

SLIDE	NOTES
1	In this final politics module, we provide a summary review of the course to help reinforce and remember what is at stake, and why it is worth fighting for.
2	As an overview, let's go through each of the following ten key take aways from the politics course. Anim1: Questions
3	<p>Q1: What guidance have we been given on discussing politics in Church?</p> <p>Anim1: Traffic Light</p> <ul style="list-style-type: none"> * A quick way of relating to the Church's position on politics is to think in the metaphor of a traffic stop light. * A Red "Stop" Light is for steering clear of all Partisan Politics in Church which consists of advocating for specific parties, platforms and candidates... * A Yellow "Caution" Light consists of carefully discussing Moral Political Issues that directly affect the interests of the church, where Church leaders have provided guidance such as Gay Marriage, Abortion, and specific legislation affecting religious liberty. * A Green "Go" Light is for openly advocating (in any setting) for correct general political principles touching on the proper role of government... * Notice there is a qualification regarding the green light. The green light doesn't mean "good to go" in discussing ANY political philosophy. Just political philosophy of a correct kind which can be defended with Latter-day Saint scriptures and statements from church leaders. * This means engaging thoughtfully with others, advocating for the Natural Rights definition of justice as opposed to advocating for Marxism, Communism, or Anarchy which cannot be tied to Christ. * Many among us have falsely believed that we couldn't bring anything political up in church conversations. That is only true for partisan politics, and untrue for general political philosophy. <p>Anim2: Q2: What universal test can we apply to know what is appropriate to discuss in Church.?</p> <p>Anim3: The Bar</p> <ul style="list-style-type: none"> * If the topic can be tied directly to Jesus Christ then it clears the bar, and is deemed universally appropriate, and we should feel perfectly comfortable in discussing it in any Church setting. * In other words, "Never share a message in church without it being tied directly to Jesus Christ." <p>Anim4: Q: So how do we tie Our Founding Fathers, Our Founding Documents, and the Revolutionary War to Christ?</p> <p>Anim5: D&C 101:80</p> <p>Anim6: Notice in this scripture Christ says "I established the Constitution", by "Wise men I raised up", and redeemed the land by means of the Revolutionary War. (The Civil War had not yet occurred)</p>
4	<p>Q3: What four major political primacy issues are key to understanding politics?</p> <p>Anim1: State/Man, Might/Right, Individual/Group, Liberty/Equality</p> <p>Eternalism claims that:</p> <p>Anim2: 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.</p> <p>Anim3: P1: Getting this primacy issue wrong leads to statism or authoritarianism.</p> <p>Anim4: P2: Eternalism claims that right has primacy over might.</p>

Anim5: P3: Getting this primacy issue wrong leads to dictatorship on one side of the spectrum (where whatever the absolute leader says goes) or anarchy on the other side of the spectrum (which is just survival of the fittest where whatever the strongest individual says goes).

Anim6: 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.

Anim7: P3: Getting this primacy issue wrong leads to collectivism or socialism.

Anim8: 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.

Anim9: 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 under the law".

Anim10: Q4: What are the three competing definitions of justice?

Everyone agrees that the proper role of government is to enforce justice. This agreement is necessary before we can even move on to discuss the proper role of government. However there is not agreement on what justice itself means. All of these disagreements come down to three major competing ideas...

Anim11: The **Positive Law** Definition...Says that whatever the ruler dictates is just.

Anim12: The **Social Good** Definition...Says that the greatest good for the greatest number is just.

Anim13: The **Natural Rights** Definition...Says that securing individual natural rights is just.

Positive Law: The ruler says.

Social Good: The collective says.

Natural Rights: Human nature says.

5

Q5: How can we achieve unity among the 3 definitions of justice?

Achieving unity among the 3 competing definitions of justice is done by recognizing the 3-tier primacy among them.

Anim1: **Quote** Mortimer Adler said:

Anim2: **Positivists**

- * On Tier-3 we have the Positivists.
- * The Positivists declare that *legality* is the governing principle of justice
- * Whatever is legal is just.
- * Positivists deny that there is any such thing as the social good or natural rights.

Anim3: **Socialists**

- * On Tier-2 we have the Socialists.
- * The Socialists declare that *utility* is the governing principle of justice. That justice is the "greatest good of the greatest number".
- * Socialists uphold social good and positive law, but deny that there are individual natural rights, outside of control of the collective.

Anim4: **Naturalists**

- * On Tier-1 we have the Naturalists
- * The Naturalists declare that inherent, individual, *natural rights* are the governing principle of justice.
- * That justice consists in protecting each person's inherent rights within the larger society.

Anim5: **Summary**

* Notice that Latter-day Saints subscribe to all three social virtues, and regularly teach them in Church. The fact that all three of these social virtues are part of our gospel teachings and scriptures, does not mean that we can pick and choose which theory of justice suits us best at the time. That would be mixed-premises.

* Unity can only be achieved through natural rights having primacy, because it subordinates Positive Law and Social Good within it. Natural Rights encompasses all three social virtues of the Positivists, Socialists, and Naturalists. That is:

(read the quote)

* By staying true to the governing principle of individual rights this ambiguity is cleared up, and we get the virtues of all three definitions.

* This also gives us a way to judge if a law is just or not with a checkoff list:

1st: natural rights are upheld...check

2nd: The social good is improved...check

3rd: The standard is enforced via codified laws...check

Anim6: Q6: What two institutions involve the Lord's plan for implementing the Kingdom of God?

Anim7:

It is in Human Nature to desire BOTH individual liberties and social equality among our fellow man. That is, we desire justice on a personal level, and benevolence on a societal level. We use the metaphor of "two feet" representing these two human aspirations.

Anim8: The devil's plan tries to force both feet into a single boot, through forced benevolence, or involuntary socialism via authoritarian government.

Q: Why is it wrong to force benevolence?

Justice is rendering to each person their due. Benevolence is rendering more than is due. If this is forced out of blind duty, it takes away agency and as a consequence, takes away morality which depends on agency.

Anim9: The Lord's plan, however, implements a pair of boots that represent the number of institutions needed to meet the needs of these two natural human aspirations.

* The first boot represents "just government" or a "constitutional republic" with free markets in order to establish an environment of peace by securing and protecting everyone's individual rights.

* The second boot represents the establishment of Zion (a voluntary covenant Society, a City on a Hill) to show the rest of the world how to promote social and economic equality without relying upon the coercive force of the government.

* These two parts in combination are what make up the Kingdom of God, which resolves the conflict of justice and benevolence.

6

Q7: What issues separate persons in the various resurrections?

Anim1: Resurrection The first great separator between the wheat and tares comes down to the political primacy issue of justice, in what is called the first resurrection, or resurrection of the just. In this context justice means natural rights.

Anim2: 1st Mile Terrestrial glory requires keeping terrestrial law. Those who participate in the 1st resurrection, are those individuals who have travelled the 1st Mile, having shown their ability to be lawful and just by not trespassing on the individual rights of others.

Anim3: 2nd Mile Although travelling the 1st mile of justice is necessary, it is not sufficient in order to be made perfect. In order for just men to be made perfect they must walk the 2nd mile and add the attribute of benevolence to their character. This is what Hebrews 12:23 calls "just men made perfect".

Anim4: Those of Celestial quality keep Celestial law and exercise righteous dominion by upholding agency, through liberty, justice, and mercy.

Q: Why wasn't the first resurrection the resurrection of the benevolent?

* Celestial society is about those who are willing to BOTH go the first mile of justice (rendering to every man their due) AND those willing to go the second mile (rendering more than their due).

* In the various degrees of the heavens people's character are divided into these categories.

On the other side of the spectrum:

Anim5: 1st Unjust Mile Those not worthy of the 1st resurrection are those telestial individuals who have walked the first mile of *injustice*. Consequently they must wait until the 2nd resurrection.

Anim6: 2nd Unjust Mile The opposite of benevolence is malevolence. Those going beyond injustice, walking further the 2nd mile into outright Malevolence, are those not fit for a Kingdom of glory.

Anim7: These are they who exercise unrighteous dominion by trampling on agency through tyranny, injustice, and cruelty. There must be a place prepared for those unable to keep any law whatsoever.

* The lowest degree of glory requires a person to be able to keep the law of their society as long as it is being enforced by some authority watching over them. Being forced to obey the law is not justice however. It is merely compliance.

* No degree of glory is reserved for those who are not compliant, will not keep any law whatsoever, to the point of open rebellion against any authority who tries to enforce societal laws.

Anim8: Q8: How do we befriend and defend The Constitution?

Befriend means to be familiar with sufficient to uphold.

Anim9: Constitutional Map

* We described how just when you go to the zoo, or an amusement park, you can wander around aimlessly and miss out on the attractions without a map.

* We gave a simple map of constitutional attractions with 3 squares and 3 numbers (3-7-27) that anyone should be able to draw out at a minimum to use as a high level starting point for discussion with your family and friends.

Anim10: Preamble

* The preamble is short a mission statement describing the purpose of the constitution at a high level.

Anim11: The 7 Articles are sub-divided into Sections and Clauses

Anim12: The 27 amendments (including the Bill of Rights) define changes in the constitution to address specific issues that came up after the initial ratification in the early days of our Republic.

Anim13: Bonus points to those who can describe the 7 articles with their specified checks and balances put in place to protect the Republic from government over-reach and tyranny.

* We should always remember that Christ described in D&C 101:80, how He established The Constitution by raising up the Founding Fathers for this very purpose.

* If we are to defend it, it is not good enough to know about it...We must know about it well enough to teach about it.

* We must be able to map out its contents, classifying, categorizing, and understanding the checks and balances built into it.

7

Q9: How is The Constitution under attack?

Anim1: D&C 98:6-7 describes Christ justifying us in defending the constitutional law of the land with the warning that anything more or less than this cometh of evil.

Anim2: Using our "Overshooting" and Undershooting" model, the target is a Constitutional Republic protecting individual Natural Rights.

* This represents the correct power of the State in which we are justified in our maximal autonomy, while transferring a small amount of autonomy to the constitutional republic in order to preserve our mutual freedom and civil society.

* The founders were very stingy with giving up personal autonomy. They tried to define just enough we need to give up for a peaceful society with all kinds of conditions, checks and balances in place limiting the power of the government.

* Part of the "more or less" is the amendment process. We are not stuck. Like any friendship, we can change for the better, as long as we understand the underlying principles involved, so we can accurately judge what is better.

* This could also be considered a justice scale. Not living up to the constitutional principles on the undershooting side is unjust. Going beyond the constitution principles on the overshoot side is also unjust.

Anim3: The "less" side of the scale represented by total lack of Government Authority is Anarchy with its unlimited personal autonomy.

Anim4: The "more" side of the scale is represented by Tyrannical Authoritarianism Government regimes, in which we have very minimal personal autonomy.

* So the Constitution is under attack in two ways. There are two general ways of going wrong, not just one. Either side of the scale (more or less) is destructive to constitutional rights and "cometh of evil".

* There are a number of *specific* ways The Constitution is under attack:

Anim5: Evolving meaning

Anim6: Revisionist historians

Anim7: Cancelling the founders in order to discredit the ideals embedded in The Constitution

Anim8: The rise of the welfare state with its trampling on the rights of some while building dependency in others.

Anim9: Deficit spending, trampling on the rights of future generations before they are even born.

Anim10: Lack of enforcement and protection of individual rights...

Anim11: Which ultimately boils down to the ongoing battle between two definitions of justice.

Anim12: **Quote** "We the People"

Anim13: One side of the debate (which Eternalism rejects) believes in a collectivist perspective of "We The People", based on the Social Good definition of justice. That is the belief that Governments grant rights instead of protect rights.

Anim14: The other side of the debate (which we uphold as Eternalists) believes in an Individual perspective of "We The People" based on the Natural Rights definition of justice. That is the belief that governments have no rights, only duties to perform. Only individuals have inherent natural rights, and the purpose of government is to protect those inherent rights.

8

Q10: What are the three safeguards to freedom?

Those who can name the three American safeguards of religious freedom, in their appropriate primacy order are those who are best prepared to defend and uphold these safeguards in the face of an ever growing assault on religious freedom.

Anim1: Much has been said politically recently, regarding lawsuits over **wedding cakes** and religious freedom. We compared the three safeguards of freedom to a three-layer wedding cake.

* **The bill of rights:** is "a written guarantee" based on the Natural rights definition of justice. It is the most fragile of the three.

* **A Constitutional Republic:** is a "structural guarantee" based on checks and balances designed to limit governmental power to specific defined powers and no more or less. A Constitutional Republic based on Individual Natural rights is dependent upon:

* **A Moral Majority:** which is a "foundational guarantee".

* Note that "moral" is based on our previous definition of value ethics with its end goal of happiness, and our politics upholding the natural rights definition of justice.

* It can't be considered moral if it is based on duty ethics, or the social good definition of justice.

* Ultimately, a virtuous and principled Moral Majority of American citizens is the "foundational guarantee" upon which all our liberties rest.

* Each of these 3 safeguards are under attack. Rights and freedoms are being curtailed by governmental over-reach. The checks and balances built into the constitution are being lessened in various ways such as judicial activism, unelected governmental bureaucracies, and executive order mandates. The moral majority is shrinking.

	<p>Q: How serious is this? We need to be able to judge this for ourselves and be active influencing those around us wherever we can.</p> <p>Anim2: Book of Mormon prophets, left us with both a promise and a warning. Quote 2 Nephi 1:7 * Notice the Conditional Nature of the promise that as long as "We the People" are (1) a virtuous people (2) a vigilant people jealously guarding our liberties, and (3) a people who continue to revere our standard of liberty (The Constitution) as a divinely inspired document ... This land will be blest unto us.</p> <p>* Those who know this are those who will know how best to defend political liberty and religious freedom in the face of an ever growing tyranny. The best defense of our rights and freedoms is—"the pure and immutable principles of private morality."</p>
9	Questions?