

SLIDE	NOTES
1	In this module, we discuss principles related to Equality.
2	<p><b>EQUALITY</b></p> <p>To illustrate the confusion and different contexts of the word "equality" consider the following examples:</p> <p>Anim1: Q: Are these numbers equal?  Anim2: Q: Are these people equal?  Anim3: Q: Are these snowflakes equal?</p> <p>Anim4: The answer is: Yes and No  * The <b>Numbers</b> are all <i>equally</i> numerical digits, but all <i>unequal</i> in the actual quantities they represent.  * The <b>People</b> are all <i>equally</i> human (male and female). They are equal in their humanity, and equal in their natural rights.  * They are <i>unequal</i> in their natural talents, intelligence, bio-chemistry, anatomy, etc.  * Language is a good example: they all are <i>equally</i> capable of intelligent communication, but all may actually speak a different language.  * The <b>Snowflakes</b> are all <i>equal</i> in their base structure (a hexagon) which makes them snowflakes. They are all <i>unequal</i> in their individual secondary structural attributes.</p> <p>Aspects that are equal should be treated equally. Aspects that are unequal, should be treated unequally.</p> <p>Q: How can things be both equal and unequal at the same time? Isn't that a violation of the identity axiom?</p>
3	<p><b>TWO DEFINITIONS (Nature vs Nurture)</b></p> <p>The answer to that question goes back to the old pattern of varying definitions for the same word. The more important the word, the more conflict you can expect around the definition.  Q: Whenever someone says "equal" we should train ourselves to say "which type of equality are you talking about"?</p> <p>Anim1: <b>Equality of Kind (nature)</b>  * The first definition of equality is Equality of kind. This equality comes from <b>Nature</b>.  * It could also be called metaphysical equality.  * For human kind for example, it is a set of potentialities possessed by everyone that can be activated or not in a multitude of different ways.</p> <p>Anim2: <b>Quote</b> Mortimer Adler:  Yourself and others are both equally human with the same life requirements, and same basic natural human rights.</p> <p>Anim3: <b>Quote</b> Mortimer Adler:</p> <p>Anim4: <b>Equality of Condition (nurture)</b>  * The second definition of equality is equality of condition. Instead of Nature, this form of equality comes from Nurture. It is that which is alterable by us.  * We all share the same potentialities, but not the same actualities.</p> <p>Anim5: <b>Quote</b> Mortimer Adler  Anim6: <b>Quote</b> Mortimer Adler</p> <p>Q: BTW... Are these two Mortimer Adler's equal?  Yes and No.  Yes: They are both the human being named Mortimer Adler.</p>

	<p>No: Their actual condition is not the same. One is younger and less wise. The other is older and more experienced.</p>
4	<p><b>EGALITARIANISM</b></p> <ul style="list-style-type: none"> <li>* Failing to differentiate between Equality of Kind and Equality of Condition leads to conflicts of justice.</li> <li>* The destructive philosophy of Egalitarianism arises from a particular proposal on <i>how</i> one proposes to deal with inequality of condition.</li> </ul> <p><b>Anim1: Quote</b> Wikipedia Egalitarianism is an application of "The Social Good Theory of Justice".</p> <p><b>Anim2: Quote</b> John Rawls said * John Rawls argues that the inequality of native talents and abilities are undeserved and unmerited. Consequently, Rawls proposes fixing what nature unjustly endowed by an artificial leveling of "Original Position"</p> <p><b>Anim3: Quote</b> Wikipedia <b>Original Position</b> * His argument is that if society dropped the context of these natural, but unmerited advantages by ignoring them behind a "veil of ignorance" then fairness for the greater society as a whole would ensue. * It is a direct attack on the foundational branch of metaphysics by the higher dependent branch of politics. * Here is where corrupt primacy issues from lower branches of philosophy, bubble up into politics....Walking the tree from politics back down to the lower branches reveals the problem: <b>Q: What did we learn in Epistemology about selective ignoring of facts of reality?</b> <b>Q: What did we learn in metaphysics about identity?</b> * Rawls in order to influence politics, ultimately makes a direct assault on metaphysics. * Rawls is ultimately at war with agency. Although he correctly points out the metaphysical reality that people ARE endowed at birth with different innate capacities, he totally ignores the fact everyone also were endowed with equal <i>agency</i> as part of their human identity. * He also blanks out the fact that people will never use their agency to an equal degree. Forcing equality in metaphysics is an absurdity.</p> <p><b>Anim4: Quote</b> John Rawls Recognize the same old Primacy of Consciousness attacks on reason, and the false Kantian ideal of Right over Good...The obvious question becomes: <b>Q: Once you have chosen a veil of ignorance and abandoned all knowledge as your epistemology, by what means do you then implement these justice principle choices?</b> <b>Q: In other words, who will be determining what the equality of outcome is after everyone has abandoned reason and hidden behind a veil of ignorance?</b></p> <ul style="list-style-type: none"> <li>* Of course in practicality, this means abandoning yourself to the experts in the Authoritarian State which will ignorantly be trusted to level the playing field.</li> <li>* The False premise of a veil of ignorance leads to horrific conclusion of an argument for tyranny. It is a deadly epistemological and ethical device to implement State over Man. He is essentially arguing that your chances of well-being are better off under ignorance and tyranny.</li> <li>* Take yourself out of the situation, and don't trust yourself that you can take care of yourself better than the state can. So you are better off losing yourself to the collective.</li> </ul> <p><b>Q: Who do you think is the primary target beneficiary of this theory of justice?</b></p> <p><b>Anim5: Quote</b> John Rawls * Let's force everyone to progress only as fast as the slowest person. * The theory is to rearrange the economy to benefit those with the least natural or environmental advantages according to what they call the "just savings principle".</p>

5	<p><b>EQUALITY MUST BE TEMPERED BY JUSTICE</b></p> <p>Q: Does anyone really believe that willful ignorance will eliminate the metaphysical differences of native talent, intelligence and ability in the "original position" that Rawls is complaining about?</p> <p>* Egalitarians claim an injustice in nature (confusing metaphysics with politics), but attempt to replace it with an even worse injustice... Equality must be tempered by the Natural Rights definition of justice.</p> <p><b>Anim1:</b> <b>Quote</b> Ayn Rand Instead of lifting mankind, egalitarianism is the leveling of mankind to the lowest common denominator.</p> <p><b>Anim2:</b> <b>Quote</b> Ayn Rand The law of causality is the identity axiom put into action.</p> <p><b>Anim3:</b> <b>Quote</b> Mortimer Adler * The argument for Egalitarianism can only be made by dropping context of some essential parts of reality. * Egalitarianism willfully ignores the two different contexts of equality (Nature and Nurture). * Those who do not nurture the same effort or development of talents have no right to equal benefits. * Egalitarianism was exactly the plan Satan attempted to enforce in pre-mortality. Like the Dodo Race, individual effort and agency was to be ignored, with equal prizes for all. * With respect to regulating equality, justice has two parts: proportionally treating equals equally as well as treating unequals unequally.</p>
6	<p><b>EGALITARIANISM: AN IMPRACTICAL ABSURDITY</b></p> <p><b>Quote</b> Spinoza</p> <p><b>Anim1:</b> <b>Quote</b> Mortimer Adler</p> <p><b>Anim2:</b> <b>Quote</b> Mortimer Adler Q: If the metaphysical "original position" differences still always remain after each societal reset, how often is society going to need to reset?</p> <p><b>Anim3:</b> <b>Quote</b> Brigham Young * As Brigham Young correctly pointed out, under Satan's silly plan of egalitarianism, you will continually need to repeat the false re-distribution leveling scheme constantly as people naturally separate afterwards due to differences in self-initiative and application of their talents. * Constant leveling of those who excel, down to the level of those who do not excel is a killer to agency and any reason to excel. * Although humankind are all equal in endowment of agency, there will always be a difference in how each individual actually uses their agency to gain their final reward. * If you are going to have agency, you are going to have inequality of outcome. You can't have noble and great ones without also having ignoble and common ones. * For this reason, justice must temper equality.</p>
7	<p>Questions?</p>