

SLIDE	NOTES
1	In this module, we dive into more detail discussing the great conflict of our time, the conflict of justice. This conflict is between the two remaining, and contradictory theories of justice: SOCIAL GOOD and NATURAL RIGHTS.
2	<p>THE DODO GAME (ALICE IN WONDERLAND, PRIZES FOR ALL)</p> <p>To better understand what the Social Good definition of justice looks like, let's briefly study Alice in Wonderland's experience...in which she describes an odd race with a Dodo, a Duck, and several other curious creatures.</p> <p>Anim1: Quote (read quote) Anim2: Quote (read quote) Anim3: Quote (read quote) Anim4: Quote (read quote) Anim5: Quote (read quote)</p> <p>Let's go back and analyze the race a bit:</p> <p>Anim6: Quote A race with no structure, rules, or accountability Anim7: Quote A race with an arbitrary finish Anim8: Quote A race with the referee making things up as it goes along Anim9: Quote A race where everyone wins, with equal reward, independent of individual effort. Anim10: Quote A race that may sound great to everyone, except the person who must cough up the prizes.</p> <p>Q: Does this sound like a great game that you want to participate in? Q: If so, ask yourself whom do you think will be forced to provide the prizes?</p> <p>* The social good theory of justice, like this, is really a push for equity, which means equality of outcome instead of equality of opportunity. To get this equality of outcome, they have to eliminate any form of merit. * The race actually sucks for everyone. It's not really a race at all. There is no growth, no development, no productivity. It is a total collapse of society into social loafing.</p> <p>Q: Have any serious philosophers or political figures actually advocated playing such a silly game? Unfortunately, yes. Q: What is the problem of making collective equality of outcome the measure of justice?</p>
3	<p>SOCIAL GOOD</p> <p>The problem is the "isms" ...Utilitarianism, Socialism, Collectivism, Statism ... which all give primacy to the group and logically end up trampling on individual rights by requiring brute force for actual implementation. * These "isms" are not compatible with individual natural rights. * They all derive from The Primacy of Consciousness. In this case it is the collective consciousness of the overall society.</p> <p>Anim1: Quote Wikipedia * Utilitarianism is the subjective and deadly mental calculation attempting to provide philosophical ground cover over the swamp of the Social Good Theory of Justice. * This means statistically serving the greatest good for the greatest number, irrespective to the cost to any one particular individual. That is, certain individuals <i>can be</i> and often <i>must be</i> sacrificed for the greater good of the collective. * Of course, all of this requires coercive force based on the notion of utility. Many horrible things can be and have been done to individuals in the name of the "so-called" greater good of society. * The real thorny question is: who decides who in the group gets the pleasure and who in the group gets the suffering? (The arbitrary Dodo referee decides of course)</p> <p>Anim2: Quote Ayn Rand Anim3: Quote Ayn Rand * It doesn't matter <i>which</i> gang is in charge. In the end, collectivism is just mob rule by the group with the strongest might to enforce their arbitrary will.</p>

	<p>Anim4: Quote Karl Marx was upfront about the cost and means of implementing collectivism. He said (read quote)</p> <ul style="list-style-type: none"> * Marx theorized that the only way to create a better, utopian society, was to completely destroy the current corrupt version of selfish capitalist ideals and rebuild society anew from the ashes.
4	<p>IDEALIST IN THE CLOUDS</p> <p>Socialist Mission (Forgotten Man) Like all socialist idealists, they see problems in the current system and blame "the forgotten man" on over simplified, cartoon-like straw man arguments like selfish individualism or Crony Capitalism.</p> <p>Anim2: (Socialist Vision (Utopia)) They then get some abstract, utopian, social experiment vision in their head, disconnected from actual reality, and want to start forcibly adding people to it. ... "Have theory, add people."</p> <p>Anim3: (Socialist Reality (Gap)) <ul style="list-style-type: none"> * Between the Socialist Mission to address their version of injustice, and their abstract ideal vision to implement utopia, is a gap of how to actually go about achieving it. This is where reality steps in and asserts itself in what we can call the "Socialist Reality". * They have no idea about how to actually get from the problems in current system to their utopian ideal, but they trust that they'll figure out this gap... somehow... after they have burned down the old system to make way for the new one. * The deadly philosophy is "Burn it down now, figure out the reality gap later." * In this gap between their revolution and their utopia, they believe human nature (metaphysics) can be altered or changed solely by the coercive powers of the State, <p>Q: What actually ends up filling the gap?</p> <p>Anim4: Revolt and Repression <ul style="list-style-type: none"> * This social experiment has been tried many times, with the same disastrous outcomes each time. The Gap between their abstract vision and their reality has been repeated over and over in many disastrous experimental proofs, but they just keep trying the same systems, and keep expecting different outcomes anyway. * The socialist vision is always utopia, but the socialist reality is Revolt and Repression or some form of it like long bread lines, secret police, and empty shelves. </p> </p>
5	<p>COLLECTIVE RIGHTS</p> <p>In the end, they are trying to run a Collective Rights game like what Alice participated in the Dodo race, forcing everyone to be equal in outcome, regardless of individual effort, merit, or talent.</p> <p>Anim1: Quote Rousseau <ul style="list-style-type: none"> * This is a philosophy abolishing property rights as an ideal means to assure peace and justice. * The history of collectivism just doesn't play out peacefully like this. As if abolishing property rights would magically cause conflict to disappear! It's all fun, theoretical gymnastics until one realizes that one needs property (food, shelter, clothing) to sustain one's actual life. An attack on property rights is an attack on the means of maintaining your life. * The historical body count from collectivism is astronomically higher than any other system, including wars over religion. <p>Anim2: Quote Lenin <ul style="list-style-type: none"> * A friend of mine who lived in a former communist bloc country explained to me the disastrous outcome from this egalitarian philosophy. He told me the joke among the factory workers was "They pretend to pay us, so we pretend to work." </p> </p>

	<p>* Redistribution of wealth is how Lenin's factory provided the prizes. In practice this meant everyone received an equal amount of poverty as actual production plummeted, workers socially loafed, and they ran out of other people's wealth to redistribute.</p> <p>* Of course, a game that takes your property and passes it out to everyone else as prizes, means you are not going to want to voluntarily participate.</p> <p>Q: Then what?</p> <p>Anim3: Quote In a game that obliterates the individual into a collective group, few would voluntarily participate. So those in power must forcibly take away freedom, sacrificing individuals in the name of greater good.</p> <p>Q: It begs the question... Who decides what is the greater good, and which individuals must be sacrificed?</p>
6	<p>PRIMACY OF NATURAL RIGHTS</p> <p>Many have spoken out against the Social Good definition of collective rights in defense of the Natural Rights.</p> <p>Anim1: Quote Brigham Young</p> <p>Anim2: Quote Ayn Rand</p> <p>Anim3: Quote Mortimer Adler In these statements, Adler was speaking of justice within the specific context of the Natural Rights definition of justice.</p> <p>Anim4: Quote Mortimer Adler * Adler's point is how the Natural Rights definition of justice is foundational to regulating the political errors that arise from making either equality or liberty the foundational measure of justice. * Only justice <i>properly understood</i> as the Natural Rights definition is an unlimited good. Lenin and Louis the XIV had a different definition of justice, which caused them to make serious errors in their politics. * Too much liberty is license (or anarchy). Anyone doing whatever they want, whenever they want, regardless of the effect it has on others. * Too much equality is the absurdity of the Dodo Race, as Brigham Young describes above.</p>
7	<p>NATURAL RIGHTS</p> <p>Q: So what are rights?</p> <p>Anim1: Quote Mortimer Adler</p> <p>Anim2: Quote George Mason Much of Thomas Jefferson's writing of the Declaration of Independence was lifted from the previous Virginia Declaration of rights and George Mason.</p> <p>Anim3: Quote Declaration of Independence (second paragraph) * The American Founding Fathers based the revolution logically on the revolutionary idea that <i>nature</i> (not the king) gives rise to Natural Rights...that individual liberties are independent of any authority. * They describe equality under the law instead of the whim of an absolute ruler. * Unalienable means "unable to be taken away from <i>or</i> given away by the possessor" (Google Dictionary) * Unalienable means the majority can't vote rights away, individuals cannot contract their rights away, nor can anyone give these rights away themselves. They are unalienable because they are part of our unchosen, metaphysical human nature.</p>
8	<p>EQUALITY (OF KIND) UNDER THE LAW</p> <p>Anim1: Primacy Issues * Here are the primacy issues for the Natural Rights definition of justice. * American Patriots during the American Revolutionary War were Naturalists while the American Loyalists were Positivists.</p>

* The divisive issue was, of course, whether the "The king is the law" or the "The law is king."

Anim2: Quote Declaration of Independence (introductory paragraph)

- * The American Patriots knew that if they were going to get individuals to join their cause and persuade other nations to accept them, they had to provide the reasons for a better theory of justice to justify their revolt.
- * The Declaration of Independence is a philosophical warning shot against the whole world at that time. It is philosophical combat against the ideology of the divine right of kings, justifying in the eyes of the world a revolution based on Natural Rights philosophy.
- * The founding fathers knew they were going against the philosophical tide of the majority of the whole world at the time... The great world powers at that time believed in absolute monarchies, that by God's will, "the King is the law".

Anim3: Quote Mortimer Adler

- * Notice the title of this slide says Equality under The Law instead of Equality of Opportunity.
- * Equality of Outcome is a false ending, but Equality of Opportunity is a false start because everyone is endowed with different talents, strengths, and opportunities at birth.

Because individuals have inherent natural rights, doesn't mean those rights are actually secured and protected. This leads us to a discussion of the proper role of government being to secure rights (not grant rights).

9

NATURAL RIGHTS DEFINITION OF JUSTICE

- * Here is the Fully assembled Philosophy Man which is the way it is because of **MY LIFE**...
- * Each higher branch is dependent upon the philosophical component below.
- * This means that as you move up the hierarchy you can't drop the context of the foundation that came first below.

Anim1: DESCRIPTIVE TRUTHS... are the "IS" facts of reality ...They constitute the axioms, metaphysics, and epistemology. These are the cold, hard matter of facts that exist independent of what we think about them.

Anim2: PRESCRIPTIVE TRUTHS... are "OUGHT" facts of reality...They constitute Ethics, Politics, and Aesthetics. IS facts have Primacy over OUGHT facts.

Anim3: RIGHTS are based on our human nature.

- * We have a MORAL right to life, liberty, and property ownership in order to sustain our life in the pursuit of happiness. These are what we call individual or natural rights.

Anim4: YOUR LIFE

- * **POLITICS** becomes an issue only when you introduce another human LIFE who also has individual rights with the potential to conflict and intrude upon the needs of my life.
- * Once another person enters the scene, *mutually protecting* individual rights becomes the issue compared to anti-life and anti-rights issues such as theft, slavery, and murder.
- * **A Moral Right doesn't necessarily mean a Protected Right however.**

Anim5: Constitutional Protecting Umbrella ...

- * To secure these rights, arbitrate claims, and establish justice ... governments are instituted among men.
- * From the Eternalist perspective, our constitution is the protecting "umbrella" covering everyone's rights.
- * The same constitution that protects my life, also protects your life.

Anim6: Legal Rights:

- * Just because all humans equally have the same inherent natural rights, doesn't mean those rights are actually enforced.
- * Our Moral rights become legal rights only when protected and enforced through the rule of law, equality under the law.

Anim7: Government is a Value:

- * Notice everything from ethics and above is colored "For Me", or "Against Me".

	<ul style="list-style-type: none"> * Proper Government itself, also has value to us in protecting our rights. * The idea of compartmentalizing religion and politics into two distinct and totally unrelated spheres is a false separation. * Nothing could be further from the truth than believing that our religious lives can some-how be morally disassociated from our political choices. We will discuss this in later modules. * Without justice nothing else works. An ontology of "God-inside-the-box" means that even God could not have a kingdom without justice being the foundation of it. God would cease to be God if he trampled on agency and attempted any form of absolute dictatorship. * Politics matter because governments matter; governments matter because safeguarding liberty matters; safeguarding liberty matters because agency matters; and, agency matters because there can be no bringing to pass the immortality or eternal life of man without it (Moses 1:39; D&C 93:30-31). * Politics, governments, liberty and agency, all matter because immortality and eternal life is at stake.
10	Questions?