
1935	63.0%	1969	77.00%	2003	35.00%
1936	79.0%	1970	71.75%	2004	35.00%
1937	79.0%	1971	70.00%	2005	35.00%
1938	79.0%	1972	70.00%	2006	35.00%
1939	79.0%	1973	70.00%	2007	35.00%
1940	81.10%	1974	70.00%	2008	35.00%
1941	81.00%	1975	70.00%	2009	35.00%
1942	88.00%	1976	70.00%	2010	35.00%
1943	88.00%	1977	70.00%	2011	35.00%
1944	94.00%	1978	70.00%	2012	35.00%
1945	94.00%	1979	70.00%		
1946	86.45%	1980	70.00%		

<http://www.taxpolicycenter.org/taxfacts/displayafact.cfm?Docid=213>

Summer 2012: To Whom Does the U.S. Government Owe Money?



Source: U.S. Treasury Department, June 2012

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