

THE UNSEEN GLOBAL WAR OF RIGHTS SYSTEMS AND ITS PRINCIPLES OF RESOLUTION

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11.1. Blocking Out the World: The Dominant Understanding of Rights

Individual rights are typically understood as the basic medium of modern society's relations. They are recognized entitlements through time to things and actions by which modern societies function (property rights), or aspire to be better (human rights). The overall customary understanding of rights in our era is that bundles of rights come together in the free market in an optimal way, with property rights and human rights in dynamic mix and evolution. This view of rights widely assumed in political, media,

court systems, and academic discourses. It is what might be called the porridge view of rights. Everything runs into everything else.

11.1.1. The Underlying Regulators Repressed by Blinkered Ideas

We have seen in the previous chapters that the actual meta-program regulating the world cannot be understood by this structure of conception. The global market in fact operates by rights of money demand possession and exchange in which each and all seek to self-maximize their private property in money possession and the commodities it can purchase (including others' labor), with no limit to possession or dispossession of individuals in its ruling system. This is what we have called the "meta-program" of the regulating global system, with its underlying regulators referred to as "the ruling value syntax".

Philosophy in general and contemporary theories of justice in particular are structured to blinker out this actually regulating order so that its consequences to real people of systemic life deprivation and destruction disappear from view – not an intentional strategy, but a production of the ruling syntax of understanding and action. On the surface, the ideal of "equality of rights" is a dominant ideological norm and is debated from manifold standpoints: but this concept's ambivalence of meaning admits of vast inequalities in its name, and systematically misleads analysis from humanity's actual life requirements (Section 10.10).

In general, conceptions of human well-being and justice have long been decoupled from any life-ground – from the biophysical world itself, human needs and their criterion, the organizing principles of providing the life means without any of which people are oppressed, and the nature of the money-sequence driver of the global capitalist order itself. While opposed on the surface, "conservative", "libertarian", "liberal" and "communitarian" schools of theory share all these exclusions.

11.1.2. The Ruling Persons of the World Are Invisible to Philosophy and Economic Theory

What is in common across virtually all contemporary philosophical schools of thought, however opposed they are in other matters, is a zone of silence on the *transnational corporate person* which presides over the world's means of mass production. It is simply abstracted out in philosophy and the dominant economic paradigm. For both, only single individuals exist for theoretical understanding, a metaphysic which is called "methodological individualism". Yet the corporation is in reality the equivalent of the gods in ancient thought. It has powers across the lines of human life and death, independence from name and place, borderless freedom to act, powers over the world's resources and human actions, and no liability of the owners of its powers for its actions. The legal nature and ontology of the corporate person and its powers are defined in the **Glossary**.

The supreme powers of the transnational corporation have become better known in critical circles in the last decade or so, but remain unexamined in undergraduate and graduate programs of philosophy as well as economic theory, as consultation of

calendars of internationally known academies will show. In discourses of the mass media and electoral politics, criticism of governments, politicians and celebrities normally draw all the attention. Communication of the inhuman program and powers of transnational corporate persons is rarely to be found. When some unusual public disaster occurs – like an ecocidal oil-spillage or mass-homicidal explosion where negligence of the corporate cannot be plausibly denied – the deep-structural issue is still not raised. Public commiseration will be shown for the victims, but legal blocking of accountability for the “market externalities” involved will be sustained by superpower corporations long after human memories fade,.

What is almost certain not to be an issue anywhere in official culture is the rights of the corporate person to profit versus the rights of people to protection of their lives.

11.2. Corporate Person Rights versus Living Person Rights

We have seen how philosophy blocks out the actually ordering principles of the embodied human condition, and like economic theory abstracts out critical examination of the actual supreme persons of the transnational corporate system. So do mass media and political discourses in constructing a general syntax of meaning in which whatever conflicts with acceptance of this global system is undiscussed. Understanding thus needs to move underneath this concealing structure of selection and exclusion to recognize the fundamental opposition between the ultimate systems of rights of corporate persons and living people.

While examination of legal understanding of the corporate person over centuries of increasingly pervasive powers reveals an occasional awareness of its inhuman nature – “lacking both a body to be kicked and a soul to be damned, they therefore do as they like” in words attributed to Lord Chancellor Turlow (1731-1806) – there is no philosophical follow-up to what this entails for the rights of real persons, nor public or court challenge to the supreme powers involved. One might compare the situation to past conditions in which the absolute powers held by the Monarch and his Lords (whatever the names given across East and West to these positions) were presupposed rather than examined, with the rules of the society so governing not questioned until their overthrow had begun.

11.2.1. Nature of the Corporate Person as Inhuman

The contemporary global condition features an inner logic of rule wherein there are, in truth, two worlds and philosophies of rights in unseen combat beneath clichés and distractions – *life-protective rights versus corporate profit rights*. Their underlying conflict constitutes the invisible war of the post-1945 era. This unspoken war has been going on against indigenous, subsistence and village societies for over 500 years and it extends into the present and the developed world at every level of life and life support systems. Conscious or not, it has been waged by the transnational corporate-and-financial system against the entitlements and resources of public sectors and welfare states of the developing and developed worlds since approximately 1979-80 (when the Thatcher-Reagan turn of Western state policies began). Leading under the banners of “defeating communism” and achieving “market reforms”, its war of movement has been

structured to the following system goals entailed by the money-capital meta-program::

- (1) To impoverish social programs as unaffordable:
- (2) To reduce workers to a transnational commodity alone:
- (3) To massively transfer public revenues from public use to subsidies to private money-sequences and corporations:
- (4) To marginalize independent intellectual and scientific activity by the trend of funding only research which serves private corporate persons

These built-in system goals have one meta-property in common. All override the requirements of organic, social and ecological life as entailments of their underlying money-sequence program (whose regulating mechanism is spelled out in earlier analysis from Sections 1.16. to 7.12, 9.3, and 9.10). As always in philosophy, however, counter examples should be sought to test the unifying pattern which (1) to (4) defines.

11.2.2. Life Insecurity Rises as Non-Capitalist Alternatives Are Proscribed

One global consequence has been, as John Kenneth Galbraith said on his last television interview before his passing in April 2006, “the rich have won their war against the poor”. Certainly the poor have been the most obvious victims. They include the majority of humanity and a rise towards majority in developed societies themselves. Yet ‘poverty amelioration’ and ‘human rights’ have been simultaneously featured in official discourses and advocacy. In fact felt and seen but not said, almost everyone’s life security has been increasingly endangered by transnational corporate system growth. (1) to (4) define the distinct system operations at work whose unifying form is the *overriding of life-system requirements* at all levels by unlimited corporate powers across borders without international regulatory inhibition.

Before the post 1980 turnaround empowering transnational corporate persons with these effectively unaccountable global rights, universal life security was the accepted goal of not only most socialist societies, but of the welfare-states of the industrialized world. Yet once the Soviet Union fell, an underlying system shift occurred across the world. Its defining negations have been evident, but seldom comprehended in principle. No *non-capitalist* alternative was allowed to develop, while existing “mixed economies” or “welfare states” were cumulatively cut back by defunding, privatization and eradication – again system operations which follow from the ruling value syntax with transnational corporate persons as the managing drivers of the unifying meta-program. “There is no alternative” and the “end of history” became attendant mottos of “the new world order”, ironically transposing the metaphysic of Marxian revolutionary inevitability and end-point onto global corporate capitalism instead. These patterns have been spelled in such works as *Unequal Freedoms;: The Global Market as an Ethical System* (1998), *The Cancer Stage of Capitalism* (1999), and *Value Wars;: the Global Market versus the Life Economy* (2002). Here analysis will investigate the unpenetrated meta-conflict at the level of *the rights of persons* – the system-wide conflict between life-protective and capacity-enabling rights for real persons, on the one hand, and the money-property

rights of transnational corporate persons, on the other hand.

11.2.3. The Unseen Schism of the Person

The nature of “persons” is an ancient metaphysical problem, but no prior philosophical examination has examined the distinction between the corporate person and the human person. It is not only liberal, conservatives and libertarian thinkers who do not attend to this basic ontological distinction, but Marxists as well. They generally dismiss rights of the person as sops of the capitalist system to quiet the working class, and so the distinction does not matter to their analysis. Yet it is clear to *life-value* analysis that rights to life security by public healthcare, welfare programs and pensions are of very substantial importance to their beneficiaries. They are what hundreds of millions of people’s lives require to exist as human. Since illness or unemployment or old-age strike almost all people at some time, social programs sustain them when their own private money stocks do not suffice, and their isolated deprivation can be less than a human life without them. This condition in fact afflicts most of the world’s persons today. On the other hand, transnational corporations, banks and stock-movers repudiate any rights which pose any barrier or cost to their turning private money into ever more in private money-capital growth. Life security independent of the capitalist market is abhorred.

This inhumanity is not so much a problem of personal greed as it is often misunderstood to be. Nor is it even an ethos issue. The system mechanism of determination reaches far deeper. Long ago in a Supreme Court decision (*Dodge v. Ford Motor Co*, 204 Michigan 459 (1919)), for example, the Court held in a precedent ruling that has not since been overturned that it is a violation of “the lawful power of a corporation” to decide anything not “organized for the profit of the stockholders”. In this case, even Henry Ford’s *own* plan to “employ more men, to spread the benefits of this industrial system to the greatest possible number, to help them build up their lives and homes” was ruled illegal. It transgressed the rights of corporate stockholders to maximum profits revenues to themselves. In short, the corporate person could not plan for the life benefits of anyone, even “the greatest possible number” of real persons, without violating its legal purpose of private money sequencing to maximally more for money-stock investors. The corporate person remains programmed by law to this one overriding goal *in exclusion of* providing more life means for more people by still-profitable business.

11.2.4. The Supreme Freedom and Morality of the Global Market

“The responsibility of business is only to make profits” has been attributed to Milton Friedman. Yet it is, more exactly, the built-in program of the corporate person across its agents. Private money sequencing for money-stock investors is enforceable law, and insofar as obedience to the law is moral, it is a moral commandment whose transgression is itself immoral. A paradox follows. Regard for the lives of real persons in any form not serving the private goal of maximizing money to money possessors is *immoral* in this ruling value program. The ultimate principle of moral evolution is thereby inverted to a new ruling norm – to be “competitive in the global market”. Since this value program entails dispossession and defunding of what does not serve this demand, individuals and societies compete to obey and the imposed system becomes

normalized as what must be done to survive.

Transnational corporations have behaved accordingly, and with ‘no body to kick or soul to be damned’ or even bad local public relations to worry about in the global market, the license ‘to do just as they please’, the supreme freedom of this system. In the post-1988 “global free trade” period, this freedom has included transnational profit rights across borders to the markets, natural resources, human labor and built infrastructures of other societies across the world. All damages to persons’ lives and life support systems done in the way of disemployment, depletion of mineral, timber, fish and other resources, non-living or reduced wages, toxic working conditions, and so on are irrelevant to the corporate person value system. They are, as economists euphemize it, “externalities” to their enterprise.

Being in principle *rational* for the corporate person and its executive decision makers to thus externalize all costs onto real people and their living conditions, it is also praiseworthy to do so to maximize profit returns – the more so, the “better for society by attracting investors”. Thus corporate executives move in and out through the revolving doors of governments as the “most proven” candidates for public service. Not even the cumulative destruction of terrestrial life support systems is connected back to this unexamined absolute rights system in which corporate persons have supreme rights, and living persons and the life conditions of the world have none to exercise in defense against them. The opposing rights types and their contents which are laid bare ahead are not discussed in public.

11.3. The Unseen Conflict between Human Life Development and Corporate Money Gain

One way or another the fatal conflict between life requirements and money-demand growth is blinkered out of view. While confusion of their meanings is to the advantage of transnational corporate persons and their money-capital sequencing program, some Marxian thinkers conceive all rights as capitalist rights in disguise, ironically sustain the ruling confusion. The revolutionary left can ironically join the mass media, the politicians and business in failure to distinguish the opposite right types. A near-universal confusion can thus rule which not even specialist philosophers of rights expose in the journal literatures.

An important symptom of this failure of distinction between the opposed kinds of rights is that it is widely assumed that *what financially benefits corporate persons and increases the commodities they sell is assumed as what benefits living persons and provides them with more goods for their lives*. This is why it is assumed by elected governments as well as economists that “free circulation of capital and commodities across borders” can alone ensure “development”, “higher standards of living” and “poverty alleviation” across the globe. No advocate of more freedom for transnational corporate persons to invest and sell as “free trade” – including governments known as “democratic” - notices that the facts of life do not confirm the egregious conflation. “What financially benefits corporate persons and increases the commodities they sell” and “what benefits living persons and provides them with more goods for their lives” are not equivalent, as assumed by even public measures like GDP. They are

increasingly the opposite as destabilized social and ecological life support systems variously demonstrate across borders.

George Orwell long ago recognized that equations of opposites normalized across society are the mark of totalitarian rule. Life-value analysis poses the question to our own social milieu. Do claims like “rising standards of living” by more corporate sales, and “countless millions lifted out of poverty” by income rises of less than the price of a bottle of pop qualify as normalized big lies? If these claims are used to describe what are, in fact, more pervasively degraded lives and life conditions across the globe, it is difficult to conclude otherwise. Received analysis across disciplines has, however, ignored this ultimate epochal confusion of more private capitalist money-property rights and more commodities and profits, on the one hand, and better health of more human beings and their life conditions, on the other.

11.3.1. Life-Value versus Money-Value Growth:: The Unseen System Contradiction

Analysis has explained the opposition in principle between money and life sequences of value in prior chapters, beginning from Section 1.14. We need not reiterate this explanation further here. Yet it is worth pointing out that it is a formal first premise of post-classical economic theory that the more commodities are bought, the more “welfare” is produced *by definition*. This is the meaning of what is professionally called “the Primary Theorem of Welfare Economics”. It thus follows from this first premise of ruling doctrine applied to the real world that the more profitable corporate sales there are, the better off people’s lives are. The GNP/GDP measure restates this false equation as public policy norm.

In fact, people’s lives and life conditions are increasingly made worse in the macrocosm - ever more junk foods and beverages, toxins, effluents and dumpings, more road deaths and pollution by motor vehicles, and more meaningless work and insecure life means for the rising majority of the world. Philosophy’s method of “thought experiment” is worthwhile here. Try to think of what really matters to human life that is *not in decline*. Exceptions like word processors and rapid communications for the better off indicate the general rule of overall decline in life means and supports. Terrestrial life has been pushed to the edge of collapse by the pollution and drawing down of resources, the destruction of habitats and species, and the general despoliation of the planet’s life support systems. Scientific ecologists are agreed on the generic pattern, although usually attending to only single dimensions. Ecologist Paul Hawken’s Address to the Class of 2009, University of Portland, concisely summarizes (emphases added):: “*Every living system is declining, and the rate of decline is accelerating - - not one peer-reviewed paper published in the last thirty years can refute that statement.*” He adds:: “Basically, civilization needs a new operating system”. Hawken does not, however, consider the causal mechanism of unregulated transnational corporate money sequencing whose life-blind drivers both propel and explain the accelerating life-system decline.

11.4. From Accountability of Corporate Persons to Unaccountability:: A Brief History

Corporation charters were for a long time required to serve a defined public interest as a condition of their charters (e.g, building and operating a local bridge), which then expanded into colonial ventures in which corporations became governments themselves in colonized societies (e.g, the East India Company and the Hudson's Bay Company). Now, in contrast, corporations are not accountable to sovereign public authority for their charters, which in the U.S. are written by their corporate lawyers in jurisdictions like Delaware where no public accountability is required.

Until 1988 when the Canada-U.S. Free Trade Agreement (FTA) was secretly negotiated without legislative participation and opposed by the electoral majority of Canada in an election over the issue, transnational corporate investments and commodity markets were subject to "performance requirements" set by sovereign governments in exchange for foreign corporate access to their domestic markets, publicly owned natural resources, and valuable economic assets. These 'performance requirements' were prohibited as illegal in the FTA which became the prototype of the World Trade Organization of 1995 which replaced the former structure of international trade, the General Agreement on Tariffs and Trade (GATT). The U.S.-led WTO then instituted a world-wide system of trade enforcement outlawing all such performance requirements by sovereign governments across the world, and allowing corporate persons to sue governments for permissively defined "lost opportunities to profit".

At the same time, financial and banking corporations were also empowered by U.S.-led financial de-regulation to move capital in and out of countries without any "capital controls" permitted, with notable exceptions which escaped financial meltdowns in consequence (e.g. China, Malaysia, and India). Latin American and Asian economic meltdowns without capital controls were the norm and in all impoverished hundreds of millions of people in Mexico, Argentina, Brazil, and Indonesia among other countries in the 1990's. All had been called "miracle economies" by business media and state leaders for their "free circulation of goods and investment capital" before they crashed. From 1945 to the 1970's, in stark contrast, most transnational capital loans were government managed, low interest and for investments in the public interest, as in the earlier Marshall Plan model. The real 'miracle economies' – before then and since - have been those in which governments macro-managed the economy – Japan, Korea and China, for example, and Britain and the United States long before them. This historical macro pattern is revealingly opposite to the "government inefficiency" claimed today in reducing the public economy to make room for advancing corporate privatization.

What has happened is best understood in underlying principle, philosophy's classical mode of anchoring beneath the confusing play of diverse phenomena. The governing principle of all these rises and falls of economies and vast shifts in power across nations is clear but unstated. The transnational corporate economy has (i) systematically replaced the effective sovereign powers of governments to (ii) become unaccountable to public authority while (iii) freely exploiting public resources and domestic markets across continents beneath (iv) claims of "rising democracy and freedom".

11.5. The Unseen War:: Goods for Corporate Persons Are Bads For Human Persons

Analysis needs to spell out the deep-structural contradiction between global-corporate system demands and human and ecological life requirements that now threatens the collapse of global life organisation itself. For even the distinction *between* them is normally suppressed at policy and economic-science levels. Consider the inversions built into the reigning language of economic description. Transnational corporate production and trade are said to produce “*goods*”, and all references by economists, the mass media, government communications and everyday language refer to corporate commodities *as* goods for people. It does not matter what is extracted, produced and pollutively distributed across the world or whether life and life support systems are degraded at every step of transnational commodity cycles. The commodities are still “*goods*”. It does not matter if 99% of these “*goods*” end up as waste within six weeks, or even that cancer, heart, obesity and other epidemics and early deaths correlate with the increase of corporate commodity production, transportation and consumption. These macro waste and dose-response curves are not tracked or accountable. Only the “*goods*” appear. The undeniable pattern of fact may be that this global corporate system of supreme persons increasingly produces and distributes bads rather than goods – that is, *what disables rather than enables life systems* – yet the reversal of value meaning continues as given, and societies continue to be so ruled on increasing scales of depredation.

11.5.1. No Causal Mechanism of System Depredation Identified, Nor Corrective Life Standards Instituted

Once we think instead in terms of providing the actual goods that human life requires to be healthy, we are able to recognize that global corporate goods are cumulatively opposite in their nature. One may consider rather than repress an as-yet unspeakable hypothesis:: that this transnational system of corporate-person rule has, as a matter of fact, emerged as the cumulatively greatest all-round threat to human life and well-being in history. The threat is not embedded in an external plague or human enemy, but in the unregulated world rule by corporate persons without accountability to human, social or ecological life requirements. Economic growth thus increasingly fails to produce goods for the lives of human persons and their life support systems they require to flourish, but in fact increasingly produces their degradation, despoliation, and collapse. This pattern of outcomes is progressively better known in crises that are not connected, but this causal mechanism behind them is not identified by expert reports or theoretical understanding. Nor, accordingly, are the regulators of this global system changed. The International Forum on Globalization (IFG) consisting of academic researchers, economists, non-governmental administrators and writers representing over 40 organisations from 20 countries had these general facts of life-systems crisis to report over a decade ago:: “The pattern of recent years has been - - massive economic breakdown in some countries, growing unemployment and dislocation in all regions, direct assaults on environmental and labor conditions, loss of wilderness and biodiversity, massive population shifts - - conversion of [water, forests and soil] to luxury commodities - - increased hunger, landlessness, homelessness - - and insecure food supplies, lower food quality and contaminated foods as secondary outcomes”

(Siena Declaration, 1998). “Two thirds of the natural machinery supports life on Earth has already been degraded”, reported 1,360 scientists meeting with the Royal Society of London seven years later in April 2005. Yet the rule of transnational corporate persons aggregately engineering every step of the macro breakdown of human life support and support systems remains unaccountable and unspoken.

11.5.2. Identifying the Life-Value Criteria of Economy That Are Excluded and Overridden

We need sound criteria to find our bearings in the face of system threat to terrestrial and human life. Let us begin with the concept of “*the economy*”. It is reduced to the system producing priced commodities for profit through market exchange. This reductionist conception not only nullifies all unpriced factors of the economy like life ecosystem services and unpaid work, but also the global life-system degradation by which humanity is increasingly afflicted. Comprehension is confined within a money-sequence-and-commodity *subsystem* of the economy which is falsely presupposed as *the economy* when, in fact, the real economy’s life capital substance is cumulatively run down and despoiled. Once understanding is released from this closed circuitry of thought, the self-evident can be understood. *The real economy is society’s organization for producing and distributing life goods otherwise in short supply across generational time*. Life goods, in turn, are those means of existence without which life capacities are always reduced, what the economy is supposed to provide. These universal human life goods and their defining criteria have been explained in Sections 9.13 and 10.12.

Society’s regulation to secure and provide life goods otherwise in short supply *or* its system failure to do so is what matters. It decides whether it is a good or bad society, and whether it rises or falls in the long run. The rules by which its members govern themselves form the moving line between healthy societies and diseased ones, between the well-being and the ill-being of societies across time, place and cultures. Life-and-death implications are thus built into this governing rule system, and whether it produces and protects these life goods or depredates them decides its fate. *Goods* here mean life goods, not as now any priced commodity which may be bad for ecological and human life. *Economic necessity* means what is needed by the lives of human persons, not the demand of what those with money want to buy from corporate persons. *Economic supply* does not exclusively mean the priced commodities which these corporate persons produce for profit, but provision of human life goods by all means – civil commons, ecosystem services and unpaid work included. *Productivity* is not measured by ever more manufacture, transport and sale of commodities by loot-and-pollute methods at lower money costs, but productive gains in life goods produced and secured through time.

Critical economics is beginning to comprehend the real economy that serves human life and life conditions, but even critical economic theory does not yet have the life-good criteria to ground underneath the measure of private money value that rules economic departments and public policy across the world. Growing corporate-person commodities and profit as the end-in-itself of world society has in fact led to shorter rather than greater supply of life means for the world.

11.5.3.1. Crisis Explanation by Corporate-System Contradiction of Life Requirements

The ultimate system contradiction is glimpsed in everyday symptoms, but the deep-structural conflict in principle between goods for human life and for corporate persons is blocked out across disciplines and cultures. The question - what systemic life destruction today is *not* driven by this opposition of regulating principles? – is not asked. Yet its answer discloses whether or not any *other* causal mechanism can explain the cumulative degradation and collapse of life support systems across the world. “Industrialization whether Free World or Soviet” is such an explanation. Yet industrialization has been led from the beginning by the private money-capital system which Soviet industrialization imitated in ecocidal method before falling. The ruling money-capital system since then has condensed into the global corporate rule of today. Formally represented, this ruling system itself has disconnected its money sequences from even the tangible products of classical industrialization in $\$^{1 \rightarrow 2 \rightarrow 3 \rightarrow \dots n}$ sequences of merger and equity predating, currency speculations, shorting bets, price arbitrages, carrying trade margins, derivative covering, credit swaps, and so on. Private money-value multiplication decoupled from any commitment to life goods production of any kind increasingly dominates all levels of the system, while simultaneously capturing government revenues formerly available for investment in social life goods and regulatory structures.

Without clear diagnosis and response, the long-term consequences are cumulatively fatal to the human and ecological life hosts of this carcinogenic pattern. The resolution may be expressed in moderate principle. Transnational corporate-person rule by money sequencing as the sovereign driver of world society must be steered so that life goods instead of life bads are selected to sustain rather than predate social and ecological life-support-systems. Deeper than the issue of revolution itself is the issue of a life-coherent rule system of political-economic ordering. Without this, even overthrow of private money-sequencing rule cannot resolve the ecocidal structuring of the world.

11.6. Life-Principled Grounds:: Reckoning of Global Rule by Corporate Persons and Rights

Analysis has already explained what the universal life goods are across cultures in Sections 9.13. and 10.12. Having established in principle that anyone *without* these universal life goods suffers life capacity loss in proportion to the deprivation and necessity of the good: and, conversely, that anyone enabled by them enjoys a flourishing human life consistent with other life systems, analysis now evaluates the performance of the ruling corporate-right system *with respect to these universal life goods*.

(1) *atmospheric goods* of unpolluted air, space and light are not conserved nor protected by the ruling corporate-right system, but systemically depredated insofar as (i) the air is polluted by its commodities’ production and uses (e.g, ever more private-motor vehicles for profit with no limit on their numbers or ration of their use on land, air or water): (ii) open space is cumulatively occupied by these corporate-person uses and commodities disabling people’s lives (e.g, by pervading motor racket): and (iii) the light

of the sun has been made toxic by corporate-commodity effluents having cumulatively destroyed the ozone layer for protecting the earth from infra-red solar radiations.

On the other hand, where public regulatory interventions have been prevailed, there are air-pollution abatement measures, open-space protections, and sun-radiation buffers (by ozone-layer protocol, the sole life standard in transnational business treaties). Corporate-person provision of the universal atmospheric goods of breathable air, open space and natural light is, in all, totalizing in despoliation *without* public authority regulating every phase of its cycles. Artificial light, on the other hand, is a great life good for literate people and societies and increasingly universal in provision by public infrastructures and regulation of corporate end products.

(2) The *bodily goods* of clean water, nourishing food and waste disposal have been increasingly depredated by reigning corporate rights and commodity cycles insofar as::

(i) the fresh waters of aquifers, lakes and rivers are polluted and drawn down by corporate-person activities of manifold kinds from factory farming, toxic discharges across industries and commodity extraction, and untreated public sewage itself is led by these open-waste methods and corporate blocking of taxes required to resolve the problem: (ii) the world's foods and beverages are increasingly sugar-salt-and-oil laden, chemically adulterated, and genetically contaminated to serve money-sequence functions of mass sale, masking of age and quality, and care-cost reduction, thereby leading multi-disease causation and depleting loss of seed stocks, vitamin yield, forest covers, and organic immune resistance: (iii) massive waste methods increase by non-selective forest and fish factory looting, throwaway products and packaging, and non-recycling of waste products.

(3) the *home good* of “shelter from the elements and noxious animals with room and means to rest/sleep and freely function” has been incomparably improved by commodity conveniences – the great step forward of contemporary capitalism - but under the ruling corporate system the disorders have countered the advances:: (i) a home is dependent on private money stocks or debt-servitude to private banks at compound-interest charges exceeding principal and, simultaneously, tied to private-developer profits so that increasing numbers of families are home-insecure or homeless: (ii) corporate-person ‘development’ is pervasively sited on shrinking farmlands to exploit their already historically developed life capital of cleared, graded and drained lands for what maximizes its external money gains: and (iii) protection from noxious animals and insects is by profitable commodities of instant poisons, solvents and other kill-mechanisms which are hazardous to life forms in general and blinker out life-coherent methods of public resolution.

(4). The *built and natural environmental goods of surrounding elements and contours contributing to the whole* are what form all pleasant human surroundings across cultures, but this environing life good too requires public coordination and control which private developers and financiers have displaced:: (i) by massive ungreen urban sprawl ‘development’ around from one town and city and beauty space to the next across borders if not over-ruled by externally enforced regulations (e.g, old European towns or public parks): (ii) by buildings determined only by corporate-person profit for unit sold and not for their contributing place in the whole unless regulated by such

public standards: (iii) leased public lands and resources to be torn apart and polluted by corporate-person loot-mining of forests and minerals, military attack or practice areas by high-profit weapons, and private commodity noise machines multiplying in number.

(5) The *life-protective goods of civil life security and healthcare when ill* are the mark of civilized humanity in all places and times, but are undermined by corporate-person rule insofar as:: (i) the private money-sequence system it presides over redistributes public wealth and worker wages to its own global growth, thereby depriving increasing majorities of civil commons and income security: (ii) the mass sale of addictive and life-disabling junk drinks and foods and injection of toxins and carcinogens into commodity cleaners, consumables and personal care products which afflict countless people with diseases, whose cause by these products is unresearched or undisclosed: and (ii) the privatization for profit of health-restoring goods so that what does not serve corporate money sequences is ruled out, including public health plans and their extensions.

(6) The universal human life goods of language, music, art, and play which constitute *culture* in all its diverse human forms are debased or eliminated insofar as corporate money-sequence growth selects for funding and reproduction of only those forms which directly or indirectly produce and mass-market commodities for corporate profit. Whatever does not serve this ulterior goal is not funded or, if integral to people's lives, distorted into a form that does (e.g, public education tailored to the demands of private corporate rule, diagnosed in the next chapter). Thus culture becomes commodified to sell corporate brands, communication is reduced to what promotes sales by instant images and sound bites, and public cultural policies are determined by corporate modes (e.g, publicly financed spectacle sites in place of community play and performance areas). The cultural form is decided as good or bad by how much is paid for product or reproduction (high art), or how well it sells corporate commodities (commercial art), and it is funded or defunded as its feeds corporate markets. Even the sciences and humanities are increasingly restructured to what can be brought to market for profit (as explained in Sections 5.5 and 12.10.).

(7) The good of human vocation is the ultimate life good for human beings in community insofar as it *enables and obliges people to contribute to the provision of universal life goods consistent with each's enjoyment of them*. The logic of rights and obligations here follows from understanding the nature of these universal human life goods themselves. To enjoy the atmospheric goods of nature obliges one to not degrade but preserve them. To benefit from the bodily goods of clean water, nourishing food and waste disposal requires that each contribute to their provision by sustaining taxation and participation. In a similar way, the universal human goods of home and pleasant environment, civil safety and care when ill, and enjoyment of cultural goods are realized in terms of the same logic of human vocation across differences. At the highest level of abstraction, this means that *the vocation of each individual is to do what s/he can that is of value to others and of interest to self. For none to shirk the duty of giving back in to what enables the humanity of each is the defining obligation*. The value of such work for others, in turn, is defined by its contribution to the provision of the universal goods each and all require to live as human. The autonomous artist is not an exception, but an exemplification of the life-value onto-axiology of vocation - giving the self to the art to

communicate to the world an original creation. One can be a clean-up worker, or an academic, or both in life-time given, or any other number of life-time contributions to the provision of humanity's ultimate life goods. Mothers count as much as farmers who count as much as heads of state in the *human ecology of vocation* which social organization constructs well or badly, the primary measure of its worth at a system level.

Explanation ahead continues to explain this common life-ground, a philosophical theme which begins with Section 8.8. Performance evaluation of the money-capital system as of any system follows from how well it provides for (1) to (7). Here analysis discovers growing deficits across spheres. The ruling money-sequence system selects against both the security of life goods and the ecology of vocations to ensure them by converting the financial basis for public investment to functions for the global corporate market (as explained in prior sections of this chapter). Systemic decline of the universal life goods provided for by society follows from the override imperative of system regulation - to maximize private money returns to corporate persons via commodity sales as the goal of the economy. Or, as it presented, "to be able to afford social programs" which, in fact, continue to be reduced. When one seeks to understand why the next generations of humanity across the world are ever more widely without secure livelihoods of life-serving work, the answer is found here. System growth of this nature results in more permanently unemployed, more downgraded jobs, more extended laid-off periods, less sustaining incomes, more squeezed-out work, more eliminated life benefits, ever fewer with work pensions and – most deeply – rapidly dwindling life vocations.

These are all documentable trends of the corporate rights system with no countervailing right of peoples to a human vocation or other universal life goods. All levels of the degradation are, however, conceived instead as "necessary adjustments" to "the new world order of competitive efficiency and growth".

11.6. 1. Performance of Corporate Person Rule in Providing for Universal Life Goods

Critical understanding is obliged to conclude that this system predictably fails to provide for humanity's universal life goods, while also cumulatively degrading or eliminating them by its reproductive expansion. This is why destabilization of natural and social life support systems grows without identifiable exception. The historical record shows, as Karl Polanyi has been detailed in showing over earlier centuries of the "utopian market" in Britain, that only social interventions allow "the human and natural life substance" to survive the onslaught. More exactly from the benefit of 65 years more of hindsight, only enforced external regulations and funded civil commons have made a human life possible for the majority of society. It is in this underlying civil commons infrastructure of humanity's evolution that the common life-ground and generic human vocation is to be found, as earlier explained in Sections 8.8, 8.16, 9.7, and 9.12.

11.7. The Civil Commons:: Humanity's Long-Evolved Ground of Society and Civilization

In the first philosophical literature of the civil commons beginning in the mid-1990's,

they were defined as “the organized, unified and community-funded capacities of society to protect and enable the lives of all its members as an end in itself”. This meaning is to be clearly distinguished from the age-old concept of “the commons” which is loosely used today in profoundly conflicted ways which are not sorted out in principle – as “global commons” open to corporate-right control on the one hand, and shared life goods of subsistence agriculture on the other hand. In traditional usage, the commons have been understood as *nature-given* forests and fields in which villagers could graze their livestock, draw water, pick plant-stuffs for food, access wood for fuel, building materials and tools, and so on. Yet in fact the commons were *not*, as famously misunderstood in Garrett Hardin’s “The Tragedy of the Commons” (1968), natural resources which local people spoiled by individual exploitation. Before they were expropriated by agribusiness interests, they were structured by community rules for their protection and reproduction through generational time. Hardin’s article projects agri-business over-exploitation onto its victims, a familiar operation of system ideology.

The meaning and substance of this *civil* commons, as it is properly called to recognize this fundamental distinction, goes far beyond what is given by nature. It is a social construction whose rules of access, use and long-term stewardship have subsumed a natural good as a community protected and regulated social good for the benefit of all. The civil commons thus also include by logical extension *human-made goods* that people need and to which community members have universal access by social regulation of production and use. The civil commons includes, most foundationally, language itself and its inculcation, as Section 8.8 has explained. It also includes from the earliest times on community abodes and life-space, structured water sources or wells, care of the young and ill, repulsion of external attacks, human waste and burial routines or rituals, community stories, tribal symbols and games, and – in the organizing whole - a contributing function of each to the well-being of the whole community by cohering functions of hunting, gathering, cooking, childcare, planting, and so on. The civil commons are society’s forgotten common life-ground.

In all cases of the civil commons, we may discern four underlying principles of implicit governance across cultures not yet recognized in contesting ideologies or social science:

- (i) *strict social rules* of access or activity or production which
- (ii) *enable the access of all members* to
- (iii) *life goods* whose generic criterion is
- (iv) *that without which human life capacity is reduced.*

11.7.1. Explaining What the Civil Commons Is and Is Not in Principle

These criteria explain what is and what is not the civil commons - humanity’s ultimate social infrastructure of universal life goods protection and provision. Moving from past periods to our era, for example, a host of otherwise unconnected phenomena in our daily lives come to attention through the lenses of civil commons understanding – a neighborhood or government network of mutual life assistance, a public health-care resource, an educational classroom and its texts, a public library or gallery, common life-serving knowledges of hygiene and cooperative ordering (e.g, queues), an old-age or disability pension, a local or regional or national park, an undominated democratic

election, a city playing area with nets, a sidewalk or path in the wilderness, a community day care, public passage ways, homes for the otherwise homeless, even an open conversation in a public place - - all are civil commons phenomena. They depend upon and express rule structures, enable access without price or other barrier, and are cases or means of life goods without people's individual life capacities are reduced, diseased or destroyed.

On the other hand, what does *not* qualify under these criteria is not a civil commons formation, and may be a usurpation or violation of it – for example, privatized-for profit healthcare subsidized by taxpayers, or harmful initiation or foreign-aggression custom promoted as “our way of life”. The civil commons criteria, in short, provide the objective and principled grounds for distinguishing what has not before been reliably told apart – mainly, governments sectors and sectoral formations state systems that serve the public interest versus ones that do not, and traditions which are worth preserving or superseding - as already explained in Sections 1.5, 2.18, 5.15, 9.12. and 11.6.

11.7.2. The Modern Era of Civil Commons:: Laying Bare the Amnesiac Social Life-Ground

A core strand of the evolving civil commons has been the advance of modern *science* which in its lead forms develops exact principles of test and falsification of what *actually* provides human life goods as opposed to bads. At the organic level outside the ruling corporate rights system, what prevents disease, trauma or depredation of human and non-human life-hosts has been immensely advanced in the modern era. This is the universal human life good of *life-coherent knowledge*, humanity's greatest instrumental and intrinsic good.

Scientific public health regimes have led here. They originated in European cities centers over two centuries ago to respond to the original depredations of the capitalist money-sequence system - masses of propertyless humanity in urban markets whose deprived life conditions caused a host of deadly social threats of runaway sewage, polluted water supplies, adulterated foodstuffs, contagious diseases, homeless people and abandoned children without familial or civil commons support systems – much the same forms of degradation growing again today under the privatization and defunding formulae of private money-sequence rule.

In recognition of these dangers to the lives of all of society's members, the modern civil commons evolved in response. Universally life-protective programs and infrastructures were consciously raised and instituted:: including hygiene and sanitation systems of water supply, drainage and sewage: isolation and regulation of disease-bearing abattoirs and cemeteries and infected life-hosts: development of medical societies, corps of doctors, clinics and society-wide systems of distribution of inoculations and vaccinations for recurrent diseases: and, despite fierce resistance of the privileged benefiting from market-profit arrangements of disease and well-being, the evolution of universal health-care systems and unpriced treatment of the ill and disabled (not yet achieved in the leading corporate-rights system). Unpaid women often led this great social development in fulfilling the life-care vocation:: for example, in the case of the

cholera outbreaks in London in the 1850's when they successfully organized to demand that the authorities ensure by public ownership the extension of clean-water pipes to the poorer districts of London.

As in other civil commons developments, institutionalization of mutual support relations in the wider family of society has been led by the pursuit of non-profit and unpaid human vocations.

11.7.3. Civil Commons Formations Generally Unseen

Subsequent to the introduction of sanitary infrastructures and public health programs, a long development of non-monetized social institutions further constituted the civil commons of the contemporary age, regulating the capitalist market despite an endless politics and ideology of invalidation as “socialism” and “communism”, on the one hand, or “not working-class centered” or “unrecognized in the literatures”, on the other. This is why the civil commons are not comprehended as the underlying historical pattern of human development across epochs.

Although Karl Polanyi has deeply tapped the pattern in Britain from medieval villages to 1944 in Britain in his *The Great Transformation* and Richard Titmuss has over the 23 years since Polanyi in his *Commitment to Welfare* (1967), both of these classics are excluded from contemporary mainstream teaching of economic, political and moral science. G.A. Cohen, however, does favorably cite Titmuss in his *Rescuing Justice and Equality* (2008) as advocating the individual motive force of “principled commitment and fellow feeling” (p. 189), but neither recognizes the objective civil commons principles which unify and define life-coherent social institutions.

11.7.4. Civil Commons Social Life-Fabric More Efficient than Corporate Rule

In the specific historical manifestations of these underlying civil-commons principles of modern human civilization, life-value analysis observes that over time, costly public regulations have been also instituted to ensure the purity of food and milk as well as water supplies: inspection, disinfection and condemnation of private as well as public structures deemed to be health hazards: the construction and maintenance of community systems of waste and garbage disposal: systematic testing, inspecting and screening of commercial products to validate their safety for human use and consumption: formation of publicly enforced workplace standards in private factories and places of business: provision of public centers, walkways and parks to ensure non-priced enjoyments of free movement and spaces for all: and development over generations of non-profit public libraries, museums and education systems shared and managed by public servants for whom price or profit demands would constitute a criminal offence.

When we reflect upon the full range and depth of evolved public enterprises protecting and enabling the lives of all citizens free of private-profit control and extraction by corporate persons, and when we consider as well its quality of long-term achievements and dramatically lower life-costs compared to such private money-sequence rule, we are left with a picture of public-sector efficiency, durability and good management the opposite of what is pervasively asserted in ruling system ideology. Public versus

corporately privatized healthcare, water provision, higher research, communications, shareware, and mass transport have been demonstrated to be far superior in life-enabling outcomes and profitless cost efficiency through known historical struggles in every case. Where does this superiority *not* hold? Modern public enterprise is, in truth, an incontrovertibly more evolved and proven system of production and distribution for the wellbeing of citizens' lives than the post-War global corporate-rights system in all areas in which it has been permitted to openly and democratically develop.

11.8. Privatizing the Civil Commons and State to Serve Corporate Commodities and Profit

Since life-values are excluded from the corporate money-sequence calculus, which lacks any criterion of human need or public necessity, the theoretical apparatus which arises in correspondence to it is similarly blinkered in understanding what is and what is not in the common life interest as explained in Sections 8.12 and 10.8. Corporate-system drivers of “deregulation”, “privatization” and “lower taxes” meanwhile lead reversals of human evolution itself, as explained in Section 9.3.

What we find with all achieved forms of the civil commons, in sum, is that they are opposed and overrun by corporate-right rule without analytic notice of their society-anchoring meaning. This is why civil commons are dismantled, defunded and restructured to serve the private ruling order as “more efficient and cost-saving” with no corrective feedback by the consistently opposite evidence of decline in corporately privatized sectors like health and higher research (as explained in principle in Section 9.10).

11.8.1. Bankrupting the Social State by Private Corporate Subsidies and Demands

On the make-or-break level of public funding, government functions and expenditures are increasingly structured to subsidize private-profit interests in such a way as to threaten to bankrupt the state itself – by direct allocations of trillions of dollars of present and future public funds to refinance dominant private banks, for example. Longitudinal diagnosis reveals a system-wide pattern of this public subsidization of large private corporations in as staggering amounts over time:: continual major tax cuts and write-offs which make major corporations pay less tax than their lower-end employees: growing subsidies to dominant corporations for extraction of public resources and pollutive commodity production: continued transfer of credit and currency creation to large private banks and rising public subsidies for automobile, weapons, aeronautical and commodity research and manufacture: perpetual expansion of heavy-gauge highways and police-and-prison systems tailored to corporate interests: rising armed forces and corporate weapons production to guard these and other private corporate appropriations and interests beyond home borders: and ever increasing bankrolling of corporate-trade offices, negotiations and enforcements to systemize and extend corporate rights within and across borders. Throughout leading states so protect and subsidize the holdings and interests of large private corporations as “in the public interest” as social and environmental programs are slashed.

In their place are proclamations of the “necessity compete in the global market” as jobs

are lost and downgraded and environments and life security programs are increasingly destabilized at the same time – “the race to the bottom”. This structural bias of the state towards using public wealth to subsidize corporate commodities and profits instead has most transparently emerged in the aftermath of the 2008 collapse of transnationally interlocked corporations in the global money- sequence system. Within eighteen months after the many trillions of dollars of direct transfer of public wealth to the largest private corporate banks in 2008, a public-sector debt crisis spreads across the world to pay for their public refinancing. In return, the banking system reduces credit available to the public and international financial institutions demand with business media support that governments which have been most impoverished by the crash and government bailouts slash public benefits to pay their interest-rising debts to private banks.

11.8.2. Private Financial Leadership of Social and Ecological Collapse

Thus the European Union whose public sectors and civil commons infrastructures have led the world are variously hollowed out to pay these debts. In this way, the life security of peoples is broken by governments’ serving private-bank money sequences instead of common life requirements:: with ever more compound-interest debts owed to private banks which governments themselves have refinanced and account-guaranteed to sustain the under-7% fractional reserve system of debt-creation by which they control the economy. This private financial feeding cycle is the inner driver of cumulative collapse. Public constitutional control of credit and currency is nowhere directed to funding social and natural life support systems nor secure employment nor life-serving purpose of any evident kind.

In such state-choice directions, principled analysis observes a system disorder whose growing breadth and depth of global looting is without historical precedent, and at the cost of public investment in common life goods protection and production. U.S.-government leadership first deregulated the financial system to permit the looting, and then refinanced the major private financial institutions doing it to greater profits than before – with the chief executive officers of both state and Wall Street in revolving-door command. In these ways beneath the surface play of phenomena, the core of the corporate-person rights’ system – control of credit for private money sequencing - restructures world society towards social as well as ecological breakdown.

11.8.3. The Divided State:: A Life-Value Onto-Axiological Explanation

An underlying generic institutional fact across cultures deserves onto-axiological conceptualization. There is not one modern state. There are two conflicting states within one – the *reigning state to serve private corporations and their growth*, and the *public state to serve the common life interest*.

The opposing regulating interests of these states are explained in principle in Sections 1.14, 8.12, 9.2, 9.13. and 10.7. As explained as well in Section 9.10, home and world rule today is by the private corporate money-sequence order itself with the state as servant of its growth. Proclaimed as “the global free market”, it increasingly subjugates and defunds public sectors and functions which protect and enable the lives of citizens and their community – the *public’s rights* which do not exist for this system’s budget

directions.

The distinction between these conflicting states and the subjugation of the state for the common life interest by corporate money-sequencing are, however, normally screened out. In consequence, humanity's long evolving civil commons infrastructure is reversed to serve private corporate money-value growth under such names as "necessary reductions of public debt" (held by private banks whose loaning rights and deposits and liabilities are guaranteed by the indebted governments themselves). This is at the core of the transformation of the social state backwards, and executive leaders in the public sector itself gain in private money-demand powers by serving it. As the next chapter explains, even public universities and research funds are privatized by corporate service research, take-backs of education funding for administrative "innovations" and perpetual "restructuring" to increase executive financial assets and control.

11.9. The Hidden War:: From Ecogenocidal Rule to the Rise and Fall of the Welfare State

Before 1945 ended the most systematically genocidal system in history, the Nazi's proclaimed natural right to rule other societies by eradication of non-Aryan peoples and limiting borders of Europe followed upon earlier cultural genocides and enslavements of other peoples from Latin America to Africa to India to Vietnam by a broader and longer-lived Euro-American colonialism. Accompanying and preceding these imperial systems there were the ecogenocides of the first peoples across the American hemisphere, while before and coincident with these there was the clearance of the village commons of the British countrysides during and through the rise of its world-wide empire. Analysis can track this ruling pattern of ecogenocidal depredation and rule back through millennia before corporate rule to the command of Yahweh to "exterminate all the men, women and children" of the "Promised Land" whose claimed right reigns still today.

This enduring pattern of massacre, occupation and exploitation where all rights are on the one side and none for the rest is an underlying reason why there has been so much pessimism in European philosophy over centuries, and why Anglo-American philosophy has simply avoided this logic of rule in silence. This ordering of the world by one-sided rights is also reflected in historical representations which are structured to prioritize official records while affirming great feats of technology and empire. For many, there seems little to show in the whole of human civilization but ruling rights to mass murder, occupation, enslavement and exploitation, as thinkers like Friedrich Nietzsche and Leo Strauss have in fact affirmed to be the *natural right of the stronger* (as explained in Section 7.15.2). Jonathan Swift strikes a dissenting note when he remarks through the voice of the king of the giant Brobdignags to Gulliver retelling the history of European conquests and glories, that "this mankind must be the most odious breed of contemptible little vermin that God ever suffered to crawl upon the face of the earth".

11.9.1. From the *Argumentum ad Adversarium* to Life-Value Analysis

Submerged understanding sees the ruling system as given and empowered, and affirms

it as better than past or competing systems. This assumption is a convention of the ruling value syntax, and so ultimate questions are not asked. They are diverted from by re-affirmation of the assumption. This is a normalized routine and its mediating pathway is usually an *argumentum ad adversarium* whose operation is to switch the issue of the surrounding social order of rule to the evils of a past or present enemy of it.

Life-value understanding, in contrast, examines the actual performance of the reigning rule system itself. It therefore moves underneath contesting capitalist *and* anti-capitalist ideologies. It grounds instead in whether actually regulating social rules and rights are: (1) *structured to enable or disable human life and life support systems through time*, (2) *to what extent they do so or the opposite*, and (3) *how they can be upgraded to a more life-coherent ordering*.

11.9.2. The Long Historical Pattern of Predatory Rights versus Civil Commons

In this way, life-value analysis is liberated from the propaganda of unseeing. It recognizes a reiterating pattern - that human history is driven by the underlying logic of struggle between privileged casteism and life-blind conquest and acquisition, on the one hand (what Einstein groups together as “the predatory phase”), and civil commons development of common knowledge and life security institutions to protect and enable society’s members at higher levels, on the other (as generically outlined in Sections 9.4, 9.5, 9.6, and 10.12).

Welfare liberalism, social democracy and revolutionary socialism have partially pursued this vision of mutually enabling human community, a vision over 2500 years old. It is recognizable in calls to “feed the hungry, protect the homeless and clothe the naked” in the Judaic-Christian tradition, and well before that in the “care for all sentient beings in universal compassion” differently advanced by the Hindu, Jain and Buddhist traditions. This is a fellow feeling across the wisdom traditions that fails as progressive secular thought does as well in one ultimate matter. It does not ground in common life infrastructures and their requirements as the basis of sound understanding and policy decision. This weakness has been explained throughout this study, and specifically for spiritual understanding in Section 7.18. In contemporary life-value understanding of this ancient struggle of human social evolution, the required material bases are recognized.

11.9.3. Beyond the Invisible Hand to Life-Responsible Government

One general finding about the capitalist epoch is evident. The only effective limit and re-directer of it is society’s rule system itself or, positively expressed, society’s rule system so far as it promotes the common life interest (as explained step by step in *The Lost Social subject;: Evaluating the Rules by which We Live*). The ruling corporate-rights system and theory within its confines are incapable of this understanding in principle, as this study has shown from Sections 1.16. to 10.11. The ideological problem has been one of an unseen ruling value syntax in which magic-thinking superstition has prevailed: in this age, by the regulating belief in an “invisible hand” creating the “best of possible worlds” by maximizing money-commodity exchanges in market competition.

The collapse of 2008 exposed this life-incoherent doctrine to doubt as the 1929 crash did. What is required is by now clear in principle – *life-responsible government at the economic level*. The ultimate issue is not the extremist-ever inequality of history in which over 90% of new wealth goes to the top one or two percent of money possessors: nor that humanity’s productive force development is fettered by capitalist relations: nor that human beings breed too much. The more ultimate issue is that all the conditions of human and planetary life are increasingly despoiled - ever more wastes into the atmosphere, breathing air, aquifers, rivers, lakes and oceans, the topsoils, seeds and food-chains themselves, and ever fewer life-serving vocations for the next generations of humanity by private money-sequence rule.

11.9.4. The Transformation Out of World War to New Social War Within

What is the alternative? Europe’s emergence since 1945 out of a continental zone of wars into a an enduring multinational social state is forgotten by this question. Humanity’s greatest-ever victory of civil commons structuring across borders does not compute to the value syntax of private money-capital competition. Europe’s still leading model in establishing a rule system of more life security across nations and classes is instead preempted from discussion of the global order. Invalidating descriptions like “labor inflexibilities” and “unaffordable costs burdens of social programs” are, instead, featured in the mass media and business-state discussions.

The only lasting large-scale social system in modern history to regulate *towards* universal human life goods provision for all citizens is simultaneously depleted in its capacities – mainly by (1) transnational corporate relocation of production to regions with no labor or environmental standards to sell back into Europe under the unregulated “free trade” model, and (2) by unprecedented public subsidies to dominant banks and corporations rather than public option programs and sustainment of existing ones. The inner logic of this closing down of life-serving government in Europe and, more so, across the world is not regretted by corporate mass media and academic discourses. Rather, it is indeed celebrated as “heightened competitiveness” and “necessary shock treatment”. “The tough new global marketplace” is the implicit predatory model.

11.9.4.1. A Non-Toxic Commons or Corporate Trade Weapon?

Nonetheless European Community initiatives for transnational *life-protective* regulations still evolve beneath the general global unaccountability of private corporate rule. The European Community’s REACH program on chemicals and their safe use (EC 1907, 2006), for example, requires the Registration, Evaluation, Authorisation and Restriction of Chemical substances to phase out the countless “free” industrial chemicals which are hazardous to human health. This is no small task given that the mass manufacture of synthetic organic chemicals has multiplied by 600 times since 1940, and that countless workplace toxins, commodity ingredients, household cleaning agents, industrial solvents and by products, and – most pathogenically - carcinogenic cosmetic and food additives now circulate through society’s unregulated environment and consumption cycles as cancer and other disease epidemics anomalously increase.

Even here, however, the long blocked life-and-death regulation and monitoring is

justified as serving international business and trade. “The innovative capability and competitiveness of the EU’s chemical industry should be enhanced”, says the official information release. Does this mean another transnational instrument like the Codex Alimentarius of NAFTA and the WTO which has grounded corporate suits against governments - for example, for promotion of breast feeding in Mexico as a “deprivation of profit opportunity for investors”?

New rules purporting “harmonization” of regulations for public health and safety can be, and typically are under corporate-state lead, mechanisms whereby to impose the lowest common denominator of standards. There is an underlying structural conflict in this system between regulations to serve big business and impartial life-protective regulation. It is in such instances that analysis may observe the invisible general war of rights systems at work - the rights of the public to non-hazardous corporate commodities and contents circulating through their shared life support systems *versus* the rights of private transnational corporations to sustained profit opportunities on which by privatization operations people’s pensions and children’s education themselves have been made to depend. Assuming that the EU’s REACH plan is in fact an important step forward in life-protective regulation, the deeper question then arises, why is *no* life-protective law at all yet enforced at the wider international level to include global transnational corporate activities across the globe other than by unilaterally ruling corporate rights?

11.9.5. The Onto-Axiology of the Corporate Person

The answer to this question is that *only the rights of corporate persons exist in the onto-axiology of contemporary world rule*. Nothing else has value within its global rights system. It follows that human persons and their life conditions dissolve into functions of private corporate rights – essentially to invest anywhere and everywhere for maximum profit with the least possible life-protective regulatory limitations as costs. Backed by countless rules enforceable against governments, corporate rights reign in intra- and inter-governmental relations in the guise of “upholding free trade”.

This is why even in the aftermath of the self-administered corporate-bank collapse of 2008, virtually all public funds have gone to large corporate bailouts and none or little to the poor, the disemployed, the home-expropriated, the pension-ruined and, least of all, to public options in place of the private corporate failures. This is the way the world system and its member states have been structured in this world disorder. In fact, no sooner were the massively indebting government handouts to large private corporations completed than the massive and systematic reduction of public spending on social programs were initiated to pay for them. A lawlike pattern of the system is evident. Real persons’ lives and life support systems do not factor into this reigning decision structure, while shifting corporate money sequencing is increasingly state funded - the feeding cycle of the financialized system.

11.10. What Is the Alternative? Re-Grounding in Universal Life Needs and Civil Commons

What is the alternative? many ask. In fact, it is already well developed beneath the

transnational money-sequence reign. There are numberless life-saving and -enabling rules set in formal and evolved customary law within advanced human society across the world. One can walk safely, drink clean water, eat nourishing food when needed, live under a nice roof, enjoy life, give in one's vocation in still functioning societies. In contrast, no such life-protective law or right exists in any transnational corporate regime. "Voluntary" schemes arise for transnational corporations to avoid consumer boycott, but show no system-wide improvement in people's life conditions.

Principled conceptions of human and terrestrial life health remain meanwhile absent in WTO trade law. This annulment of life-protective law is the unifying failure of global political and economic organization. In its place profit-plus pharmaceuticals, vaccines, carbon trading and weapons are the dominant recipes to meet pseudo threats to global life security rather than the real threats cumulatively caused by the reigning system itself.

11.10.1. The Life Coherence Principle:: Healthier Life by Better Economic Order

To turn life into better life by means of life and attention to them, that is into healthier life - this is the life-value measure of real health, economy and trade. We can easily tell what a means of life and health is. As we have seen in Section 9.13, a means of life across cultures is *anything without which organic life capacity is reduced*. Yet people cannot have health when their means of life are privatized, deprived, adulterated, and polluted by transnational corporate resource appropriations, commodifications and wastes. Real persons can only be healthy when they can directly access the life goods they need, including a life-serving vocation. Yet human life capacities and life means – the organic bottom line of all health – are systemically degraded for the majority of the world's people under corporate money-sequence rule. Commodity-cycle bads increase while civil and natural commons are predated.

This cause-effect system is not, as widely presupposed and represented, decided by "economic laws" or "human nature". History proves that a social state has variously ruled over private corporate interests in more prosperous post-War times without homeless and malnourished people growing and ecological system collapses. There were such problems in the 1930's before international state action against a different conquering force of subjugation. In the developed world during the war and after, governments were incrementally restructured towards a life-coherent economic agenda, and in the developing world socialist systems variously ensured housing, education, and healthcare for almost all. It is worth remembering the social and political climate as the war against European fascism was ending in victory. A 1944 State of the Union Address by U.S. President Franklin D. Roosevelt reveals the structural shift of official policy goals towards government by life values and standards *and* recognition of the enemy to them:: We cannot be content, no matter how high that general standard of living may be, if some fraction of our people – whether it be one-third or one-fifth or one-tenth – is ill-fed, ill-clothed, ill-housed, and insecure. - - - We have come to a clear realization of the fact that true individual freedom cannot exist without economic security and independence. Necessitous men are not free men. In our day these economic truths have become accepted as self-evident. We have accepted, so to speak, a second Bill of Rights under which a new basis of security and prosperity can be established fall all –

regardless of station, race, or creed. Among these are:

1. The right to a useful and remunerative job in the industries or shops or farms or mines of the nation.
2. The right to earn enough to provide adequate food and clothing and recreation.
3. The right of every farmer to raise and sell his products as a return which will give him and his family a decent living.
4. The right of every business man, large and small, to trade in an atmosphere of freedom from unfair competition and domination by monopolies, at home and abroad.
5. The right of every family to a decent home.
6. The right to adequate medical care and the opportunity to achieve and enjoy good health.
7. The right to adequate protection from the economic fears of old age, sickness, accident, and unemployment.
8. The right to a good education.

America's rightful place in the world depends in large part upon how fully these and similar rights have been carried into practice for our citizens. For unless there is security here at home there cannot be lasting peace in the world - - [There are] grave dangers of rightist reaction in this Nation. - - - If such reaction should develop - - then it is certain that, even although we shall have conquered our enemies abroad, we shall have yielded to the spirit of fascism at home.

11.10. 2. Universal Life Needs and Civil Commons Principles as Underlying Logic of Value

Observe that Roosevelt's identification of the life necessities required to live a human life are roughly coextensive in referent with the universal human life goods identified in Section 10.12. His list does not include a defining principle, criterion, or measure, it is true. Nor does it include environmental goods. Yet it identifies in concrete detail what people can recognize as universal necessities to live a human life, and proposes universal access of citizens to them as ultimately shared principle - what has been explained as "the civil commons principle" from Sections 8.8. to 9.12.

Roosevelt's declaration of a "second Bill of Rights" implicitly understands the universal human life needs in people-centered contemporary terms, and civil commons principles in his implied conception of universal life goods accessible to of all citizens. Yet if *rights* are legitimate demands to goods, and normal usage presupposes this meaning, then we may identify here the vision of a life-coherent social state for all in the leading state of the world, one that "carries into practice" its principles as distinct from rhetorical invocation, and one that at the top of its executive power recognizes that *otherwise* the "rightist reaction at home" and "the spirit of fascism" will prevail. Roosevelt died and his warning went unheeded.

11.11. Globalization of What? The Principles of Reversal of the Social State

One might conclude from post-1980 imposition of transnational corporate-right rule that the enemy Roosevelt alluded to has won, but in a different way than in the past. It has reversed the evolved social state by three deciding levels of “rightist reaction”:

(1) By systematic defunding, privatization and reversal of evolving social sectors *in the name of eliminating public debt and deficits* caused in fact by *i.* compounding high-interest bank rates, *ii.* tax cuts to corporations and higher incomes, and *iii.* increased military spending:

(2) By *corporate-trade treaties* whose overriding rights have been decided and instituted outside elected legislatures and without electoral support by transnational corporate agents in and out of public office:

(3) By private funding of propaganda against the social state and its entitlements and for market-capitalist values, while increasingly tying higher research funding itself to corporate commodity and weapons development.

Principled analysis may test these governing trends on any and all the phenomena of cutback on civil commons formations over the last 30 years, and find few exceptions. The regulating principles of social state eradication continue today beneath public and scientific reports.

11.11.1. The Ruling Value Program of Corporate Globalization in Historical Overview

Since the fall of the Soviet Union in 1991, globalization has meant the globalization of corporate-person rights. Conversely, it has meant the reversal or preemption of life security rights for people themselves. Thus new rights for investors with money capital and consumers with money are very clear and followed. But the rights of people to secure means of life and a livelihood which the social state had attained from 1939 to 1975 have been reversed.

Globalization as corporate money-sequencing globalization seeks only to become more of itself. This is its law of motion and its rule expands by increasingly powerful instruments from earth-moving machinery and ocean-bottom drillers to genetically modified organisms and financial derivatives. Human beings are increasingly structured as inputs to serve its money-sequence value mechanism as public-sector, farming and home-worker positions are eliminated in continuous tens of millions.

11.11.2. The Underlying Moral Absolutism of the Global System

While represented by economists as a process governed by “inexorable economic laws”, this globalizing and cyclically expanding money-value mechanism is not a self-moving machine. It is a social construction led by armed force and command treaty in every step of its globalization. While naive mechanist conceptions blinker out the choice-spaces for different economic pathways, a transnational system *prescribes the forms of*

behavior and severely punishes deviations from it at social and individual levels – the defining inner logic of a moral or religious system. What is known as “globalization” is the universalization of an absolutist rules system across borders. As with a fundamentalist religion, those who oppose it are denounced, and barriers to its rule are militantly attacked and annihilated.

Revealingly, understanding and analysis of this global system as a moral doctrine and religion comes from both adherents and critics – beginning with Adam Smith who was the annunciator of market-system deism. This writer has analyzed it as “the market theology”, which is explained in its globalization stage as exhibiting the hallmark characteristics of a fanatical fundamentalism more far-reaching than any before it.

11.11.3. The Essential Structure of Corporate-Person Rights to Rule across Borders

While rights in general mean lawful or law-backed claims to goods of any kind, the regulating rights of the global corporate system are distinctively restrictive in their logic:: (1) recognizing only the trans-border rights of money-capital owners or “investors”: (2) excluding all rights not backed by money demand, and (3) legally erasing any national legislation not in compliance with these treaty-instituted rights.

The trade-and-investment treaties defining this rights system are anchored in the North America Free Trade Agreement (NAFTA) and the subsequent World Trade Organization (WTO). They require that foreign corporations receive equal treatment “without discrimination” in all societies so contracted in all matters of purchase, sale and subsidy, as well as the corporate-person or “investor” right to sue governments which do not comply or which are alleged to have caused “loss of profit opportunity” (e.g, by banning advertisements for a commodity such as cigarettes or regulating against a fuel additive with neurotoxins for national health reasons). At the same time, what used to be a matter of political debate and judgment within national borders - for example, to exchange domestic market access and natural resources for reciprocal returns from the corporations receiving these rights (e.g, manufacturing in the host country for free access to the domestic auto market) - have been *outlawed* and, as other deviations by democratic self-government are punishable by severe financial or trade penalty. The ultimate right to exchange between domestic public and foreign corporation is thereby abolished in favor of unilateral corporate rights.

Much follows from this absolutist prescription against the sovereign rights of government to negotiate with foreign corporate persons. Transnational corporations thereby receive what they have not had since decolonization –the rights to sell in foreign markets without impediment, to buy domestic industries without limit, to receive guaranteed free access to others’ natural resources, and to receive government subsidies on a citizen basis. Sovereign government over society’s mode of reproduction is in this way replaced by foreign corporate rights as “non-discrimination” against them. No rights, on the other hand, are granted to workers, or citizens. In this new “free trade” arrangement, no government at any level may pass legislation which infringes these corporate rights or “profit opportunities”, with central trade-lawyer tribunals judging and punishing governments for deviation from the new rules. “Performance

requirement” and “process of production” condition by host or importing society, formerly givens of democratic self-government, are made illegal and subject to unsustainable financial punishment.

The ecological consequences are least of all discussed. Unconditional rights of transnational corporations to nationally owned natural resources for exploitation of oil, minerals, fish and timber permit their world-wide corporate looting of one region after another to move onto the next with no accountability under the rules for future supplies or ruinous effects (U.S. exceptionalism aside). With the binding regulations of these corporate rights upheld and adjudicated by secret meetings of trade tribunals, proceedings are unpublished and judgments to enforce the “least trade restrictive practices” in all matters are final and not appealable. The new rules by which societies’ economies must live are, however, effectively outside public debate and understanding , as may be tested by seeking where they are identified in policy forums and policy discussions.

11.11.3. 1. Understanding the Normalized Unseeing of the Ruling Disorder

This inner logic of supreme rights to corporate persons and none to real persons has received little academic attention including by moral philosophy, justice theory and ethicist literatures. Because the new regulatory apparatus runs to over 20,000 pages of legal jargon in the prototype NAFTA, few have the skill or patience to read the defining terms. Because the myriad articles nowhere reveal the underlying principles regulating them, the philosophical underlabor required to decode their moral meaning has been missing, with rare exceptions reported in the **Bibliography**. The ruling corporate rights structure has also been obscured in confusion of it with the very opposite ordering of the local market which occurs on public property, sells local produce and crafts, does not advertise, pre-package or expatriate profits, has no external hierarchy or stock-profit demands, cannot manipulate supply or demand or governments by political lobbies, and so on. The vague prevalent opinion is that “*the market*” - an equivocal category covering opposite forms - is “the foundation of freedom and democracy”. With opponents to the corporate-rights system portrayed as “anti-market”, categorical confusions build to Orwellian dimensions. Critics of the system are denounced as “protectionist”, “communist”, “unwilling to compete”, “treasonous”, and “flat-earthers”. But societies which do not conform are not only called names. They are threatened by financial embargo and armed force, a pattern which is testable in each case.

11.12. Absolutization of the Ruling Rights System Overrides Life and Life Support Systems

In line with this unobserved sea-shift in effective rights across borders, contemporary life-protective rights have been decoupled from the ruling order. The exception is individual rights applicable to corporate persons themselves - rights to commercial free speech with no criterion of factual truth, for example, and to political attack ads with no time-occupying limit during elections. Life-protective and enabling rights of real persons and the political-economic rights of corporate persons are thus kept apart and together at the same time – apart in enforcement, together in representation. The normal automaticity of corporate *economic* rights, on the other hand, is so unquestioned that

even eminent philosophers like Jurgen Habermas adopt it as a technical given. Thus “the technical-administrative apparatus” of the economic system becomes a sphere of “norm-free sociality”. The most powerful norm system ever, in fact, is thus assumed as the opposite. Yet it is clear that overriding rights to private property, ownership of others’ labor as a commodity, money-profit exchanges, and so on are *not* “norm free” - as first or socialist societies with opposite ruling norms make clear. The claim of “norm free sociality” also conceals the origins of capitalism which, in supplanting the earlier village commons and handicraft guilds was justified by the “moral science”, as political economy was long called. Private seizure of common lands and dispossession of others’ life means and conditions proceeded in the name of “natural rights” which were, in fact, constructed as explained in Section 10.6. The system of ruling money rights becomes so absolute in rule that economic science and policy deciders assume it to be no more subject to moral appraisal than the laws of nature.

11.12.1. Naturalizing the System Conceals its Contradiction with Life Requirements

Life-value analysis, in contrast, recognizes this naturalization of money-sequence rights as a naturalistic fallacy at the system level – Sections 4.3 and 4.4.5.

No society’s rule system is decided by natural laws. As a social construction, it varies widely from social order to social order through history and cultures and means available. In our era, however, the social rule system has been homogenized as a world-ruling money-capitalist order which has developed a primary contradiction between human-life-protective/enabling standards *and* money-capital-protective/enabling rights overriding them, protective/enabling rights overriding them, as explained above. Structural disorder arises when the evolved life-protective standards of civilization are subordinated to the private money-sequence interests of corporate rule. This disorder deepens as its de-regulated globalization cumulatively despoils organic, social and ecological life systems – for elaborated example, by life-blind commercial oil cycles beginning from venting earth and sub-oceanic crusts with major waste-pollutive effects to carbon-dioxide effluents of downstream fossil-fuel commodities toxifying the breathing air and destabilizing hydrological cycles, all in cumulatively devastating impacts on natural and human life with no recognized rights against the despoliation.

11.12.2. The Ultimate Contradiction Beneath Cultural and Class Division

With little or enforced no life-protective regulation in place to control this borderless growth, the world-system predictably depredates life and life support systems towards collapse over generational time. State control without life-protective system regulators merely reiterates the pattern (e.g. of oil or money stocks in a life unregulated global system). Thus an onto-axiological contradiction emerges over time deeper than between conflicts between classes and cultures. *It is human and ecological life’s inherent requirements to reproduce and biodiversify versus money-capital’s inherent imperative of growth to produce private commodities and profit ad infinitum.* The former increasingly necessitate life standards to enable human life and life conditions to survive and flourish, while the private corporate system expands whatever cumulative degradation and exhaustion of resources and sinks it causes as externalities. World-

product resource extractions, emissions and mass sales mount at once by reducing or eliminating costs of life standards at every level *unless* they are (i) *governed by the requirements of common life support systems which (ii) necessitate international norms of protection (iii) whose fulfillment is necessary across trade and investment regimes.*

Nothing is more evidently required than a life-standard-regulated ‘level playing field’ in place of systematic world depredation (to be distinguished from regulatory capture to favor dominant corporations). Accession schedules and resource pooling to bring lower-standard societies up to rising standards have already worked within the European Union - until its transnationals outsourced manufacture to the global market with no such standards. What holds the system on track, however, is the fatal delusion that self-regulated private money-capital-and-commodity growth produces ever more goods for humanity, as explained in Section 11.5.

11.12.3. The I-Am of the Commodity Consumer as Microcosm of the System Destruction

Consider a microcosm of the ruling rights system – the individual spending on and consuming power-motor commodities as an expression of his freedom. Section 7.14 provides a background explanation of the psychological forces to be drawn upon to control unconscious desires, the corporate market’s known mechanism (as its Freudian pioneer, Edward Bernays, long ago explains in his 1933 book *Propaganda*). Diagnosis here reveals the structuring of life-blind impulsion to felt entitlement of the consumer. In the matter of loud consumer power-motors of every kind, for example, desire force is propelled along the following preconscious steps:: “(1) I the consumer have a right to (2) the hearing and sight fields around me (2) because of my high-cost commodity motor to (3) occupy the public life space I choose (4) with no barrier to this consumer enjoyment nor (5) rations of use of what is short and shortening for the world (6) whatever hell on earth it creates for the sentience of other life because (7) I have bought and paid for what the manufacturer has made to be enjoyed and (8) this is my freedom.

This structure of consciousness and choice is a paradigm example of the system’s occupation of the felt side of being as analyzed by Section 7.12.

11.13. The Evolution of Life-Responsible International Norms and Their System Erasure

Let us move now beyond the emergent corporate-rights system to the life-protective norms that have been recognized since the 1939-45 World War which are of life-and-death need, but are of no account to the new ruling order. The United Nations Universal Declaration of Rights (1948), is the most well-known universal statement of such human life standards. While it lists many diverse life standards, life-value analysis recognizes that the unifying principle of all these rights is *to protect and enable human life*. Each is simultaneously directed *against system oppression*.

11.13.1. The U.N. Universal Declaration of Rights:: The Underlying Life-Value Logic

The U.N. Declaration of universal life rights or standards is worth citing in full to recognize their underlying *life-value logic*:: the rights to “freedom of speech and belief”, “freedom from want”, “dignity and worth of the human person”, “not to be subjected to - - inhuman or degrading treatment and punishment”, “equal access to public service”, “universal and equal suffrage”, “social security - - and [the resources required for] the free development of personality”, “work [and]- - just and favorable conditions of work”, “rest and leisure”, “standard of living adequate for the health and well-being of himself and his [sic] family, including food, clothing housing and medical care”, and “education - - and equally accessible higher education”.

The underpinning principle of all of these rights, the one ethical ground of which each is another and complementary aspect of an implied moral whole, is to *enable a human life for all*. The U.N. Declaration of Rights can thus be understood – although this meaning has eluded most commentary- as an *implicit life-value morality and justice across cultures which has already been agreed to*.

11.13.2. Polar Attacks on the U.N. Declaration

This Universal Declaration of Rights is revealingly criticized from the Marxian left as well as the capitalist right. The former conceives it as a “merely ideological mask” of capitalist reality, while the latter denounces it as “dangerous nonsense” or “communism in disguise”. In fact the problem is that common life support systems to enable these life standards are not in place to ensure their realization. This is the missing life-ground across contending positions.

In the world of material force, however, these universal life standards do not arise or are prevented from arising. Most of the one billion dollars spent in the G-8/20 meeting in Canada in June of 2010, for example, was to prevent protestors against the ruling world system from approaching State or IMF/ World Bank officials – including by a ring-fence that it was illegal and subject to police attack to touch or to approach within 16 feet. In such ways, private money-sequence rights rule is assumed with the force of impersonal law against public protest of it. Complementarily, life-protective rights continue to be reversed by the financialization of government and public services - as explained in Section 11.8. Throughout this determining issue of world society is unreported by the media of record.

11.13.3. Democratic Self-Government of Nations Itself Pre-Empted at the Economic Level

Unlike the regular spectacle proceedings of the G-8/20, there has been a long and almost now invisible movement of underlying social intelligence and will to regulate societies to protect the lives of their citizens by life coherent self-government. It too has been overridden. For example, there has been a United Nations’ Charter of Economic Rights and Duties of States since 1974 which spells out the economic conditions required for human life standards to govern more effectively than in the past. This

codified conjuncture of masculine *and* feminine, ethnic *and* universal, ethical *and* economic rights at the social level of life organization was passed by the United Nations General Assembly by a 120-6 vote (just after the U.S.-supported and murderous military coup of the democratically elected government of Chile).

While this U.N. Charter of Economic Rights was cooperatively written and near-unanimously supported by national representatives to the U.N. from across the world to lead another kind of globalization than the one unveiled by the U.S.-managed Pinochet coup in Chile, it was annulled by extra-parliamentary passage of the transnational corporate rights edicts explained in Sections 11.10 to 11.12 above. Under this new world order, the terms of the Charter of Economic Rights and Duties of States were silently overridden in their entirety - in particular the “sovereign and inalienable right of every state to choose its economic system”, and its “permanent sovereignty, including possession, use and disposal over all its wealth, natural resources and economic activities”. The political rights of states “to regulate and exercise authority over foreign investment within its national jurisdiction” and “to regulate and supervise the activities of transnational corporations” were erased by the new corporate-rights system - as explained in 11.11. Ensuring that this reversal was as inconspicuous as possible, the new transnational corporate-rights system was undiscussed in legislatures, unread by legislators, and formed, adjudicated and enforced outside of electoral processes and democratic accountability. David Rockefeller, a leader of the new world order and founder of the transnational Bildersberg meetings behind it, frankly described its meaning to the 1991 gathering of world leaders in a leaked transcription: “A supranational sovereignty of an intellectual elite and world bankers is surely preferable to the national autodetermination practiced in past centuries”.

11.13.4. Dismissal of International Life-Protective Standards across the Board

Private corporate rights were thus given the force of supreme world law without recognition of the fact that the “plan for world rule” had long been ascribed to the Soviet Union.. Just as the life-protective rights of the 1948 U.N. Declaration were earlier decoupled from the economic conditions required for their realization, and just as the collective rights of national economies to develop in control of their own natural resources and markets under the protection of the U.N. Charter of Economic Rights were overridden, so also further life-protective rights formed by the United Nations were vilified or ignored. Examples include, but are not confined to, the U.N. Convention on the Prevention and Punishment of the Crime of Genocide (1951), United Nations Convention on the Political Rights of Women (1952), and the Convention on the Rights of the Child (1986).

Binding international criminal law existing in some form since the Nazi war leaders were tried under the Nuremburg Charter to protect the lives of people against the “supreme crime” of a war of aggression and “all the crimes following from it” - “war crimes”, the “crime of genocide” and “crimes against humanity” – has stayed unenforced since. Its final institutional formation as the International Criminal Court (I.C.C.) in 2002 has been restricted to prosecution of unallied third-world leaders, or – in Guantanamo style - young Muslims resisting U.S.-led NATO occupation of Afghanistan charged with “war crimes”. The “supreme crime of a war of aggression” by

the major states has at the same time been kept beyond the Court's jurisdiction. As in the 2003 invasion of Iraq and corporate privatization of its economy and oil extraction, the ruling corporate rights system proceeds above the law.

11.13.5. The Evolution of Life-Protective International Law beneath System Repression

Today we may observe the unifying but unspoken pattern of life-protective rights receiving little or no enforcement amidst globalizing money-capital rights of corporations backed by transnational armed force. While there is widespread confusion and cynicism about "human rights", and corporate-person rights continue to expand as "national interests" or "world security" enforced by dominant military establishments, life-protective norms still continue to evolve. One need only look at the unprecedented world charters and covenants cited above to see a 70-year-long swing towards international life-security norms before unimagined. The problem is in implementation.

11.14. The Question of International Enforceability of Life-Protective Rights

Legal scholars widely agree that the problem with even legally binding covenants on life-protective rights is the problem of enforceability across borders. Few or none see it that this is *not a problem if the same regulatory instruments are now used as in the enforcement now of private corporate rights across borders*. Such enforcement of universal life-protective rights, however, is so effectively blocked that not even learned advocates of human rights evidently recognize this possibility. All that is required is the inclusion in international trade treaties of those life standards which are *already* formed and agreed upon across nations.

The United Nations International Covenant on Economic, Social and Cultural Rights (1966), for mainspring example, is both legally binding and global in jurisdiction. It is a countervailing legal ground from which to enforce life-protective rights against unaccountable corporate money-rights. Yet its existence and its articles are not recognized by over 99% of the population. In a world whose public media and journals are overwhelmingly owned by a few private transnational corporations. The terms of the International Covenant are of great significance because their unifying meaning is of economic security of universal human life goods to all, and their moral anchor is the binding solemn covenant of member nations. It is a kind of world constitution of true life security which has remained hidden from public and policy view.

11.14.1. The Binding Universal Human Life Goods and Standards

Most of the universal human life goods defined by Section 10.12 are already implicitly declared by this International Covenant. Again, however, philosophical deepening, integration and comprehensive reach of the principles involved are needed to achieve a framework of unlimited validity. In light of the "universal human life goods and necessities" spelled out in the prior chapter, we can recognize that the life standards of atmospheric stability and biodiverse environmental integrity are required for such a framework, and that an integrated agency of human vocation/obligation is required to provide for these universal life goods in practice. In any life-coherent economy and

justice, that is, *life-value rights must be reconnected to life-value obligations*, the ultimate failure of the private money-sequence-and-commodity system.

In other words, all legitimate rights and obligations must be life-grounded to ensure their life coherence – not only with organic and ecological requirements, but with each other so that life rights enjoyments entail life serving obligations as well. This is the ultimately organizing principle of society’s economy and justice at once – as explained in prior analysis (Sections 9.12, 10.11, and 11.6).

11.14.2. Realization of Life Standards is Obligatory Already under Binding Law

The tried and true vision of how to live in society is not merely ideal. It has already been largely achieved in the most developed communities. Nor is it not impossible to agree upon across diverse cultures because its defining terms have already been solemnly signed as a covenant across most nations. All of the life standards named in the International Covenant cited below are governed by the same underlying principle governing advanced societies - *provision of that without which human life capacity is always reduced*. Together these life goods and standards carry the full substance of what the world’s nations have implicitly agreed on how humanity ought to live – however obfuscated and reversed this ultimate finding has been.

We may first observe that the life standards identified by this binding covenant itself are explicitly applied to the *economic* sphere, not segregated out as in the ruling corporate-rights system and theory conforming to it. This is why Article 7 of this U.N. Covenant on Economic, Social and Cultural Rights specifically requires states to ensure “economic” conditions for realization of its life-enabling and -protective requirements. These life standards are worth citing directly as the codified framing of the universal life goods that this covenant of nations makes binding as irreducible common regulators of social organization and development.

What most of all matters to the community of nations, it is agreed by this still binding covenant, are states “just and favorable conditions of work”, “a decent living for themselves and their families”, “safe and healthy working conditions” (Article 7): “the right of everyone to form trade unions - - to social security including social insurance” (Article 8): “the right of everyone to an adequate standard of living”, to “an equitable - - environmental and industrial hygiene” (Article 11), and to “distribution of world food supplies in relation to need”(Article 12), and “primary education compulsory and free to all” as well as “equally accessible” and “progressively free” provision of “higher education” (Article 13).

We may see in reflection on these articles of the binding International Covenant how all are substantively subsumed by the universal human life goods of life-value onto-axiology at a higher level of abstraction. We may also see how all have been effectively reversed in direction by the performance of private corporate-person rule across the globe. In this light, it is worth reviewing these universal life standards one by one to identify the corporate-system war on them.

11.14. 3. The Unasked Questions:: Defining the System by What It Wars Upon

Questions open assumptions to the light of reason. The following questions are not posed in public or in journals. Which of the human life standards and rights of the only post-War International Covenant agreed to by nations across the world does *not* make life better for those assured of them? Which has not been reversed or overridden within the ruling corporate rights system? Which regulates corporate extractions, emissions, labor use, working conditions, transportation, sale and disposal anywhere? Which policy on either side of the corporate-state revolving door acknowledges that any of these binding life standards exists?

War is much talked about, but narrowly conceived. In principle, it is a *process that seeks to erase what stands in the way of what wages it with no remainder but what is subjugated*. Corporate-right rule qualifies as a war on life standards in general – for all have been in part liquidated or subjugated as private corporate money rights have increased and reigned over more domains. Although a reporting mechanism exists at the international level to monitor the progress of the signatory states to, specifically, the binding articles of the Covenant of Economic, Social and Cultural Rights, it has been socially invisible in public discourses and media, excluded from policy direction, and deprived of any mechanism of enforcement. No article of the Covenant has been permitted into the solely effective mode of transnational law that humanity knows. Although such operationalization of life-protective law is already known to work - as the 1989 Montreal Ozone Protocol has shown by its explicit inclusion in the NAFTA prototype of the WTO – no life-protective standards in other matters has been allowed.

11.14. 4. Holding the Line of Life-Protective Law:: The E.U.'s Livelihood Standards

While moral appeal appears alone to back life standards on the international plane, there has been success in joining *life-security rights to economic globalization* within the European Union under a long-evolving Community Charter of Fundamental Social Rights. It may also be invisible in the corporate media, academic economics, and philosophy itself, but defines in real-life terms the evolving civil commons of advanced societies since the Great Depression and War.

These life standards and rights are made effective because they are continuously monitored in compliance of nations with them and are enforced over time with accession schedules for less industrially developed societies. The European Union's socio-economic norms and directives cross many languages, geographical lines and cultures down to the bioregional level. Their underlying principle of governance is principally *livelihood rights*:: to equitable remuneration: a maximum number of hours per working week: free association in trade unions and collective bargaining: professional training: sex equality: minimum health and security provision: employer-employee consultation and participation: a minimum working age of 16: minimum pension rights: protection for disabled workers: and prohibition of slavery, forced labor and the use of the human body or body parts for financial gain. These are also all *economic rights* which limit oppression of people's lives *within* the corporate market system. This is why no level of the European Union's social organization has not been

attacked by European big business and transnational media like the *Economist*.

11.14.5. The Life-Protective Model of the EU Blinkered Out of Globalization

While the European Union's 'Social Charter', as it is publicly known, could be the effective normative-economic model for life-coherent economic globalization in general, this possibility has been implicitly ruled out of mainstream professional, public and policy discourses. The Anglo-American tradition of keeping economic and other rights separate, Asian discomfort with individual rights in principle, and the dominance of European business within national policy formation have together kept the post-War European model off the global agenda.

Although this integrated moral-economic model regulated by life standards has already evolved over half a century, and has worked better than any other model in protecting the lives and freedoms of its citizens, it is perpetually under attack for its restrictions on "globally competitive" practices of societies with few or no life standards at all. This is the race to the bottom of life standards to reduce costs for corporations, but, more deeply, to eliminate the social state wherever possible – the backwards direction of this supreme rights system. The European Community is again a war zone between life-blind corporate absolutism and life-secure citizenries, but now at another level.

11.15. The Unifying Principle of Economic Efficiency and Life Standards

The deep-structural question which arises here is, can universal life standards for all be consistent with the modern economic imperative of rising provision of goods otherwise in short supply? This general question bridges across the usually segregated spheres of money-value economics and life-value moral standards. It poses the most deep-reaching issue of our age.

The answer to it lies in the principled recognition that what advances the real economy and what advances human life standards have *a unifying common ground*. This unifying ground and the incapacity in principle of the money-capitalist system to recognize or be coherent with it has been a guiding thread of this study. The explanation has developed from Section 1.12. and has evolved step by step through the subsequent analyses of Sections 2.4, 3.6, 4.7, 5.11, 6.16, 7.15, 8.10, 9.3, 10.9 and 11.12.

The common life interest that is ruled out or overrun by this system has, in turn, been the ultimate concern to formally explain by life-value onto-axiology developed from Sections 1.14 through 2.21., 3.15, 4.13, 5.15, 6.1.1, 7.18, 8.12, 9.2, 10.12 and 11.7.

In light of these explanations, research conclusion on the unifying ground of economic and moral reason can be simply expressed. What unites them beneath both their schizophrenic bifurcation and life-blind conflation is one integrating principle. The economic and the moral become one in the *the non-wasteful provision of life goods otherwise in short supply to coherently enable people's lives through generational time*.

What lies behind the modern loss of these grounding value bearings? What is missing in contemporary science and rationality to neither recognize nor correct the macro causal

mechanism at work? To answer this question is the challenge of the next chapter.

Glossary

- Agent-relative:** A standard philosophical term signifying individual choice: as in “agent-relative ethics” which assumes that value agency is confined to individuals.
- Analytic philosophy:** An umbrella term covering any school or method of philosophy for which logical rigor and distinctions are prioritized and referents restricted to linguistic entities.
- Anti-foundationalism:** A generic term for the dominant trend of philosophy over the recent century whose unifying characteristic is denial of any universal truths or values.
- A-priori:** Derived independently of sense experience e.g, $2+2=4$. Truth by definition and tautological deduction is the mathematical model, but presuppositions are often falsely assumed a-priori.
- Axiology:** From the Greek, *axioma*, “what is thought to be worthy”, the ultimate, but under-theorized category of value reason, ideally building from rationally self-evident bases or *axioms* of value a complete system of value (aesthetic, epistemological, moral, etc.) with unlimited validity across domains. Onto-axiology is axiology which grounds in the nature of reality. See **Onto-Axiology**.
- Capital:** Wealth that can be used to produce more wealth without loss by consumption or waste.
- Capitalism:** A socioeconomic system in which all values are conceived in money terms and maximum sale of commodities for maximum private profit is the ultimate governor of thought and action. The adjective money before capitalism is required to ensure distinction from other forms of capital. See **Ruling Value Syntax**.
- Civil commons:** A unifying concept to designate social constructs which enable universal access to life goods. Life support systems are civil commons so far as society protects and enables their reproduction and provision for all members.
- Coherence theory of truth:** That a belief is true so far as it is consistent with a whole system of beliefs. See **Life coherence principle**.
- Collective agency:** A concept which is little understood in philosophy and the social sciences which dominantly focus on, respectively, agent-relative methods of analysis or aggregates of individual choices, but best understood by the rule systems by which people live
- Collective life** Distinguished from Karl Jung’s psychoanalytic category of the “collective unconscious” as the collective *life* unconscious –

- unconscious:** what Jung refers to as Mephistopheles, the “shadow self” and “true spirit of life against the arid scholar” of Faust, which is expressed in destructive form because it is unrecognized and repressed.
- Common life interest:** A concept which disambiguates the categories of “the common interest”, “the public interest”, and so on to specify what these concepts normally omit, common life support systems.
- Communitarianism** A concept which has become attached to those philosophers who reject the atomic-individual rationality of liberal thought to ground in substantial social relationality (e.g, Alastair MacIntyre , Charles Taylor and Michael Sandel), but with an inability to move beyond constituted attachments and received ways.
- Consequentialism:** Often equated to utilitarianism, but strictly holding that the good or bad is to be found in its consequences, not its principle of action or intention.
- Continental philosophy:** A standard way of distinguishing contemporary European philosophy and method from **Analytic philosophy**. See also **Existentialism, Marxism, Phenomenology, and Postmodernism**.
- Corporation :** A changing pool of money owners defined by a unitary legal goal of profit maximization for its shareholders and their non-liability for the corporation’s actions. The corporation is the sole right holder as “the investor” in transnational treaty legal mechanisms whose rules since 1988 govern the global market and whose articles exclude labor and citizens rights. Above the lines of natural life and death - “lacking both a body to be kicked and a soul to be damned, they therefore do as they like” in words attributed originally toin the words of Lord Chancellor Thurlow (1731-1806) - the corporation is the sole agent inducing obligations in contemporary international trade with a unilateral rights to sue governments for “loss of profit opportunity” through binding tribunals with unlimited powers of financial penalty. In domestic law, the private corporation writes its own charter of incorporation as distinct from its original reception of power by sovereign government conferral.
- Correspondence theory of truth:** In general, the ancient idea that claims must correspond to facts to be true. This idea has given rise to questions about what are the criteria of “facts” and “correspondence”, to which the reigning answer is scientific confirmation. See **Validity**.
- Deep ecology:** A movement founded by Arne Naess whose leading ideas against environmental resourcism are that “the well-being and flourishing of non-human life have value in themselves

independent of their usefulness for human purposes” and “humans have no right to reduce the richness and diversity of life forms except to satisfy vital needs” (a term left undefined).

Deep naturalistic fallacy

Does not merely identify the good with a natural property, but identifies the survival-of-the-fittest order of nature with human order, and assumes this order as both necessary and good for human survival and development

Deontological ethics: Essentially, “duty ethics”, standardly opposed to utilitarianism insofar as it holds that good lies in the principle or duty which action embodies, not its consequences of happiness

Determinism:

A problematic term typically, but falsely, counterposed to freedom of choice. The meaning adopted by life-ground ontology is to delimit (de-terminer) a known range of material possibility within which individual or collective choices can occur: otherwise put, individual and social freedom of choice within material limits.

Development:

A central term of value in contemporary global discourse which does not distinguish between ultimately opposed forms of development and growth - more commodities sold for profit (market development/growth) versus more means of life available for people’s lives (human development/growth).

Dualism:

A central and controversial doctrine in philosophy in which reality is conceived as divided into two unbridgeable and incommensurable orders of being - most famously, mind and body, *res cogitans* and *res extensa*, the dualism instituted in Western philosophy by Descartes. Dualist divisions include reason-emotion, subjective-objective, and spirit-matter

Either-or reduction: A regulating structure of normative thinking which assumes the logical form of *p or not-p* (“the excluded middle”), thereby eliminating the range of other value possibilities, including degrees of each in mutual inclusion.

Epistemology:

This is a central field of philosophy concerned with the nature, grounds and limits of knowledge: a generally unrecognized realm of value judgment and theory insofar as judgments rest on elective norms of “true” and “false” and “valid” and “invalid”.

Ethics:

One of the three recognized basic areas of philosophy: that which is concerned with what is good and bad in human action, including competing positions of utilitarianism, deontological/formalist/duty ethics, emotivism/non-cognitivism, evolutionary ethics, intuitionism, naturalism, perfectionism, phenomenological ethics, postmodern ethics, subjectivism/pluralism/relativism, self-realization/teleological ethics, and virtue ethics. Perhaps the most enduring received meta-ethical debate is between consequentialism (judging by

consequences, e.g, utilitarianism) and non-consequentialism (judging by the intrinsic principle of judgment and action e.g, Platonism and Kantianism). Moral philosophy is often equated to Ethics, but is in principle more restricted in reference to ought-to statements which entail prescriptions or prohibitions whose violation is thought to deserve guilt or punishment.

Existentialism: Classically defined by Jean-Paul Sartre as “existence precedes essence”, which means that human choice of what one does (existence) precedes any set fate, determinism, role or external design (essence) ruling out this choice, with those denying their responsibility of choice as guilty of “bad faith” (*mauvais fois*).

Fields of life value: This concept refers to the fields of thought (concept and image), felt side of being (sentient and affective), and action (organic movement through space-time), the triune parametric of all value whatever as explained by the Primary Axiom of Value.

Globalization: A concept which admits of many different meanings but whose dominant meaning is globalization of capitalism. See **Capitalism and Value Syntax**.

Group-mind: The manifestation of a life-blind ruling value syntax regulating consciousness across individuals and groups. See **Ruling Value Syntax**.

Human value identity: This is a concept which understands value identity as that which is *identified with* by a self as of ultimate value. It can take polar opposite forms such as the identification of a person with his powers of money demand or, at the other pole, a person or society which identifies with universal organic life requirements. In the ruling value syntax of contemporary global society, the subject is money capital whose verb is seeking to become more without upper limit and whose modifiers are money-demand and its equivalents (“the money sequence of value”): With competing money capital subjects and the human and natural resources they purchase and exchange always used to become *more* money capital. Rationality in this onto-axiological grammar is regulatively presupposed as (i) self-maximizing strategies in (ii) conditions of scarcity or conflict over (iii) desired payoffs at (iv) minimum costs for the self to (v) win/gain more.

Inclusivity principle: The more coherently inclusive the taking account of in thought, feeling and action, the higher the value understanding.

Internal and external goods: The basic distinction between what is a good in itself and what is good as an external possession.

Intrinsic and What is a good in itself and what is good as a means.

instrumental value:

Life coherence principle: The ultimate principle of truth whereby conclusions must be consistent with universal life support systems as well as evidence and other statements.

Life sequence of value: The process whereby any body of life becomes more life by means of life: a process which admits of regressive, reproductive and progressive modes and degrees, each measurable by the criteria of more/less fields of life enabled or enjoyed through time.

Life standards: Those principles and laws which protect and enable human and ecological life systems.

Life-blind norms: A characteristic tendency of the ruling value systems of established societies and of their received ideologies to blinker out the life-disabling effects of their regulating principles.

Life-Ground: Most simply expressed, all the conditions required to take the next breath. Axiologically understood, all the life support systems required for human life to reproduce or develop. The life-ground is to be distinguished from the concept of “the life-world” which refers to background beliefs.

Life-value metric: More/less life range in any domain or degrees of life function or expression, with margin gains or losses in any or all with respect to prior states the measure of life-value progress or regression.

Life-value onto-axiology: General term for a value-system which regards life and means of life to more coherently comprehensive ranges of life as the sole real good, including the life support systems required to enable this process.

Linguistic idealism: The dominant tendency of philosophy to decouple language from its referents within autonomous and self-referential discourses.

Measures of life value: These refer to the ranges of the fields of life value which are maintained, gained or lost at the margins in reference to a prior or compared state (e.g, at the social level, literacy rate growth, caloric and protein intake compared to health requirements, and housing ratios per capita to ratios of able-bodied citizens to available meaningful work of value to others). Life-value measure is applicable to phenomena in any life-field or domain by identification of more/less range of life capacity through time.

Mechanical reduction: The dominant model of life-systems as mechanical systems which rules out non-mechanical life properties (e.g, the irreversibility of life processes and non-substitutability of its constituents and conditions).

- Meta-Ethics:** The study of the nature of moral judgment: conventionally preoccupied with the logical status of ought and taxonomies of competing theories in exclusion of substantive moral issues.
- Metaphysics:** The ultimately regulating principles of existence (ontology) and knowledge (epistemology) which typically lack grounding in universal life support systems of causation, choice and identity
- Money sequence of value:** Using anything whatever as means (including money derivatives) to turn private money sums into greater quantities in reiterated choice paths of money-value-adding which adopt myriad transnational forms as “globalization” (*All as Means* $\$^{1 \rightarrow 2 \rightarrow n}$).
- Objective Values:** Values which are independent of individuals’ affirming them (e.g, the values of universal life support systems).
- Onto-axiology:** A concept which supercedes the standard reductionist split between ontology (the philosophy of being) and ethics/axiology (general theory of good and bad).
- Onto-Ethics/Onto-Axiology:** A primary concept of life-ground value theory in which the standard and reductionist split between ontology (the philosophy of being) and ethics/axiology (critical theory of good and bad) is overcome in a non-divided unity of understanding: such that the analysis of the ultimate structure of being as such (ontology) and of the ultimately regulating principles of good and bad (ethics/axiology) are integrated into one field of understanding.
- Pareto Optimum (or Pareto efficiency):** A standard ideal of philosophical and economic rational choice theory in which no-one can be made better off without making someone else worse, based on dyadic exchanges of assets with contents arbitrary and external conditions ruled out.
- Primary Axiom of Value:** An axiom formally expressing the first and ultimate principle of all value and disvalue, and the measures of each across time, place or culture i.e, x is of value if and only if, and to the extent that, x consists in or enables more coherently inclusive thought/felt being/action. See also **Fields of life value**.
- Proceduralism:** A generic pattern of leading philosophies of value which assume that universal values can only be implicit in or decided by procedures of argument (e.g, “contractarian” models of justice and norms of “the ideal speech situation”).
- Relativism:** A generic term for the view that there are no objective or universal values because all values are by their nature relative to the contingent cultures, preferences, individuals, practices and world-views in which they are embedded.
- Ruling Value-** See **Social value system** and **Value Syntax**.

System/Syntax:

Second-order Shift: A move from first-order value-system (e.g, to maximize pecuniary possessions or equivalents) to a second-order level of value understanding and choice within which the first-order value-system is only one regulating possibility. This is a logic of distinction which is straightforward in non-normative matters (e.g, the first-order of red and blue, and the second order of color), but not at the normative level wherever a ruling value program is assumed as without alternative.

Social justice: The baseline and measure of social justice is defined by the constant principle of its opposite: suffering from need by the life-capacity loss entailed by the deprivation of life means. Social justice is the overcoming of the various forms of this iniquity.

Social Value System: A society's value-system which is normally presupposed by those governed by it and which ultimately regulates the decision norms and goals of a society's dominant social institutions, the individual roles within them, and the thought structures of those internalizing its regulating assumptions and conclusions. Also referred to as "ruling v.s."

Transcendental deduction: Logical analysis in which the necessary presuppositions of the intelligibility of a claim or position are deduced as self-evident.

Truth Truth is not an end state, but a process of more coherently inclusive taking into account: With way stations of soundness, that is, consistency with available evidence, other statements and requirements of life support systems. See also **Validity**.

Universal life goods: All goods *without* which human life capacities are reduced or destroyed (eg, breathable air, potable water, means of expression for free speech).

Validity: By life-coherence principle, requires not only consistency of statements with each other and empirical evidence, but with the reproduction of life support systems

Value compossibility: The compatibility of formerly competing or traded-off goods yielding more coherently inclusive value provision (e.g, housing development by preservation of natural environments).

Value neutrality: A standard which is claimed when a value-system is so deeply taken for granted that its outcomes appear as non-normative although achieved by the regulation of strict criteria of value and value judgment (e.g, the canons of scientific method).

Value syntax: Organizing principles of pro-and-con meaning, prescription, position and transformation which regulate a value system, but may be invisible to those who presuppose it. In the ruling value syntax of contemporary global society, the *subject* is money

capital whose *verb* is seeking to become more without upper limit, and all *modifiers* are money-demand or its equivalents: with competing money capital subjects and the human and natural resources they purchase, exchange and dispose of always used to become *more* money capital. Rationality in this onto-axiological grammar is regulatively presupposed as (i) self-maximizing strategies in (ii) conditions of scarcity or conflict over (iii) desired payoffs at (iv) minimum costs for the self to (v) win/gain more. Also referred to as ruling v.s

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Lane, R.E. (2000), *The loss of happiness in market democracies*, 465 pp. New Haven, CT:: Yale University Press.[This empirical study shows that rising income and growth negatively correlate with reported happiness after a line of sufficiency is exceeded.]

Lieber, J. (1975) *Noam Chomsky:: A Philosophic Overview*, 192 pp. New York:: St. Martin’s Press. [This

work explains Chomsky's linguistic theory and seeks to connect it to his analysis of public affairs via the unifying idea of an autonomously rational human nature.]

Locke, John (1690/1950), *The Second Treatise on Government*, 139 pp. New York:: Liberal Arts Press. [Founding classic of liberal value theory beginning with arguments for private property by labor right, but negating both labor-right and non-scarcity provisos by introduction of money.]

Mackie, J.L. (1977), *Ethics:: Inventing Right and Wrong*, 249 pp. New York:: Penguin.[This text advocates the subjectivist (and market) view of values as only "preferences".]

Manno, J.P. (2000), *Privileged Goods:: Commoditization and Its Impact on Environment and Society*, 252 pp. London:: Lewis Publishers.[This is a definitive documentation by expert witness of the devastating effects of the commodity measure of efficiency on ecological systems.]

Marcuse, H (1964), *One-Dimensional Man*, 260pp.Boston:: Beacon Press [Marcuse's most famous work which was a central text of the 1968 student uprisings in Europe and America, a critique of capitalist technological culture and its reduction of life to a totalizing consumer-management culture legitimated by scientific positivism.]

Marx, Karl and Engels, F. (1975-), *Collected Works of Marx and Engels*, 44 vols. (Eds. R. Dixon et al). New York:: International Publishers [Marx's tension between ultimate normative concerns and scientific positivism is of greatest relevance to this study.]

McMurtry J. (1986) "The Argumentum Ad Adversarium", *Informal Logic*, VIII.1, 27-36. [Explains the underlying logical disorder of fallacies by diversion (ignoratio elenchi) as forms of switching the issue to an accepted enemy or adversary of the community addressed.]

McMurtry, J. (1988) "The Unspeakable:: Understanding the System of Fallacy of the Media", *Informal Logic*, 41::3,133-50. [This analysis sets out the general regulating framework of the "ruling value syntax" as a system of rules selecting against whatever invalidates the presupposed ruling order of control over society's means of existence, and for whatever validates it in correspondence to the degrees of each.]

McMurtry, J.(1998), *Unequal Freedoms:: The Global Market As An Ethical System*, 372 pp. Toronto and Westport CT:: Garamond and Kumarian [This work lays bare the ethical assumptions and assertions of classical, neoclassical and contemporary ethical and political theory of the "liberal market order" as a global value system.]

McMurtry, J. (1999), *The Cancer Stage of Capitalism*, 311pp. London and Tokyo:: Pluto and Springer Press. [This study systematically diagnoses the emergent world disorder as a carcinogenic autonomization of private money sequencing which is not detected.]

McMurtry, J. (2002), *Value Wars:: The Global Market versus the Life Economy*, 262pp. London:: Pluto Press [This volume explains the underlying principles of opposing value-systems in the 'new world order' across phenomena of wars, social system conflicts, ecological crises and public-sector meltdowns, defining constitutional life standards for the global system.]

Merchant, Carolyn (1980), *The Death of Nature*, 292pp. New York:: Harper and Row.[This work provides a prototype eco-feminist analysis of the images of modern scientific mechanism since Bacon and their violent usurpation of the prior central metaphor of 'earth as nurturing mother'.]

Michalos, A.C. (2008), *Trade Barriers to the Public Good*, 432pp. Montreal-Kingston::McGill-Queen's University Press. [This impeccably documented study demonstrates through a successful \$201 million NAFTA corporate lawsuit against life-protective law that the structural process of this "free trade agreement" is intentionally structured to override environmental protection and community rights to privilege private transnational investors.]

Mill, J.S. (1860/1996) *Utilitarianism*, 260pp. New York:: Oxford University Press [This volume contains up-to-date commentary on the classic statement of utilitarianism. Mill's recognition of consistency with a "socialist order" is unrecognized by subsequent market-utility science.]

Miller, Peter and Westra, Laura, eds (2002). *Just Ecological Integrity:: The Ethics of Planetary Life*, Boston:: Rowman and Littlefield. [Representative text of original work in environmental ethics by philosophers, social scientists and ecologists on the occasion of the Earth Charter.]

Mirowski, P. (2000), *Machine Dreams*, 540 pp. Cambridge:: Cambridge University Press [This study

tracks the machine model in contemporary market economic theory into the “automaton theater” of economic, military and decision-theory research.]

Monbiot, G. (2000), *Captive State:: The Corporate Takeover of Britain*, 430 pp. London:: Macmillan.[This analysis provides a documented paradigm case of how contemporary states have been captured by private corporate power across ministries.]

Moore, GE (1909), *Principia Ethica*, 272 pp. Cambridge:: Cambridge University Press. [This is a finely-grained classic work of ethical theory which paradigmatically exhibits the atomic-agent premises and world disconnection of contemporary analytic philosophy.]

Nadler, Z. (1975), *Values and Valuations*, 191 pp. Oxford:: Clarendon Press. [Useful scholarly account of what value systems are which is typical in avoiding discussion of substantive values.]

Nietzsche, Friedrich (1964), *The Complete Works of Nietzsche* (ed. O. Levy). New York:: Russell and Russell. [Includes Nietzsche’s master idea that “values are constructs of domination”, with “slave morality” too as a will to power moved by resentment against the rule of “nature’s aristocracy” to whose “free expression” inferiors “must be reduced to slaves, to tools”.]

Noonan, J. (2006), *Democratic Society and Human Needs*, 264pp. Montreal and Kingston:: McGill-Queens University Press. [This study uniquely provides a life-grounded theoretical comprehension of modern liberal philosophy and its conflict with human needs at the core of its program, explaining the underlying principles of struggle against its ideology and capitalist base as a movement of need-satisfying social democratization.]

Nozick, R. (1974), *Anarchy, State and Utopia*, 367pp. New York:: Basic Books. [This influential work rejects liberal arguments for equality of rights in favor of the rights of private property to repudiate any redistribution of wealth as unjust to its owners.]

Olson, M.(1965) *The Logic of Collective Action:: Public Goods and the Theory of Groups*, 176pp. Cambridge Mass:: Harvard University Press. [Along with Arrow’s Paradox, the classical and more comprehensive statement of the problem of collective action based on individual choice functions alone.]

Ostrom, Elinor (1990) *Governing the Commons:: The Evolution of Institutions for Collective Action*, 280 pp. Cambridge Mass:: Harvard University Press. [Recipient of the 2009 Nobel Prize in Economics, Ostrom revealingly confines her study to small-scale commons organized and governed by individuals without government funding, legal enforcement or life-value criterion.]

Pareto, Vilfredo, (1971 [1906]), *Manual of Political Economy*, New York:: A.M. Kelley [This classic of rational choice theory and economic reason is the source of the famous principle of “Pareto optimality/efficiency”, based on dyadic asset exchange with no relation to life needs.]

Patel, Raj (2009), *The Value of Nothing:: Where Everything Costs Much More than We Think*, 250pp. Toronto:: Harper-Collins [As the title indicates, explains how contemporary economic science and policy blinkers out the most important costs.] Perry, R.B. (1969), *Realms of Value:: A Critique of Human Civilization*, 487 pp. Cambridge:: Harvard University Press. [Perry provides the most comprehensive argument for the general value theory of the good = what is desired.]

Plato (1961), *The Collected Dialogues of Plato* (ed. E. Hamilton and H. Cairns), Pantheon Books:: New York. [The complete dialogues of philosophy’s most famous author and his pervasive interlocutor model, Socrates, whose “Theory of Forms” posits pure, transcendental and eternal ideas of which all material entities are but inferior, mutable copies.]

Polanyi, Karl (1944/2000), *The Great Transformation*, 315 pp. Boston:: Beacon Press. [This canonical study lays bare a great fabric of violent life transition from pre-market village society through the utopian free market cataclysm to the new understanding of community instituted by public institutions and the welfare state.]

Radhakrishnan, S. and Moore, C. (1957), *Sourcebook in Indian Philosophy*, 683pp. Princeton:: Princeton University Press. [This is a comprehensive collection of Indian philosophy and non-Western value understanding, including the full texts of the eleven principal Upanisads and the Bhagavad-gita, and substantial selections from early and late Buddhism.]

Rawls, J. (1971), *A Theory of Justice*. 542pp. Cambridge Mass:: Harvard University Press. [This is the recognized definitive work of the twentieth century in political philosophy, using a contractarian model to

discover principles of justice with its paradigmatic starting point the principle of self-maximizing rationality “including wanting a larger share for oneself”.]

Reid, G.B.R. (2007), *Biological Emergences:: Evolution by Natural Experiment*, 517pp. Cambridge Mass:: MIT Press.[This work by a biologist explains how the “autocatalyzing” organism is a coordinating system which reduces infinite interactive possibilities to predictable pathways of homeostasis but is sufficiently flexible to allow for emergence of new types of life.]

Rescher, N. (1969), *Introduction to Value Theory*, 205 pp. Engelwood Cliffs, NJ:: Prentice-Hall.[This monograph by the most published analytic philosopher of the last century exemplifies the era’s formalist method and symbolic notations purged of substantive issues.]

Robert, J.S. (2008), *Embryology, Epigenesis, Evolution*, 290pp. New York:: Cambridge University Press [The one-way, reductionist “genomania” which has swept over contemporary evolutionary biology and popular thought is knowledgeably critiqued.]

Rowbotham, M. (1998), *Grip of Death:: A Study of Modern Money Debt Slavery and Destructive Economics*, 343 pp. Charlbury:: Jon Carpenter Press. [This well-informed study is a classical primer on the private money-sequence system which received economics obscures.]

Rorty, R. (1989), *Contingency, Irony and Solidarity*, 289 pp. New York:: Cambridge University Press. [This is a prominent text of the anti-foundationalist movement in philosophy, denying any common standard of truth or value].

Rousseau, Jean-Jacques (1984), *Discourse on the Origin of Inequality* (trans. M. Cranston), 182 pp. Harmondsworth, Middlesex:: Penguin Books [Rousseau famously conceives human beings in their natural state of human language, reason and species sympathy before private property, division of labor and vain desires corrupt and alienate them.]

Rousseau, Jean-Jacques (1968), *The Social Contract* (trans. G.D.H. Cole), 100 pp. Harmondsworth, Middlesex:: Penguin Books [Rousseau’s best known but widely misunderstood work featuring the grounding idea of ‘giving the law to oneself’ to resolve the conflict between individual freedom and law, with citizens rationally willing “the common interest” to realize the “general will” of democratic government.]

Russell, Bertrand (1983-), *Bertrand Russell:: Collected Papers*, 29 vols. London:: Allen and Unwin. [Includes Russell’s prolific corpus of philosophical and public works, including his of ‘type theory’ of logically higher and lower order classes of properties and so on. Russell regrets twentieth-century philosophy’s wide abandonment of “understanding the world itself, that grave and important task which philosophy throughout has hitherto pursued”.]

Ryle, G. (1976) *The concept of mind*, 334pp. London:: Hutchinson. [This famous work in analytic philosophy explains externalist science standpoint as valid, reducing the human mind to a “ghost in the machine” when only behavioural dispositions are at work.]

Samuelson, Paul and Nordhaus W.D. (2005), *ECONOMICS*, 784 pp. New York:: McGraw-Hill. [The standard global reference text and classic of contemporary economic science in which cooperative enterprises are excluded and self-maximizing agents are assumed a-priori.]

Sartre, Jean-Paul (1972), *Critique of Dialectical Reason*. 2 Vols. London:: Verso Books. [Sartre’s major later work seeks to synthesize undetermined existential individual freedom of choice with Marxian dialectical reason and class analysis.]

Schopenhauer, Arthur (1818/1957), *The World as Will and Representation*, 3 vols. London:: Routledge . [This is Schopenhauer’s definitive work, the classic “pessimistic philosophy” in virtue of its depiction of cosmic life as a round of blind desire, competitive struggle and suffering which leads reason to “denial of the will to live” itself for the quietude of absolute detachment.]

Searle, J..R. (1997), *The Rediscovery of the Mind*, 512pp Boston:: MIT Press. [Analytic philosopher John Searle argues against the dominant computer model of the mind.]

Sen, Amartya (1977). “Rational Fools:: A Critique of the Behavioral Foundations of Economic Theory”, *Philosophy and Public Affairs*, 6, 317-44. [This article challenges the standard selfish reading of the self-maximizing principle of economic rationality while eliding its dominant expression in money-capital sequencing.]

Singer, Peter, *Animal Liberation:: Man's Inhumanity to Animals* (1983). 302 pp. Wellingborough, Northamptonshire:: Thorsons Press. [The best known advocate of animal rights deploys the utilitarian pain-reduction principle to argue against standard factory abuse of animals.]

Smith, Adam (1776/1966), *An Inquiry into Nature and Causes of the Wealth of Nations*. 2 vols. New York:: A.M. Kelley. [This is the founding work of "the moral science" of economics by a moral philosopher in which the "invisible hand" of the competitive "free market" is understood to produce the "common good" by its self-regulating mechanism of supply and demand.]

Spinoza, Baruch (1985), *The Collected Works of Spinoza* (ed. E. Curley), 7 vols. Princeton:: Princeton University Press. [Spinoza's greatest work on *Ethics* is a deductive system modeled on Euclid's definitions, axioms and theorems in which God or infinite substance is conceived as the rational system of the universe in its thinking and extended modes and infinite attributes which can be better (more adequately) or worse (less adequately) comprehended, from vague and emotional experience through general reasoning to scientific intuition (*scientia intuitiva*) of the logically determined whole from the comprehensively rational experience of it - a classical rationalist ideal of the true "self interest" of the individual.]

Taylor, Charles (1989), *Sources of the self:: the making of the modern identity*, 601pp. Cambridge, Mass.: Harvard University Press. [Taylor's magnum opus, it is classified as falling within the "communitarian" school of justice for its grounding in historically developed social relations and moral character in opposition to abstract liberal atoms maximizing self benefits.]

Vico, G. (1724/1984), *The New Science*, 445 pp. Ithaca, New York:: Cornell University Press. [Vico argues that humanity can only know for certain what it has created, an enlightenment view reversed by the contemporary idea that society is governed by iron laws it has not created.]

Weisbrot, M, Baker, D, and Rosnick, D. (2006). "The Scorecard on Development:: 25 Years of Diminishing Progress", *International Journal of Health Services* 36,2:: 211-234.[Scientific identification of the pattern of degrading human life systems during market-system globalization.]

World Commission of the Environment and Development (1986). *Our Common Future*, 500 pp. New York:: Oxford University Press.[This major study makes "sustainable development" a household term, but endorses "five to ten times" more system growth with no life standards of growth defined.]

Whitehead, A.N. (1938), *Modes of Thought*, 172 pp. New York:: Macmillan [Whitehead's most well known lectures on his "process philosophy" which conceives Nature as "alive","feeling", "purposing" and ever "creative" in the energy flows described by physics (the totality of which processes he conceives as God), as opposed to "dead" and "inert" in the Newtonian tradition.]

Wittgenstein, Ludwig (1968), *Philosophical Investigations*, 260 pp. New York:: Macmillan. [Perhaps the most celebrated work of twentieth-century philosophy, it leads what philosophers have come to call "the linguistic turn" which decisively disconnects philosophy from the material problems of the world.]

Wollheim, R. (1984), *Thread of Life*, 288 pp. Cambridge Mass:: Harvard University Press. [A Freudian critique of the "thread of life" of an individual in which the roots of moral obligation and values are respectively reduced to persecution and depressive anxieties.]

World Commission of the Environment and Development (1987), *Our Common Future*, 400 pp. New York:: Oxford University Press. [This now canonical text led by an economist, also known as "The Brundtland Report", put the concept of "sustainability" on the world stage, but fails to provide a unambiguous criterion of its baseline concepts of needs and sustainable growth.]

M.E. Zimmerman, J.B. Callicott, J.Clark, G. Sessions, K. J. Warren eds. (1998). *Environmental Philosophy:: From Animal Rights to Radical Ecology*. 490 pp. Prentice Hall:: London. (The most critically wide-ranging text in the field of philosophy of the environment with articles by such well-known figures as Thomas Berry, Aldo Leopold (the pioneer of the Land Ethic), Arne Ness (definitive account of Deep Ecology by the founder), Carolyn Merchant (defining excerpts form *The Death of Nature*), James O'Connor (leader of socialism and ecology movement), Tom Regan, Peter Singer, Paul Taylor (animal rights), Gary Snyder (bio-regionalism), and the editors (covering such fields as ecofeminism and social ecology).

Biographical Sketch

John McMurtry holds his B.A. and M.A. from the University of Toronto, Canada and his Ph.D from the University of London, England, and has been Professor of Philosophy at the University of Guelph for over 25 years and University Professor Emeritus since 2005. He is an elected Fellow of the Royal Society of Canada, and his many articles, chapters, books and interviews have been internationally published and translated.