

SLIDE	NOTES
1	In this module introduce the political primacy issues that we will be covering and take your first Political Checkup.
2	<p>TWO LIFE FLOURISHING CONDITIONS (HABIT, HABITAT)</p> <p>All humans have the same basic natural needs. When talking about the ability of individuals to flourish, there are two life flourishing conditions required for the good life.</p> <p>Anim1: Ethics The first are the "internal" conditions required by ethics. The things that sustain and promote your own life.</p> <p>Anim2: Politics The second are the "external" conditions required by Politics.</p> <p>* Ethics and Politics are the twin branches of moral philosophy.</p> <p>Anim3: Ethics deals with the "Right Habits" of my good private life.</p> <p>Anim4: Politics deals with the "Right Habitat" of the good society that affects me.</p> <p>Anim5: Private morality is for guiding individual choices.</p> <p>Anim6: Public Governments are for securing and protecting individual rights.</p> <p>Anim7: Ethics provides the Moral Code for making a good human.</p> <p>Anim8: Just Laws provide the code for making a good society.</p> <p>Humans like to compartmentalize knowledge in order to more easily make sense of it. However, both the Ethical component and the Political component have an influence on each other. The individual affects the society and the society affects the individual.</p> <p>Anim9: A one word summary to help remember the ethical component is Virtues.</p> <p>Anim10: A one word summary to help remember the political component is Rights.</p>
3	<p>POLITICAL PRIMACY CHECKUP</p> <p>Anim1: Quote Elder George Q. Canon Various politicians and political parties may use similar words, but often have a different meaning attached to the word itself. Not understanding the context of a particular word being used leads to dangerous ignorance.</p> <p>Anim2: Quote President John Taylor Q: Do you agree very few understood? Why do you think this is? Q: If you get metaphysics wrong...if you get epistemology wrong...if you get ethics wrong...What are the chances you are going to get your politics right?.</p> <p>Anim3: Quote President John Taylor Q: Do you think this a Philosophically deep statement or is it stating the obvious? How you answer that question reveals the state of your philosophical understanding.</p> <p>Anim4: Q: To what branch of philosophy does truth belong? (epistemology)</p> <p>Anim5: Q: To what branch of philosophy does righteousness belong? (ethics)</p> <p>Anim6: Q: To what branch of philosophy does justice and equality belong? (politics)</p> <p>Q:What branch is philosophically presupposed all of these statements? (metaphysics), or objective reality,</p> <p>* If we are to fulfill the command to establish Zion on righteous principles, then we must have a solid understanding of political primacy issues.</p> <p>* With this perspective in mind we are ready to take our 2nd philosophical checkup, in preparation for discussing the political principles that few have understood.</p> <p>* We will pause for a moment for you to get a feel for your political primacy outlook by circling the choice that gets the primacy correct.</p> <p>* Remember, the words listed are not "Either/Or"...You get both...They primacy issue is just which one comes first.</p>

Anim7: PAUSE TO GIVE TIME TO TAKE THE QUIZ

ANSWERS Eternalism claims that:

Anim8: P1: The **individual** has primacy over the state. Man represents the first 3 branches of philosophy, the state comes in only later, in the higher 4th philosophical branch of politics.

Anim9: P1: Getting this primacy issue wrong leads to statism or authoritarianism.

Anim10: P2: Eternalism claims that **right** has primacy over might.

Anim11: P3: Getting this primacy issue wrong leads to dictatorship on one side of the spectrum (where whatever the absolute leader says is right and enforces with might goes) or anarchy on the other side of the spectrum (which is just survival of the fittest where whatever the strongest individual or the mob says is right goes).

Anim12: P3: Eternalism claims the **individual** has primacy over the Group. Individual represents the first 3 branches of philosophy, the group society comes in later, in the higher 4th philosophical branch of politics.

Anim13: P3: Getting this primacy issue wrong leads to collectivism or socialism.

Anim14: P4: Eternalism claims **liberty** has primacy over equality. In the context we are using liberty, both of these concepts arise in the 4th branch of politics.

Anim15: P4: Getting this primacy issue wrong leads to egalitarianism, social justice movements, or social equality movements, which is another way of saying "forcible equality of outcomes rather than providing for equality of opportunity".

4

THREE THEORIES OF JUSTICE

Quote James Madison

* Nearly every political theorist agrees with James Madison, that the proper role or end purpose of government is to establish justice.

* The only thing that can truly unify us is our understanding of justice.

* This idea is embodied in the preamble of the Constitution which describes its two purposes: to establish unity, and to establish justice.

* However, there is major disagreement over what justice itself means.

Anim1: There are actually 3 different, and conflicting definitions of justice:

* These three different definitions are dividing society into three separate opposition groups, each in conflict with each other:

Anim2: Each of these 3 attempts to define a different answer on the foundational role of government in establishing justice.

Q: What do you mean by justice?

Anim3: The first says the foundation of justice is enforcing the laws of society.

Anim4: We call this the **Positive Law Definition** of justice.

Anim5: The second says the foundation of justice is promoting the social good of society.

Anim6: We call this the **Social Good Definition** of justice.

Anim7: The third says the foundation of justice is securing the natural rights of individual citizens.

Anim8: We call this the **Natural Rights Definition** of justice.

Q: Do you see any problems with any of these different ways of determining justice? Where is the conflict?

* All three of these definitions (to one degree or another) are supported by Latter-day Saint scriptures.

Q: Don't we believe in obeying the laws of the land?

Q: Don't we believe in maintaining a good society?

Q: Don't we believe in rights?

	<p>* The devil in the details of these three definitions of justice is crucial to understand because each definition gives a separate and conflicting answer to the question of: Q: What does or does not constitute the proper role of government?</p> <p>* We will discuss each of these definitions in turn and try to determine which one we believe has primacy in the restored gospel of Jesus Christ. * If we are to unify as Latter-day Saints, we need to do it based on the primacy of one of these 3 theories. For a "house divided cannot stand".</p>
5	<p>POSITIVE LAW Let's start first with the Positive Law definition of justice.</p> <p>Anim1: Quote Mortimer Adler said * According to the positive law theory of justice, justice is conformity to the law. * There is a hidden philosophical pitfall in this because it means whatever is legal ... justifies the use of coercive force on the part of the government to enforce the laws. Q: What happens if the legal system makes it legal to disenfranchise part of society (such as the Nuremberg Laws, or Racial Segregation laws, or the Missouri extermination order)? Q: If the law can disenfranchise any one minority segment of society, what's to stop it from doing it to anyone else?</p> <p>Anim2: Quote Positivist Primacy Issues * The primacy issues for the Positive Law Definition of justice means (in practicality) that Might makes Right. The force of Law by definition is right and must be obeyed. * This also means that the State has primacy over the Individual, or that Laws (regardless of if they are good or evil towards particular individuals) determine Justice.</p> <p>Anim3: Divine Right of Kings * This "Absolutism of Law" mirrors the outlook of absolute dictators throughout history who represent the full might of the state invested into a single person. * One form of this theory is "The Divine Right of Kings" which is the idea that the King not only is <i>above</i> the law, but that the "King is the law". * Here are some examples...You could substitute any modern absolute dictator in the place of Kings and the idea is the same.</p> <p>Anim4: Quote King George III of the United Kingdom said: Anim5: Quote King Louis XVI of France said:</p>
6	<p>THREE REVOLUTIONS Q: Is revolution justified as part of Latter-day Saint doctrine? Q: Are we commanded to love our enemies and turn the other cheek (no matter what)? Q: Doesn't article of Faith 12 command us to be subject to kings, presidents, rulers, and magistrates?</p> <p>Anim1: Quote Brigham Young * The command to show love to enemies, and to be subject to kings and rulers cannot be taken in an absolute sense. There are certain conditions (mentioned in D&C 134:5) that apply. * We believe that when the misuse of power has reached a certain destructive stage, mankind has a right to reclaim their lost rights. * This is one reason why without justice, God would cease to be God.</p> <p>Anim2: To illustrate the different definitions of justice, let's consider the revolutions that were launched against the following absolute rulers in response to their injustices of the Positive Law definition of Justice.</p> <p>Anim3: Replaced Positive Law with Natural Rights or Social Good * These different revolutions were dependent, first and foremost, on the distinct theory of justice each adhered to.</p>

- * The main political worldview fundamentally changed over this period where the Positive Law view of politics was mostly abandoned in favor of the remaining two theories of justice.
- * The revolution against King George the 3rd of Great Britain, took a very different direction and different outcome from the revolutions against King Louis 14th of France and Tsar Nicholas of Russia.
- * Reviewing how these revolutions were implemented, showcases our coming study of the very real practical consequences of the conflicting definitions of justice.

Anim4: American Revolution

- * The American Revolution was founded with the *motivating* principle of Individual Liberty...With a *foundation* in the Natural Rights definition of Justice.
- * That is: The individual has primacy over the collective group, that rights determine justice, and individual liberty has primacy over equality.

Anim5: Symbols such as the Liberty Bell aesthetically represent this revolution.

- * Part of the inscription on the bell reads from Leviticus 25:10 "Proclaim LIBERTY Throughout all the Land unto all the Inhabitants Thereof..."
- * Aesthetically, the toll of the bell symbolizes the voice of freedom broadcast openly and uninhibited, to all the independent inhabitants of the land.
- * The Bell rang when the Continental Congress signed the Declaration of Independence and then again on July 8, 1776, to invite the citizens of Philadelphia for the reading of the Declaration of Independence.

Anim6: French Revolution and Russian Revolution

- * While the American Revolution gave primacy to Liberty over Equality, the French and Russian revolutions gave primacy to Equality over Liberty.
- * Consequently, these revolutions were *not* fought on a basis of individual Natural Rights, and the outcome was very different.
- * Although the French and Russian revolutions differ in the *means* they *implemented* equality, they both were rooted in primacy of consciousness and the Social Good definition of justice.
- * That is: The collective group has primacy over the individual, that the greatest good of the collective determines justice.
- * Equality amongst the group has primacy over individual liberty.
- * The motto for the French revolution proclaims "liberty, equality and fraternity, (i.e., egalitarianism)". The practical result was the "Reign of Terror", 1793–94, in which an estimated 16,594 official death sentences were issued.

Anim7: French, Russian Symbolism

- * Symbols such as the Guillotine represent the bloody French Revolution.
- * Although the propaganda from the soviet communist government always showed an optimistic, smiling collective of the working class (with a hammer and sickle), the reality was embodied in the symbol that the rest of the world has come to know... The Gulag
- * The gulag was the acronym for the government agency in charge of the forced-labor camp-system...where those in opposition to the communist government were sent to be 're-educated' which really means taught a lesson about their dependence on the state (if they survived).

Q: Why didn't the American Revolution involve a guillotine with heads of the losers rolling into baskets, or the losing political opponents being sent to disappear in Siberian concentration camps?

- * There is a philosophical and psychological reason as to why the Positivist, King George III, did not lose his head while the Positivist, King Louis XVI, lost his, and the Positivist Tsar anonymously disappeared.
- * The pursuit of individual liberty and securing of natural rights are not nearly as politically perilous as is the pursuit of equality in the name of social justice. Those seeking the common good in the name of social justice are often far more merciless than are those pursuing freedom in the name of individual liberty. The Guillotine and the Gulag are perfect examples of what equality as the primary political ideal looks like without individual liberty.
- * After America won their revolution, they let political prisoners go free, and re-established trade with their former enemy.

	<p>* The French Revolution, however, required the <i>leveling</i> of all individuals in a form of Egalitarianism, like match sticks where anyone's head that is higher than the rest gets their head cut off. Hence the guillotine death of King Louis.</p> <p>* The Russian Revolution saw the <i>disintegration</i> of individuals, like individual match sticks pulverized into collective sawdust, illustrating a loss of individual identity into the collective. Hence the anonymous death of Tsar Nicholas where he just disappeared anonymously into an unmarked grave.</p> <p>* What one would never consider doing to one's fellowman (such as the guillotine or the gulag) due to the restraints of individual natural rights, many would not hesitate to do under the governmental guise of pursuing social justice.</p>
7	<p>ROLE OF GOVERNMENT</p> <p>These violent revolutions from world history, toppling Absolute Monarchies, seem to have taken the Positive Law theory of justice off the table in vying for our allegiance as a means to unify politically.</p> <p>* So the great conflict of our time today, then, is NOT whether might makes right according to the Positive Law definition of Justice.</p> <p>* The great conflict of our time is between the remaining two definitions of justice: Natural Rights or Social Good.</p> <p>Anim1: Since both Natural Rights and Social Good correctly place Right over Might, the conflict of our time is all about is the primacy of Liberty over Equality or Equality over Liberty.</p> <p>Anim2: Consider the following two aesthetic representations (The Statue of Liberty and The Statue of Lenin) each celebrating different political ideals.</p> <p>* LIBERTY: The statue of Liberty represents the primacy issue of Liberty and Equality held up like a lighted torch for all individual citizens to gather to.</p> <p>* LENIN: The statue of Lenin represents tyrannical men enabling equality over liberty through the use of force, holding up their own arm, forcing their will on everyone else in the name of the greater good of the collective.</p> <p>* It would be foolish to think that our standing before God is strictly limited to our individual moral choices, while our collective political choices are perceived to be but of little or no account in the eyes of God.</p> <p>Anim3: Governments play a decisive role in our agency by either.</p> <p>Anim3: Justly secure our rights, liberties, and equality.</p> <p>Anim4: Or denying those same rights, liberties, and equality.</p> <p>* Our political choices affect our standing before God today just as they did in the great conflict in the pre-mortal world before we were born.</p> <p>* As an example of this, ask yourself how well you are able to live your religion, and exercise your agency in countries such as North Korea, Iran, or the former Soviet Bloc communist regimes.</p> <p>* Without a proper understanding of the primacy issues involved, we are likely to be deceived. Notice the political propaganda (true and false) aesthetically employed to convey certain messages. On the surface, the messages seem similar, but on closer inspection have subtle differences.</p> <p>* Lucifer's view of the proper role of government was through improper use of force to impose His will upon everyone else.</p> <p>* The war in heaven was between two specific political parties (The Christian Party, and The Satanic Party). In that conflict, we were specifically instructed on which political candidate to support.</p> <p>* The war in heaven was divided along partisan lines over what does or does not constitute the proper role of government, regarding agency and force within the primacy issue of liberty and equality.</p> <p>* The war continues on today.</p>
8	Questions?