

**The Ethical State:  
An Essay on Political Ethics**  
by John David Garcia  
(Revised 1 February 2001)

CONTENTS

PREFACE

CHAPTER 1: THE ESSENTIAL BACKGROUND

CHAPTER 2: KEEPING WHAT WORKS

CHAPTER 3: AN ETHICAL GOVERNMENT

CHAPTER 4: HOW TO BEGIN

APPENDIX: SEE EDUCATION SYSTEM

GLOSSARY: SPECIFIC DEFINITIONS OF TERMS USED IN TEXT

REFERENCES: NUMBERED REFERENCES AND BIBLIOGRAPHY

Dedicated to my Good Friends, Anthony J. Parrotto and Alicia Herrejon

PREFACE

Every book I have ever written has had errors in it, sometimes serious, conceptual errors. I have tried to correct these errors in each of my subsequent books. But they have all continued to have errors, even after I thought I had corrected all the errors of all of my previous books. All my books, including this one, have errors, or are at best incomplete. I would never knowingly publish a book, which has errors known to me.

I have spent the last ten years trying to correct the errors in my last book, and have discovered that the only serious errors I could find were those of incompleteness, not of concept. This does not mean that it does not have conceptual errors. I simply could not find them. I hope that both CREATIVE TRANSFORMATION and POLITICAL ETHICS have solely errors of incompleteness, but remember that all paradigms are either false or, at best, incomplete.

The one thing that I have high confidence in, and which has remained constant in all my books, including this one, is the Evolutionary Ethic, which can be briefly summarized as follows:

The sole ultimate ethical goal in the universe that does not lead to its own contradiction is that we must always do our best to maximize creativity for everybody, without ever decreasing anyone's creativity, including our own.

A creative act is any act that increases truth for anyone without decreasing truth for anyone else, including ourselves.

Truth is information that, when we believe it, increases our ability to predict and control the total environment for ourselves, without decreasing this ability for anyone, including ourselves.

Falsehood is any information that, when we believe it, decreases anyone's ability to predict and control any part of the total environment, even if it increases this ability for someone, including ourselves.

We love persons if, and only if, we behave ethically toward them, by increasing their creativity, to the best of our ability, and never knowingly behave unethically toward them, by decreasing their creativity deliberately.

We should always do our best to love our neighbor as ourselves.

We have forgotten how to love if we do not value our own creativity and love ourselves.

Our neighbor, in this context, is any human being who shares the Evolutionary Ethic with us.

We should do our best to share the Evolutionary Ethic with everyone we meet, without being pushy and trying to impose our values on those who do not already share them; we will always fail if we do not love our neighbor, and try instead to impose our values; they must be freely chosen.

We should remain friendly, but invest the minimum of time interacting with people who seem to reject our values, always remaining open however to the possibility that they may change and become our friends in the future.

We should pursue a friendship with all those who seem to share our values and turn them into good friends.

A friend is anyone who loves us and whom we love in return.

A good friend is anyone whom we love at least as much as we love ourselves.

I would like to thank all the good friends I have had in my life. I am sorry that as a young man I did not yet know how to be your best friend. I now know better. Therefore, I thank all those whom I shall always regard as my good friends. I thank Kay, Marilyn J., Auda, Lloyd, Leib, Roberta, Pauline, Gloria H., Jackie, Sandra, Mary, Ralph, Marilyn K., Sydney K., Victor, Leticia, Peter, Yvonne, Guillermo, Juan, Susan, Robert, Joy, Michael H., Gloria S., Amit, Maggie, Isabel, Ben, Mike A., Galia, Luna, Irwin, Eva-Cecilia, Hebe,

Rosario, Romulo, Vera-Aida, Salvador, Gaby, Javier, Lorena, Juan Carlos, Karina, Monica, Russell, Kimi, Bill, Antonio, Ann- Marie, and Ron. You have all contributed greatly to what I know, and what I am. Ron is the last good friend I have made. If it were not for him [www.see.org](http://www.see.org) would barely exist, and I may not have written this book. He has also created my website, [www.see.org](http://www.see.org), for me and for you.

I also thank all those who read any of my books and still remained my friends. I am sorry for all the many friends who read one or more of my books and ceased to be my friends. I did the best I could to remain your friend. I would particularly like to thank my former friends, Harvey, Tom, Norman, Sumner, Phyllis, Humberto, George, Arthur, Prudenzia, Blair, Leon, Kate, Teresa, Ken, Eta, and Elizabeth. Although you may no longer consider yourselves my friends, I will always remain your friend.

I would like to thank all the friends, good and otherwise, I have had but whose friendship I did not recognize, and whose names I may have forgotten.

Special thanks go to Russell Brand, Bill Cassaday, and my editor Russell Becker for the many comments and suggestions they gave me about how to improve the early drafts of this book.

I would most of all like to thank those good friends I have had, who became my complementary pairs. You know who you are. I thank you without naming you, except for my beloved wife, who became my first complementary pair, my daughters, and one other.

A complementary pair is a good friend of the opposite sex, whom we shall always love more than we love our self. They need not love us any longer. But they loved us once, and we grew to love them more than ourselves, forever.

The person who is our complementary pair always contributes greatly to our ethical and creative development. My beloved wife, Bernice, was the first person with whom I formed a complementary pair, but I did not realize it until late in life. I also know now that our four daughters, Miriam, Karen, Jackie, and Laura were always complementary pairs with me, although I did not realize this until even later in my life.

I write this book for all the good friends I have had in life.

Among my best friends is the late Henri Lurié, who was the best friend I ever had, but I did not realize this until very late in life, after he died. I dedicate this book to one of the best friends I have ever had, and who still lives: my former publisher, Anthony J. Parrotto, who supported me, helped me clarify and better communicate my ideas, and published my books, even when he knew that he would almost certainly lose money on them. Tony, I dedicate this book to you, and to your lovely family. May you all continue in long life and great creativity.

Above all, I also dedicate this book, with the greatest gratitude, to my complementary pair, Alicia Herrejon, who has been my partner and collaborator since 1997. Although poor health, family obligations, national borders, and the vagaries of life, no longer allow us to work together closely, Alicia shall always be part of everything I create. I owe my life and this book to her.

John David Garcia  
San Francisco, California  
October, 2000

---

© John David Garcia, 2001, All rights Reserved.

**The Ethical State:  
An Essay on Political Ethics**  
by John David Garcia

CHAPTER 1: The Essential Background:  
Ethics, Government, Religion, and Quantum Evolution

INTRODUCTION

This book is written primarily for those who have read and understood my previous book, CREATIVE TRANSFORMATION (115). Each book I have written has had errors and shortcomings. However, I have tried to correct the shortcomings of each book in my succeeding books. At first I thought that my first book, THE MORAL SOCIETY (116), was too complex and abstract for most people. Not only was it not understood, but it was grossly misunderstood, even by people who seemed to appreciate it, and people would project their own fears and prejudices into my writing, although I had taken great pains to make everything clear and simple enough for an intelligent high-school graduate to understand.

Therefore, I wrote a second book, PSYCHOFRAUD AND ETHICAL THERAPY (117), which was much simpler and more focused, in the hope that it would lead others to read and properly understand THE MORAL SOCIETY (116). This did not happen, and I spent the next fifteen years trying to help others understand my first book, while simultaneously trying to understand why so many ethical, intelligent well-educated people could not understand what to me seemed like a relatively simple, very clear book. Finally, after twenty years of effort, I thought I had the solution to the problem.

In 1991 I published my new book, CREATIVE TRANSFORMATION (115), hoping that I had now corrected the errors in both of my previous books. This book was much clearer than my previous two books, and it did not lend itself to misunderstanding, but, still, very few people understood it. I now know that my problem was not due to a lack of education or intelligence on the part of my readers, but due to the fact that what I was most trying to communicate was, to many, a new system of ethics.

It seems that most people cannot understand a rational system of ethics unless they fully share its values, no matter how intelligent or well-educated they are. The ethical values that I was trying to communicate are the natural universal values with which we are all born. They were the ethics taught by Moses, Jesus, and Spinoza. But as Nietzsche said, "There has been but one Christian, and he died on the cross." I would correct Nietzsche and say, "There has been at least one other Christian; he was a Spanish-Jew accused of atheism, despised by the Jews and Christians of his time; and deprecated, but ever less so, by academics up to the present; his name was 'Baruch de Spinoza.'"

Spinoza is a very difficult philosopher to understand. I did not begin to understand him until I had independently derived his ethical system using my own reasoning, together with over three hundred years of scientific knowledge not available to Spinoza. All my work is at best an aid in understanding how to practically apply the Ethics of Spinoza, whom I regard as probably the greatest thinker who ever lived. The best I can do to help you understand Spinoza is to tell you how I came to understand him, and guide you down the same road that I took, without your having to repeat all of my many mistakes made along the way.

Many great minds have read and appreciated Spinoza, but few have understood him well. Among the greatest minds who have commented on Spinoza is Leibnitz, who appreciated him intellectually, without sharing his ethics, and as a consequence did not understand him well and, in fact, attacked him publicly, while privately incorporating Spinoza's ideas into his own philosophy (358). This line of misunderstanding led to a series of further misunderstandings of Spinoza's philosophy that through Kant, Hegel, Marx, Engels, and others eventually led to Lenin and the Soviet Union, possibly one of the most evil systems of government in the history of world.

The second line of misunderstanding of Spinoza by great minds went from Locke, Hume, Voltaire, Rousseau, Diderot, and others to Thomas Jefferson, and the United States' Declaration of Independence and Constitution, which represents among the best systems of government in the history of the world, at least in theory. However, this system, it is now obvious, is filled with errors and inadequacies and is breaking down. The governmental ethic of Jefferson, as well as some of the other Founding Fathers, that freedom is the greatest good and tyranny is the greatest evil is ethically only partially true. Freedom is necessary, but not sufficient, for ethical government.

In the United States, and almost all other countries, the concept of "democracy" has been corrupted to mean "majority rule". "Democracy" means "the rule of the people", not "majority rule." The notion of "democracy" to mean "self-government", as well as the democratic ethic, are ethical but incomplete. By "democracy" I mean solely "self-government" without any form of tyranny, without anarchy, and without bureaucracy. This will be seen to be a radical new concept of government never before tried on a national level, although it has been used effectively within small groups. Theoretically this concept of "self-government" is the concept of government originally entertained by the Founding Fathers of the United States, and still advocated by the Libertarian Party in the United States. However, it has never been made functionally practical. It is my intention to do so.

Every form of tyranny is unethical. Majority Rule is inherently unethical, because it is, at best, a tyranny of the majority over minorities; at worst it is a tyranny of a plutocratic few over an ignorant majority which is manipulated to exploit the most creative minorities that a nation can produce. The manipulation is done by telling the ignorant majority the comforting lies that they wish to hear, and by confiscating the fruits of the labor of the

most creative minorities and then redistributing them among the majority, with large commissions to the plutocratic minority, and the bureaucrats and politicians who support this system.

The third line of great minds who misunderstood Spinoza stemmed from Moses Mendelsohn, the grandfather of the composer. This line led to what today is known as Conservative, Reform, and Secular Judaism. This line preserved Jewish ethics within a modern social context, but it could not preserve Judaism itself, or its ethics, for long, since the descendants of these Jews were quickly assimilated into modern society, and within a few generations lost their Jewish ethics along with their Jewish identity. It was thus a political failure, although it was an intellectual success.

The ethics of Spinoza and Reform Judaism are preserved within a non-Jewish context by religions such as the Unitarians, the Universalists, and the more secular Ethical Culture Society, but they seem to be having ever less impact on modern life, as more and more people become ethical hedonists and/or followers of the consumerist ethic, wherein the more material wealth is the greatest good, and poverty is the greatest evil. Spinoza's ethics are theoretically correct, but have not been very effective. I hope to make the ethics of Spinoza practical and effective.

The two greatest modern appreciators and interpreters of Spinoza are Bertrand Russell and Constantin Brunner. Both of these great minds were influenced by two other great appreciators of Spinoza, Einstein and Goethe. Brunner more by Goethe, and Russell more by Einstein. Few people, who do not read German, know about Brunner, but almost all educated people know about Russell. He was the first great thinker who had a significant impact on my life.

As a young man I was trained as a scientist, with good undergraduate and graduate backgrounds in biology, chemistry, psychology, physics, and mathematics. I had tried to understand Spinoza, but I simply could not; I was neither sufficiently intelligent nor ethical. However, the two men whom I most admired at that time also greatly admired Spinoza. They were Albert Einstein and Bertrand Russell. Therefore, I read everything I could by both Einstein and Russell, and used them both as my role models.

The best summary I have ever read of Spinoza and his philosophy is in Russell's *HISTORY OF WESTERN PHILOSOPHY* (358). I recommend that everyone who wishes to understand Spinoza begin with this summary. However, the entire *HISTORY* should be read in detail, cover to cover. It was this summary which kept me coming back to Spinoza, and forcing me to try to better understand him. I am still doing that today.

I read Constantin Brunner late in life, and know him primarily, and indirectly, through my late good friend, Henri Lurié (225). Henri was one of the most brilliant, ethical persons I ever met, and he was a devoted follower of Brunner. Shortly before he died, Henri gave me a complete set of his translations, commentaries, and presentations of the works of



Brunner and Spinoza. I have put my Spanish version of Henri's presentation of Spinoza's ETHICS on-line, and I hope to eventually put all of Henri's writings on-line at [www.see.org](http://www.see.org).

The main value that I got out of Brunner was to understand, for the first time in my life, that the ethics and teachings of Moses, Jesus, and Spinoza were one and the same. Furthermore, I realized that the most beautiful and greatest expressions of the teachings of Moses, at the mystical level, were those of Jesus, and the most beautiful and greatest expressions of the teachings of Moses, at the intellectual level, were those of Spinoza, although I also regard Spinoza as a mystic, and Jesus as an intellectual (38-41).

It is not possible to understand the teachings of Moses well unless one knows Hebrew and Aramaic well enough to read and understand the Old Testament (Torah) and the Talmud in their original languages, as did Jesus and Spinoza. It is not possible to understand the teachings of Jesus well unless one knows Greek well enough to read and understand the New Testament and Socrates-Plato in the Greek in which they were originally written. If they were first written in Aramaic, the language of Jesus, then no copy of the original Gospels is known to survive.

It is not possible to understand the teachings of Jesus well, unless one understands Hebrew, Aramaic, Greek, Latin, and Germanic languages well enough, as did Spinoza, to understand modern science and the teachings of Maimonides. It is not possible to understand Spinoza well unless one knows the essential languages known to Spinoza, as well as English, in order to understand the most modern science. I have known solely one man in my life who had this understanding of language, the most modern science and technology, and the teachings of Moses, Jesus, and Spinoza. His name was Henri Lurié. He was a devoted follower of the teachings of Constantin Brunner. He was the best friend I ever had, but I did not realize it until after he died at the age of 95 in 1994.

The great thinker who had, in fact, the greatest impact of all on my life was Pierre Teilhard de Chardin. I first read his book, THE PHENOMENON OF MAN (438), in English translation, although I read French well, at the age of thirty-four; it changed my life forever. However, I recommend that all who can, try to read Teilhard in the original French (431-439). His language is gorgeous.

After reading Teilhard, I began to develop a better understanding of Russell, Spinoza, and myself. I was at the time a very successful high technology entrepreneur. Afterward I became more and more concerned with ethical values, and ever less concerned with material success. Within one year I had changed into a man indifferent to material wealth, and obsessed with communicating the combined ideas of Spinoza, Teilhard, and myself to others. This obsession verged on a form of temporary insanity.

The first thing I did was begin to write my first book, THE MORAL SOCIETY (116). This led me to understand well, for the first time in my life, the philosophy of Spinoza.



However, my first book was much less popular than Teilhard's, and less intellectually complete than Spinoza's. This led me to a series of experiments, and further books, including that which I write now. I am now not so obsessed, and I hope I have fully regained my sanity.

My goal is to help you, and myself, understand well the ETHICS of Spinoza, as well as to implement them practically in a viable, ethical government. The best way for you to begin is to give a quick reading to what you can understand of Spinoza's major works without trying to follow his proofs. Then do your best to acquire the best broad background you can in mathematics and science (1-600), while reading all you can of Bertrand Russell's many excellent books (346-358), but focusing on his HISTORY OF WESTERN PHILOSOPHY (358), and particularly focusing on his summary of Spinoza's philosophy.

The next step is to read as much as you can of Pierre Teilhard de Chardin (431-439), focusing on finishing and understanding THE PHENOMENON OF MAN (438). Then see how the philosophies of Spinoza and Teilhard fit together. Few people can see the connection between the two. My own books will help you in accomplishing this task. I now realize that the major value of my life is bringing together these two apparently disparate systems of values and philosophy. To the best of my knowledge no one else has done this. The followers of Constantin Brunner whom I know personally, including my late friend Henri Lurié had, at best, mild contempt for Teilhard and little sympathy for the evolutionary perspective. I nonetheless respect Brunner's followers, and I greatly loved Henri. But my ideas are different. What we all have in common is a great love and respect for the teachings of Moses, Jesus, and Spinoza.

With Teilhard I share the love and understanding of Jesus, Darwin, and the Evolutionary Process itself, which I, and others, call God. This is the God of Spinoza and Einstein. It is also the God of Moses and Jesus. This God is truly our Father.

Once you have read the aforementioned books, the goal is then to understand my last book, CREATIVE TRANSFORMATION (115); give this book a quick reading. If you understand it well, then read it again, and read my other books solely to see how my ideas developed. If you do not understand it well, then read first my other books in any order you wish, then make sure you read some of the books by David Bohm (31-35). Some of Bohm's books require a graduate level knowledge of physics to understand, but some, such as SCIENCE, ORDER, AND CREATIVITY (33), are relatively easy, and philosophically sufficient, requiring no mathematical sophistication.

Next to Russell, Teilhard, and Spinoza the thinker who had the greatest impact on my understanding of Spinoza was David Bohm. Although I do not know of Bohm ever mentioning Spinoza, I believe he must have read him. Bohm, like Einstein before him, has Spinoza's spirit and ideas throughout all his writings, most of which I read after writing my last book.

In my last book I integrated the philosophy of Spinoza, Teilhard, and myself through an early, imperfect understanding of Bohm's model of nature and quantum mechanics. I understand this much better now. Bohm's model implies that the underlying ultimate reality in nature is not energy or matter, but information. And furthermore that there is a universe of infinite true information at our finger tips, which is the ultimate, unifying cause behind all physical, biological, mental, and spiritual phenomena. This model enables us to unify true science with true mysticism. There can never be a conflict between true science and true mysticism; when there is, either the science, the mysticism, or both are wrong.

I recommend that you begin a study of Bohm by first reading his *SCIENCE, ORDER, AND CREATIVITY* (33), which he co-authored with F. David Peat. If you cannot understand it, I recommend that you go back and study more physics. The book is written for a general audience.

If you already know physics well, I recommend that you then try Bohm's last and best book, *THE UNDIVIDED UNIVERSE*, which he co-authored with Basil Hilley in 1993. It was published shortly after Bohm's death. This book is written for professional physicists. Bohm has written many excellent books for professional physicists, as well as for the general public (31-35).

Bohm is somewhat difficult to read and understand, but he is much easier to understand than Spinoza, although not easier to read. Although Bohm was a great physicist, he was, unlike Spinoza, not a great writer. Bohm is easiest to read and understand when he writes in collaboration with an excellent writer of English, such as F. David Peat or Basil Hilley.

The last, and perhaps least essential books you should read are those of Constantin Brunner (38-41), which make a creative and very original synthesis of the teachings of Moses, Jesus, and Spinoza. These books have considerable value, but Brunner was somewhat academically oriented, and he was also somewhat anti-scientific, highly polemical, and much less than rigorous in his thinking, which is primarily polemical and esthetic in orientation, as is much of German philosophy. Furthermore, he wrote all his books in German, and they are not readily available in translation. I will eventually have many of his books, in English and French, on line at see.org. He had an impact on my life and led me to a much better appreciation and understanding of Moses, Jesus, and Spinoza.

This understanding was particularly enhanced by my personal friendship with Henri Lurié. I have put Henri's translation of Spinoza's *ETHICS*, directly from the original Latin, on my website, [www.see.org](http://see.org), in a Spanish version which I produced. Henri was a great linguist. He was a master of Latin and Greek, and elegantly fluent in French and German, but English was a language he acquired late in life, and he did not write it very well. My Spanish presentation is superior to his English presentation, but probably not as good as his German and French presentations of Spinoza. I hope eventually to have all of Henri's

translations of Brunner and Spinoza in French, German, and English on [www.see.org](http://www.see.org), together with the Spanish version of the ETHICS already there.

There is some irony in this, because Spinoza's native language was Spanish, a language he spoke fluently, but in which he apparently never wrote any of his known works. Spinoza wrote mostly in Latin, which is very close to Spanish, and less in Dutch, which is further from Spanish. He also wrote in Hebrew, which is much further from Spanish than Dutch, but not unrelated to Spanish. The 800 years during which the Jews and Arabs flourished in Spain had a great impact on the Spanish language.

Spanish is my native language, and I speak it fluently, but I write best in English, as those of you who read both will discover. I now realize that the ETHICS represents the work of a great mind that could think and write equally well in Spanish, Hebrew, Aramaic, Latin, and Dutch. Read my on-line play, BARUCH: THE TRIAL OF SPINOZA, which was deeply edited by my friend, Roberta Meyers, and you will understand why.

The opening of myself to true mysticism, through an appreciation of modern quantum mechanics, came from an interaction I had with Amit Goswami, a professor of physics at the University of Oregon. Although I know physics well, my understanding is less than that of professional physicists such as Amit Goswami and David Bohm, and much, much less than David Bohm. Both Amit and Bohm are totally mystical in their science, and totally scientific in their mysticism. Amit is a thoroughgoing mystic, born in India. Bohm was a student and collaborator of the Indian mystic Krishnamurti.

Amit Goswami is also my friend. He wrote his ideas in an excellent book, THE SELF-AWARE UNIVERSE (123). Although there is some conflict between Amit's and Bohm's models of quantum mechanics, as well as with my synthesis of the two, the three models all have much in common. Someday there may be a single, information-based model of quantum mechanics which resolves all the differences between them and unites their large areas of commonality. I recommend reading Amit's books (121-123).

In this book I unify all the important concepts and ideas from my previous books (115-117) that still seem correct and summarize them in this first chapter together with all the new ideas and concepts that I have developed since 1990 when I finished writing my last book. My basic conclusions follow:

The sole true ethic in the universe which does not lead to its own contradiction when it is applied to Government is the Evolutionary Ethic, which is summarized in the following statements:

1. We must do our best to maximize the creativity of every person in the universe, including our own, without ever decreasing the creativity of any person, including our own.

2. We fulfill our moral obligation to maximize creativity by giving first priority to our children, then to our spouse, then to ourselves, then to our friends in proportion to the friendship between us, then to our neighbors, then to our fellow citizens, then to our fellow humans, then to other species in proportion to the ethical development of the species.
3. Creativity is the process of increasing ethical truth for at least one person without decreasing ethical truth for any person.
4. Ethical truth is information which increases the intelligence or ethics of at least one person without decreasing the intelligence or ethics of any person.
5. A person is ethical if, and only if, he or she values truth more than happiness.
6. Information is true if, and only if, believing this information enhances our ability to predict and control some aspect of the total environment, physical, biological, and/or psychosocial, without decreasing this ability in any other aspect of the total environment for anybody.
7. The first obligation of any ethical government is never to decrease ethical truth for anyone.
8. Any government that decreases ethical truth for even a single person has behaved unethically, no matter how many other people are allegedly to be benefitted by this "sacrifice." Unethical means can never achieve ethical ends. The ends never justify the means. It is unethical to ever harm a single person. "Harm" is any decrease in ethical truth or creativity for any person.
9. A government can be ethical if, and only if, it limits its activities to protecting well the life, liberty, property, and privacy of its citizens without ever imposing undeserved harm on anyone, or ever trying to do good for anyone.
10. No government can do good, outside of protecting basic civil rights, for anyone without in the process imposing undeserved harm on someone.
11. Harm is the decrease in ethical truth for anyone; undeserved harm is imposing unnecessary harm on anyone against the will of the person harmed; solely the minimum harm necessary to defend our life, liberty, property, and privacy against an aggressor can ever be ethically justified. This is a deserved harm.

12. No government can be ethical if it is in any way subject to majority rule, anarchistic, bureaucratic, tyrannical, or inadequate in protecting the life, liberty, property, and privacy of all its citizens and their dependents.

13. The right to the basic human rights of life, liberty, property, and privacy cannot be maintained without an absolute right to private property (309).

14. A person's life and property belong solely to that person; no person has a right to any part of another person's life or property, except, possibly, by prior mutual, voluntary contract, which is kept by at least one of the parties to the contract. When someone violates his or her contract with us, that allows us, at our discretion, to abrogate our obligations to that person, under this same contract. This is true no matter how great the need of anyone for the life or property of another.

15. Every form of socialism is unethical, unless it is totally voluntary by unanimous consensus between all the persons involved in producing wealth, redistributing it, and receiving it; charity must be entirely voluntary and not imposed by government; otherwise charity becomes evil and destructive.

16. In order for any system of government to be ethical and effective, the unit of autonomy and sovereignty cannot be larger than five men and five women, nor much smaller than four men and four women, which is optimal.

17. There should never be more men than women in the unit of sovereignty, called an "Octet", if it is to be effective and remain ethical.

18. The optimal size for a unit of sovereignty is four men and four women, not the nation state, however small. If any organization has any unethical persons in its membership, and this membership is greater than ten persons, it shall become increasingly bureaucratic and unethical until it reaches the potential to become totally unethical and completely destructive, at a membership of sixteen or more persons.

19. Men and women are neurologically, as well as sexually, complementary to one another; all decisions of government at all levels, including the family, are better made by consensus between at least one man and at least one woman, who share a common set of true ethical values, and voluntarily choose to work together (115-117,527-600) This unit is called "a Complementary Pair." Complementary Pairs need not be married to one another, and, in fact, may be married to, and have families with, persons who are not within a Complementary Pair with them, although a good marriage will always be between persons who are a Complementary Pair.



20. The most creative interactions between Complementary Pairs are achieved within Octets, which work by consensus among the up to five Complementary Pairs that compose the Octet.

21. There exists a technology of creative synergy between Complementary Pairs and within Octets, called "Autopoiesis" which facilitates consensus and amplifies individual and collective creativity. This is described in detail within my book, CREATIVE TRANSFORMATION (115). This is a generalization of a much more specific biological term coined by Varela and Maturana (462). It would be better to call this process of creative information exchange between complementary pairs of entities simply "Creative Synergy." Otherwise it produces confusions with persons who have used the term its original sense.

"Autopoiesis," in its more specific, biological sense, basically means creative synergy between DNA and Protein within a living cell. I believe that my definition of "autopoiesis" includes the concept originally conceived by Varela and Maturana. I was trying to honor them, and instead I produced confusion. This confusion will not occur in persons who even partially share the Evolutionary Ethic. It is too late to change my use of "autopoiesis," which I have now communicated to many thousands of people. I apologize to Varela and Maturana for usurping their word, and to all people who have been confused by this.

22. The closest approximation to ethical government is given in the draft of the Declaration of Independence as originally written by Thomas Jefferson (229). This version of the Declaration was never adopted. Almost every other aspect of American Government, , has diminished the ethical principles of the original Declaration of Independence. except for the Bill of Rights, as well as the 13th, 14th, 15th, and 19th Amendments to the U. S. Constitution, the checks and balances system, and other features which protect basic human rights and somewhat limit Government corruption.

23. How to understand and apply practically the fundamental ethics of the teachings of Moses, Jesus, Spinoza, Teilhard, and Jefferson is part of the goal of this book.

24. A reading of Thomas Jefferson's writing on ethics and government, particularly the original Declaration of Independence, and his book known as THE JEFFERSON BIBLE: THE LIFE AND MORALS OF JESUS OF NAZARETH (176), is good way of beginning to see how Judaism, Christianity, Spinoza's Ethics and the ethical foundation of American Government are all interrelated.



25. Whoever does not share and understand Judaeo-Christian Ethics and the ethical foundations of American Government will neither share nor understand the ethics and governmental concepts to be developed in this book; such a person is neither a good Jew, Christian, nor American.

26. No one can intellectually understand an ethical system that he or she does not intuitively share at the unconscious or mystical level.

27. The understanding of ethics inherent in Judaeo-Christian ethics is more mystical than intellectual.

26. The greatest mystical understanding of ethics is the understanding of Jesus.

29. The greatest intellectual understanding of ethics is the understanding of Spinoza.

30. This book is an attempt to combine the mystical understanding of Jesus with the intellectual understanding of Spinoza, and to make it all practical and understandable to an intelligent high school graduate.

31. No one who does not already share the Evolutionary Ethic with me will ever understand this book or any of my other books at any level, no matter how intelligent and well-educated they are.

32. Every healthy human being is born ethical with the potential to fully understand the Evolutionary Ethic.

33. Human beings lose their innate ethics and capacity to understand the Evolutionary Ethic only because they are punished when they behave ethically and/or rewarded when they behave unethically.

34. Every institution of government and society in every nation in the history of the world eventually punishes ethical behavior and rewards unethical behavior; this happens in the home, the school, the economy, and the government; it is the sole, legitimate function of ethical government to prevent this harm when it is undeserved; otherwise, unethical people should be allowed to harm themselves; they deserve it.

## ETHICS AND HISTORY

"Ethics" is defined by the dictionary as "the study of what is good" or as a set of normative principles. The philosopher Wittgenstein showed, quite convincingly, that there cannot be a scientific ethics, because we can never infer "ought" from "is" (1, 93, 496-499). I believe that Wittgenstein was wrong.

It is a well known theorem in mathematics that one can never optimize a function on more than one variable at a time, although other variables may be constrained. If there were an infinity of normative criteria, as most academic philosophers believe today, then Wittgenstein would be correct, and there could be no absolute criteria of good and evil. However, I believe that there is a single normative principle in the universe that can lead to a logically consistent system of ethics (115-117). Furthermore, the use of any other normative principle will lead to a logically and scientifically inconsistent system of ethics.

This normative principal is implicit in Judaeo-Christian ethics as expressed in the Bible and the teachings of Jesus, and was first made explicit by Baruch de Spinoza (410-412). It is possible, through the use of modern quantum mechanics, to integrate and scientifically explain the notions of scientific ethics, creativity, true mysticism, and traditional religious ethics, particularly Judaeo-Christian ethics (115).

At the core of any civilization is a system of values or ethics together with assumptions about reality. The European civilization, out of which America emerged as a new civilization, had at its core, as was long held by the Christian churches "the natural, hierarchical order of things, Christian ethics, and a notion of the hereditary superiority of some people over other people;" solely the Christian ethics, which stem entirely from Jewish ethics, seem valid. This system was highly compatible with the hierarchical order of the Catholic Church, extending beyond this world all the way to God, but less so with the new Protestant sects, which claimed, and occasionally tolerated, respect for individual conscience, so long as this conscience was compatible with the prevalent interpretations of the locally accepted Protestant Bible.

The scientific revolution, which began at about the same time as the Reformation, and had common causes behind it, showed any rational person that almost all the Christian religious authorities were wrong about nearly everything in the natural world from Astronomy to Zoology; it was reasonable to assume that the same religious authority was probably also wrong about the psychosocial and ethical world as well. Therefore, rational people began to look to reason and science to guide them in Moral Philosophy (ethical behavior and psychosocial sciences) as well as in Natural Philosophy (physical and biological sciences).

The pioneers in this approach were humanists, such as Francis Bacon and Thomas Hobbes in England, and Michel de Montaigne and René Descartes in France (358). The culmination of this new approach was achieved in Holland, perhaps the freest and most ethical society in the world at that time, in the ETHICS of Baruch de Spinoza. Spinoza was to Moral Philosophy what his contemporary, Isaac Newton, was to Natural Philosophy. Spinoza was the first scientific philosopher of ethics.

Other ethical philosophers such as Buddha, Confucius, Socrates, Averroes, Aquinas, and Maimonides tried to be completely rational, but Spinoza was the first to integrate ethics with mathematically-based modern science. As a consequence, Spinoza, the son of Jewish

refugees from Spain, was excommunicated by the Jews of Holland and persecuted by Jews, Catholics, and Protestants. It seems he had something to offend everyone. He has been condemned by religious authorities up to the present time, although the State of Israel, much to its credit, readmitted him into Judaism 300 years after his death. Maimonides was also, more briefly, excommunicated (228).

Bertrand Russell, a totally secular, anti-religious, but humane, philosopher, referred to Spinoza as "the noblest and most lovable of all the great philosophers...ethically he is supreme (358)." Goethe so admired Spinoza that he claimed to read him every day as an ethical exercise. When a Rabbi asked Albert Einstein if he believed in God, Einstein answered that he believed in the God of Spinoza. Einstein carefully studied the ethics of Spinoza, which have implicit in them the concepts of relativity, as well as many of the fundamental concepts of modern quantum mechanics, such as the wholeness and unity of God and the Universe (412).

Science tries to be a model of objective reality, although it does not always succeed. Any true system of ethics must also be in full correspondence with objective reality. Which is to say that it must bear up well, according to its own criteria, to scientific scrutiny. There can be no contradiction between true science and true ethics. False ethics will ultimately always conflict with reality.

In the modern world there have been two major experiments designed to create new, ethically based civilizations. Both of these experiments were based on a distortion of Spinoza's ethics. The most recent experiment was the Soviet Union; the first was the United States of America.

American Majority Rule resulted from a distortion of Spinoza's ethical and political philosophy produced by the line of thinkers -- Locke, Hume, Voltaire, Rousseau, Diderot, and others -- leading to Thomas Jefferson. Jefferson may be the most brilliant, ethical, and creative leader any nation ever had (177-179, 229), although like any ethical human he had many ethical flaws (89). He, not Washington, is the ethical father of the United States, although Tom Paine might have been the midwife. (Tom Paine's pamphlet *Common Sense*, which contained many of the ethical principles of the Declaration, was more widely read and more influential in creating the American Revolution than the Declaration itself, although the Revolution was always a minority movement; only about a third of the adult population supported it.)

Yet, although (1) Jefferson clearly wanted an ethical society, based on the Democratic Ethic that freedom is the greatest good and tyranny is the greatest evil, and (2) he and his two closest disciples (Madison and Monroe) were Presidents for 24 consecutive years, they produced instead an increasingly unethical society that has been destroying individual freedom, almost since its inception.

The Democratic Ethic is self-contradictory; it seeks to maximize freedom, but instead it diminishes freedom through a tyranny of the majority. It is a gross form of self-deception to believe that decisions reached by a large majority are automatically ethical and correct. We should never forget that although Hitler was originally democratically elected by a plurality, that Hitler was able to develop overwhelming majority approval and support for himself and his policies, almost to the end of his regime.

The Democratic Ethic says that the greatest good is that which makes for the greatest liberty or welfare for the greatest number; it is right and proper for a sufficiently large majority to take away some of the liberty or welfare of a sufficiently small minority, if it will greatly increase the alleged liberty or welfare of the majority. For example, an approval by three fourths of the state legislatures can ratify a constitutional amendment abolishing the Bill of Rights, and take away everybody's civil rights (56).

Implicit in the Democratic Ethic is the notion that decisions reached by large majorities are always ethically superior to decisions reached by small minorities. This is clearly false. Jefferson tried to compensate for this deficiency in democratic government by advocating and eventually getting a strong Bill of Rights to protect ethical minorities from unethical majorities and government in general.

Yet, the history of the United States is the history of the ever growing power of government and the destruction of individual liberty for the alleged benefit of the majority. This began with the toleration of slavery in the United States for four score and seven years, followed by government imposed racial segregation for five score more years. Majority Rule led to the military draft, the income tax, the blatantly unconstitutional detention of Japanese-Americans in concentration camps during World War II, the, allegedly, anticommunist witch hunts of the McCarthy era, the nurturing of a huge, parasitical military-industrial complex, and finally to the out-right confiscation of private property with land use laws, and the gross government interference with private voluntary behavior, such as the anti-drug laws and the constant attacks on the Second Amendment by a large majority of Democrats, again for the alleged benefit of a willing, frightened majority. Therefore, the Democratic Ethic is a false ethic that, in trying to maximize freedom, ends up destroying freedom. A true criterion for good must not lead to its own contradiction.

The most recent ethical system used to form a new civilization was the Materialistic Ethic of socialism, expressed in its most extreme form in the Soviet Union, which was in such conflict with true ethics and reality that it destroyed itself in only 70 years. The socialistic paradigm is that the greatest good is government control and redistribution of the wealth of the society so that there is equality of wealth independent of merit, and that the government guarantees the necessities of life to every accepted member of the society. The extreme Materialistic Ethic is "From each according to his ability; to each according to his need (233-235)."

The socialistic distortion of Spinoza's philosophy was produced by the line of philosophers -- Leibnitz, Kant, Hegel, Marx, Engels, etc. -- leading to Lenin and undemocratic, completely tyrannical socialism (388, 450). All forms of tyranny are unethical. The racist National Socialism of Adolf Hitler was another unethical spinoff from Hegel.

The Soviet Union, by its own criterion of good, material security, ended up impoverishing its own people by destroying their freedom and creativity, thereby contradicting its own alleged ethical purpose. This happens in all socialistic countries; it merely happens faster when they violate the criterion of the one true ethics, which was clearly articulated over three hundred and thirty years ago, when Spinoza simply made explicit what was implicit in the traditional Jewish studies that he undertook as a young man.

Spinoza said that the ultimate good was what he called "the intellectual love of God." According to Spinoza we love God by understanding and emulating Him. To paraphrase Spinoza, "we understand God through intuition, art, science and technology, since God is the infinite totality of all that exists." The most outstanding attribute of God is creativity. Therefore, we emulate God by maximizing creativity." This same notion of emulating God ("...walking in His ways") as ethical duty is in the Bible(Deut.11:22).

The one true ethics is based on the notion of maximizing creativity. "Good" is whatever increases "creativity"; "evil" is whatever decreases "creativity." I call this the "Evolutionary Ethic." In my books I argue that any ethical system based on any other notion of good will lead to its own contradiction, as has clearly been shown for the Materialistic Ethic. It is currently being shown for the Democratic Ethic, which has turned out to be a tyranny of the majority, thereby contradicting its own fundamental ethical premises.

I derived the Evolutionary Ethic independently of Spinoza, with the advantage of 330 years of scientific progress, by first observing that the only common denominator in the evolutionary process is ever increasing intelligence. The biosphere becomes collectively increasingly intelligent. The protozoa are more intelligent than the bacteria; the metazoa are more intelligent than the protozoa; the vertebrates are in general more intelligent than the invertebrates; the reptiles are in general more intelligent than the fish; the mammals are in general more intelligent than the reptiles; and humans are in general more intelligent than all other mammals. Furthermore, this is the order in which the biosphere has evolved. However, intelligence is independent of ethics, up to a point, in the evolutionary process.

We all know highly intelligent people who are highly unethical. The two most notorious examples in the last hundred years are Hitler and Stalin. Therefore, the maximization of intelligence is not an adequate ethical criterion. What we wish to maximize is creativity. Creativity grows out of intelligence together with ethics, but it is not identical to intelligence. Creativity will be shown to be a transcendence of intelligence.



"Intelligence," as I will use the concept, is "the ability to predict and control the total environment -- physical, biological, and psychosocial." This ability is what is growing in the biosphere. Eventually this ability grows to the point where we have intelligence of our own intelligence. That is to say, "we can predict and control our own ability to predict and control." When intelligence passes this threshold, then the species begins to be ethical and as a consequence becomes creative, thereby transcending intelligence by adding a new dimension to itself. Creativity (C) is a direct interaction of Intelligence (I) and Ethics (E), which may be expressed intuitively in the equation  $C = IE$ . This is the fundamental, process equation of Creative Transformation (15-17).

Intelligence can be used to increase intelligence (good, ethical, creative) or to diminish intelligence (evil, unethical, destructive). Therefore, intuitively, "Ethics" are equal to our desire to increase intelligence minus our desire to diminish intelligence, the result divided by our total desire to both increase and decrease intelligence. Everything we do is done either to increase or decrease intelligence, or it is trivial, although we may not be conscious of this. Subhuman (pre-ethical) animals neither increase nor decrease intelligence, they are merely a natural part of the world which may have stopped evolving.

This definition of ethics gives us dimensionless numbers between minus one and plus one (-1,1) as a measure of ethics. There is no practical way of measuring desire. However, there are practical estimators of ethics, E, one of which is the following:  $E = (T - F)/(T + F)$ , where T is an equivalent sampling of all the true information we believe and F is an equivalent sampling of all the false information we believe.

The question that next arises is, "Why would anyone seek to destroy intelligence and believe false information, if he or she can otherwise create intelligence and believe true information?" Before answering this question, let some terms be defined:

"Information" is the symbolic representation of events and their relationships.

"Truth" is information that when it is believed increases the ability of the believer to predict and control reality, i.e. the total environment -- physical, biological, and psychosocial, without decreasing the believer's or anyone else's ability to predict and control the total environment.

"Falsehood" is information that when it is believed decreases the ability of the believer to predict and control reality, i.e. any aspect of the total environment -- physical, biological, and psychosocial.

These notions of truth and falsehood are part of a scientific epistemology that leads to the scientific paradigm, which includes scientific method. The essence of scientific method is the experimental testing of hypotheses and theories about reality to see if they are true or false.



Reality is both objective and subjective. Science deals well with objective reality, but not so well with subjective reality. Subjective reality will lead us later to consider mysticism, religion in general, and Judaeo-Christian ethics in particular.

We return to considering the phenomenon of evil and why some persons choose to believe falsehood. I say "choose" because we do not have to believe anything; we can function quite well on the basis of probabilities. A belief is a certainty about the truth or the falsehood of some proposition about nature. We choose to believe because belief makes us happy, although not necessarily more intelligent or more creative.

"Happiness" means many different things to different people. When I use the term I mean solely the following concept: "Happiness" is a state of mind in which we believe that our desires are being fulfilled. Desires that have been fulfilled do not make us happy. Only desires that are being fulfilled make us happy. We all have simultaneously desires that are both being fulfilled and being unfulfilled. Unfulfilled desires make us unhappy. Therefore, we are all simultaneously happy and unhappy. If the strength and number of desires being fulfilled is greater than the strength and number of desires being unfulfilled then the net result is happiness. The converse produces unhappiness.

Intuitively, creativity is the process by which we discover scientific laws, invent machines, produce works of art, and help others do these things. The most creative thing we can ever do for ourselves is to help maximize the creativity of another. This is what in fact maximizes our own creativity.

More formally, a creative act is any act which increases "ethical truth" for at least one person, including oneself, without decreasing "ethical truth" for any person, including oneself.

"Ethical truth " is any information which increases our ethics or our creativity. The latter by increasing the ethics or intelligence of at least one ethical person, without increasing the intelligence of any unethical person. It is unethical to increase the intelligence of unethical persons, because their ethics are negative, which makes them more destructive than creative. But it is ethical to increase their ethics by communicating ethical truth to them. Everybody is benefitted by the increase in anybody's ethics.

**THEOREM 1:** People are unethical if, and only if, they value happiness more than creativity.

Happiness and creativity are not mutually exclusive. But neither are they the same thing. Creativity is an objective act of increasing

ethical truth for oneself or for another person. Happiness is a subjective state of mind that can be induced just as easily by false as by true beliefs.

THEOREM 2: If we seek to maximize happiness, we minimize it and have neither happiness nor creativity in the long run, although unethical people can have a transitory minimal happiness.

THEOREM 3: If we seek to maximize creativity, we always succeed, and trivially also maximize happiness.

"Trivial" refers to an entity or an act that neither increases nor decreases creativity. Trivia is a set of measure zero; almost all acts and entities in the Universe are either ethical or unethical. Theorems and ideas in this chapter are from 115, 116, and 117.

Corollary 3.1 There are many more ethical entities in the Universe than trivial or unethical entities.

Corollary 3.2 There are more angels than humans, although, at this time, there are more unethical than ethical humans, and most humans may appear trivial.

Therefore people choose to believe falsehood solely because it makes them happy, and in so doing they are behaving unethically. For that reason  $E = (T - F)/(T + F)$  and our ethics are directly related to the proportion of our desire for creativity over our desire for happiness. Note that creativity and happiness are not mutually exclusive, but neither are they identical. This will be elaborated later.

Subhuman (pre-ethical) animals, with a very few minor exceptions, can be motivated solely by their desire for happiness, because they do not yet have intelligence about their own intelligence and do not yet have an ethical component which can produce creativity. These animals have zero creativity. That is why solely humans are systematically creative within the biosphere. That is why only humans, within the biosphere, can be systematically unethical and destructive. What makes us human is our unique ability to ethically choose creativity over happiness.

THEOREM 4: Humans have only two primordial desires, happiness and creativity; all other desires are means for achieving the two primordial desires; by maximizing creativity with no concern for happiness, we maximize both happiness and creativity (115, 116, 117).

Therefore there exists a single ethical criterion by which all ethical decisions may be made, which is valid at all times, under all conditions for all ethical beings anywhere in the universe. It is eternally valid. This is what I call the "Evolutionary Ethic"; it is expressed as follows:

WE SHOULD ALL DO OUR BEST TO MAXIMIZE CREATIVITY  
WITHOUT EVER DECREASING ANYONE'S CREATIVITY  
INCLUDING OUR OWN

From this single, simple, but very deep, ethical imperative, we may derive a complete system of ethics to structure any society or government, to make individual decisions, to start and run a business, to educate ourselves and our children, to guide us in sexual relationships, and to relate to unethical governments, which do not follow or even pretend to follow the Evolutionary Ethic. The entire ethics of the Bible may be so derived.

An ethical government is, therefore, the organizational structure of a society dedicated to maximizing its collective creativity without ever decreasing the creativity of any entity in the universe. Such a society has never existed; the closest approximation was Judaism under the early kings. More will be said of this later. To create an ethical government we must preserve what has been shown to work in the past, such as Judaeo-Christian ethics, the Declaration of Independence, and the Bill of Rights, and eliminate all superstition that does not work, such as religious ritual and Majority Rule, and then restructure everything within the scientific paradigm of the Evolutionary Ethic. This is the purpose of this book.

Such an ethical system is derived in stages, going always from more general to more specific situations. This is the same as the relationship between the Bible (Old Testament) and the Teachings of Jesus. From the Evolutionary Ethic, the preceding considerations, and scientific reality we derive the second stage of eight ethical principles:

1. Any act which increases anyone's creativity, including our own, without decreasing anyone else's creativity, including our own, is ethical. (This is the essence of the meaning of "good." To be "good" is to knowingly and deliberately behave ethically, whatever the consequences.)
2. Any act which decreases anyone's creativity is unethical. (This is the essence of the meaning of "evil." To be "evil" is to knowingly and deliberately behave unethically, for whatever reason.)
3. Unethical means can never achieve ethical ends.
4. Means which are not ends are never ethical.
5. It is unethical to tolerate unethical or destructive behavior.

6. It is unethical to be certain about any cause and effect relationship concerning objective reality; only probabilistic beliefs about objective reality are ethical, but we can never deny the reality of our own thoughts or perceptions, our subjective reality; we err solely when we are certain about the causes in objective reality of our subjective thoughts or perceptions.

7. It is ethical to doubt.

8. Inaction is unethical.

These eight ethical principles are derived and discussed in more detail in my previous books (115-117). They can be used extensively to derive the same norms of behavior as in the Bible, Mishnah, and Jewish tradition in general, leading eventually to the Teachings of Jesus, but not necessarily to other parts of the New Testament. The essential ethical teachings of Jesus, stripped of superstition and distortions, are best summarized in the Jefferson Bible (176). For making any ethical decision, we must consider all eight ethical principles, all of which are entirely scientific and secular.

As a third stage derivation, we may directly and quickly derive the Ten Commandments from these eight ethical principles. The Ten Commandments are the ethical core of Judaeo-Christian Ethics. Using the Ten Commandments and the eight ethical principles we can, with varying degrees of difficulty, derive all the ethical norms of the Bible and reach many and perhaps all the ethical conclusions of the Teachings of Jesus. (I suspect that the early Catholic Church, established by St. Paul, not Jesus, distorted the true teachings of Jesus.) If the entire ethical message of the Bible, and the way of life that it implies, may be derived solely from the Evolutionary Ethic, then this ethic too is God's message to humanity, and reflects the ultimate reality of the Universe, as well as its fundamental ethical structure.

This is not true for any other system of religious ethics, although there is some overlap in the ethics of almost all major religions. One may say that Jewish ethics, together with the true teachings of Jesus, represent a super set of ethics which contains all the true ethics of all other religions, but excludes all the false ethics. However, all paradigms are false or incomplete. Therefore, Jewish ethics together with the teachings of Jesus, although true, cannot be complete. We must forever expand all ethical systems. The Bible (Old Testament) together with the teachings of Jesus are the mystically revealed set of ethical norms for maximizing the long term creativity of any people who follow them. The Evolutionary Ethic is implicit in these norms.

Therefore, there is a connection in the world between ethics, religion, superstition, and spirituality. Although all the major religions, not just Judaism and Christianity, have a strong ethical base, almost all religions, particularly the so called "cults," degrade their ethical base by gradually substituting ritual for ethical action, thereby becoming saddled with ever increasing superstition.

## RELIGION, SUPERSTITION, AND SPIRITUALITY

Superstition has been defined as "other people's religious beliefs". Similarly a "cult" may be defined as "other people's organized religion." A more precise way of defining "superstition" is "a belief in cause and effect relationships which leads to systematic, repetitive behavior which is totally ineffective in accomplishing what it claims it can accomplish, and which system of belief and behavior is never subjected to scientific scrutiny by those who believe and repeatedly practice it." This is "superstition." It is the basis of almost all organized religions, except perhaps your own.

Organized religions usually have "authority figures" who claim to know what is right and what is wrong within the religion and what kinds of behavior should be condemned or lauded. These notions usually have to do with institutionalized superstition, which apparently is a characteristic of almost all organized religions, and is usually called "ritual."

Those who practice popular ritual are often considered "spiritual." In organized religions, the nonobservance or the defiling of ritual is almost always regarded as the greatest sin. That is why in many Christian religions the devil and his worshipers are almost always portrayed as defiling some sacred ritual. The worst thing that happens in ritualized religions is that superstitious ritual, "spirituality," comes to replace ethical action. This tends to destroy creativity among the adherents of that religion.

As a general rule, it can be stated that the more concerned a religion is with ritual, the less concerned it will be with true ethics, and the less creative its adherents will be. "Fundamentalists," whether they are Jews, Christians, Moslems, Hindus, Buddhists, or the adherents of any other religion, are militant superstitionists; they are the least creative humans. It is unethical to be certain about any religion.

Superstition and ritual are practiced because they make their practitioners happy through conforming to the prejudices and unquestioning beliefs of a tightly knit group which approves of this behavior; they then have a very strong sense of belonging and community. Loneliness seems to be the greatest source of human unhappiness.

To be highly ethical in a superstitious society is to be a creative, unbelieving member of a tiny minority, which is condemned, and often persecuted and even killed, by the vast superstitious majority. The ethical persons are a minute, unorganized minority, which is sparsely distributed among the superstitious majority in all nations; this is a very lonely type of existence.

Those who see the contradictions and the hypocrisy of the majority religions often compensate for it by forming new quasi-religions of their own, such as the organized militant atheists under Madeleine Murray, the socialists under Marxist ideology, or the many so called "cults" of the minority religions such as the Moonies, the Hare Krishnas,

the Scientologists , and all minor sects of mainstream religions in general. All of these persons have substituted one set of superstitions for another, but they have compensated for their loneliness by forming another religion which gives them a sense of belonging, community and "spirituality."

True spirituality is based on dedication to both true mysticism (to be defined later) and true ethics, independently of how lonely or unhappy it might make us. The true spiritual is dedicated to maximizing creativity above all things, including self-preservation. The true spiritual, or Esprital, as my old friend Henri Lurié might have said, is prepared to stand alone all his or her life rather than subscribe to any form of superstition in order to find fellowship and acceptance in a group. Constantin Brunner distinguished between true spirituality, which he called *Geistigkeit*, and false spirituality, which he called *Geistlichkeit*, and I call superstition.

Because of their uncompromising attitude, Espritals are extremely rare and can rarely organize themselves into a cohesive group, because they lack a common system of belief. The Esprital acts without believing. All Espritals do the best they can knowing that they may all be wrong.

The sole common belief that all Espritals might share is the belief in the notion that the greatest good is to maximize creativity, and that we should all act and interact with one another on the basis of what maximizes our common creativity, without ever reducing the creativity of single person. However, almost all Espritals will differ on how they should maximize creativity.

I spent the thirty years of my life after age 35 in learning how to identify Espritals and help them organize themselves in such a way that they can all maximize their creativity through 100% mutual consensus. My findings are that this will occur solely in small, autonomous groups of 8-10 ethical, cooperative, free men and women, called "Octets," as described in my last book, *CREATIVE TRANSFORMATION* (115).

It is extremely difficult to find and organize the Espritals, because they seem to be less than .01%, and possibly less than .001%, of the human species. Furthermore they are not concentrated in any part of the earth. They are a tiny minority because, although almost all humans may be born ethical, almost all aspects of every culture destroy ethics by punishing creative, ethical behavior and rewarding unethical, destructive, superstitious behavior.

A very small minority of humanity has the innate courage and ethics, as well as the fortunate environment, to remain ethical in the face of constant punishment, threats, and loneliness. Almost everyone ultimately succumbs to superstitious conformity and surrenders to their own fear (115).



Espritals are most noted by their significant creativity. But what distinguishes the Espritals are their ethics, not their intelligence. If the Esprital is highly intelligent, he or she will be a creative genius. But not all Espritals are geniuses. They are merely highly ethical and mystical. The great mystics have been the major contributors to human ethics. But many of the great creative geniuses in art, science, and technology are also Espritals. The mythical and metaphorical Adam may have been the first Esprital (377, 388).

All humans may be born ethical, but humans are never born moral. Morality must be deliberately chosen by ethical choice. Morality begins when we become aware of our own ethics and deliberately and knowingly choose to become maximally ethical, and as a consequence maximally creative. We usually have more of a choice over our ethics than we have over our intelligence, if we know what our true ethics are.

The early hominids became ethical when they achieved intelligence about their own intelligence, and as a consequence could predict and control their own ability to predict and control. But humans did not become moral until they had intelligence about their ethics, and as a consequence could predict and control their own ethics, i.e. they could predict and control their ability to predict and control their ability to predict and control.

According to the Bible this occurred when God breathed a human soul into the man he had made from matter. This is to say that after humanity had evolved from matter, individual cells, and more primitive animals, this ethical animal developed intelligence of its own ethics, and as a consequence became a moral being. According to the Bible this occurred about 6,000 years ago. This was the time at which humans created the first great civilization with a true ethical base, Sumer. Therefore, the Biblical Adam is a metaphor for the beginning of morality in the human species and the beginning of the Espritals (388).

More historically accurate examples of Espritals are Moses, all the Hebrew Prophets, Buddha, Confucius, Thales, Socrates, Jesus, the ethical apostles of Jesus, many of, but not all, the Christian Saints, Hypatia, Mohammed, Avicenna, Averroes, Maimonides, Saint Thomas Aquinas, Hildegard von Bingen, Saint Francis of Assisi, Saint Ignatius, Michelangelo, Shakespeare, Giordano Bruno, Spinoza, J. S. Bach, Beethoven, Thomas Jefferson, Goethe, Mary Ann Evans (George Eliot), Van Gogh, Mary Cassatt, and in our own time possibly Marie Curie, Lisa Meitner, Mahatma Gandhi, Albert Schweitzer, Dieter Bonhoeffer, Chaim Weizman, Pierre Teilhard de Chardin, Bertrand Russell, Einstein, Andrei Sakharov, Barbara McClintock (577), David Bohm, Mother Teresa, the anonymous women who wrote and produced A COURSE IN MIRACLES(510), and among the living, the great composer, Penderecki, and the great biologist, Lynn Margulis (582-584).

There are many other Espritals who have never become well known, but the total sum of all living Espritals is always a very small minority among humanity. They almost never meet one another, and rarely, if ever, seem to work together. It took Jesus his first thirty-

three years to put the 12 Apostles together. One of them betrayed him, and the rest did not seem to have understood his teachings well enough to keep Saint Paul and the succeeding Catholic Church from corrupting them.

The real problems are how to best find, concentrate, and then put the very few Espritals in touch with each other. This is further complicated by the apparent fact that no true Espritals ever consider themselves Espritals. The Espritals are always aware of their moral imperfections. It is the followers of the Espritals who recognize them, and then mythicize them by stripping them of their ethical flaws.

If a few Espritals can work together, they may catalyze the creation of an ethical government that can maximize the creativity of all humanity. It will be very difficult for humans who are merely ethical, but not yet Espritals, to create an ethical government, as is shown in the later chapters. An ethical government will never come about through majority rule. Unethical means can never produce ethical ends.

Because there are so few Espritals, and they themselves do not know who they are, conventional means, such as advertising in the mass media, are inadequate ways of locating the Espritals at any reasonable cost. Writing books of relevance to the Espritals, is also inadequate, since the mass media and the academic community will at best ignore books they are ethically incompetent to understand, at worst they will condemn them ethically and intellectually, as has been the case for Spinoza's writings for over three-hundred and thirty years.

Therefore, the Espritals do not know about each other's existence. They only know that they do not seem to fit in very well anywhere, and that they have met few or no persons who seem to fully share their values or their ethical courage.

The only common feature of Espritals, at every stage of their development, is that they lead creative lives. They are usually ethical mystics. Sometimes they are scientific mystics. Because creativity is an interaction of intelligence and ethics,  $C = IE$ , not all creative persons are Espritals, although all such persons are ethical. It takes a very high level of ethics to be an Esprital. The critical level of ethics for an Esprital seems to be the level at which someone is ready to die, or greatly suffer, before decreasing anyone's creativity, including one's own.

Therefore persons who are highly intelligent, but only marginally ethical, may be highly creative without being Espritals. What every Esprital does, perhaps unconsciously, is to courageously search out the most creative community that can be found, or tries to create such a community from scratch. Jesus tried to create such a community with the Twelve Apostles, but failed after Saint Paul took over the Christian Movement. Moses, Buddha, Confucius, Socrates, Mohamed, Saint Ignatius, Lenin, and Hitler did the same, but they all failed in one way or another, Lenin and Hitler in particularly horrible ways. However evil you may consider these last two men, you should understand that their evil came from a

perverted sense of ethics, not a lack of intelligence, or even a lack of what might be called "moral commitment."

A Moral Community, however small, is essential to create an ethical government, which can never come about under majority rule. No one person, alone, no matter how genuinely ethical, can ever successfully create a Moral Community. It will take, at least, four male and four female Espritals, as we shall see later in this book. How to find and create such a community will be discussed later.

Almost all current and historical human organizations and communities that were supposed to be creative have become bureaucracies. A bureaucracy is an organization which convinces its members that they are parasites and can be secure solely by living parasitically off the creativity of others. A human parasite is someone who has transformed himself, or has been transformed, so that he or she will do little or no creative acts for the rest of his or her life, and will survive by exploiting the creativity of those more creative than him or herself. An exploitive exchange occurs when we destroy more creativity in others than we create in others.

Organizations such as most schools, universities, not-for-profit foundations, businesses, and the agencies of the Federal, state, and local governments are organizations that were originally supposed to be creative, but became bureaucracies. Within any bureaucracy, the Espritals usually become quickly dissatisfied with these organizations and leave. Almost all those who remain behind usually become parasites themselves, although they may have been creative when they joined the bureaucracy.

Espritals eventually discover that the only way that they can live a purely creative life without ethical compromises is to be self-employed in some creative endeavor as varied as medicine, engineering, carpentry, machining, mechanics, art, music, farming, and many other fields, although not even a small minority of the people in these fields are likely to be Espritals. Similarly, Espritals are not likely to be employed as lawyers, bureaucrats, politicians, or people who live parasitically off other people's creativity, without creating something of their own equal in value to the resources that they are consuming. This knowledge enables us to know something about where to look for Espritals, and where not to look for them.

Espritals will usually find that earning substantial amounts of money will require ethical compromises. These compromises will usually include nurturing totally uncreative parasites. It is always unethical to nurture parasites. Human parasites are those who traffic in money, or bureaucrats who redistribute the wealth that is extorted from ethical citizens by unethical government. Bureaucrats and governments do this without in anyway being creative themselves. Financiers and bureaucrats are often biased against financing Espritals, because they can usually earn more money and/or be more secure, respectively, by financing marginally ethical persons who take few or no risks, and by earning most of

their money, not by creative action, but by buying low and selling high, which, for Espritals, is a trivial form of commerce.

Espritals, once they are fully developed from less ethical but still creative children and young adults, always courageously choose to work in the environment which maximizes creativity, rather than in the environment which maximizes income, or even gives them minimum security. This does not, necessarily, mean that Espritals are poor.

Since Espritals are creative, and creativity is the basis of all wealth (115), Espritals will always have all the resources they need to maximize their creativity and that of those they most love, although they may not have any surpluses. This situation becomes even more pronounced when the Espritral discovers that he or she is better off economically by not making any ethical compromises and refusing to cooperate with any persons who are systematically destructive to themselves or others, directly or indirectly. As a consequence, eventually all Espritals who survive will try to make themselves and all those they love as self-sufficient as possible.

Therefore, the best place to search for Espritals is in a community which is highly ethical and creative in many fields and simultaneously promotes self-sufficiency for itself and others. A few Espritals, if they are extremely brilliant, and ethically naive, may survive within the academic community, although the academic bureaucracy is already highly destructive.

At one time I thought that the Libertarian party in the United States might be a community with a concentration of Espritals. However, I soon found that the Libertarians, who have the only political philosophy that is ethically compatible with that of the Espritals, include many persons who are Libertarians primarily out of desire for using drugs, maximizing their discretionary income, hatred of government bureaucrats, or simply a love of liberty, which are not primary motivations of Espritals. A love of liberty is fully compatible with Espritral values, since liberty is a necessary, but not sufficient, condition for maximizing creativity, which is the sole end goal for Espritals.

The best place to look for Espritals in the modern world is the Internet. The Internet is the only forum in the world for the free exchange of all information. As a consequence, every government in the world is trying to exercise control over the Internet. This is done in blatantly unethical ways in Communist and Islamic countries, and more subtly in the democracies. However, this book, as well as all my other writings, will be on the Internet for as long as possible, in the hope of eventually being able to bring together, at least, four Espritral males, and four Espritral females, even if this does not occur in my lifetime. If you are not by now totally bored or outraged by this book, you may be an Espritral and not know it.

In the democracies, the governments use the excuse of controlling pornography, or even of protecting the Internet itself, as an excuse for exercising control over the Internet. All

types of control over the Internet should be vigorously opposed by all ethical people, particularly the Espritals. The Internet is the best chance in history for unifying the Espritals, but it will not be easy.

All the great religions of the world, although a major repository of true ethics and true mysticism, have become so bureaucratized and obsessed with ritual that they are also unlikely to lead to a community of Espritals. However, the ethical foundations of Western Civilization and true ethics are to be found within Judaism and Christianity. We will, therefore, consider and incorporate Judaeo-Christian ethics into the concept of an ethical government to be developed in the later chapters.

## JUDAEO-CHRISTIAN ETHICS

The great Jewish sage Maimonides (228) observed that Islam is closest to Judaism ritualistically and theologically. But Christianity is closest to Judaism ethically, because Christians accept the entire Bible, particularly the Ten Commandments, as well as the Teachings of Jesus, which are pure ethical Judaism, as divine truth, although Christians may often misinterpret the meaning of the Bible, as well as the teachings of Jesus. I would add that Jews also often misinterpret the true ethics of the Bible.

The greatest ethical error in Christianity, and there are many, although the basic ethics are sound, is the notion that one should behave ethically in order to avoid hell and go to heaven. This same ethical error exists in Islam. The Jewish notion of ethical obedience to the Bible is that one should behave ethically solely because it is God's law. This is similar to the Hindu concept of Karma Yoga: that one should behave ethically as an end in itself without fear of punishment or expectation of reward.

The fatal flaw in Orthodox Judaism is that ritual laws, such as dietary laws, are given the same weight as ethical laws, such as the Ten Commandments. Spinoza first showed in his Theological-Political Treatise (412) why Jewish ritual is, in part, a mistake. This does not mean that all Jewish ritual is an ethical mistake, but merely that ritual is at best a metaphor for ethical behavior. Art associated with ritual, such as Jewish liturgical music, is an even deeper metaphor for ethical truth.

Thus, Jewish rituals concerning hygiene, diet (Kosher laws), slaughter, and even animal sacrifice can all be seen as metaphors related to the ethics of good health. Maintaining good health is an ethical obligation.

Jewish sexual rituals say a man may not have intercourse with his wife until seven days after she has stopped menstruating. Furthermore, he must stop having intercourse with her once she starts to menstruate, but he must have intercourse with her, at proper times, when she demands it. He must never have intercourse with her when she does not desire it. His sexual obligations to his wife are all further governed according to the stress and requirements of his occupation. These rituals are metaphors for sexual ethics, which



basically say that a man should first love his wife and secondarily have sex with her primarily to please her and have children with her.

It is unethical to have sexual relations with someone we do not love. We never love someone with whom we would never wish to bear children and whose essential characteristics we would not wish in our children. This does not mean that every sexual act must lead to reproduction. The desire to have children with a spouse, even when this is not possible, is a measure of the love that exists between the spouses. Loving spouses assume full responsibility for maximizing the creativity of each other, and of their children, and of never decreasing the creativity of their children, or each other. This notion of sexual ethics is something that many women can probably relate to, but is probably not acceptable to many men who are not Orthodox Jews.

Great religious art, such as the Kol Nidrei and the Shabat Shalom in Judaism, and the even greater religious music of Bach, such as the Mass in b minor, the Saint Matthew Passion, the Cantatas, and above all the Art of the Fugue, are musical metaphors for the deepest and greatest ethical truths. In the plastic arts, there is no greater religious metaphor for Judaeo-Christian Ethics than the art of Michelangelo, such as the Sistine Chapel, the Last Judgment, and his Pieta. The metaphorical expression of ethics in art goes back to the art works of Atonism in Egypt and even the cave paintings of the Cro-Magnon. All great art is the metaphorical expression of great ethical truth. Artistic freedom is essential to great art.

Although in the Bible God promises the Jews certain rewards for accepting His laws, these are usually long term rewards, rarely short term rewards. The basic reward for obedience to the Bible is that any people who practice the Evolutionary Ethic, implicit in the Bible, will in the long run maximize the creativity of their progeny and the creativity of the people with whom they freely interact. This is borne out by history.

Twenty-five hundred years ago the Jews were highly ethical, but not very creative except in the field of ethics. At the same time the Greeks were highly creative in all fields, but not very ethical when compared to the Jews. The classical Greeks were primarily motivated by their desire to dominate others, although they were ethical in being sincere seekers of the truth, as a means of dominating others. However, within less than one thousand years the Greeks had virtually destroyed themselves, and ceased to be significantly creative in virtually all fields. The Jews, in the meantime, continued to grow in significant creativity in virtually all fields, while maintaining their ethical creativity, although they were constantly persecuted and had no country of their own after Christianity began.

The flaw in Orthodox Jewish ethical evolution, in addition to compulsive ritualism, is that it gave overwhelming weight to studying the Bible and its ethical and ritualistic ramifications, but gave very little weight to studying science. It is ethical and good to study the Bible, but it is unethical to deliberately remain ignorant of science. Although



ethics may be more important than intelligence, we have an ethical obligation to maximize both our ethics and our intelligence. We cannot be maximally intelligent, although we may remain ethical, while choosing to be a scientific illiterate. A knowledge of science is absolutely essential to being maximally creative in the modern world. We separate truth from falsehood solely through the use of the scientific method. This notion is actually in the Bible in the book of Jeremiah and elsewhere.

Maimonides and Spinoza had both taught that science was the essential method for understanding God. But it was not until the 19th century, when the largely secular Jews of Germany, the United States, and other European cultures began to study science and technology, that the Jews became highly creative outside of the field of ethics, although they had begun to be highly creative in Spain before their expulsion. Modern science was a purely Christian invention, which is one of the most creative consequences of Judaeo-Christian Ethics.

That is why in order to create an ethical political system we must combine true Christian and true Jewish ethics into a single, coherent, secular system based on the Evolutionary Ethic. Neither Conservative, Reform, nor Secular Judaism seem to have the ethical power of Orthodox Judaism, although they are much more accepting of the scientific method and are more likely to produce creative scientists, engineers and artists than is Orthodox Judaism. But Secular, Reform, and Conservative Jews become assimilated in a few generations into gentile society and lose their Jewish identity along with their Jewish ethics. The same happens to the children of their Christian counterparts in the Unitarian and Universalist churches, and in the Ethical Culture Society.

Today the Jews, at about one quarter of one percent of the human species, are about fifty percent of the winners of Nobel prizes in science and economics; they do almost as well in social science, technology, literature, and the other arts and humanities. In the United States, the Jews at less than 3% of the population, are over 35% of the people listed in Who's Who. The Jews get into Who's Who almost entirely through their creativity. Before the Soviet Union began to persecute the Jews, in a major way, it was estimated by a leading, non-Jewish scientist, personally known by me, that 80% of the major creativity in the USSR was produced by the Jews. The same phenomenon occurred in 15th century Spain and early 20th century Germany.

The Jews today are, relative to their numbers, by far the most creative people on earth. However, unethical Jews are no more creative than unethical gentiles; they are both destructive. Judaeo-Christian Ethics is a system for maintaining ethics within a people, but it is not 100% effective because we all have free will to reject the Bible. Almost by definition, fewer Jews than gentiles reject the ethics of the Bible. This is particularly true of Orthodox Jews. The reasons are ethical choice and natural selection, although the Jews are not a race or even a genetically homogeneous nation (115, 116, 119, also see the work of Dobzhansky), and the Orthodox, as well as all the other Jews, produce unethical persons.

The Jews are a genetically heterogeneous people bound together by a spiritual, ethical code that transcends race and nationhood, although, through ignorance, there clearly exist chauvinistic and racist Jews. All branches of Judaism are open to all humanity, although the Jews have almost completely stopped proselytizing for over 1,000 years, due to Christian and Islamic persecution. It is possible to prove, through blood typing and DNA analysis, that every Jew alive today is much more the descendent of converts to Judaism from many nations than exclusively a descendent of the ancient Hebrews. Judaism is based much more on memes, transmittable ideas, than on genes, transmittable biological information.

This state of affairs has come about because the two major religions derived from Judaism, Christianity and Islam, have persecuted the Jews. The persecutions within Islam were usually, although not always, relatively minor, primarily in the form of extra taxes, until this century and the beginning of Zionism. The persecutions within Christendom were major, and included periodic pogroms, expulsions, the Inquisition, and the Nazi Holocaust. Therefore, there was an enormous practical advantage to the Jews, particularly within Christendom, to convert to the dominant local religion. The sole reason for not converting was because of the higher ethical standards of Judaism, which is more akin to Karma Yoga. Therefore, solely the highly ethical Jews remained Jews, and solely the even more ethical Christians converted to Judaism under the threat of death for them and the Rabbis converting them. Unethical Jews, in turn, eventually converted to the dominant local religions for practical personal advantage.

At the same time in order to survive as Jews, the Jews had to be highly intelligent. Stupid Jews, even when highly ethical, were either exterminated or at least put at a reproductive disadvantage by the persecutions of the dominant religions. Therefore, solely persons who were both highly ethical and highly intelligent could survive as Jews. Because  $C = IE$ , the Jews, through ethical choice and natural selection, became highly creative over the last 2,000 years and lost their Hebrew and racial identity from a genetic point of view, although it has survived as a cultural trait. Judaism would be far more ethically effective without this trait.

Modern Jews are the ethical and spiritual descendants of Abraham and Moses much more than their genetic descendants. Although there are purely European Jews, such as the Ashkenazim, and purely Negroid Jews in southern Africa (the Lemba Tribe), there is some genetic evidence that all Jews can trace their ancestry to Aaron, the Biblical brother of Moses, because of a genetic marker that Jewish men of the priestly class, the Kochanim, carry on their Y chromosome. However, all their other genes seem to come much more from the many other races that converted to Judaism.

Through their creativity and their ethics the Jews have had throughout history the same kind of growing, creative, catalytic effect as in the 20th century, but to a much lesser degree: first in ancient Egypt, then in Babylonia, then in Persia, then in Greek Alexandria, then in Islam, then in Spain, then in Germany, then in the United States, and the Soviet

Union, as well as in other countries to a lesser degree. With the exception of the United States, every civilization that was significantly catalyzed by the Jews eventually became the worst persecutor of the Jews. This speaks well for basic American ethics. As we shall see in the next chapter, the ethical aspects of American Government are fully compatible with the Evolutionary Ethic, the Eight Ethical Principles, the Ten Commandments, and the teachings of Jesus. American Civilization is a spinoff from Christianity, as was first expressed by Jefferson (177-179). And Christianity is a spinoff from Judaism.

The nations and civilizations that were significantly catalyzed by the Jews eventually all began to lose their creativity in bureaucratic, apparently irreversible decline. That is because the Jews become the ethical conscience of the nations which they catalyze. When such nations become unethical, they ruthlessly persecute the Jews. This may happen in the United States, even though it may today seem very unlikely. It is part of a historical pattern that has repeated itself many times in the past, most recently in Spain, Germany, Russia, and Islam. The Jews catalyze other nations through their creativity, but it is easier to increase intelligence than to increase ethics.

High intelligence with low (negative) ethics leads to self-destruction,  $C = IE$ . It is more important to maximize ethics than intelligence, if we must choose solely one of these attributes. It is suicidal to increase intelligence without increasing ethics, or to increase the intelligence of persons who have negative ethics. The Jews have often increased intelligence more than ethics in their host cultures, although they normally do both, at least for a while, until they become assimilated.

A final observation is that the Jews have been most creative within Christian cultures. They have been much less creative within Islamic cultures, although until recent times the Islamic cultures were much more tolerant and less repressive of the Jews than the Christian cultures. The reason for this is, as Maimonides first observed, that Christianity is closer to Jewish ethics than Islam, and as a consequence Christianity is more creative than Islam. Furthermore, the teachings of Jesus add a new and very important component to Jewish ethics, the concept of Christian Love. The Jews are catalysts, not ethical masters, of their host cultures.

The Jews have grown in ethics because they were able to survive as a persecuted ethical minority without a government, i.e. bureaucracy, of their own. They were persecuted because of their ethics, and they survived in spite of the governments and societies that persecuted them.

The "intelligence" of a culture, i.e. its total collective capacity to predict and control its environment, is directly proportional to the number of its members and its wealth. One thousand years ago Islam was collectively more intelligent and dynamic than Christianity, but less ethical. Although the intelligence of individual Jews may seem high, the Jews have traditionally had low collective intelligence because of their very low numbers compared to the populations of the empires and nations among which they lived.

**THEOREM 5 :** The more ethical a culture, the less attractive its values will be to persons who are unethical, although these same people will be attracted to the wealth of an ethically superior culture, since all wealth comes from individual and collective creativity.

That is why Christianity and Islam attracted many more adherents than Judaism, although the Jews were very active proselytizers at the beginning of the Christian era. Note: Islam is the fastest growing major religion on earth.

Corollary 5.1: There are more unethical than ethical adults in almost all the cultures of the world.

Corollary 5.2: All the sects of Judaism, such as Christianity, Islam, Reform, and Conservative Judaism, are imperfect bridges for gentiles more easily to learn and accept Jewish ethics, as well as for the Jews to become assimilated into the dominant cultures.

Corollary 5.3: It is the ethical duty of all Jews to communicate their ethical system to all humanity without having to dilute it. This is very difficult, but clearly not impossible, within the constraints of traditional, Orthodox Judaism. (Until this century almost all the converts to Judaism were converted to Orthodox Judaism.) The main problem is not to confuse ritual with ethics.

Ritual is not ethics. However, many of the ethical norms of Judaism are within metaphoric rituals and art, because the ethics upon which these rituals and art were based were too abstract to explain 3000 years ago to a group of ignorant former slaves. The Bible communicates primarily through metaphors, although it also contains explicit ethical norms, e.g. the Ten Commandments. Many of the 613 commandments of God are also explicitly ethical. Spinoza, although he was a mystic, was the first Jew to totally secularize Jewish ethics through the imperfect, but mystically true, application of modern science.

Although the Book of Jeremiah as well as other parts of the Bible (e.g. Deut. 13:2) clearly describe scientific method as the means for distinguishing true prophets from false prophets, Judaism is not based on science, but is a mystically revealed religion based on metaphor. If such profound ethical truths as are contained in Judaism and the teachings of Jesus evolved mystically with little or no benefit of science, then mysticism must be accepted and understood as part of the process for maximizing creativity and discovering truth.

### The Mystical Paradigm

Mysticism means many different things to many different people. As a young man I considered mysticism a form of pathological self-deception, in which people, in order to be happy, choose to deceive themselves increasingly more, until they learn to predict and control their own thoughts and perceptions (subjective reality) independently of objective

reality. I would often ask the mystics who exhorted me to open myself to mysticism and religion, "What can I predict and control in objective reality by accepting your mystical or religious model of the universe that I cannot predict and control without it?" I never received a satisfactory answer to this question. Therefore, I continued to regard mysticism as a pathology which decreased creativity. I was, at the time, an anti-mystical, antireligious logical positivist (116,117).

As I grew older, I noticed that the most creative scientists known to me tended to be highly mystical, e.g. Einstein, Bohr, de Broglie, Pauli, Heisenberg, Schrödinger, Jeans, Eddington, and more recently David Bohm and Fred Hoyle, among many others (488). The atheistic, non- mystical scientists tended to be much less creative. Therein I had the answer to my question.

When true mysticism is combined with true science, creativity is maximized. However, there is also an anti-scientific, happiness-producing false mysticism which leads to a form of self-deception, and which is commonly called "superstition." Recall that idolatry is a metaphor for superstition, and that "superstition" may also be defined as "other people's religious beliefs."

What enables us to separate truth from falsehood is scientific method, as previously discussed. Therefore, in order to maximize creativity we must combine true mysticism with true science, and be both thoroughly scientific in our mysticism as well as thoroughly mystical in our science. In order to do this we must distill the notion of mysticism down to its essentials. This is what all true mystics, or as Jeremiah would say "true prophets," i.e. Espritals, have as a common belief system. This gives us the following four part paradigm of true mysticism:

1. The universe has an ethical structure to it; it is neither random, nor chaotic, nor absurd.
2. Within the universe there exists at least one intelligence superior to humanity's which is, at least in part, responsible for the ethical structure of the universe, e.g. God and the angels, or more scientifically and for those less inclined to work with religious metaphors, an infinite hierarchy of Moral Societies (115, 116).
3. It is possible for humanity to communicate with this higher form of ethical intelligence; e.g., Moses and the quantum metaphor of a bush that burned without being consumed, or the metaphor of the ethical communications between Lot and the angels sent to destroy Sodom and Gomorrah. Prayer is the traditional way of communicating with God, but any creative or ethical act, i.e. a mitzvah, is a communication with God. There are many specific, secular ways of communicating with the higher intelligence of ethical order (115).



4. Behaving ethically enhances this communication, by creating an open communications channel with God of ever greater bandwidth and ever less noise or randomness. The more ethical our behavior, the better our communication with God, and the more creative we are. All truth comes from God. God is truth.

This is the paradigm of true mysticism, which when fully integrated with the scientific paradigm, produces scientific mysticism, which enables humanity to be maximally creative.

An Esprital is someone who has had a true mystical experience, believes in the Mystical Paradigm, and is highly ethical in his or her personal behavior. A true mystical experience comes from the insight that comes from a true communication with God that reveals to us a significant new truth previously unknown to us. This manifests itself in a deep ethical truth, a great work of art, a new invention, or the discovery of a scientific law. Many of these Espritals do not know that they are mystics who believe and practice the Mystical Paradigm..

An Esprital does not need to be proficient in science. When the Esprital is not proficient in science, he or she is usually a creative artist, as in the case of Michelangelo, J. S. Bach, or Mary Cassatt, or an ethical teacher, as in the case of Buddha, Jesus, Saint Francis, Mother Teresa, or the woman who anonymously authored THE COURSE IN MIRACLES. However, when an Esprital is proficient in the science of his or her time, then the Esprital is a full scientific mystic who greatly contributes to human evolution and/or material progress, as did Thales, Hypatia, Hildegard von Bingen, Maimonides, Spinoza, Teilhard de Chardin, and Barbara McClintock (577).

There is a pattern in nature and in the latest findings of quantum mechanics which shows us how to be a maximally creative scientific mystic. This does not guarantee that we will be an Esprital. A Hindu who has contributed greatly to scientific mysticism is Amit Goswami, a Professor of Physics at the University of Oregon (121-123). However, many of the contributors to this field are Jews. Foremost among them is David Bohm (31-35).

The essence of scientific mysticism is that one must be fully scientific in one's mysticism and fully mystical in one's science in order to maximize creativity. To see that this is the case and to achieve this apparently paradoxical state of mind, it is essential to thoroughly understand quantum mechanics as it eventually became understood by David Bohm, who was raised as an Orthodox Jew but became a secular Jew and a Marxist as a young adult, although he felt compelled to eat Kosher food all his life. David Bohm became a complete scientific mystic later in life (302, 598).

Although quantum mechanics is among the most mathematically rigorous of subjects and among the most conceptually abstruse, David Bohm's model is quite simple and easy to understand without using any mathematics or advanced physics, although a good



knowledge of mathematics and physics will deepen our understanding (31-35, 302, 598). Bohm's model follows, together with my own speculative extrapolations of this model.

## Quantum Mechanics

Quantum mechanics is based on the discovery by Max Planck in 1900 that energy is not infinitely divisible, but that it can be transferred solely in discrete units called "quanta." In other words there is a minimum unit of energy, the quantum. Einstein used this notion to explain the photoelectric effect in 1907, for which he received the Nobel prize. (Einstein's greatest contributions, special and general relativity, were not so honored.)

Although Einstein was a major contributor to quantum mechanics, he refused to accept what came to be the conventional interpretation of quantum mechanics. Namely, (1) that the universe was at its core random and unpredictable (contrary to the first part of the mystical paradigm); and (2) that the structure of the universe was holistic, such that it was impossible to observe anything in the universe without changing what we are observing by the very act of the observation (contrary to other parts of the mystical paradigm).

Einstein responded to the first interpretation by saying "God does not play dice with the universe;" he responded to the second by saying "God is subtle but not malicious." Remember that Einstein was a scientific mystic who believed in the God of Spinoza, a single God of deterministic universal order and ethical coherence.

As Einstein grew older, he was increasingly in conflict with the physics establishment over the interpretation of quantum mechanics. The establishment interpretation was called "the Copenhagen interpretation," because it was formulated by the Dane, Niels Bohr, who was another secular Jew. The physics establishment was particularly disturbed by the fact that Einstein kept bringing God into the argument. Bohr, in exasperation, finally told Einstein to stop telling God how the universe should be created. Both sides of the quantum argument were dominated by Jews and scientific mystics, e.g. Bohr and Einstein.

Einstein kept coming up with incredibly ingenious thought experiments, which he called "Gedanken Experiments," to disprove the Copenhagen interpretation. Max Born, another Nobel Prize winning Jewish physicist who defended the Copenhagen interpretation, said that every time he received one of these thought experiments from Einstein he knew he had many weeks of work ahead of him to be able to convince Einstein that the Copenhagen interpretation was not invalidated by his Gedanken Experiments.

Finally in 1935 Einstein and two of his post doctoral students at Princeton came up with the ultimate thought experiment which Einstein believed proved that the Copenhagen Interpretation was an incomplete description of reality and that there were hidden variables in nature, which were ignored by the Copenhagen interpretation. If we could discover and measure these hidden variables then the universe would be shown to be properly deterministic and we could observe without changing what we are observing.

This thought experiment is known as the Einstein, Podolsky, Rosen paradox, or EPR, after Einstein and his two young Jewish students (88).

What EPR showed is that when two electrons are quantumly correlated, e.g. by originating at a common source, if we send one to the Moon and the other to Mars, then, according to the Copenhagen theory, the act of observing the electron on the moon will instantaneously, not at the speed of light, disturb the electron on Mars. This contradicts the Special Theory of Relativity (87, 136), which says that a signal cannot be sent anywhere in the universe faster than the speed of light. Therefore, according to Einstein, the Copenhagen Interpretation is an incomplete description of reality and there are hidden variables in nature.

Quantum mechanics passes the test of science because it is a practical predictor and controller of reality. Quantum mechanics enabled us to develop lasers, holography, superconductors, super fluids, microelectronic devices, predict the chemical behavior of elements and molecules, and do many other practical things according to the Copenhagen formulations of Heisenberg, Schrödinger, Dirac, and Feynman. Therefore, it must be true. However, EPR was also true. Therefore, there was a paradox. Bohr resolved the paradox by categorically stating that in this case quantum mechanics, not relativity, made the correct prediction. Naturally, Einstein could not accept this, and he and Bohr stopped talking to each other about these matters, and their previously warm friendship cooled, but both were right and both were wrong.

In 1965 an Irish physicist by the name of John Stewart Bell, deeply influenced by David Bohm, showed that if the EPR paradox was true, then there might indeed be hidden variables, but they must be non-local (25, 26). "Locality" implies a universe where things are tied together in such a way that they cannot interact faster than the speed of light. To say that things are non-local is to say that they are outside of our time and space, and can interact, at some level, instantaneously, no matter how large the distances between them. This implies action at a distance, which Einstein called, "a spooky concept."

Finally in 1982 a team of French physicists led by Alain Aspect (7) showed that EPR and Bell were both right. Therefore, Bohr was right, but Einstein was also right about hidden variables, but they are non-local (25, 26). Einstein believed all variables are local. David Bohm was thus able to show that there is infinite true information in a Universe outside of our time and space (32, 33, 35).

Early in his career, David Bohm had shown that the EPR paradox applied to other quantum objects, such as photons and neutrons, and not solely to electrons (31). Therefore, the EPR paradox is now referred to as the EPRB paradox. It was so referred to by Bell and the Aspect team. After being exiled from the United States because of his extremely ethical, courageous, but misguided, stances against the McCarthy era witch hunts, Bohm worked in Brazil, Israel, and England, where he made many discoveries in

physics, such as the famous Aharanov-Bohm effect discovered while working in Israel (132).

In 1951, under the close, personal influence of Einstein, David Bohm began developing a new hidden-variables model of quantum mechanics, while he was still an instructor at Princeton. He continued this development for the rest of his life; it led to him to become a very profound mystic as well as a highly creative physicist. This model was validated by the Aspect experiments; it is known as the holographic or implicate order model of the universe (32-34). I accept it as true, although a large majority of contemporary physicists are leery of it.

The Copenhagen model, further removed from mysticism, is much more comfortable. However, within the framework of the Copenhagen interpretation, two very great Jewish scientists, mathematical genius John von Neumann and Nobel Prize winning physicist Eugene Wigner, proposed as early as the 1930's that quantum phenomena were due to the direct interaction of the human mind with material reality (487). They recognized that human consciousness and quantum reality were inextricably interconnected (487).

The holographic model, as I interpret it (115), says that there is an infinite, non-local holographic universe that, in a sense, contains our local finite universe, as well as an infinity of other universes. This infinite universe is a universe of pure, true information. Quantum phenomena in our universe are an expression of the implicate order of the holographic universe manifesting itself in the explicate order of our local universe. God is truth.

The holographic universe, in my interpretation, contains all of its information at each point, as does a regular hologram. Therefore, our local universe contains all the information of the holographic universe at each local point. The hidden variables are non-local quanta of information which pass through the quantum field from the implicate order of the holographic universe to the explicate order of our local universe. Matter in our local universe is transformed by this information in direct proportion to its degree of evolution. These concepts (115-117) lead to my generalized model of evolution.

### Quantum Evolution

Evolution occurs through a growing hierarchy of ever more complex and intelligent species for incorporating ever more information from the implicate order into their genetic and/or neural structures, thereby transforming themselves into still more intelligent species within the explicate order of our local universe.

An electron represents a very low level of material evolution, and it essentially responds randomly, but coherently, as it receives information from the implicate order. A cell is more intelligent and less random in its responses to quantum information than any form of nonliving matter; as a consequence it evolves faster than matter. A metazoan is still less

random in its response to quantum information and it evolves even faster than the cell. This process continues in harmony with the evolution of the nervous system from simple metazoa to fish, fish to reptile, reptile to mammal, and the collective intelligence of the biosphere, until humanity begins to respond ethically to the information from the implicate order, thereby catalyzing its own evolution by becoming ever more creative.

I point out in *Creative Transformation* (115) that this quantum hierarchy of evolution proceeds in systems of complementary pairs and hierarchies of four complementary pairs. For example, the first jump in atomic evolution occurs in a hierarchy of four complementary pairs of electrons and protons that constitute four hydrogen atoms, which when fused give us a helium atom. Protons and electrons are complementary in their charges, masses, and atomic cross sections. Therefore, an electron and a proton form a complementary pair, which we call a hydrogen atom. Hydrogen atoms evolve into all the other atoms through fusion in the stars and other physical processes.

The fusion of helium atoms produces a carbon atom, which is the most chemically generalized atom in being equally an electron donor and an electron receiver. Furthermore, a carbon atom is a system of four complementary pairs, in having four active protons and four active electrons which enables it, with oxygen, phosphorous, hydrogen, and other abundant light elements, to begin to form all the organic compounds which lead to chemical evolution and the beginning of life.

Furthermore, life begins when there is a new chemical hierarchy of four complementary pairs of nucleotides: cytosine, guanine, thymine, and adenine. These in turn form a new complementary pair in the DNA molecule, which in turn forms new systems of complementary pairs with protein, which produces the phenomenon we call life from non-living matter. Varela and Maturana have called this process by which protein and DNA interact within the cell to produce the epiphenomenon of life, Autopoiesis. I have generalized this process in *Creative Transformation* (115) to refer to a creative exchange of complementary information in a system of four complementary pairs.

This process of generalized autopoiesis leads to metazoa and other multicellular life forms, where there is autopoiesis among cells. Then there is autopoiesis among neurons which leads to the brain in the lower animals. This process continues to the human brain, which is a system of four complementary pairs of brains. Within the human brain there is the brain of a fish; then the brain of a reptile, the R complex; then the brain of a primitive mammal, the limbic system, which we share with all mammals; and finally our highest brain, the neocortex, which we share with the higher mammals. Within the neocortex we have those characteristics of mind that make us ethical beings and uniquely human.

As I have indicated in *Creative Transformation* (115), the next stage in the evolution is a new higher form of autopoiesis between four complementary pairs of human brains. Men and women can be shown to be far more complementary in their neural structures than in the rest of their bodies (527-555). Therefore the way to maximize human creativity is a

new form of autopoietic organization among four complementary pairs of men and women, i.e. four men and four women who are ethically committed to maximizing each other's creativity. I call these basic new forms of human organization "Octets". The concepts of Octets and super-metazoan autopoiesis will be discussed later in the book.

The same process which produces benign mutations, through new hierarchies of autopoiesis, which increase the genetically determined intelligence of ever more new species, produces, in ethical beings, creative ideas which increase the collective, extra-genetically determined intelligence of the species. Reality is based on true information, not on energy or matter. The emotional, personal God of the Bible is a metaphor for the creative, impersonal universe of infinite truth beyond our time and space; therefore, as the Bible says, "God is a spirit" (Gen. 1:2).

In accordance with the mystical paradigm, and my model of the nature of the holographic universe, the more ethically we behave, the more quantum information flows into our consciousness from the implicate order and the more creative we become. However, there is a quantum quarantine in the universe (115) such that unethical persons are closed to this higher quantum information; they cannot create no matter how intelligent they are, so long as they remain unethical. The quantum quarantine also inhibits the ability of ethically immature species, such as humanity, to travel between the stars (115).

Humans, and other ethically immature species, using classical technology based on Newtonian and Einsteinian physics, cannot even begin to imagine how it is possible to travel between the stars in a lifetime at any reasonable cost and using a feasible amount of energy. However, there is a quantum type of technology, suggested by the physics of David Bohm, which can be used to engage in virtual travel between the stars, by using quantum coherence between moral beings in different star systems to ethically transfer true information between the stars (115).

True information is the basis of all existence and the evolution of matter, life, and mind. Quantum technology, still to be developed, may enable us to transfer information instantaneously, as in the EPRB paradox, between the stars, but not to move physical objects between the stars. If humanity can ever develop this quantum technology it will have become a Moral Society. The major purpose of an ethical government is to help humanity evolve from an Ethical State into a Moral Society. These concepts are discussed in my previous book (115).

Because  $C = IE$ , an ethical person, no matter how low his or her intelligence, will be creative, because of positive ethics. However, an unethical person, no matter how great his or her intelligence, can never be creative, because his or her ethics are negative; such persons will in fact be destructive in direct proportion to their intelligence. When ethics are negative, creativity is negative. Negative creativity is destructiveness. However, it is unethical to be certain about who is ethical or unethical (EP 6.).



There exist techniques, given in my previous book, for stimulating the flow of quantum information into our consciousness (115). The most powerful of these techniques is simply to behave as ethically as possible in every situation we encounter, without expectation of external reward and without fear of punishment. This is in harmony with the Talmud, as well as the teachings of Jesus, which say we should expect no reward from doing a mitzvah (an ethical act) other than the opportunity to do more mitzvahs. Although there may be external rewards to doing a mitzvah, we should be satisfied with the knowledge that the more mitzvahs we do, the more mitzvahs we can do. Hindu scriptures say the same.

In harmony with Judaism, Jesus, Spinoza, and quantum mechanics, God, the spirit, may be seen as the infinite, quantum process, outside of our time and space, by which the universe grows forever in creativity. Each evolving creature chooses to become closer to God, by growing in intelligence, ethics, and creativity in ever greater quantum leaps of four complementary pairs, which for humans are Octets.

The simple choice to randomly innovate true behavior, which any living creature, even a bacterium, can choose to do, catalyzes the transfer of true quantum information from the implicate order to the explicate order of the genes, thereby producing a benign mutation (115). Humans now do this by behaving ethically and creating new extra-genetic information which they teach to other ethical beings.

Evolution by purely random mutations can be shown to be mathematically impossible, using conventional probability theory (155). To produce creative results from apparently purely random processes requires an additional source of information, the implicate order. Perhaps, solely the implicate order may make the objectively true evolution of the biosphere possible, through punctuated equilibrium (115).

God as an infinite, abstract, spiritual process cannot be represented by visual imagery. Therefore, as per the Bible, we must reject all forms of superstition for which idolatry is a metaphor. God may be seen as the abstract infinite process that engenders both evolution and personal creativity throughout the Universe. We worship the one true God by learning, teaching, and creating new truth to the maximum limits of our capability (115).

When we receive information from the implicate order, so that we may perform a creative act, we are communicating with God. When we have only a little scientific information, the quantum information is communicated mainly metaphorically. As we grow in ethics, intelligence, and scientific information, this communication is ever less metaphorical. A major prophet is someone who creatively derandomizes the ethical information from the implicate order and communicates it to humanity, as did Moses with the Bible and as did Isaiah, Elijah, Jeremiah, Jesus, and the other major prophets. Minor prophets do minor creativity. But as Jesus said, "Beware of false prophets. By their fruits you shall know them."



The highest form of creativity is the communication of divine ethics. That is why the Bible is a repository of true information from the implicate order, which in both metaphorical and non-metaphorical ways tells a people how to become ever more ethical, and as a consequence ever more creative. That is why the Jews, who are not a race or even a nation, have continued to grow in creativity, while many powerful nations who tried to dominate and exterminate the Jews, have collapsed and ceased to be creative or even to exist.

## JEWISH GOVERNMENT

The initial Jewish Government, as described in the Bible, was a combination of elected kings, true prophets, and priests. No one could become or remain king without approval of the prophets and priests. This gave effective feedback to the Government and kept it ethical, since the prophets and priests had moral authority but no temporal power. It was their form of checks and balances. As the priests acquired temporal power, and the prophets were no longer true, the system became corrupt, as was first shown by Spinoza (412). These corruptions were the equivalent of "campaign contributions".

In his THEOLOGICAL-POLITICAL TREATISE, (412) Spinoza shows why this form of Government was ethical originally, why it became corrupt, and why it is no longer possible. Instead, we have the example of modern Jewish Government in the State of Israel.

Changes in Jewish ethics may be produced by the state of Israel, which provides Jews with a national instead of an ethical identity. Over the last two thousand years the Jews were able to evolve ethically, in part, because they had no government of their own and consequently no bureaucracy, although they had the moral authority and wisdom of the Rabbis. Israel and the assimilation of non-Orthodox Jews, not the Holocaust, are the major factors influencing Jewish ethics in the future.

Nation states, even when governed by a majority of Jews, tend to put short-term political gains ahead of long-term ethical gains. Not all Jews are ethical, since we do not inherit all of our ethics solely from our mother. (Most forms of Judaism defines a "Jew" as a convert or as someone who has a Jewish mother.) As with other nation states without ethical government, a Jewish state will become ever more dominated by unethical politicians, while its most creative citizens constantly lose power. My Israeli friends all insist that the most corrupt political parties in Israel are the religious political parties. Israel is already highly bureaucratic.

Israel is bureaucratic, socialistic, and inherently unethical because it has a majority-rule form of democratic government. Recall that Majority Rule is inherently unethical and cannot produce, or even maintain, an ethical government, because it is at best a tyranny of the majority. At worst it is a tyranny of a minority that manipulates the majority through comforting, but self-serving, lies that the majority delights in hearing. Such is the case in

both the United States and Israel. All forms of tyranny are unethical, including the so-called "benevolent tyrannies."

Nations which have been catalyzed by the Jews, when they reject the ethics of the Bible, persecute the Jews and fall into irreversible bureaucratic entropy. In relatively recent times this happened to Spain, Germany, and the Soviet Union. It may happen in the United States. However, an ethical person's loyalty is first to the Evolutionary Ethic, which is to say to God, not to an ethically corrupt nation state or empire, much less to an individual tyrant.

Judaism transcends nationhood. That is why the Jews continued to grow in creativity, without a nation state or bureaucracy of their own, while many mighty empires that persecuted them have crumbled first to bureaucracy, and then to uncreative nothingness. But the Jews could not create an ethical government through majority rule.

The development of an ethical alternative to all forms of tyranny is the goal of this book. But this takes more than Jewish ethics. It takes a combination of true Jewish ethics and true Christian Ethics, without Christian or Orthodox superstition, plus Evolutionary Ethics and science.

Evil will always destroy itself, but it can in the interim destroy much that is good. Jesus taught that we should suffer evil, but the Old Testament is uncompromising and ruthless about dealing with evil. It is always unethical to tolerate evil (5th EP).

Christianity is much more tolerant of evil than Judaism, because Jesus taught, correctly, that evil will always destroy itself. However, this does not mean that we should tolerate evil. How to deal with evil is a basic problem for ethical government. Although all people may be born ethical, many become unethical through the actions of unethical government, which rewards evil and punishes ethics.

The future of Judaeo-Christian Ethics is to become completely integrated with the Evolutionary Ethic and science, and thereby clearly communicate its ethical message to all humanity. This message is best communicated through ethical and creative example by Jews and Christians, while encouraging converts and becoming more friendly to them. A Jew, as well as a Christian, should be redefined to be a person dedicated to living an ethical life without expectation of external reward or fear of punishment. All unethical "Jews" and unethical "Christians" are apostates. Thus, the world will either become ethical or destroy itself.

---

© John David Garcia, 2001, All rights Reserved.

**The Ethical State:  
An Essay on Political Ethics**  
by John David Garcia

CHAPTER TWO: Keeping What Works

The Evolutionary Ethic is a revolutionary new concept which leads directly to the political system to be developed in the next chapter. However, the essence of Judaeo-Christian ethics, as expressed in the Ten Commandments and the teachings of Jesus, are implicit in the Evolutionary Ethic. The ethical essence and the practical reality of political ethics as expressed in the Declaration of Independence, and the Bill of Rights together with the 13th, 14th, 15th and 19th Amendments to the U.S. Constitution are also implicit in the Evolutionary Ethic, although no democratic constitution is intrinsically ethical if it leads to majority rule. Solely the concepts of self-government and maximum respect for the individual, are intrinsically ethical. In this chapter we will show how these more familiar ethical concepts of Judaeo-Christian ethics and the political ethics of the Declaration of Independence and parts of the Constitution of the United States relate to the Eight Ethical Principles, the Evolutionary Ethic, and the political principles and system to be developed in this book.

We should note that having a partially ethical constitution does not necessarily produce an ethical government. The Government of the United States stopped even having a pretense of being ethical long ago. In fact, it has become increasingly unethical since the end of the Monroe Administration. But it is only in the last hundred years that each succeeding President has usually been significantly less ethical than the previous President, with the exception of Jimmy Carter, who was clearly an ethical, but ineffective, President. Without the short lived revulsion against the Nixon Administration, a man like Jimmy Carter would never have been elected President. Bill Clinton and Al Gore were as unethical, or worse, than Nixon ever was.

### The Ten Commandments

Although there are 613 divinely ordained commandments in Judaism, some Orthodox Jews believe that all 613 commandments can be derived from the Ten Commandments. As was mentioned in the previous chapter, the Ten Commandments can be derived from the Evolutionary Ethic and the Eight Ethical Principles. From the Evolutionary Ethic, the Eight Ethical Principles, and the Ten Commandments all the ethical commandments of the Bible may be derived as well as the metaphorical ethical implications of the ritualistic commandments, but not, to the best of my knowledge, the ritual itself.

Therefore I reject Jewish ritual, but not its ethics, both explicit and metaphorically implicit. But along with Spinoza I believe we should be respectful of other people's rituals, if they are not overtly unethical, but merely trivial to our perceptions. That is how I feel about both Jewish and Christian ritual. I personally find most forms of ritual

obnoxious. But the Ten Commandments are explicitly ethical, although they all require rational interpretation in order to apply them properly in our personal lives as well as in political ethical systems, such as in the ethical constitution to be developed later in this book. Later, practical methods to implement an ethical constitution will be suggested.

The Ten Commandments are common to both Judaism and Christianity and are the core of Judaeo-Christian ethics, although the early Catholic Church revised the Ten Commandments, as well as the teachings of Jesus, in order to make its form of idolatry acceptable, as well as to justify its bureaucratic structure. Most Protestant sects have translated the Ten Commandments more correctly, but also with errors. We shall use mostly the Revised American Standard Version of the King James translation to express the Ten Commandments.

The teachings of Jesus are extremely anti-bureaucratic and have added a new dimension to Jewish ethics. Jewish ethics are based on a universal sense of justice. Jesus' interpretation of Jewish ethics emphasizes universal love over justice, although universal love is also within Jewish ethics. Therefore purely Christian ethics will be discussed separately, after first analyzing the rational and political implications of the Ten Commandments, which we now consider.

### First Commandment

First Part. I am the Lord your God who brought you out of the land of Egypt, out of the house of Bondage.

Second Part. You shall have no other Gods before me.

Third Part. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or is in the earth beneath; you shall not bow down to them or serve them, for I the Lord your God am a jealous God, visiting iniquity of the fathers upon the children to the third and the fourth generation of those who hate me, but showing steadfast love to those who keep my commandments.

### Interpretation of the First Commandment

First Part. The concept of an emotional, personal God, as we saw in the previous chapter, is a metaphor for the impersonal quantum universe of infinite truth outside of our time and space. God is not an anthropomorphic being, but is rather the process of ever increasing creativity throughout the universe. Solely processes are infinite, never anthropomorphic beings. We are created in God's ethical image, not His physical image, which does not exist.

All creative changes in the universe, such as Moses leading the Jews out of Egypt, occur solely through the intervention of God through His true messengers, e.g. Moses, or His angels. Anthropomorphic angels are metaphors for higher stages of evolution, for ethical

beings who have become moral (Moral Societies), i.e. highly, but not yet irreversibly, ethical. Solely God is irreversibly ethical (6,7,8).

Second Part. We cannot put any person, principle, or thing before God. We must worship solely the one true God, i.e. the Quantum Universe beyond our time and space that is the root cause of all evolution and each creative act in the universe. We worship the one true God by learning, teaching, and creating objective truth to the limits of our capability, but without rejecting the subjective truth of true mysticism out of hand, but rather testing it scientifically. This is the Evolutionary Ethic.

Third Part. The one true God is a spirit, i.e. an infinite, non-local process of infinite complexity beyond our time and space, and cannot be represented by any graven, earthly, or finite image. If we hate the one true God, i.e. behave unethically, and decrease anyone's creativity including our own, we shall destroy our own creativity and that of our children unto the third or the fourth generation. Therefore, ethics are partly hereditary, and are not determined entirely by our environment, but our descendants can recover their ethics after several generations. If we follow the commandments of God, i.e. behave ethically, we shall be loved by God, i.e. we shall enhance our creativity and that of our children.

## Second Commandment

You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes His name in vain.

## Interpretation of the Second Commandment

The name of God is a description of an infinite process infinitely complex. Our knowledge is always finite. Therefore, we never know the true name of God, i.e. a finite being can never fully understand the infinite process that is God. To take the name of God in vain is to speak falsely in the name of God. Since all of nature and everything in it is a part of God, according to Spinoza and Bohm's holographic model of the universe, to say anything false about nature is as much a taking of the name of God in vain as is swearing an oath falsely. This is the ethics of science.

Since the universe is an interconnected whole, as in David Bohm's holographic model, we can never fully understand any part of the universe unless we understand all of it, and we will never understand all of it. But we can grow in knowledge and creativity forever, becoming ever closer to God by understanding Him and emulating Him, i.e. following the Evolutionary Ethic. Therefore, it is unethical to be certain about any aspect of nature, because our knowledge is always at best incomplete, and at worst false. We are believing falsely and speaking falsely when we are certain and express certainty. To be certain is to take the name of God in vain.

We must never say anything that is false under the name of God, i.e. swear an oath falsely, fake a scientific experiment, or express certainty about nature or anything in nature other than our own mind, which is the only thing in the universe about we have direct certain knowledge. We can be certain solely about having our thoughts and perceptions, but never about their causes, since all truth comes from God.

God is infinite; completely true information about any part of the infinite holographic process which is God is also infinite. We are finite, and all the information we will ever have will be finite. Therefore, we can never be certain about any aspect of nature, except our own thoughts and perceptions. This is the Sixth Ethical Principle, and it implies the Seventh Ethical Principle, that it is ethical to doubt. So long as we doubt, we are open to the truth that comes solely from God.

### Third Commandment

Remember the Sabbath day to keep it holy. Six days shall you labor and do all your work; but the seventh day is a Sabbath to the Lord your God; in it you shall not do any work, you, your son, or your daughter, your manservant or your maidservant, or your cattle, or the sojourner who is within your gates; for in six days the Lord made heaven and earth, the seas, and all that is in them, and rested the seventh day; therefore the Lord blessed the Sabbath day and hallowed it.

### Interpretation of the Third Commandment

The natural cycle of creativity for all ethical beings and processes is that of seven time periods. For humans a time period for creativity is twenty four hours. For God these time periods may be very different, since He exists outside of our time and space ( 377, 378).

In order to maximize our creativity we must always rest for a full time period after six consecutive creative time periods, as well as during every individual time period by sleeping. Therefore resting is not doing nothing. Rest is essential to maximize our creativity. We must sleep every day, and sleeping is a creative act necessary to maintain our intelligence and maximize our creativity. The most creative thing we do while sleeping is to dream.

After six creative time periods we rest for a full time period in order to maximize our overall creativity. While awake, the most creative way to rest is to contemplate the nature of God and God's ethics (the Evolutionary Ethic, the Eight Ethical Principles, the Ten Commandments, and other ethical principles tested by time, such as the Declaration of Independence and the Bill of Rights.) Therefore on the Sabbath we do no remunerative work, and devote our day to contemplating God and His ethics, by ourselves if we must, but we are obligated to share these contemplations first with our families and second with our friends and neighbors. On the Sabbath we neither work nor cause anyone else to work. This is how we maximize creativity on the Sabbath.



Since we have an ethical obligation on the Sabbath to our family, friends, and neighbors, it is optimal for any creative society to have a consensus on which day of the week shall be the Sabbath. The Jews have for over 3,000 years chosen Saturday. The Christians for almost 2,000 years have chosen Sunday. The Moslems for about 1,300 years have chosen Friday. What is essential on our Sabbath is to contemplate the nature of God and His ethics without doing any directly or indirectly remunerative work, not to engage in some particular ritual. The more compulsively ritualistic a religion, the less ethical and creative its adherents will be.

#### Fourth Commandment

Honor your father and your mother that your days may be long in the land that the Lord your God gives you.

#### Interpretation of the Fourth Commandment

We have ethical obligations to all humanity, including our enemies. However, we must always behave ethically toward our parents and always treat them with love, respect, and honor. We do this by never doing or saying anything that will diminish their creativity, and by always seeking to increase their creativity, always speaking the truth to them in the most loving way possible. We must do this no matter how unethical or trivial we may perceive our parents to be, because we can never be certain about these things, and we should always treat all persons with love, respect, and honor. But we begin with our parents.

However, we are not obligated to stay in the household of our parents if they are destructive to us, and are, in fact, obligated to leave unethical parents. However, so long as we live in their household, we are ethically obligated to honor and obey them. We must always honor our parents.

If we do not honor our parents, our own creativity will be diminished, because we shall have behaved unethically. We owe our life, our intelligence, our ethics, and our original creativity to our parents. That is why we must always honor them as an ethical obligation. It is always unethical to display any form of disrespect toward our parents, and they should not tolerate it. If parents do tolerate disrespect from their children, then they are diminishing their own children's creativity, which is an unethical act. It is always unethical to tolerate destructive behavior (5th E.P.).

#### Fifth Commandment

You shall not kill.

#### Interpretation of the Fifth Commandment

The Fifth Commandment is more than an admonition to not murder. Neither shall we kill except when absolutely necessary to defend our creativity, that of our children, or of our friends and neighbors from unethical assault. Both Judaism and most forms of Christianity recognize the right to self-defense. But self-defense should not be lightly undertaken.

By the Fifth Ethical Principle, it is always unethical to allow our creativity or that of our children or other ethical persons to be diminished, and we are justified, if we are very careful, in using deadly force to defend the creativity of all ethical persons. This is the case because it is unethical to tolerate destructive behavior. But since it is also unethical to be certain, we must be extremely careful not to apply any kind of force to others unless it is to relieve immediate, unethical danger to someone's creativity. Therefore, it is unethical to impose the death penalty on deadly criminals who are already restrained and under control, but we also have the obligation to protect the creativity of society from such dangerous persons. Prison is an unethical way of doing this.

Prisons, as currently constituted in most parts of the world, degrade the prisoner and do not give him an adequate opportunity to rehabilitate himself. A more ethical alternative to deal with all criminals, not just murderers, is to exile them to a carefully guarded island with other prisoners of the same kind, where they will not be brutalized by unethical bureaucrats, but will be given an ethical opportunity to rehabilitate themselves if they wish it. If they do not choose to rehabilitate themselves, they should remain in exile until they do so choose. It is ethical to increase the ethics of criminals. How to rehabilitate criminals ethically is a topic beyond the scope of this book.

A final observation on the Fifth Commandment is that we cannot murder another even to protect, but not defend, our own life. This is to say that we cannot save our own life at the expense of another innocent life. We can take the life of someone solely when that person is in the act of unethically diminishing someone's creativity and he or she will not cease without the use of deadly force.

We cannot take the life of another, even to save our own life, if that person is innocent of any unethical action against our life. If we ever take another's life, we must never lose sight of the fact that we might be mistaken in our action, since we are never certain. We can take a life solely when absolutely necessary in defense of the ethical life of another. It is unethical to unnecessarily degrade the life of another.

## Sixth Commandment

You shall not commit adultery.

## Interpretation of the Sixth Commandment

Among Orthodox Jews, the Sixth Commandment is interpreted to prohibit all illicit sexual relationships which, in addition to adultery, include rape, incest, homosexuality, and

bestiality. Given that the ancient Jews were polygynous, the concept of adultery is quite complex in Judaism, and involves primarily married women and men who have sexual relationships with persons who are married to someone other than themselves. The concept of incest is equally complex. There are many conflicting schools on exactly what is an illicit sexual act.

According to the Second Ethical Principle, to never decrease anyone's creativity including our own, the Sixth Commandment means never having a sexual relationship that will lead to the decrease of anyone's creativity, including our own, even at the cost of our own life.

In Orthodox Judaism there are only three sins which we must always avoid, even at the cost of own life; these are: idolatry (superstition), murder, and illicit sexual relationships. Public idolatry is considered the worst kind of idolatry because it may contribute to the ethical degradation of another. We should, at all costs, avoid communicating superstition or the illusions of certainty to others.

The Evolutionary Ethic says we should die before deliberately reducing anyone's creativity, including our own. It is unethical to allow anyone to degrade another human being, which can be done sexually. According to the Evolutionary Ethic, the most creative form of sexuality is ethically committed, heterosexual monogamy. The Evolutionary Ethic is somewhat more rigorous in regard to sexual ethics than is the Sixth Commandment, but they are similar.

### Seventh Commandment

You shall not steal.

### Interpretation of the Seventh Commandment

The Evolutionary Ethic and the Fifth and Seventh Commandments say that a person's life and property belong entirely to him or herself. Furthermore, no one has a right to any part of another person's life or property without his or her consent. Therefore, taxes imposed on minorities by majorities are inherently unethical. They are a form of theft. Taxes, to be ethical, must be fair and must not favor one group over another. We shall see how this can be made practical within the concept of an Ethical State.

A person's life and property are a part of his intelligence, i.e. ability to predict and control the total environment, and as a consequence part of his creativity. Therefore, stealing any part of someone's life or property diminishes his or her creativity and should never be done.

### The Eighth Commandment

You shall not bear false witness against your neighbor.

## Interpretation of the Eighth Commandment

In Judaism the notion of "neighbor" refers to a fellow Jew. Recall we use this notion differently to refer to any ethical person. The Commandments still apply with our broader notion of "neighbor." The worst lie we can tell is a lie that leads to the false conviction of another. The Evolutionary Ethic says we should never tell a lie to anyone about anything, because that will diminish truth for them and as a consequence diminish their intelligence and their creativity. Therefore, a lie of any kind is always unethical, but the worst lie is knowingly and falsely to convict another of a crime he or she did not commit. This does not mean we always have to speak the truth to everyone.

We should always speak the truth, or not speak at all. To persons we believe to be engaged in unethical activity, we should not lie, but remain uncommunicative, except as to ethics. The general principle is that we should increase the intelligence solely of ethical persons; it is unethical to increase the intelligence of unethical persons because  $C=IE$ , and increasing the intelligence of people with negative ethics will only increase their destructiveness. As it is unethical to be certain about who is ethical or unethical, we should always begin our communication with the communication of true ethics. This is always ethical, whether our audience is ethical or unethical. As Patanjali said, we should begin every new conversation by speaking about God (298).

Persons who are not interested in true ethics should not have their intelligence increased. However, when in doubt, in an emergency, we should always assume that they are ethical and communicate the information that is necessary to save a life or preserve an intelligence, without going through a test of ethics. We should always be very careful in not going beyond this limit in communicating truth to others.

When persons ask us to teach truth, of any kind, to them, we may carefully assume that they are truth seekers, and as a consequence ethical, if we have no evidence that they are systematically destructive to themselves and/or others. The safest course, to avoid engaging in a destructive act, is to always begin our communications with a brief discussion of ethics, and to stop discussion if there is no interest. This is one reason why many great spiritual teachers end up living as hermits.

## Ninth and Tenth Commandments

You shall not covet your neighbor's house, you shall not covet your neighbor's wife, or his manservant, or his maidservant, or his ox or his ass, or anything that is your neighbor's.

### Ninth Commandment

You shall not covet any part of your neighbor's life or property.

### Interpretation of the Ninth Commandment

Recall, our broader use of "neighbor." It is not sufficient merely not to steal your neighbor's goods, because that diminishes his creativity. Neither must you even covet his property, or any part of his life or of his property rights, for that diminishes your own creativity, and may induce you to steal or even to kill. All that we have in life should come from our creative actions; it diminishes our creativity to value the fruits of our creativity more than the creativity itself. It diminishes our creativity even more to value the fruits of someone else's creativity more than we value our own creativity.

In order to maximize our creativity, we must cease valuing the fruits of anyone's creativity, including our own, and learn to take creative action as an end in itself, without expectation of external reward or fear of any punishment.

It is an ethical duty to seek creativity as an end in itself. It is at best trivial to behave ethically in exchange for external rewards. Both trivial and unethical behavior are destructive to our creativity. Therefore, we are behaving destructively and unethically when we covet our neighbor's property or any of his or her rights to his or her own life and property.

### Tenth Commandment

You shall not covet your neighbor's wife.

### Interpretation of the Tenth Commandment

Recall, that for us "neighbor" is any ethical person. Not only is adultery unethical because it is destructive to you and to your neighbor's marriage and, as a consequence, to society, but the coveting of your neighbor's wife is also unethical, because it shall also diminish your creativity, and put you in peril of committing adultery. Although your neighbor's wife is not his property, a committed relationship between two people, whether it has been formalized by marriage or is less formal, is a holy relationship, and you should not even lust in your heart after your neighbor's spouse, for when you do you are behaving unethically, diminishing your creativity, and putting your neighbor's marriage in peril.

We should seek our sexual partners solely from unattached persons who truly love us for our creativity, and whom we in turn truly love and value for their creativity. There is never any true or ethical love without a commitment to the creativity of our partner.

If you should ever feel lust for your neighbor's spouse, you should meditate on this and do your best to overcome it, and discreetly avoid your neighbor's spouse until you have overcome this lust. Otherwise, you are heading down the path of destructive behavior. By the Fifth Ethical Principal you are ethically obligated to be intolerant of destructive behavior or its precursors in yourself as well as in others. What God has joined together, let no man put asunder.

### Christian Ethics

Although the Sermon On The Mount is normally considered the best summary of Christian ethics, as distinct from purely Jewish ethics, the simplest, clearest, and most concise summary of Christian ethics is in the Gospel of John. When Jesus is about to be led away to be crucified, the Apostles ask him, "Master, what commandment do you leave us." Jesus immediately replies, "My sole commandment is that you love one another, as I have loved you." Then almost immediately Jesus repeats himself, for the sole time in the Gospels, and says, "My sole commandment is that you love one another." This is the essence of Christian ethics as distinct from Jewish ethics.

In the Sermon On The Mount, Jesus went so far as to say the we should also love our enemies, in contradiction to the Jewish admonition to hate our enemies. Therefore the essence of Christian ethics is that we must try to maximize the creativity of everyone, including our enemies. Note that neither Jesus' sole commandment, nor the Sermon On The Mount, nor the Ten Commandments have anything to do with ritual.

An enemy is any unethical person who systematically decreases the creativity of anyone, including himself. However, we can never be certain about who is an enemy. Therefore, the sole way to behave ethically toward a potential enemy, who appears systematically destructive, is to communicate true ethics to this possible enemy in the most loving way possible.

By "love" Jesus clearly did not mean sexual love, which the Greeks called "eros." Saint Paul, used another Greek word to denote the notion of Christian love. The word he used was "agape." This is a spiritual notion of love which does not involve sexuality, although it may exist in conjunction with sexuality. Sexual attraction can easily exist without love. Sex without love is unethical.

The definition of love which emerges from the Evolutionary Ethic and the Eight Ethical Principles is that love is the desire to maximize, and the act of maximizing, the creativity of another. This is the meaning of true love or ethical love.

Self love is maximizing our own creativity.

There is also a perverse love based upon the desire to maximize, and the act of maximizing, the happiness of another. Children whose parents sacrifice their creativity in order to maximize their happiness, have their ethics destroyed, without having their happiness increased.

The Evolutionary Ethic says that we should treat all persons with true love. The minimum love we should express toward every person we meet is to do our best to communicate true ethics to that person. But we are ethically constrained not to increase the intelligence of unethical persons, because if their ethics are negative, we only increase their destructiveness by increasing their intelligence. Remember,  $C = IE$ . But we can never be



certain about who is ethical or unethical. We can only do the best we can, by beginning all our communication with true ethics. And this is ethically sufficient.

It is not a legitimate function of government to try to increase anyone's creativity. The maximization of creativity must be an act of individual ethics, not of government intervention. The sole legitimate function of any ethical government is the protection of people from having their creativity involuntarily diminished. No government in history has been more successful in this latter function than the Government of the United States of America, but this is a rapidly diminishing truth.

### The Ethical Foundations of the United States of America

The ethical foundations of America are in the Declaration of Independence, the Bill of Rights, and the 13th, 14th, 15th, and 19th amendments to the Constitution. The rest of the Constitution is at best an ethical mistake, at worst it is an overtly unethical act, although the basic principles of American Government, such as the system of checks and balances, equal protection under the law for all citizens, and maximum respect for the individual, are completely ethical. The Government of the United States has been straying ever further from these ethical principles, almost from its inception.

All the considerable evil that has been done by the U.S. Government has been allegedly done to do good for someone. The problem is that since governments are inherently uncreative, they can never increase anyone's creativity without decreasing someone else's creativity. Governments usually do this by confiscating the fruits of the creativity of their most creative citizens, and then redistributing them to their least creative citizens. This is done through forced taxation, which, as we have seen, is a form of stealing. Solely taxation by consensus is ethical taxation.

No government should ever try to do good, other than protecting the civil rights of its citizens, for it shall always fail by doing evil instead, i.e. decrease the creativity of its most creative citizens and, at best, merely increase the intelligence of its least creative citizens. Remember that, according to the Third Ethical Principle, unethical means can never produce ethical ends.

Therefore an ethical government must never decrease the creativity of a single human being, no matter how many other human beings might, allegedly, be benefitted by this "sacrifice." However, an ethical government will never try to prevent its citizens from doing evil to themselves, since evil must be allowed to destroy itself, as Jesus taught. That is why Jesus taught that we should love our enemies and suffer evil.

The main function of ethical government is to avoid doing evil, and to prevent evil from being done to its unwilling citizens. Therefore, the sole legitimate function of government is to protect its citizens from having their creativity diminished without their consent by the evil actions of others or by ecological or natural catastrophes. Therefore, the public

health functions of government to prevent the spread of infectious diseases or the pollution of the natural environment are ethical methods for preventing ecological catastrophe. An ethical government may also evacuate and render emergency assistance to its citizens when they are ravaged by earthquakes, floods, hurricanes, and other natural catastrophes. But ethical governments must not go beyond these limits, and attempt to do good for some of their citizens by doing evil to other citizens. Any government that acts beyond these limits is unethical.

Two of the most evil governments of modern times, Nazi Germany and the Soviet Union, justified their existence and all their horrendously evil acts by claiming they were doing good for their citizens, as do all the tyrannies of today, such as all the remaining Islamic and Communist governments, some of which were, and still are, just as evil as the Nazis. The same can be said for all the other tyrannies, including some of the democracies, which claim to do good for some by doing evil to others. As the Third Ethical Principle tells us, the ends never justify the means. Unethical means can never produce ethical ends.

For reasons given in the previous chapter, the Founding Fathers did the best they could with what they had and knew. Not even Jefferson could foresee the bureaucratic structure and the tyranny that would emerge from Majority Rule. But Jefferson knew about the foundations of ethical government. He expressed these in the Declaration of Independence, which he wrote, and the Bill of Rights, which he inspired.

The Declaration of Independence went through several drafts, primarily to delete Jefferson's caustic references to slavery, but also to delete another very important passage. In the original draft of the Declaration of Independence Jefferson had said "...all men are created equal and separate (229)." By "separate" Jefferson meant that no one had a right to any part of another person's life or property, as implied by the Ten Commandments, without that person's consent.

The separate reference was deleted at the insistence of John Adams, who was terrified of anarchy, as were many of the other Founding Fathers. The compromise that was finally reached was to delete "separate" and create a representative republic where the representatives were elected democratically, although suffrage was far from universal.

For example, solely property owners could vote at first, because solely they paid taxes. However, the democratic basis of government was to spread until today there is universal suffrage for all citizens of the United States, with minimal requirements for citizenship; the sole requirements are to be 18 years of age and not to have been convicted of a felony. They do not even have to pretend that they are dedicated to the ethical principles upon which the United States was founded.

This gave the United States a truly democratic Government, which claimed that its main function was to do good for its citizens, thereby violating a fundamental principle of ethical government. The citizens, in turn, became largely ethically corrupt, expecting

nothing from the Government, but that it do good for them, and tolerating the most egregious ethical behavior from the elected leaders, so long as they believed that Government was doing material good for them.

The violation of the principle not to diminish the creativity, or violate the basic human and civil rights, of a single human in order to benefit other humans is among the greatest evils that is done today by the Government of the United States. All the evil that government does is done in the name of doing good for its citizens.

### A Declaration of Independence

In order to put the Declaration of Independence in a modern, evolutionary, ethical context, it will now be rewritten in terms of the Evolutionary Ethic, with the advantage of two-hundred and thirty years of successful and failed experimentation with democratic government. This is what I believe Jefferson would say if he were alive today, although he would clearly say it better; wherever possible I have kept and/or used the original words of Jefferson.

Any group of people, no matter how small, who jointly choose to live by the ethical principles of the Second Declaration of Independence have created an ethical government for themselves. They are living in, and are citizens of, an Ethical State. An Ethical State evolves and becomes a Moral Society and then goes on evolving forever (115,116,117). An angel is a metaphor for a Moral Society.

### A Second Declaration of Independence

Inspired by Thomas Jefferson

Unanimously Agreed to by All Citizens of an Ethical State

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the Earth, the separate and sovereign station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of humanity requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident: that humanity is equal, but separate, before God in being endowed by the Creator with certain unalienable individual rights; that among these are life, liberty, property, privacy, and the maximization of creativity according to the dictates of one's own conscience. That to secure these rights, governments are instituted among humanity, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive to these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such forms, that creativity shall be maximized.

Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience has shown that persons are more disposed to suffer, while evils are sufferable, than right themselves by abolishing the forms to which they are accustomed.

But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under any form of despotism, it is their duty to throw off such government, and to provide new guards for their future creativity.

Such has been the patient sufferance of the subjects of this government, and such is now the necessity which constrains them to alter their former system of government. The history of the Government of the United States is one of repeated injuries and usurpations, all having in direct object the establishment of tyranny over these once-free people. Let the facts be submitted to a candid world.

The Government of the United States, in collusion with the vassal governments of states, counties, and municipalities, have usurped the power originally granted by God and the Constitution of the United States to the people, and imposed destructive taxation, an inequitable legal system, an oppressive, compulsory educational system, the theft of property rights, and insufferable interference in their private lives.

The elected officials have repeatedly lied to and misled the public in order to obtain its support in further reducing its liberty. A majority of the electorate has repeatedly shown itself willing and anxious to be deceived by voting for the most deceitful of the political candidates before them. A majority of the electorate has repeatedly rejected ethical candidates who refused to lie to them. The Government of the United States and a majority of the voters have shown that the United States' system of Government by Majority Rule is a failed ideology which leads to the concentration of power in the hands of the most destructive liars that the society can produce. The possibility that all other systems of government have, in the past, been even worse, does not justify any form of destructive tyranny. We seek the best possible form of Government, and not merely the lesser of popular evils.

The Government of the United States has shown its moral bankruptcy in recent times by squandering the wealth of its people in supporting some of the most corrupt, destructive, evil tyrannies in history. Among these have been the governments of the Soviet Union between 1941 and 1945, the Republic of China (now in Taiwan) since 1941, the regime of the Shah of Iran from 1953 to 1978, South Vietnam from 1954 to 1975, the Somoza dictatorship in Nicaragua from 1933 until 1979, the dictatorship of Ferdinand Marcos in the Philippines from 1966 to 1986, many despotic Islamic states in the Middle East and other parts of the world from 1948 to the present, plus many evil, destructive dictatorships in Africa, Asia, and Latin America, whenever it seemed politically expedient.

This destructive expediency has been allegedly practiced to inhibit the deleterious spread of even greater evils, particularly communism. But it is self-evident that unethical means can never achieve ethical ends. Confiscatory socialism and other evils have steadily spread and become worse through the unethical acts of the United States Government. This Government now gives aid and support to the largest communist tyranny in the world, the People's Republic of China. Humanity is now closer to self-annihilation than at any time in history.

The Government in its alleged attempt to benefit its people has taken away their liberties and has almost succeeded in destroying them along with the rest of the world.

The Government and a majority of the electorate of the United States have engaged in gross fiscal mismanagement. They have produced a huge national debt of many trillions of dollars. At the same time, they have impoverished the most creative people of the United States by confiscating their wealth and redistributing it to the most destructive persons in the nation, thereby spawning a new parasitical class of politicians, bureaucrats, corporate monopolies, oligopolies, and their clients, who further destroy the creativity of the nation.

The Government of the United States has constantly expanded its police powers, through the Central Intelligence Agency, the National Security Agency, the Federal Bureau of Investigation, the Internal Revenue Service, the Immigration and Naturalization Service, the Drug Enforcement Agency, and other bureaucracies, to spy upon and harass its ethical citizens with police-state methods, while selectively aiding and abetting the ever more destructive organized crime syndicates at home and the tyrannies abroad (511-526).

In gross violation of their civil and human rights, the Government has made it increasingly difficult for ethical citizens to arm and defend themselves, while simultaneously contributing to the proliferation of vicious criminals by supporting and expanding a legal system that punishes the ethical and rewards the unethical. These destructive practices are exacerbated by the rulings of the Supreme Court which constantly take away individual liberty for the benefit of the police bureaucracies and for political expediency, by catering to popular fear and prejudice while protecting criminals at the expense of the innocent.

The legal system itself is dominated by parasitical lawyers who corrupt the law to serve solely their own power-seeking and money-making purposes by constantly eliminating all vestiges of truth and justice from the legal process and replacing them with legal technicalities, bureaucratic procedures, and the deception and manipulation of ignorant, fearful jurors. In the current legal system, a combination of money, deceit, and/or a clever, unscrupulous lawyer can almost always prevail over truth and justice.

The Government of the United States, with the criminally negligent acquiescence of an electoral majority, has plundered the wealth of its citizens, imposed upon them an ever growing oppressive government, exacerbated the pollution and destruction of the



environment, destroyed the creativity of its youth through a malignant educational bureaucracy, and made it ever more difficult for individual creativity to express itself. The Government has greatly endangered the very survival of humanity and life on earth. The political leaders of the United States, and those who vote for or in any way support them, have shown themselves unwilling to provide for the common welfare and to prevent the destruction of the people's God-given creativity.

In spite of all its faults, we recognize that the Government of the United States is among the least evil governments on earth. But just as the United States was originally created when an ethical minority of its inhabitants revolted against what was then the least evil and most powerful government on earth in order not to be forced to accept the lesser of evils, so now must a new ethical minority revolt against the least evil and most powerful government of today. For evil in any form, no matter how powerful, must not be tolerated. We recognize, along with those who signed the original Declaration of Independence, that all current governments are inherently evil; only that government which governs least, governs best. We have used the remaining liberty in the United States to warn our American brethren of these dangers through our words and our actions; we have given alternatives. They have chosen to continue on the path of self-destruction.

We, the People of the Ethical State, choose life over death. We choose creation over destruction. In ethical self-defense, we declare ourselves a free and sovereign people, no longer bound by ties to any government other than our own. We welcome those who choose to join us in a creative, free society. The Ethical State begins. We shall create a Moral Society.

Before the world and the God who created all, we declare ourselves an Ethical State dedicated to the maximization of creativity and bound by no other law. We declare the inviolate liberty of every human being to do and say what he or she pleases, as long as he or she does not impose undeserved harm on others. We declare that harm to another is deserved solely when necessary, in defense against an aggressor who intends to harm an innocent person.

A person's life, liberty, property, and privacy belong entirely to him or herself; no one has a right to any part of another person's life, liberty, property, or privacy. Solely mutually voluntary transactions by 100% consensus can ever be ethical or creative. The tyranny of any majority over any individual is hereby denounced. We, the People of the Ethical State, swear eternal hostility against every form of tyranny over the mind of any ethical being. We declare all persons ethical until proven otherwise.

Upon these principles we shall henceforth govern ourselves and interact with others. We shall do our best to maximize creativity. Toward this God-inspired end, we, and all future citizens of the Ethical State, pledge our lives, our fortunes, and our sacred honor.

Citizenship

Anyone who understands the Evolutionary Ethic well, and sincerely commits to implement it by living in accordance with the ethical principles expressed in the Second Declaration of Independence, is a citizen of an Ethical State. It is not necessary to agree with any of the criticisms of American political history to be a citizen of an Ethical State. However, all citizens of an Ethical State must be fully committed to its ethical principles.

The ethical principles of an Ethical State are further clarified by seeing the correspondence between the Evolutionary Ethic and the Bill of Rights together with the other ethical amendments to the Constitution of the United States of America. The following interpretations relate these amendments to citizenship in an Ethical State.

## The Ethical Amendments

### First Amendment

Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the government for a redress of grievances.

### Interpretation of the First Amendment

Religion is a question of personal, private morality, and, as we have seen, this should not be a concern of the Government. It is clear that there exist destructive religions; however, so long as these are freely chosen by their adherents for themselves and are privately practiced, and do not impose any undeserved harm upon any other citizens, the Government should remain entirely neutral in questions of religion and other aspects of personal, private morality. This is supported by the Ten Commandments, the Second Declaration of Independence, the Evolutionary Ethic, and the Eight Ethical Principles. Unethical people should be allowed to destroy themselves.

In a free society ethical children will often reject the unethical religion and behavior of their parents, without Government intervention. However, the Government has a certain obligation to protect dependent children from unethical parents; some religions are very destructive to children. How to ethically protect dependent children, without having Government unethically interfering with parental rights, is discussed in the next chapter within the context of a constitution for an Ethical State.

Freedom of speech is also a question of private morality. All truth should clearly be allowed to be spoken, written, and otherwise communicated by everyone, but so should also lies that are private, and do not have to be believed, be allowed to be communicated without any Government intervention. It is solely lies that are fraudulent, libelous, or slanderous that are a concern of an ethical government, since the main task of an ethical government is not to allow its citizens' creativity to be diminished involuntarily.

Therefore, false advertisements which induce anyone to harm themselves financially, physically, or otherwise are fraudulent and subject to criminal prosecution, if they are deliberate, or to civil action if they are accidental or unintentional. Deliberate lies are sometimes considered civil, rather than criminal, fraud, but within an Ethical State any intentional harming of another is a crime. Solely unintentional harm is a non-criminal civil harm. The lies of some religions border on the criminal, but are difficult to prove in a court of law so long as there is no criminal coercion.

Slander is destructive to a person's reputation, and may therefore diminish creativity. Slander damages the creative potential of a person. Therefore, slander should be subject to criminal prosecution if it is deliberate, or to civil action if it is unintentional or accidental.

Peaceful assembly of any group of any size is clearly a basic human right which should not be infringed, so long as this assembly is voluntary among all of the people involved and it is on private land voluntarily provided for this purpose, or on public land set aside for this purpose and for which permission is given or implied by the branch of Government responsible for the use of this public land. Such permission should not be unreasonably withheld or denied by an ethical government. The people cannot maximize their creativity unless they are allowed to assemble peacefully according to the dictates of their own consciences. However they must not impose any undeserved harm on any non-consenting person.

Therefore, the Government cannot ethically infringe on the right of any voluntary assembly for any purpose, unless it can prove that this assembly is harming someone without his or her consent. Therefore, the Government cannot ethically control schools, theaters, sports arenas, or other places of voluntary assembly, or for that matter any voluntary gatherings for any purpose such as in hospitals or businesses. The people so assembled or gathered do so at their own risk.

The same applies for any use of private property for any purpose by the property owner. The burden of proof is on the Government to show that someone is being harmed after the fact. No prior restraint can ethically exist on religion, speech, assembly, or private use of private land. Otherwise creativity shall not be maximized, and the Government shall become destructive. However, the Government is ethically bound to intervene after the fact if someone is being damaged or is recklessly endangered by any of these acts.

As consequence of the ethics of the First Amendment, anyone may petition the Government for a redress of grievances, and the Government is ethically and legally obligated to respond to these complaints in a timely matter, and answer the petitioner as to what action is being taken, and why. Otherwise, the Government is not ethical, and it shall be destructive, thereby violating the Evolutionary Ethic.

Second Amendment

A well regulated militia being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed.

### Interpretation of the Second Amendment

The right of self-defense is a basic human right. It is our ethical duty to keep anyone from diminishing our creativity, or the creativity of those we love, even by the use of deadly force, so long as we can prove that deadly force was necessary. Therefore, it is unethical to infringe on the right of anyone who is an ethical citizen to arm and defend him or herself. To do so shall be an unethical act of the Government, in violation of the Evolutionary Ethic and most of the Eight Ethical Principles, as well as the Ten Commandments and the Second Amendment to the Constitution.

A militia is a voluntary group of citizens who have joined together for mutual self-defense. Since peaceful assembly and self-defense are basic human rights, it is unethical to prevent any group of people joining together for mutual self-defense. To do so shall diminish their creativity. No prior restraint may ethically exist on the formation of a militia or on the arming of the citizens of an Ethical State for self-defense. Citizens and a militia may be disarmed solely when it is proved that they have caused undeserved harm to someone, or they are about to do so, by intent or reckless endangerment.

The purpose of the Second Amendment was, when it was originally passed, to permit citizens to defend themselves against criminals and other hostile aggressors, as well as the Government itself if the latter ever became destructive to the human rights and freedoms of its citizens. The Government of the United States has long passed this threshold of not harming its citizens.

Patrick Henry stated that an armed citizenry was absolutely necessary for a people to maintain their freedom, otherwise the Government would infringe upon their freedoms a little at a time, until the people were no longer free. This has now been going on for almost 200 years.

### Third Amendment

No soldier shall in time of peace be quartered in any house, without the consent of the owner, nor in war, but in a manner prescribed by law.

### Interpretation of the Third Amendment

Maintaining the peace and defending its citizens in time of war are the primary ethical responsibilities of an ethical government. But even these responsibilities take second place to the basic human rights of its citizens. These rights are summarized by the Second Declaration of Independence and the Evolutionary Ethic by the statement that "A person's life, liberty, property, and privacy belong entirely to that person and may not be involuntarily appropriated or infringed upon by the Government, even when it is

necessary for the public good." This is in harmony with the Fifth and the Seventh of the Ten Commandments, as well as the Third Amendment. Therefore a government may never ethically take any part of any citizen's life, liberty, property, or privacy for any public purpose without that citizen's consent, except when necessary in self-defense against aggression by that citizen.

#### Fourth Amendment

The right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures, shall not be violated, and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched and the persons or things to be seized.

#### Interpretation of the Fourth Amendment

This is another affirmation of the ethical axiom that "A person's life, liberty, property, and privacy belong entirely to that person." Furthermore, even when it is necessary to appropriate any part of another person's life, liberty, property or privacy in an emergency to maintain the peace, this may not be done, unless the criminal is caught in the act, without proper safeguards and permission from a court, after sworn testimony has been given that this appropriation or arrest is absolutely necessary to maintain the peace and to protect someone's creativity from a crime.

If false testimony is knowingly given in this matter, then the persons involved are guilty of a crime, and must be prosecuted as criminals by the Government. If false testimony is given unknowingly, then the persons involved are civilly liable for causing involuntary harm to a citizen by violating his or her absolute rights to life, liberty, property, and privacy.

The Fourth Amendment implies a right to privacy in our life, liberty, property, and communications that are not made public. Since a person's life and property belongs entirely to him or herself, the Fourth Amendment, as the U.S. Supreme court has correctly determined by a slim majority, also implies the right to privacy, which, in turn, implies the right of a woman to obtain an abortion.

Although an abortion for convenience may be an unethical act, it is an act of private morality and may not be infringed by the Government. The fetus has no right to any part of the mother's life without her consent. However, the Government of the people in an Ethical State should not be involved in abortions or in anyway support them. They should not be done as a matter of public health or eugenics.

However, the Government has certain obligations to dependent children, after they are born, who are not taken proper care of by their parents. How Government may ethically accomplish this obligation, without interfering unethically with the rights of the parents to



raise their children according to the dictates of their own consciences, is given in the next chapter.

Abortion is an act of private morality or immorality, as may be determined by the woman and/or her doctor, and is not a matter of ethical concern for the Government or anyone else. Unethical people should be allowed to destroy themselves, but their dependent children have a right to certain ethical protection, solely after they are born, when they are being abused or neglected by their parents.

Dependent children also have no right to any part of their parent's life, liberty, property, or privacy, although parents have a personal ethical obligation, as a first priority, to maximize their children's creativity and never to do anything to diminish the creativity of their children. Therefore, for all legal purposes, dependent children should ethically be regarded as the sole exclusive and private responsibility of their parents, without any infringement on this right by Government or anyone else, except for the welfare of the child, under the special conditions given in the next chapter.

The Government's first duty is to protect parental rights. Secondly, the Government has an ethical duty to protect the human rights of all dependents. An ethical balance must be struck between the rights of the parents and the basic human rights of the dependent children. An ethical government will never interfere unreasonably with parental rights.

As a consequence, in an Ethical State, parents are each criminally and civilly responsible for any crimes or damages that their dependent children might cause. A child ceases to be an exclusive dependent and responsibility of its parents, if, and only if, the child is adopted by others or qualifies for citizenship. If the child is adopted by others legally, as determined by an impartial jury, then the child becomes the exclusive dependent and responsibility of its new parents.

If an impartial jury determines that a dependent child has qualified for citizenship, then the child shall have all the rights of citizenship, and it shall no longer be the dependent of anyone in an Ethical State. At this time the parents or guardians of the child are no longer responsible for the acts of these children, and they no longer have any right to any part of the life or property of the child. It is the individual, private responsibility of each parent or guardian to prepare his or her children for citizenship in an Ethical State as soon as possible, and to do nothing to inhibit this preparation.

In an Ethical State, the mother is the sole and exclusive parent of the child unless she declares a man to be the father. The man becomes the legal father of the child solely upon his acceptance of the declaration of the mother or when proved to an impartial jury by DNA matching upon a declaration of fatherhood by the mother and refusal to accept this declaration by the alleged father. Otherwise the man has no legal rights or obligations regarding the child.

There is a tacit, implicit, ethical evolutionary contract between a man and a woman when they have a child together. This implicit contract has existed for millions of years. The evolutionary contract says that both parents will do their best to maximize the creativity of their children, and each other, and that they will never do anything to diminish the creativity of their children, or each other.

It is the proper duty of an ethical government to enforce contracts and to demand compensation for the complaining party when any contract is violated. Therefore the Government may intervene on behalf of a child, or either parent, to protect their rights under the evolutionary contract. How to ethically protect both the rights of the child, and the rights of the parent(s), is given in the next chapter.

Requiring a father to pay child support to the child's mother when he does not wish to assume parental responsibility, is part of proper compensation for violation of the evolutionary contract. However, private, voluntary sexual relationships between mutually consenting citizens of an Ethical State, are no concern of the Government, which shall remain neutral in all such relationships, including marriage. Marriage or its absence is a private ethical choice of the partners, who may, or may not, form legal and/or religious contracts in addition to the evolutionary contract.

The legal father of the child holds both the rights and the responsibilities of parenthood jointly with the mother so long as the child is dependent and has not yet become a citizen of an Ethical State. A father loses the rights, but not the responsibilities, of parenthood, if he refuses to assume these responsibilities voluntarily and is later found by an impartial jury to be the responsible father.

The mother is the sole responsible parent with rights to the child when she does not declare who is the father. The father is responsible for half the costs to support and educate the child if he has accepted the declaration of fatherhood, or a court has otherwise declared the man to be the father.

No parent may harm the child without the consent of the other parent if the other parent exists, and has rights to the child. If any parent or guardian chooses to damage a child without the consent of the other parent or guardian, then the child, the parent, or the guardian may sue the party doing the harm, for breach of the evolutionary contract. A party losing such a suit may be assessed damages, and lose his or her rights of parenthood. In an Ethical State, a dependent child would have the right to divorce his or her parents, and collect damages, if they are destructive to the creativity of the child and the child has other citizens willing to become his or her guardians; all to be adjudicated by an impartial jury.

Fifth Amendment

No person shall be held to answer for a capital or other infamous crime, unless on a presentment of indictment of a grand jury, except in cases arising in the land or naval forces or in the militia, when in actual service in time of war or public danger; nor shall any person be subject for the same offense to be twice put in jeopardy of life or limb, nor shall be compelled in any criminal case to be a witness against himself, nor be deprived of life liberty or property, without due process of law; nor shall private property be taken for public use without just compensation.

### Interpretation of the Fifth Amendment

This amendment affirms again that "a person's life, liberty, property, and privacy belong entirely to that person." Furthermore, a person's life, liberty, property, and privacy are so much his or her own, that the state, even to maintain the peace, may not appropriate any part of a person's basic civil rights without due process of law, and that this process must give the benefit of the doubt at all times to the citizen, who is considered innocent until proven guilty by the unanimous consent of an impartial jury.

Therefore no serious criminal charges may be brought forth without first having been indicted by a grand jury, where the burden of proof of the criminal charges is entirely upon the Government. Then there must be a trial by an independent jury, where the jury can convict solely by unanimous consensus, and a person may be tried solely once for a given crime. Furthermore, no one may be compelled to testify against her or himself in a criminal trial, and may always simply remain silent and require the prosecution or the adversary to prove its case to the unanimous satisfaction of an impartial jury. The worst thing that Government can ever do is to diminish the creativity of one of its ethical citizens, and this must always be guarded against.

Furthermore, a person's property, or any of his or her property rights, may not be taken away, even when absolutely necessary for the public good, without just compensation, even in self-defense against any form of personal or ecological aggression by the person. This must be unanimously determined by an impartial jury. The only compensation that can be just, is a compensation to which the property owner agrees. All transactions to be ethical must be entirely voluntary, except in self-defense against an aggressor.

The absolute right to private property is the foundation for all human rights (309). The violation of private property rights always leads to the violation of all other human rights, as has been shown by all the Communist governments of this century.

### Sixth Amendment

In all criminal prosecutions, the accused shall enjoy the right to a speedy trial, by an impartial jury of the state and district wherein the crime shall have been committed, which district shall have been previously ascertained by law, and to be informed of the nature and cause of the accusation; to be confronted with the witnesses against him; to have a

compulsory process for obtaining witnesses in his favor, and to have assistance of counsel in his defense.

### Interpretation of the Sixth Amendment

All the guarantees of the previous amendments are not sufficient to protect a person's basic human rights to the exclusive ownership of his or her life, liberty, property, and privacy. The Government must also guarantee the right to a speedy trial, and that the accused shall be judged by an impartial jury. It is the ethical duty of an ethical government to have enough courts and juries to assure a speedy trial for all citizens. This is a right which is systematically violated by the courts of the United States.

In an Ethical State juries shall be elected by the unanimous consent of their peers who have similarly been elected by the unanimous consent of the appropriate citizens. This process shall be elaborated in the next chapter.

### Seventh Amendment

In suits at common law, where the value in controversy shall exceed twenty dollars, the right of trial by jury shall be preserved and no fact tried by a jury shall be otherwise reexamined in any court of the United States than according to the rules of common law.

### Interpretation of the Seventh Amendment

The protection of any individual against civil harm will be guaranteed by a trial by an impartial jury. This extends beyond the needs of the Government to protect its citizens; it extends to any significant suit brought by individuals who have claims of having been civilly harmed by the person in question. Furthermore, there shall be no second guessing of local juries by juries from other locales.

The only ethical and legal appeal is to a higher court with another higher impartial jury. In such an appeal, the facts in the civil case shall not be at issue but solely the procedures of the lower jury and court, to assure proper protection of human and civil rights, as well as due process of law. However, new relevant facts may be introduced by the appellants. So shall it be in an Ethical State.

### Eighth Amendment

Excessive bail shall not be required, nor excessive fines imposed, nor cruel and unusual punishments inflicted.

### Interpretation of the Eighth Amendment

A person's life and property are so much his or her own that even when the person is criminally or civilly liable as determined by a grand jury or a local jury, there shall be no

excessive bail, fines, or cruel punishment imposed. Fines and bail should fit the situation for the risk involved and the harm that has allegedly been done.

Punishment is never an ethical act. Therefore, all punishment imposed by imprisonment, torture, or any degrading of a human being is excessively cruel. However, an ethical government has the duty to protect its citizens when they are likely to be harmed in any way. Therefore, reasonable compensation for undeserved criminal or civil harm should be required of the person who has been found guilty of imposing this harm on the unconsenting person.

Since, by the Sixth Ethical Principle, it is unethical to ever be certain about cause and effect relationships in the natural world, we cannot be sure that a person convicted of a crime is truly unethical. Because  $C = IE$ , and  $E$  is never equal to 1 for any finite being.  $E$  is, in fact, a random vector, whose components are always less than 1. Therefore, ethical persons can occasionally commit unethical acts, just as unethical persons can occasionally perform ethical acts, depending on the random fluctuations in their ethics. Therefore, the only ethical treatment of a convicted criminal allowable in an Ethical State, in order to defend society, is exile to a place, e.g. an island, where the rest of the society will be secure from further unethical acts by this legally convicted criminal.

Furthermore, it is cruel punishment to put criminals in the company of other criminals who have committed more heinous crimes than they have. Therefore, in an Ethical State the convicted criminals shall be exiled to a place where solely other criminals of the same type shall be located. Furthermore, this place shall be open to businesses as well as individual and organizational volunteers who wish to rehabilitate the criminals, either for profit or as an act of charity. The criminals may choose their rehabilitators. Taxes would not be used to pay the commercial rehabilitators; rather, other ethical and proper business arrangements would be made according to law.

Since Government cannot try to do good for anyone without doing evil to someone, the Ethical State shall not be involved directly in criminal rehabilitation, but it shall cooperate with, listen to, and, within reason, protect those involved in criminal rehabilitation, including the criminals themselves. The risk of rehabilitating criminals shall be born entirely by the rehabilitators and the criminals themselves, but not by the citizens of an Ethical State.

It shall be incumbent upon those rehabilitating criminals, as well as the criminals themselves, to convince a court higher than that which convicted the criminal in the first place, that the criminal has been rehabilitated beyond a reasonable doubt, and should be given another chance to become a member of society on a probationary basis. The conditions of probation should not be cruel or excessive; they should solely reflect reasonable precautions to continue to protect the rest of society from the criminal that has been put on probation. Exile to any country outside of the Ethical State could be an

acceptable form of probation. But it is unethical to dump criminals on the citizens of other countries, as Fidel Castro did in 1980.

### Ninth Amendment

The enumeration of the Constitution of certain rights shall not be construed to deny or disparage others retained by the people.

### Interpretation of the Ninth Amendment

The rights of the people to life, liberty, property, and privacy are absolute and may not be infringed in any way by the Government, except when necessary in self-defense against an aggressor. However, these rights may be incompletely protected by the Constitution.

Therefore when in doubt, the right to life, liberty, property, and privacy of the people shall be foremost and absolute before the Government, which may not infringe upon these rights, but may further protect them. In an Ethical State, the rights to life, liberty, property, and privacy are absolute, and may never be diminished, except in necessary self-defense against an aggressor, although they may be strengthened and expanded.

### Tenth Amendment

The powers not delegated to the United States by the Constitution, nor prohibited by it to the states, are reserved to the states respectively or to the people.

### Interpretation of the Tenth Amendment

The Federal Government is strictly limited in its powers to those powers and rights granted by the Constitution. All other rights, not in conflict with the Constitution, are reserved to the states or to the people. Other than those Constitutional rights given by the people to the states, all other rights belong to the people, and these rights may not be reduced without a Constitutional Amendment.

The notion of strictly limited government is essential to any ethical republic. In an Ethical State the Government is strictly limited solely to protecting the rights of its citizens to life, liberty, property, and privacy from unwanted intrusions and violations by any of the people of the Ethical State, any of the branches of local or national Government, foreign invaders, or the vagaries of human-caused ecological disaster or natural catastrophe. The Government is strictly forbidden to do good for anyone by confiscating the fruits of the creativity of some through taxes, and then redistributing them to less creative or needier people.

Furthermore, all taxes in the Ethical State shall be paid by those who choose to participate in Government. How this can be done practically is discussed in the next two chapters. Those who pay taxes have certain rights which other residents of an Ethical State do not



have, primarily the right to participate in Government. There should never be taxation without true representation of the taxpayer. Under Majority Rule, all taxpayers who voted for candidates who were not elected are not properly or ethically represented.

### Thirteenth Amendment

Section 1. Neither slavery nor involuntary servitude, except as punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Section 2. Congress shall have the power to enforce this article by appropriate legislation.

### Interpretation of the Thirteenth Amendment

A person's life is so much his or her own that even to pay for civil damages, unanimously agreed to by an impartial jury, that person may not be subjected to involuntary servitude to collect proper and legal debts.

It is not considered a cruel and unusual punishment by the United States' Constitution to subject a convicted criminal to involuntary servitude, but it is so considered in an Ethical State. The only protection against convicted criminals is that they are exiled to a well guarded place where they may not inflict undeserved harm on any of the people of an Ethical State who are not themselves convicted criminals, convicted of a similar crime. It is unethical to subject any human being to involuntary servitude under any conditions, even to collect just debts or to receive just compensation for undeserved harm.

The only compensation which is ethical to demand from a person who has harmed us is money or property, not a part of his or her life. Every form of human degradation is unethical and may never be ethically imposed upon another. For this reason, exiled criminals are not imprisoned, but are merely guarded around the periphery of their place of exile, so that they may not again endanger the ethical people of an Ethical State.

### Fourteenth Amendment

Section 1. All persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States and of the State wherein they reside. No State shall make or enforce any law which shall abridge the privileges or immunities of citizens the United States; nor shall any State deprive any person of life, liberty or property, without due process of law; nor deny to any person within its jurisdiction the equal protection of the laws.

The next three sections of the Fourteenth Amendment are not of an ethical nature, but have more to do with bureaucratic requirements for dealing with the aftermath of the Civil War. The ethical implications of the Fourteenth, Fifteenth, and Nineteenth Amendments shall be considered jointly.

## Fifteenth Amendment

Section 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude.

Section 2. The Congress shall have power to enforce this article by appropriate legislation.

## Nineteenth Amendment

Section 1. The right of citizens of the United States to vote shall not be denied or abridged by the United States or any State on account of sex.

Section 2. Congress shall have power to enforce this article by appropriate legislation.

## Interpretation of the Fourteenth, Fifteenth and Nineteenth Amendments

The ethical essence of these three amendments is that all citizens of the United States are equal before the law and that no one is above the law, including the highest government authorities. Furthermore the rights of citizenship of any person in an Ethical State are not subject to any vagaries of biology such as race, gender, or health, but are equal for all, based solely upon behavior.

It is reasonable in an Ethical State to require all citizens to understand minimally the Evolutionary Ethic, basic Ethical Principles, plus the Constitution of the Ethical State to be developed in the next chapter. It is also reasonable that all citizens of an Ethical State be required to uphold these ethics, principles, and constitution, as now are Government officials and the military in the United States. But no rights of citizenship may be infringed due to any biological, religious, or ideological differences between persons. Everything else, other than criminal and uncivil behavior, is permitted. The sole ethical criteria for all the rights of citizenship must be entirely behavioral and for individuals, and there cannot ethically exist privileged or specially protected classes of any kind.

One of the reasons for the ethical decline of the United States has been that the behavioral requirements for citizenship have been extremely lax. Namely, merely being born within the United States, or for naturalized citizens too limited an understanding of English, of the Democratic Ethic, and the history and Constitution of the United States.

The original citizens of the United States were much more committed to the Democratic Ethic than those who followed. More and more people came to the United States not to be free, but to share in the economic prosperity that comes from freedom. These less ethical people became an ever growing majority and debased the original ethical principles of the United States, by turning the United States into a socialist democracy under Majority Rule. The Democratic Ethic led to its own contradiction.

An ethical republic must require, for all its citizens, native born and immigrants, a full understanding of its ethical principles and a personal commitment to them expressed in its official language or languages. English should have long ago been made the official language of United States. To remain ethical an ethical state must require of all its citizens, native born and immigrants, that they fully understand and commit to the Evolutionary Ethic, the Ten Commandments, the ethical teachings of Jesus, the Eight Ethical Principles, and the fundamental ethics expressed in the Second Declaration of Independence, the Bill of Rights, and the 13th, 14th, 15th, and 19th amendments to the Constitution of the original United States of America. Furthermore, this understanding and commitment must be made in the official language or languages of the Ethical State.

We must learn by experience and keep what works, and eliminate what does not work.

### Eliminating What Does Not Work

The purpose of this chapter has been to identify all the ethical principles of religion and government that have been shown to work over time and then show how they relate to the Evolutionary Ethic and ethical government in general. This has been done for the Ten Commandments, the ethical teachings of Jesus, the Declaration of Independence, the Bill of Rights, the Thirteenth, Fourteenth, Fifteenth, and Nineteenth Amendments. However, it is important to also point out what has been shown to not work. This has been shown to be ritual and Majority Rule, but many other aspects and types of government have also been shown not to work. We will consider all the failed government paradigms in order to avoid them in the future, and to make sure that they are not subtly included in what might otherwise be an ethical government.

Winston Churchill once said that democracy is the worst system of government, except for all the other ones, which include monarchy, aristocracy, theocracy, and personal dictatorships. The problem is that democracy has been corrupted to mean "Majority Rule" rather than its true meaning of "Self Rule." The fact that Majority Rule seems to be the least evil system of government up to now does not mean that it is a good system, let alone the best system of government possible. In order to come up with a better system of government, it is necessary to understand exactly how Majority Rule functions, and what are both its inherent advantages and its inherent disadvantages.

The main advantage of Majority Rule is that it tends to diffuse power, and as a consequence inhibits, in the short run, the corruption of highly concentrated power elites; therefore it is usually less tyrannical than all the other systems of government tried until now. Eventually, however, wealthy power elites, plutocracies, learn to manipulate the majority with massive, very expensive propaganda which propagates comforting, popular lies, and in effect convinces the majority to cut their own throats, thereby creating a new type of democratic tyranny by an evil minority.

Tyranny, even a "benevolent" tyranny, is always unethical, because it diminishes at least one person's creativity, including the tyrant's, by taking away the right to choose alternative, more ethical courses of action (111, 115, 116).

The majority of all democratic electorates will almost always sacrifice their own, and almost certainly others', personal liberty in exchange for promises of more security from a centralized authority, which in virtually all democracies quickly becomes irreversibly evil and corrupt. Democratic authority, no matter how virtuous and well intentioned it originally was, becomes corrupted because professional politicians quickly learn that the easiest way to get elected is to openly share the fears and prejudices of the electoral majority, independently of the politicians true beliefs, and then to cater to, and manipulate, the majority by telling the lies the majority wishes to hear. Solely evil politicians will do this. These evil politicians eventually become the leadership in all democratic countries.

This was understood two thousand years ago by Cicero, who said "the world wants to be deceived" (351). It was even better understood twenty four hundred years ago by Socrates who said that democracy (i.e. Majority Rule) would never work, because the least creative majority would always choose to live parasitically off of the most creative minority by confiscating their wealth and then redistributing it among themselves, the first clear understanding of socialism (311). Majority Rule will inevitably lead to unethical, confiscatory socialism in time.

Spinoza rejected Majority Rule because it was destructive to individual liberty, which was essential to maximize creativity. Spinoza said that Majority Rule always leads to the imposition of the will of the majority on minorities, and that this was unethical, because the destruction of freedom also destroys creativity (412). A tyranny of the majority is inherently unethical.

As Bertrand Russell eventually learned through personal experience after running for public office, all democracies with Majority Rule eventually become so corrupt that "solely persons who are hypocritical, stupid, or both can be elected to public office" (351, 356)." This is the case because the hypocrite has learned how to manipulate the majority by speaking what he does not believe; while stupid politicians may actually believe some or all of what they say. Russell, presumably, considered anyone less clever than himself as stupid, and he concluded that a majority of the electorate was stupid.

My own observation is that politicians are more hypocritical than stupid, and that the electorate is more lazy and unethical than stupid. Most of the electorate could understand what is going on if they wished to spend any time studying it, by simply reading what has already been published on political corruption; however, they are too lazy to give up any of their fifty hours per week watching television to study and understand the political process. Furthermore, they are too unethical to reject the blatant lies that they are constantly told by charming but apparently unethical politicians, such as Franklin Roosevelt, Ronald Reagan, and Bill Clinton.

It seems that most people choose to believe what they want to believe, not because it is true, but because believing it makes them happy. By definition, someone who values happiness more than truth is already unethical (115-117).

### Political Paradigms

Almost all political paradigms fall into one of four classes: conservative, liberal, authoritarian, or libertarian. Conservatives are usually better off economically than the majority and wish no government interference in the economic sector, particularly concerning property rights, or forced government redistribution of wealth from those who have it to those who have less of it. But conservatives wish government to control individual behavior that might be threatening to them, particularly crime, drug use, abortion, homosexuality, and any impediments to the aggressive expansion of their conservative religious beliefs.

In terms of the ideological dichotomies used in my book (116), I would call these types of people conservatives of the right. A "rightist" is defined as anyone who believes that the major cause behind human differences is heredity instead of environment. In the United States most, but not all, conservative-rightists are registered Republicans. Republican-minded persons represent about 40% of the electorate.

The Democrats, or Democratically-minded, are also about 40% of the electorate. These persons are usually called, incorrectly from my point of view, "liberals," although there are conservative Democrats and liberal Republicans. Again using my previous paradigm (116), I would call "liberals," "liberal leftists." A "leftist" is someone who believes that the major behavioral differences between persons are due mainly to their environment and not to their heredity.

The scientific evidence is that both heredity and environment determine behavior, but that in a rich, relatively free country, such as the United States, heredity is considerably more important than environment, although both operate (119, 144, 180-183). Since the 1930's, the western democracies have become overwhelmingly biased, particularly in the academic community, toward a leftist view of society.

This bias has caused the phenomenon of "political correctness" in the United States, and other democratic countries, in which rightist views cannot even be mentioned in the academic community or the rest of society without serious social repercussions. However, the leftist bias is scientifically incorrect (116, 119, 144, 180-183). Most ideologues of both the right and the left do not even realize that at the core of their ideology is an unscientific belief about the relationship between nature and nurture, and the relative effects of environment and heredity on human behavior.



A "liberal" is a person who is tolerant of change in all aspects of the environment particularly those changes which most affect his beliefs and paradigms, so long as those changes do not physically affect his life.

A "conservative" is a person who is intolerant of change in most aspects of the environment, particularly those that affect his beliefs and paradigms, even if they do not physically affect his life. All leftists are socialists; liberal socialists are known as "social democrats"; conservative socialists are often called "authoritarians."

About 15% of the electorate in the United States prefers an authoritarian type of government that interferes in people's lives in both (1) questions of personal morality, where authoritarians are usually conservative, and (2) the economic sphere, where authoritarians are usually, but not always, leftists.

Communism, fascism, and Islam are examples of recent authoritarian societies. Ross Perot, Pat Buchanan and many of their followers are today's authoritarians. Sometimes authoritarian political movements are called "populism," "statism," or in my terms "conservative leftism" (116). Nazism was an authoritarian socialism of the right, "radical, socialistic rightism."

The least popular of the four political paradigms in all countries of the world is called "libertarianism." It is most popular in the United States, where libertarianism was the political philosophy advocated by Thomas Jefferson and many of the Founding Fathers. In the United States, the Libertarian Party attracts about 5% of the electorate, although I suspect that if libertarian-minded voters believed that there was any chance of the Libertarian Party winning, the party might draw enough votes from Republicans, Democrats, authoritarians, and possibly others such as nihilists and existentialists, to perhaps have as much as 20% of the electorate.

The libertarian believes that government should not interfere in people's economic or moral life, except in protecting the members of society from undeserved harm, such as from forces which violate their civil rights of life, liberty, personal property, and privacy. Therefore libertarianism is the only political paradigm in harmony with the Evolutionary Ethic. However, libertarian principles are insufficient to form an ethical government, although they are necessary.

I define libertarians as "radical liberals of the right", according to my previous paradigm (116). A libertarian believes that the only legitimate function of government is in (1) a judiciary and (2) the defense of life, liberty, property, and privacy. The public defense of life against natural catastrophes, pollution, infectious diseases, not providing general health care, is also justifiable to libertarians; all other activities, including education, should be left to 100% voluntary associations between private parties, which is to say to the open market and to private charity. Libertarians regard the initiation of aggression by anyone as evil.



I have shown in my previous book (115) that all political paradigms other than libertarianism lead to contradictions and are inherently unethical and destructive. Indeed it can be stated as a general theorem, that any political paradigm other than libertarianism will lead to the eventual collapse of the society that practices it, as well as to the contradiction of its own ethical principles.

The United States was originally designed by the Founding Fathers, particularly Thomas Jefferson, to be a libertarian society. However, the democratic structure of the United States has led it to Majority Rule, and then ever closer to confiscatory socialism, extreme leftism, and less personal freedom. Majority Rule, so far, leads to its own contradiction. It leads to ever less freedom while advocating freedom.

The concept of democracy is simply the rule of the people, which for most persons has come to mean the rule of the majority of the people. There can be democracy without Majority Rule, within the context of a truly libertarian government, as will be shown in the next chapter.

Majority Rule is not in itself a political paradigm, but merely a method of implementing one of the previous four paradigms, as is the case for monarchy, biologically based aristocracy, theocracies, and personal tyrannies such as Hitler, Stalin, Mao Tse Tung, Pol Pot, the Somozas, Ferdinand Marcos, Saddam Hussein, and Fidel Castro. Some of these personal tyrannies were more like theocracies. All of these political methods are unethical, because unethical means can never produce ethical ends.

Every form of tyranny, including Majority Rule, justifies its existence by claiming to do good for the people while destroying their creativity and impoverishing them. Creativity is the basis of all wealth, and is the only proper criterion for good. Governments can never maximize creativity. The best Government can do is sometimes to prevent creativity from being destroyed for unconsenting persons.

Thomas Jefferson made the mistake of believing that a Majority Ruled, republican form of government was the best way of maintaining a libertarian society. A Majority Ruled republic is a nation in which there is not direct democratic rule, as in the Greek city states, but instead government is formed by representatives who are elected by majorities of the citizens, and in which the power of government over individuals is limited by a constitution.

At the beginning of the American Republic, in a society where 90% of the electorate were likely to be independent farmers on their own land for the foreseeable future, Majority Rule seemed a reasonable risk to libertarians. Society was greatly enhanced by wide respect for absolute property rights. Of course, almost from the beginning of the nation, the industrial revolution caused ever more people to concentrate in the cities, until today about 95% of the electorate are urban dwellers, and only about 5% are rural dwelling,

relatively self-sufficient property owners, whose property rights have been greatly eroded and diminished.

Jefferson despised cities, which he saw as concentrations of parasitical, uncreative human beings who lived off the labor of the more creative, self-sufficient farmers and inventive rural dwellers, whom he saw as much more worthy and creative than the city dwellers. Jefferson lived long enough to see the trend of political dominance in national politics by city dwellers. I believe that Jefferson's dream would still have failed, even if a majority of the population had remained self-sufficient, yeoman farmers, as Jefferson hoped and worked very hard to achieve with his illegal, but not unethical, Louisiana purchase. Jefferson believed that there would be a new bloody revolution each generation in order to maintain a libertarian society: "In each generation the tree of liberty must be watered with the blood of patriots and tyrants; it is its natural manure (229)."

The flaw in the American system of government is inherent to the very nature of Majority Rule, as Socrates, Cicero, Spinoza, and Russell had observed. Majority Rule will always be, at best, a tyranny of the majority. All tyrannies are destructive. Unethical means can never achieve ethical ends.

There is nothing inherently creative or ethical in having the allegiance of any popular majority. Adolf Hitler, an authoritarian rightist, was democratically elected, by a plurality and had overwhelming majority support until he died. Richard Nixon, who almost succeeded in turning the United States into a police state, had overwhelming popular support in the 1972 presidential election. It would have been even higher without the Watergate incident.

In the United States, the only politicians who can now be elected are those who tell the majority the lies they wish to hear, whether they speak the lies out of hypocrisy or out of stupidity. The 1992 presidential election in the United States, and almost all subsequent elections, demonstrate this hypothesis.

In the 1992 presidential election Bill Clinton was the most mendacious of all the presidential candidates, and he received about 43% of the popular vote. George Bush was the next most mendacious of the presidential candidates, and he received about 37% of the popular vote. Ross Perot was the third most mendacious of the presidential candidates, and he received about 19% of the popular vote. The only presidential candidates who eloquently spoke the truth at all times and had an ethically consistent political philosophy, were the Libertarian Party candidates, Andre Marrou for President and Nancy Lord for Vice President; they received less than one half of one percent of the popular vote.

The presidential candidates of the Libertarian Party were on all the ballots in all fifty states; their message was clearly disseminated for all who wanted to hear it. Yet the vast majority of the electorate preferred to vote for candidates who told them the lies they wished to hear; they voted in direct proportion to the number and magnitude of lies told

by each candidate. This same trend has continued in all the presidential elections since 1992 and in the primaries of the major parties.

This is the fatal flaw in Majority Rule: the majority at almost all political levels, and always at the national level, votes not on the basis of ethical principle but on the basis of whose "promises" (i.e. lies) they believe will make them happiest, either by distributing to them the wealth produced by others, or by chastising those who have beliefs, practices, or behaviors that are offensive to them. The reason for this is that at almost all political levels majorities are not guided by ethical principles, but rather by the desire to be happy; most can be made happy by believing comforting lies appealing to their fear, greed, jealousy, hate, or other negative emotions by which they guide their lives. At the same time, a professional political class, typified by Bill Clinton, Al Gore, and other career politicians, is created whose sole loyalty is to the powerful special interests who bribe them with "campaign contributions." This is why democracy cannot long endure once it has been corrupted into Majority Rule.

No nation in history has ever been closer to being an ideal libertarian society than was the United States during the 24 years that Jefferson and his closest disciples Madison and Monroe were President. The major flaw at this time was slavery, which all three of these presidents, as well as John Adams the previous president and John Quincy Adams the subsequent president, tried to abolish. They could not accomplish this because of the bureaucratic structure of the Government. It took a catastrophic civil war to abolish slavery, although the major motivation for the Southern Secession was to preserve state rights, not to retain slavery. The North, in turn, fought not so much to abolish slavery, but rather to preserve the Union.

All political paradigms other than true libertarianism lead to ever larger, ever more parasitical bureaucracies. And even libertarianism cannot function or long endure, much less start, under Majority Rule. Libertarianism can endure solely in a truly democratic society which is founded on the Evolutionary Ethic, with maximum respect for the individual and no tyranny of the majority. The United States has, almost from its origins, been moving ever further from libertarianism toward increasingly authoritarian, bureaucratic socialism because of Majority Rule.

Since the end of the Civil War, in contradiction to the Declaration of Independence and the spirit of the early Constitution, the United States has increasingly become a hierarchy of power, with the most power in the Federal Government, then in the state governments, then in the local governments, and least in the private individual, where the most power was originally supposed to reside. This inverse pyramid of power is the exact opposite of what a libertarian society should be like. A libertarian society can never be produced or even maintained under Majority Rule, as United States history shows.

There is an ethical alternative to Majority Rule that not only directly produces a libertarian society as a side effect, but which also produces the freest and most creative society

possible. What we wish to achieve is the freest possible society which is orderly, safe, and not anarchistic, but where everyone is free to creatively express themselves, without any bureaucratic constraints, and where at the same time there is no type of tyranny, including a tyranny of the majority. Although this may seem impossible, there are several ways of how to structure such a society.

The first, and simplest way is to turn the Libertarian Party into a libertarian society, which it has never been. The Libertarian Party is a democratic society under Majority Rule, thus its failure. It is failing for the same reason that the United States could not remain a libertarian society. The Libertarian Party is a contradiction in terms, because it is captive to the concept of Majority Rule.

The best way to bring about a libertarian society is to become a living example of one, instead of being just one more contradictory example of a rather unpopular form of Majority Rule. A step by step program of how to turn the Libertarian Party into a libertarian society follows. A detailed rationale for this program is given in the last two chapters of this book.

In order to have ethical government, we must have a libertarian society based on the Evolutionary Ethic, where there is complete individual freedom, without anarchy, and an unbureaucratic government whose powers are limited to protecting life, liberty, property, privacy and human rights in general, and which never interferes in questions of individual private morality; there can be no majority rule or tyranny of any kind.

How to structure such a society and then bring it about is shown in the next two chapters. As a preliminary to this program, consider how the Libertarian Party may cease being a bureaucratic organization under Majority Rule, and become truly libertarian. A truly Libertarian Party is something that should be preserved and can pave the way for an Ethical State.

### How to Make the Libertarian Party Libertarian

1. Stop electing the leaders of the Libertarian Party by Majority Rule, instead elect them by hierarchical, 100% consensus.
2. Hierarchical, 100% consensus is established by first organizing Libertarians, at the local level, into small groups, preferably 50% male and 50% female. For example, Lane County, Oregon, where I live, has about 1,000 Libertarian Party members, but very few are active. Almost all of them would become active if they could be politically and practically effective at the local level, even if they might never be effective at the state or national level.

My observation from interacting with local Libertarians is that there are many more men than women in the Libertarian Party; I suspect that this is true at all Libertarian Party

levels. In my previous books (115, 116), I have shown why it is important to have men and women, in approximately equal numbers, work together in small groups to formulate social policy and produce a maximally creative society. Furthermore, the optimal arrangement for maximum creativity in a small group is four ethical men and four ethical women, integrated into a working group called an "Octet."

3. Octets are formed first by having eight Libertarians who know each other and wish to work together agree to do so and designate themselves as a Libertarian Octet. If all the members of the local Libertarian Party are not integrated into Octets by this voluntary joining, then the remaining Libertarians would be assigned at random into statistically created Octets, such that each Octet had an approximately equal percentage of the unassigned women in the local Libertarian Party.

If there were not enough women to go around so that each Octet had at least one woman, then women from the voluntary Octets and some of the random Octets could volunteer to participate in more than one Libertarian Octet at the local level, and in effect have more political power, as will soon be shown. This would compensate, within the local Libertarian Party, for having too few women.

The women who are given this extra political power then compensate for it, by being obligated to actively recruit more women members for the local Libertarian Party, until the membership is almost equally divided between men and women. If men were in the minority, the reverse of this procedure would be practiced.

4. Each Libertarian Octet agrees to meet once per month for at least four hours to discuss Libertarian Party issues among themselves and decide what is the best course of action for them to take as an Octet. Octets do not have to cooperate among themselves, except by unanimous consensus of all the Octet members. However, they have an obligation to send one man and one woman representing the Octet to interact with other male-female pairs of Octet representatives. These representatives then form new Octets by voluntary association with other Octet representatives at a one day local Libertarian convention occurring every three months. My last book shows how this process can be implemented easily and quickly, even with millions of persons (115).

5. The representatives for each Octet are chosen by unanimous consensus of all the members of each Octet. If they cannot achieve 100% consensus, then the Octet will not be represented and will have no vote at the next level of political organization. However, in my last book (115) I describe a communication technique called "autopoiesis," which almost always quickly produces a 100% consensus on any question which is being addressed by an ethical Octet. This is a generalization of the biological process of autopoiesis first discovered by Varela and Maturana (462).

Octets who cannot achieve consensus about who should be their two representatives should restructure themselves with new members with whom they are more compatible,



and exclude the minority members who are less compatible. The minority Octet members may in turn form new Octets with other local Libertarians with whom they are more compatible. Eventually all Libertarians at the local level who are capable of ethically cooperating with their peers will be in Octets with whom they can work harmoniously by unanimous consensus.

6. At the second level of political organization the new Octets that are formed will, in turn, discuss Libertarian Party issues among themselves and every three months choose, again by unanimous consensus, a male-female pair from the Octet to represent them at the third level of Libertarian Party Organization. Those Octets who cannot achieve consensus, again have no representation at the third level of political organization, but they can reorganize themselves, as before, into new second level Octets. They have three months in which to do this.

7. This process continues until, at the national level, the highest level Octet chooses every four years a male-female pair to represent them. These shall be the next presidential candidates of the Libertarian Party. The members of the immediate lower level Octets, who participated in choosing the presidential candidates, shall be the senatorial and gubernatorial candidates of the Libertarian Party, within their respective states, by their own hierarchical choice. The representatives of the next lower Octets shall be additional gubernatorial, senatorial, and the House candidates of the Libertarian Party. The next lower level Octets representatives shall be the candidates for their respective state legislatures. The next lower level Octet representatives shall be the candidates for county and city governments. All the next lower Octets shall be grass roots workers.

8. Each member of any Octet who is chosen as a representative must agree to run for the highest office that he or she is qualified for by unanimous consensus within the Libertarian Party. No one should, in any way, campaign to be the representative of any Octet, but should always strive to find the best representative other than him or herself. Solely when all seven other Octet members choose that person, must the person accept the position or resign as a representative.

Persons who seek power, even petty power within the Libertarian Party, should never have it (115). People should serve as representatives from a sense of duty rather than a desire for power. No Octet member, at any level, should ever vote for a representative who actively seeks the job.

9. The power of this process, in lieu of Majority Rule, is that each Octet representative and political candidate has been chosen all along the way by persons who know him or her personally, and the higher the level of the candidate, the more Libertarians have, by unanimous consensus, chosen that candidate. Each Libertarian has, in a sense, a veto, so that persons obnoxious to him or her will never rise above his or her highest level in the hierarchy.

The presidential candidates are, in a sense, chosen by unanimous consensus of all members of the Libertarian Party; this is a much more powerful endorsement than simply a majority of the Libertarian Party members voting for someone that few of them know personally, but whom they know solely through his or her speeches, and possibly writings.

Octets which are incapable of achieving 100% consensus are flawed, and it is best for all that they not participate in higher levels of the Libertarian Party. It is the responsibility of each individual Libertarian at each level of the party to integrate him or herself into an Octet with which he or she can work through 100% consensus. A failure in this task disqualifies the individual party member from further participation in higher levels of the party.

Remember, there is a technique given in my last book (115) for greatly facilitating consensus, and this technique optimizes the consensus process within small groups of four men and four women.

The quality of the Libertarian candidates is already the highest among all the candidates of all American political parties; this process will increase candidate quality geometrically. The Libertarian Party is the sole political party of true ethical principle in the United States with a politically sound, but ethically incomplete, political philosophy. The tragedy is that the Libertarian Party is already a corrupt bureaucracy, because of Majority Rule. But it can be corrected, if there is the will to correct it.

10. At the lower levels, the Octet representatives should pay all of their own expenses. As the Octet representatives reach the higher levels of the Libertarian Party, they should be entitled to a campaign contribution to run for political office, but not for participating in the Octets.

Each Libertarian should have an obligation to contribute a minimum of \$25 per year to the Libertarian campaign fund or a total of \$100 every four years; this is in addition to their regular party dues. If, sometime in the future, there are 500,000 active Libertarian Party members in the United States, which is not impossible, then the Presidential candidates would receive \$25,000,000, the Senatorial and Gubernatorial candidates in each state would receive an average of \$125,000 each. The House candidates would receive about \$6,000 each. The State Government candidates would receive about \$3,125 each. The local government candidates would also receive about \$3,125 each. The campaign funds would be stratified according to the Libertarian population in each state and in each locality. These numbers are, of course, approximations.

Each candidate would, of course, be free to solicit more funds for his or her campaign, according to law. This system would enable the Libertarian Party to run outstanding candidates for each election in the nation, and to have their voices heard.

Although a Libertarian President may never be elected, the presidential candidates of the Libertarian Party will be the major vehicle for producing and disseminating information to the American people about Libertarian principles, and about the corruption of the current system. All Libertarian candidates shall reinforce this message in every election, and jointly achieve economies of scale by sharing their educational materials; this is the major advantage of a party based on principle rather than the expediency of the Democrats and Republicans.

Americans will have an alternative, even if they never vote for it. At the more local levels, the Libertarian Party might have a chance of electing some of its best members.

11. We note that at each level the Octet representative pair is representing four times as many Libertarians as at the previous level. Therefore level 1 representatives represent 8 Libertarians; level 2 represent 32 Libertarians, level 3 represent 128 Libertarians, level 4 represent 512 Libertarians, level 5 represent 2,048 Libertarians, level 6 represent 8,192 Libertarians, level 7 represent 32,768 Libertarians, level 8 represent 131,072 Libertarians, and finally level 9 can represent up to 524,288 Libertarians.

For the foreseeable future, therefore, there will not need to be more than nine levels of representation Octets to represent all the active Libertarians in the nation. At level 1, 75% of the total Libertarian population spends only four hours per month creating the consensus hierarchy; those at level 9 will have spent no more than 40 hours per month over a period of four years to reach that level in the consensus hierarchy.

12. Each level 1 Octet focuses on how best to choose level 2 representatives, raising money for the Libertarian Party, and how best to inform their friends and neighbors about the Libertarian Party and get them to join it. It would also be worthwhile if the level 1 Octets chose, by unanimous consensus, to engage in creative projects related to Libertarian principles but having to do with local politics, such as defeating all proposed increases in taxes, governmental theft of property rights, or any other government or private threats to personal liberty.

Libertarian Octets should engage in creative libertarian projects, such as helping themselves and others to become self-sufficient, avoiding taxes, and circumventing the Government controlled money system through barter. In this way, the Octets can serve as examples of how to create self-sufficient libertarian communities, such as on small farms near their homes, which they could purchase and operate as a corporation or as a partnership, with Octet members having equitable shares in the operation. These suggestions are all in the spirit of the vision that Thomas Jefferson originally had for America. Jefferson's mistake was political, not conceptual.

There are many other alternatives for creating practical embodiments of libertarian ethical principles in politics, economics, education, health and social organization. Some of these

are given in my last book (115), where all these alternatives are in terms of the Evolutionary Ethic.

A libertarian political system for an entire nation would have no political parties. Instead the whole nation would be organized into voluntary Octets to produce the workers at all levels of legitimate Government, which would be limited entirely to military, public health, police, and judicial functions. A libertarian society would have no bureaucracy, lawyers, or professional judiciary. There would be neither majority rule, tyranny, nor anarchy. Each Octet would be sovereign on its own territory; there would be no public lands, other than those that were declared public parks or dedicated to other public uses by unanimous consensus.

Octets or individuals who did not wish to pay taxes to support a common defense force, public health organization, or a judiciary for resolving disputes among Octets, consisting entirely of higher level neutral Octets, i.e., Octets with no connections to either party, could secede at any time from the libertarian society and go their own way without having to pay for any services they do not want, and will no longer receive.

The major justification for a massive nation-state is to provide adequate military defense against foreign aggressors. The same can be accomplished by a smaller society that is highly creative and invents superior weapons and military organization to those of the large nation-states. If foreign aggressors could be eliminated, or if there were enough technological superiority among the Octets, then it would be possible to have a libertarian society which operates entirely on the basis of voluntary cooperation without any need for a central government. Octet consensus hierarchies would exist solely as desired, to accomplish non-governmental goals not readily achievable by a single Octet; the Government would be much more limited than it currently is.

The Libertarian Party could create a sovereign libertarian society, as a living example of what a libertarian nation would be like, within the confines of the United States, by simply concentrating its members in rural areas suitable for self-sufficiency, self-employment, and voluntary cooperation. Libertarians who share fundamental ethical values and wish to work together could then have the opportunity to do so. Self sufficiency in cities is more difficult, but not impossible.

The libertarian ethic of maximum liberty for all, without the diminution of the liberty of any for the alleged benefit of anyone else, is an inadequate ethical base for a maximally creative, progressive society. That is one of the reasons that the United States could not remain a libertarian society. A necessary and sufficient ethical system for creating and keeping a libertarian society is one based on the notions that the ultimate good is to maximize creativity and that anything that diminishes even a single person's creativity is an absolute evil, no matter how many other persons are allegedly supposed to be benefitted by this "sacrifice."

Ecological ethics can be seen to be in harmony with the above notions by recognizing that the only environmental changes that one is entitled to make, including on one's own property, are those changes that do not decrease the creativity of a single unconsenting person. We cannot ethically pollute our own environment if this also produces pollution for an unconsenting person. The environment is best managed to maximize the creativity of all, without diminishing anyone's creativity. There is no reason why Libertarians should not embrace ecological ethics, thereby expanding their appeal and strengthening their ethical base.

The best political advice I can give to my fellow Americans at this time, is never again to vote for a Democrat, almost all of whom are actively involved in turning the United States into a socialistic democracy, subject to Majority Rule. Vote solely for the best candidates who advocate libertarian principles, and have some reasonable chance of being elected. He or she may not be a member of the Libertarian Party. He or she might be a Republican, although this probability is low. But he or she will never be a member of the Democratic Party or the other parties, such as the Greens, who also advocate Socialism. Almost nothing is worse than Socialism for destroying the creativity of a nation.

The details of how to combine Libertarian Principles with the Evolutionary Ethic are given in an ethical constitution developed in the next chapter. How to practically implement these principles is shown in the last chapter.

---

© John David Garcia, 2001, All rights Reserved.



**The Ethical State:**  
**An Essay on Political Ethics**  
by John David Garcia

CHAPTER THREE: AN ETHICAL GOVERNMENT

In this chapter I speculate about how an ethical government should be structured, given the ethical theory and analysis of the previous chapters and my other books and writings. The basic structure of ethical government is that all its citizens and government officials must be, at least, sufficiently ethical to understand the Evolutionary Ethic and to affirm and commit to its ethical principles.

Toward this end all persons applying to be citizens of an Ethical State must take an oath, and sign a contract of citizenship, after objectively demonstrating before a court that they understand well its Ethical Principles and Constitution. The "Ethical State" is the name that will be used for all persons and societies who govern themselves according to the Evolutionary Ethic. An Ethical State should accept as full citizens all persons who take this oath before one of its courts, understand its constitution, and adequately speak its official language or languages.

My best languages are English and Spanish. I think and feel in both languages. But I think best in English and feel best in Spanish. I always write my books first in English, and then translate them into Spanish. I teach and lecture in both languages, but I am a far more effective teacher in Spanish. I see fundamental value in both languages, but they are optimal for different purposes. No one language is uniformly superior to all other languages. But, by consensus of the citizens of an Ethical State, any written language(s) would do, although if we follow Spinoza's example there is probably an advantage to simultaneously speaking Spanish, Hebrew, Aramaic, Latin, and a Germanic language such as Dutch, English, or German itself.

English is unique in combining some of the best aspects of the Germanic languages, through Anglo- Saxon, with some of the best aspects of the Latin-based languages, through both Latin and French. Therefore, English may be the single best language to know, if we are to maximize creativity and use solely one language. English is also among the most widely spoken languages, and is also the most widely spoken language as a second language. It has twice the vocabulary of any other European language. For many reasons, a synthesis of English and Spanish, as is currently happening in the United States, might give us the single best language. I recommend that a newly formed Ethical State use both English and Spanish as its official languages. This means that anyone may use either one of the languages to interact with the Government. It does not mean that someone has to be fluent in both languages. This may be optimal, but it is not necessary; any single written language will do.

Some day there may be many independent Ethical States, speaking many different languages, but they shall all speak the same language at an ethical, spiritual level. There are no such nations today.

An Ethical State will exist when any number of both men and women, however small, take an oath to uphold its Ethical Principles and Constitution.

An autonomous, self-governing Octet shall exist when exactly four men and four women agree to work together by unanimous consensus for the mutual benefit of maximizing creativity. All citizens of an ethical republic must have sworn the same oath of citizenship, and share a single constitution, all by unanimous consensus.

What follows is an example of one such oath, and one such constitution. Other better oaths and constitutions are possible. They should be so developed by persons and Octets who feel they can do so. If you cannot give a better alternative in harmony with the Evolutionary Ethic, it is best that you study, and ask questions about these matters, until you can give a better alternative. Wisdom begins by avoiding aggressive ignorance.

The wisest statement I know of political ethics is in the Declaration of Independence, as originally written by Thomas Jefferson. I make this wisdom an integral part of the contract that I now make with the Ethical State.

#### PROPOSED OATH OF CITIZENSHIP

Upon my honor I promise to do my best to maximize the creativity of my children, my spouse, myself, my fellow citizens of the Ethical State, and the rest of humanity in this order of priority. Toward this end I shall never knowingly decrease the intelligence or the ethics of any sentient being. I pledge my life, my fortune, and my sacred honor to defend my family, myself, and all citizens of the Ethical State from all enemies, foreign and domestic, who threaten their creativity.

#### PROPOSED CONTRACT OF CITIZENSHIP TO BE SIGNED BEFORE THE COURT GRANTING CITIZENSHIP AFTER TESTING THE CANDIDATE FOR AN ADEQUATE UNDERSTANDING OF THE EVOLUTIONARY ETHIC, ITS APPLICATIONS, AND THE CONSTITUTION OF THE ETHICAL STATE.

When, in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the Earth, the separate and sovereign station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of humanity requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident: that humanity is equal, but separate, before God, in being endowed by the Creator with certain unalienable rights; that among these are life, liberty, property, privacy, and the maximization of creativity according to the dictates of one's own conscience. That to secure these rights, governments are instituted among humanity, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive to these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such forms, that creativity shall be maximized.

Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes; and accordingly all experience has shown that persons are more disposed to suffer, while evils are sufferable, than right themselves by abolishing the forms to which they are accustomed.

But when a long train of abuses and usurpations, pursuing invariably the same object, evinces a design to reduce them under any form of despotism, it is their duty to throw off such government, and to provide new guards for their future creativity.

We, the People of the Ethical State, choose life over death. We choose creation over destruction. In ethical self-defense, we declare ourselves a free and sovereign people, no longer bound by ties to any government other than our own. We welcome those who choose to join us in a creative, free society. The Ethical State begins. We shall create a Moral Society.

Before the world and the God who created all, we declare ourselves an Ethical State dedicated to the maximization of creativity and bound by no other law. We declare the inviolate liberty of every human being to do and say what he or she pleases, so long as he or she does not impose undeserved harm on others. We declare that harm to another is deserved solely when necessary in defense against an aggressor who intends to harm an innocent person.

A person's life, liberty, property, and privacy belong entirely to him or herself; no one has a right to any part of another person's fundamental, unalienable civil rights. Solely mutually voluntary transactions by one hundred percent consensus can ever be ethical or creative. The tyranny of any majority over any individual is hereby denounced. We, the People of the Ethical State, swear eternal hostility against every form of tyranny over the mind of any ethical being. We declare all persons ethical until proven otherwise.

Upon these principles we shall henceforth govern ourselves and interact with others. We shall do our best to maximize creativity, and never knowingly

decrease the creativity of anyone. Toward this God-inspired end, we pledge our lives, our fortunes, and our sacred honor.

I fully understand and completely commit to these ethical principles and to the Constitution which upholds them. I pledge my full loyalty to the people of the Ethical State, its Constitution, and its principles. I promise to always do my best, according to the true dictates of my own conscience alone, to maximize my creativity, and that of those I love, in direct proportion to my love for them.

I further promise to do my best never to decrease the creativity of anyone by imposing undeserved harm upon them. If I should ever impose undeserved harm on anyone, I fully accept that the people and Government of the Ethical State are entitled to receive just compensation from me, and if necessary, exile me, according to law, or restrict my freedom, according to law, in self-defense against me and any future destructive acts I may commit.

I further promise not to tolerate destructive acts in others, including my dependents, and, as a minimum, to do my best to prevent such acts by identifying them, and their perpetrators, to the appropriate officials and citizens of the Ethical State; I will do this in good faith expecting help in defense against these destructive acts and in eliminating them in the future.

I accept full criminal and civil responsibility for all crimes, and other destructive acts, that my dependents may perpetrate, and shall seek help from the appropriate officials of the Ethical State if I cannot prevent the citizens of the Ethical State from having undeserved harm imposed upon them by my dependents.

I accept as dependents all of my biological children, and any biological children that any of my dependents shall have while they are still dependent upon me. I accept as dependents all persons I adopt. I assume full responsibility for all of my dependents, so long as they remain dependent on me, or until they become citizens, or are legally adopted by other parents, either with my consent, or as the publicly expressed wish of my dependent sworn before a magistrate.

It shall be the proper function of a court to determine who are the legal parents of a dependent. This shall always be done according to law, while fully preserving the rights of all parents. But I also recognize that my primary obligation, as a parent, to all my dependents, is to do my best to love, nurture, and educate them, so that they may themselves become free, independent, and maximally creative citizens of the Ethical State as soon as possible.

As further obligations, I will do my best to maximize my creativity and defend myself, my family, my neighbors, my fellow citizens, and the principles and people of the Ethical State. I will, when necessary, and according to the dictates of my conscience alone, arm myself and join any militia that my representatives may form for the defense of my fellow citizens. I will respect all the laws of the Ethical State so long as I choose to remain one of its citizens.

So long as I choose to be a citizen of the Ethical State, I shall obey all its laws, keep my contracts, pay all my legal taxes, do my best to participate in Government, and do my best to make sure that the Government and citizens of the Ethical State act in accordance with its ethical principles of truth, justice, freedom, and the maximization of creativity, according to law and the Constitution.

I recognize that I may secede from the Ethical State and renounce my citizenship whenever I wish, and that I have an ethical obligation to do so when I believe its laws to be unethical or its taxes unfair. I further recognize that upon seceding I may live wherever I wish, keep title to all my land and property within the territory of the Ethical State, and take all my personal property with me wherever I go.

If I ever believe that the Ethical State does not treat me, or anyone else, ethically, with honor, respect, and justice, I shall do my best to remedy the situation according to law. If I do not believe that I can succeed in this endeavor, I shall denounce the Ethical State publicly, and renounce my citizenship, as soon as possible, giving my full true reasons for this renunciation. Upon so doing, I shall promptly secede from the Ethical State, and go anywhere I wish outside of its territory, and take title to all my land and property with me, if I seek the protection of other nations or societies. I accept fully all the obligations of citizenship in the Ethical State solely upon condition that it shall keep good faith with me, treat me with justice, and always grant me the full rights of citizenship.

My rights of citizenship may not be suspended, or infringed upon, except upon my conviction of a crime by two independent courts, according to the laws and Constitution of the Ethical State. My rights of citizenship may not be temporarily suspended except on indictment, or arrest, for a crime. I may not ever be legally arrested except on probable cause for a crime, and the indictment process against me must be begun within twenty-four hours of arrest, according to law and the Constitution of the Ethical State.

Signed and Affirmed before a full Court of Justice according to the Constitution of the Ethical State.



Signatures, Date, Description of the Court Granting Citizenship, and Place of Signing.

Signatures with Dates for each of the Eight Members of the Court Granting Citizenship.

## PROPOSED CONSTITUTION OF AN ETHICAL STATE

### Citizenship

All persons who prove, according to law, before a court of the Ethical State, in its official language(s), that they understand the Ethical Principles, Laws, and Constitution of the Ethical State, take its Oath of Citizenship and sign the Contract of Citizenship shall be full citizens of the Ethical State and entitled to the full rights, privileges and protection of its Constitution, Government, and People.

There are no restrictions placed on citizenship due to age, national origin, place of birth, race, gender, ethnicity, beliefs, or religion. The criteria for the rights of citizenship shall depend entirely on intelligence and ethics. The criteria for accepting a new citizen within the Ethical State shall never exceed, nor be less, than an adequate understanding of its ethical principles and Constitution, together with taking the Oath of Citizenship, signing the Contract of Citizenship, and then obeying its laws, unless it is unanimously decided by the citizens of the Ethical State that they wish less, or more, stringent citizenship criteria.

### Territory

All land and other resources owned or leased, according to law, by citizens of the Ethical State shall be regarded as being within the territory under the protection of the Ethical State. Such land and resources shall cease being within the territory under the protection of the Ethical State, when its owner publicly renounces citizenship and secedes, according to law. Should a lessor secede from the Ethical State, his or her person and personal property, and that of his or her dependents, shall cease to be under the protection of the Ethical State, but any leasehold property owned by a citizen of the Ethical State shall remain under its protection.

The Ethical State may not, in general, own land or natural resources, except land reserved for permanent national parks and exclusive Government functions. All land and natural resources which do not lend themselves to private ownership, such as the electro-magnetic spectrum, atmosphere, oceans, and ocean floor, shall be managed and held in trust by the Ethical State, for the equal and maximum benefit of all its citizens. All such land and resources shall be considered to be within the territory of the people of the Ethical State.

All land and resources held in trust may not be leased, sold, or traded by the Government of the Ethical State, without full approval of all the citizens of the Ethical State, or their elected representatives by general consensus, as determined by law.

When citizens secede from the Ethical State, they, together with all their legally-owned land and property shall cease being within the territory of the Ethical State, and shall no longer be under its protection. The Ethical State will, in general, evolve to govern territory that is contiguous to territory owned by its citizens.

### Unalienable Rights of Citizenship

#### The Bill of Rights for All Citizens of the Ethical State

##### 1. Right To Life, Liberty, Property, and Privacy

Each person has an absolute right to his or her own life, liberty, property, and privacy, and may dispose of them as he or she wishes, so long as he or she does not impose undeserved harm on another, by infringing on that person's absolute right to life, liberty, property, and privacy. Such undeserved harm, when it occurs, shall be determined and remedied by the courts of the Ethical State according to law.

A person's life is entirely and solely his or her own forever. No one ever has a right to any part of another person's life for any reason. People's needs or the needs of the Ethical State give them no right to any part of another person's life, ever, under any conditions.

Therefore, a fetus has no right to any part of its mother's life, and any woman has the absolute right to abort any fetus or embryo that is entirely dependent on her for life, since she is the sole owner of her life and body. Although this may be a destructive, evil act, it is a completely private and legal act, allowable under the Constitution of the Ethical State. The rights of the mother are always absolutely superior to the rights of the fetus, but this changes once a child is born.

Once a dependent is born, it acquires an absolute right to its own life, but it has no liberty, property, or privacy that is not given by its parents. These rights are acquired gradually as the dependent matures, until it qualifies for the absolute rights of a full citizen of the Ethical State.

Dependents have no right to any part of their parents' life, liberty, property, or privacy. However, parents who neglect their children, by denying them proper care and education, are violating their oath of citizenship. They may be found guilty of dependent abuse and subject to remedial counseling, at the discretion of a court and jury who find, by unanimous consensus, that the parents are guilty of dependent abuse.

Parents have an absolute right to care for their children as they see fit. The Ethical State may interfere in a parent's child raising solely after the parent has been found guilty of dependent abuse by two independent courts.

The courts may then recommend, but not force, parents into remedial counseling. If the parents refuse this counseling, or if they continue to systematically abuse their dependents, then the Ethical State may revoke their citizenship, and send the parents together with all their dependents into non-criminal exile to any nation or region that will accept them, upon the recommendation of a single court after the parents have been tried anew by this court.

A sentence of exile for dependent abuse shall be enforced solely after the parents have again been found guilty of dependent abuse by two new, independent courts, and at least one of these same courts recommends exile as a necessary remedy for the well-being of the other citizens of the Ethical State. The Ethical State should never tolerate citizens who abuse their dependents, but protecting the rights of both parents and dependents is the responsibility and obligation of the Ethical State.

The resolution of conflicts between the rights of parents and the rights of dependents is the ethical, moral, and legal issue to which the Ethical State shall give its most careful attention. But the rights of parents shall always come before the rights of dependents.

The Ethical State shall not tolerate parents who severely or systematically abuse their dependents, since the Ethical State is also obligated to protect the life, liberty, property, and privacy of dependents. But the Ethical State is also obligated to protect the rights of parents to care for their dependents, according to the dictates of their consciences alone. Therefore, if this conflict in obligations cannot be resolved by voluntary counseling, all such dependent abusers shall be subject to exile, but not as ordinary criminals.

All such parents may simply secede from the Ethical State, keeping title to their land and property and remaining where they are, or may be exiled to the territory of other nations. Whenever possible, exiled parents and their dependents shall be exiled to a nation or region of their choice.

The Ethical State and its agents may never forcibly remove a dependent from its parents custody, except by the lawful request of either the dependent or the parents.

Dependents shall increase their own rights to life, liberty, property, and privacy as they become less dependent. Any dependent may petition any magistrate for

complete independence from its parents if, and only if, the dependent is able to make the petition, qualifies for citizenship, or has found another set of parents willing to adopt him or her.

A dependent may not be adopted by new parents without the explicit consent of either the dependent or the old parents. Such adoption must be approved by the unanimous consent of an independent court and jury, whose main focus must be in serving the best interests of the dependent. Otherwise the parental rights of the original parents shall control.

After adoption, the new parents shall assume full legal responsibility for the dependent, and the former parents shall no longer have any responsibility, obligations, or rights with respect to the adoptee.

A person's rights to liberty, privacy and property are absolute and may not be infringed upon except upon indictment for a crime or as part of a just and proper investigation of a crime or civil offense, as determined by law, and after sworn testimony that this infringement is necessary is given before a magistrate. Such infringements must be temporary, conditional, just, proper, appropriate and according to law as determined by a magistrate after the sworn testimony is given. The giving of false testimony before a magistrate or a court shall be treated as a serious crime by the Ethical State.

Private property may not be permanently taken or in any way permanently infringed upon, except for just compensation to remedy an undeserved harm that was done to another. Such permanent takings and infringements must be first unanimously approved by two independent courts and juries, according to law.

Any property, or any rights to said property, which is required for the public good may not be taken or used except after just compensation. Such compensation shall be deemed just if, and only if, it is acceptable to the property owner. Restrictions on property use shall be considered a taking, unless it can be proved beyond a reasonable doubt, before two independent courts, that such restrictions are necessary to prevent the reckless endangerment of others.

The right of the people to privacy is absolute, except when absolutely necessary in the investigation or prevention of a crime. The peoples' right to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures shall not be violated, and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.

Persons may inflict deadly force, on sight, upon anyone who breaks into their home. Trespassers on land may be subject to force solely if they do not leave upon being warned that they are trespassing. All force should always be avoided, if its absence does not put the property or home owner in peril, but the primary obligation of citizens is first to protect themselves, their families, their neighbors, and their property, and then concern themselves with the civil rights of the intruders, burglars, robbers, or attackers. No force used in self-defense shall be considered excessive except upon conviction by two independent courts and juries.

The laws of the Ethical State must reflect the absolute freedom of any individual to do as he or she wishes with his or her own life, liberty, property, and privacy, so long as this individual does not violate the absolute freedom of another to do the same. When there is a conflict it shall be resolved according to law by two independent courts and juries.

No one is ever entitled to inflict undeserved harm on another, by infringing on a person's life, liberty, property, or privacy. The first obligation of every citizen of the Ethical State, as well as its Government, is never to inflict undeserved harm on anyone. Harm to another is justified solely in necessary self-defense against an aggressor. Furthermore, this harm always has the potential of being unethical, and must so be regarded before the defender takes action. The Ethical State shall never put any prior constraint on the right to life, liberty, property, and privacy, but, after the fact, it may indict, try, and convict anyone who recklessly endangers any non-consenting citizen.

## 2. Right to Self Defense

The right to self-defense against any aggressor is absolute. Toward this end, the right of all citizens not previously convicted of a crime to arm themselves as they see fit, and organize themselves into independent, free militias for the purpose of self-defense, shall not be infringed by anyone within the Ethical State.

The sole restriction on the right of self-defense shall be limited to not harming or recklessly endangering innocent inhabitants of the Ethical State, by these acts of self-defense, e.g. by the use of biological or nuclear weapons. Reckless endangerment of others shall always be regarded as a crime by the Ethical State, to be judged by two independent courts after the fact. There shall be no prior constraint put on the right to self-defense, but reckless endangerment of others shall always be a crime, and never tolerated.

Harm to an aggressor or anyone who threatens aggression shall be tolerated by all citizens and agents of an Ethical State, so long as the harm inflicted was



necessary and appropriate to defend any inhabitant or citizen of the Ethical State. What is appropriate and necessary in any given case shall be determined after the fact by independent courts, according to law, if charges are made and indictments issued.

### 3. Right to Fair, Speedy, and Equal Justice

No one shall be indicted for any crime, except by the unanimous consensus of a full independent court and jury. A jury and court shall be one and the same, and shall consist of exactly four male and four female jurists, unanimously elected as magistrates, according to law, by the duly elected representatives of the citizens of the Ethical State. Each court and jury shall elect a representative pair to speak for it, coordinate and organize its activities, and otherwise interact with all parties to the trial. These elected representatives of the courts shall form the higher level courts.

All trials, criminal or civil, must be public, and open to public scrutiny, but the public may be restricted to a fixed number of spectators, if the demand for access to the trial is excessive and would interfere with the defendant's right to a fair and just trial. The greatest possible public scrutiny should be uppermost in consideration, next to a fair and impartial trial for the defendant.

No one shall be arrested, except after indictment or when caught within forty-eight hours in the aftermath of a crime for which there is clear evidence against the suspect. Otherwise the arresting authorities must have obtained first a warrant for arrest from a magistrate. All arrested and/or indicted suspects shall be considered innocent until proved guilty to the unanimous satisfaction of two independent courts and juries, which shall sit in judgment of the accused simultaneously, but independently of each other.

An arrested suspect must be allowed counsel and a hearing before a magistrate within twenty-four hours of arrest. All suspects have the right to remain silent, or to provide no information beyond identifying themselves and, if they wish, declaring themselves innocent. The magistrate shall determine either that the suspect's case be referred to a full court for indictment, with the suspect remaining under arrest or given the opportunity of bail, or that the suspect shall be set free because of insufficient evidence.

An indictment hearing shall be held before one independent court and jury, solely upon recommendation of a magistrate, who shall carefully consider the physical evidence and all sworn testimony and then determine whether there is enough evidence to warrant an indictment hearing.

All indicted suspects shall be regarded as innocent until proven guilty according to law. In criminal trials, or upon arrest, no one may be forced to testify against him or herself, and may remain silent.

The suspect must always be immediately informed of his or her right to remain silent and seek counsel at the time of arrest. A confession of guilt by the accused may not be used as evidence except after the accused has received counsel. The entire burden of proof is upon the prosecuting officers.

The courts themselves must independently seek the truth in the matter, ask questions, and order independent investigations when necessary. They must not rely solely on the effectiveness of the advocacy system to discover the truth. The objective is truth and justice, not showing which side has the most effective advocate.

After arrest, the preliminary case against the unindicted suspect must be quickly sent to a full court by the magistrate, if the police authorities have sufficient evidence to convince the magistrate that the suspect is probably guilty and will probably be indicted by a full court. The magistrate shall set or deny bail for the suspect, who shall be freed upon the payment of this bail, pending the indictment hearing before a full court and jury.

The indictment court may free the suspect, grant bail if the suspect had previously been denied bail, reduce the bail, revoke the bail, or take other appropriate action, depending on the case against the suspect. If the evidence against the suspect is reasonable and probable, a full trial must be ordered by the indictment court.

Bail must be offered, or reasonably denied, to a suspect within twenty-four hours of arrest. All suspects are entitled to counsel at the bail hearings before the magistrate and the full court. Bail must not be excessive, but must reflect the seriousness of the crime, the danger that the suspect poses to the citizens of the Ethical State, and the probability that the suspect will flee if bail is granted.

While under arrest, the suspect must be treated with respect and kept safe and reasonably comfortable. Unnecessary force may not be used in arresting or restraining the suspect. No suspect may be put in the close company of other suspects, but must be restrained in a place of privacy, safety, dignity, and acceptable human health and comfort.

The Ethical State shall assure that there are sufficient magistrates, jurors, courts, and restraining facilities to give all arrested persons quick and prompt bail hearings and trials. The indictment hearing before a full court must begin within seventy-two hours of the magistrate's hearing, but the courts must

always give the suspect all the time he or she needs to properly defend him or herself, so long as the suspect remains under arrest. When bail is granted, the trial may take up to thirty days to begin, but, at the request of the suspect, additional time to prepare a defense may be given, solely at the discretion of the court. Neither the prosecutor nor the complainant in a civil case may request more time to prepare.

All suspects are entitled to legal representation and counsel from the time of arrest or indictment, whichever comes first. However, the laws and legal procedures must be sufficiently clear and simple that any suspect or civil offender may defend him or herself. The magistrates and courts shall never favor either party in a hearing or a trial, but do their best to get at the truth. The advocacy system is never enough for a just trial.

No one shall be convicted of a crime except upon the unanimous, simultaneous determination of guilt by two independent courts of law consisting solely of two impartial juries unanimously elected by the citizens of the Ethical State, as prescribed by law. It takes solely the unanimous decision of a single court to acquit a suspect, but conviction can occur solely upon the unanimous decision of guilt by two independent courts and juries, who shall simultaneously hear the case.

If neither court can reach a unanimous decision to convict or acquit a suspect, the suspect must be set free without bail, but at the unanimous request of one of the courts, two higher courts must try the suspect once again. If both courts again fail to reach a unanimous decision to convict, or none of the courts reaches a unanimous decision to acquit, the suspect must be set free, and not tried again, except on the presentation by either side of new evidence, which convinces a new, higher court that a new trial is warranted by a still higher court.

There shall be enough courts and jurists to guarantee that this system can assure each suspect a speedy and fair trial. There shall be no plea bargaining. Charges and trials must be based entirely on the true and proper evidence, never on suspicions or plea bargains. If the charges exceed the evidence, then the suspect must be acquitted, even if there is evidence for a lesser crime that was not charged.

All convicted criminals are entitled to appeal to at least two more higher courts. After this, there can be no further appeals of the conviction, but the convict may continue to appeal for probation and pardon. Probation or pardon can be given solely upon evidence that the convicted criminal has, with reasonable probability, been rehabilitated, or upon new evidence that the convict might be innocent.

No behavior shall be regarded as a crime unless it deliberately or knowingly imposes undeserved harm upon a victim. Harm is any decrease in a person's intelligence or ethics. Harm is undeserved if it is done against the will of the person harmed for purposes other than self-defense. Possibly harmful, but victimless, behavior, such as voluntary drug use, voluntary prostitution, and many forms of common, but harmful, educational and religious practices, shall not be considered criminal by the Ethical State, but may lead to charges of dependent abuse if there is a dependent involved.

However, inducing anyone to harm him or herself unknowingly may be considered a crime, if it is done contrary to law, even if all the parties involved are acting voluntarily. This may include false or misleading advertising, or inducing a dependent to self-harm without the consent of the dependent's parents, though parental consent shall not remove liability for otherwise criminal behavior. Parental consent to induce a dependent to self-harm may lead to charges of abuse against the parent.

Inflicting undeserved harm to another unknowingly shall be a civil offense, remedied solely by just and proper material compensation, as determined by law and two independent courts.

A civil suit against any party in the Ethical State may solely be brought before the courts upon the the full agreement of the Complementary Pair constituting a magistrate. Such consent shall not be unreasonably delayed or denied, but shall be carefully considered according to the law and the system of justice of the Ethical State.

A magistrate shall consist of exactly one male and one female citizen of the Ethical State, who have been elected by an appropriate Octet according to law. Any inhabitant may petition any magistrate anywhere in the Ethical State for a regress of grievances. All magistrates are required to consider carefully and justly anyone's petition to sue at least once. The suit may be against anyone within the Ethical State, except jurists and higher Government officials, who may be prosecuted for malfeasance upon indictment by a full court, but not sued until after they leave Government office.

When a magistrate denies a petition, the petitioner may continue to petition magistrates until one grants the right to sue, or may seek an indictment against anyone upon paying a proper fee. Such fees must be reasonable, just, and not excessive. These fees may increase, as determined by law, as repeated petitions are submitted to and denied by successive magistrates.

Systematic and reckless behavior by any inhabitant of the Ethical State, if it leads repeatedly to the imposition of undeserved harm upon any of the

inhabitants of the Ethical State, may be determined by a court to be criminal behavior, even if such behavior is not deliberately or knowingly harmful. The reckless endangerment of any inhabitant of the Ethical State shall be considered a crime, if it is unanimously judged to be so by two independent courts and juries in open public session.

There shall be no punishment for crimes other than exile, fines, and confiscation of property to compensate the victims of the crimes and the citizens of the Ethical State for the true costs and harm of the crime.

At the discretion of the courts, convicted criminals may be put on probation or sent to temporary exile until they qualify for probation. Probation and exile shall be in accordance to law.

Cruel and unusual punishment is strictly forbidden to be inflicted on anyone by any citizen, dependent, or agent of the Ethical State. Fines, probation, and exile must not be used as a form of punishment, but solely to justly compensate and protect victims or potential victims of convicted criminals. Every form of execution, torture, involuntary servitude, maiming, or excessive restraint shall be regarded as cruel and unusual punishment.

The conditions of probation and exile must allow the convicted criminals a reasonable opportunity to rehabilitate themselves and qualify once again for full citizenship, without prejudice. But the Ethical State's primary obligation to protect the life, liberty, property, and privacy of its citizens must come first. Therefore, the conditions of exile must be adequate to protect its citizens, while giving reasonable opportunities to the criminal for full rehabilitation. This must all be done according to law.

Minor criminals, dependent abusers, and systematic civil offenders may be subject to exile to any nation or region that will accept them, as a form of probation, if, and only if, they are deemed not to pose a threat to the innocent inhabitants of those nations and regions. Otherwise, it remains the obligation of the Ethical State to protect humanity from these persons.

At the discretion of the courts, probation may be granted solely on condition that the convicted criminal becomes the dependent of two parents, one a male and the other a female citizen of the Ethical State, who agree to assume full responsibility for all the civil and criminal acts committed by their new dependent. However, the conditions of probation shall always be at the discretion of the court granting the probation, so long as they do not represent cruel and unusual punishment. The judicial process shall be readily available to all citizens of the Ethical State for the purpose of lodging criminal and civil complaints, and enforcing contracts. Contracts shall not be legally binding

unless they are in writing and signed by all parties to the contract. Contracts shall always be binding if they are notarized by a magistrate at the time of signing. Otherwise they may be certified and declared valid or invalid by a magistrate, at the magistrate's discretion, and at the request of one of the parties to the contract. Solely valid contracts may be brought as evidence in civil trials.

#### 4. Freedom of Communication

All citizens have an absolute right to voluntarily communicate, in private, any true information they wish among themselves. All inhabitants of the Ethical State have an absolute right to receive any communication from any source, from within or from outside the Ethical State.

Restrictions on communication shall exist solely in regard to the communication of false or undeservedly harmful information, however the voluntary exchange of false information in private may not be infringed. What is false or undeservedly harmful information can be determined solely by independent courts, according to law. There may be no prior constraint on the right to communicate.

Such undeservedly harmful communication shall include false or misleading advertising, threats to impose undeserved harm on anyone, extortion, blackmail, slander, libel, violation of copyright or patent or privacy laws, child or sadomasochistic pornography whose production imposed undeserved harm on another, advertising an unsafe product or service without clearly specifying all the known dangers from using that product or service, offensive noise or odors, and other undeservedly harmful communication, as determined by the laws and courts of the Ethical State after the fact.

The Ethical State shall have the power to enforce contracts if, and only if, these contracts are in writing. Oral contracts shall not be legally binding, but oral false advertising may be subject to legal sanctions. The violation of a contract is a backward form of fraud, and shall be treated as fraud, according to law. All contracts can relieve the other parties to the contract of all obligations to the party who first violated the contract, but solely at the discretion of the courts. Disputes concerning binding contracts should first be resolved, if possible, before a magistrate with no lawyers present. If they may not be resolved, the magistrate, at its discretion, may refer the dispute to two full courts.

#### 5. Freedom of Assembly

The freedom of peaceful, voluntary assembly on private property is an absolute right which may not be infringed, unless the purpose of the assembly involves a criminal conspiracy or a reckless endangerment of non-consenting parties to



this assembly. A criminal conspiracy and the reckless endangerment of non-consenting parties can be established solely by the unanimous consensus of two independent courts. Arresting officers in the case of criminal conspiracy or reckless endangerment must have clear evidence for these crimes, or they shall be guilty of a crime themselves.

Any form of sexual behavior between mutually consenting citizens which is voluntary and private shall not be infringed by the Ethical State. However, this does not apply to dependents, who may not marry or engage in any sexual activity without the consent of their parents. As a consequence, sexual relationships involving dependents are illegal, and may be prosecuted as a crime, e.g. statutory rape, at the request of the appropriate parent, even if the sexual activity was consensual. Dependents may not enter into binding contracts, no matter what their age.

Marriage implies an ethical, evolutionary contract, even when it is not in writing, and should not be entered into lightly. Marriage, or its absence, shall be a matter of private morality, and shall be of no concern to the Ethical State, but seen as a form of private assembly. However, any written contract of marriage, or of other partnerships, shall be enforced under the contractual laws of the Ethical State if a breach of this contract occurs, and this breach of contract is proved to the unanimous satisfaction of two independent courts and juries.

As part of their personal contractual obligations of citizenship, biological and legal adoptive parents of children and other dependents, married or not, must both assume the responsibilities and obligations of parenthood, and provide adequate care and education for their dependents, as determined by law, or they shall be guilty of dependent abuse or dependent abandonment. The latter shall be treated as a serious crime. The parents of a dependent may always give their children up for adoption, thereby avoiding all legal responsibility for their former dependents after they are legally adopted.

The formation of private clubs, societies, partnerships, and organizations is an absolute right. The Ethical State may not force any individual, club, society, partnership or other private organizations to accept persons they do not wish to accept. All such organizations may exclude from membership anyone they wish, on any basis they wish.

The Ethical State may demand appropriate restrictions and obligations, according to law, for any assembly that is to be done on public property managed by the Ethical State for the benefit of all its citizens. No permission for any such assemblies shall be given unless the rights of all citizens are respected by the assembly. Permission shall not be denied except on the basis

of criminal behavior or other behavior deemed by law to be destructive or inadequate.

The use or lease of any natural resources may be similarly restricted according to law, and may be used or leased solely upon the determination, by a court, that such use or lease is not discriminating against any citizens of the Ethical State. Criteria for the use or lease of resources must be entirely behavioral, and not involve discrimination against people on the basis of age, national origin, race, gender, belief, religion, ethnicity, social status, and other non-behavioral traits. These resources must be available to all citizens on an equal basis, or otherwise used or leased with the permission of the authorities responsible for those resources, such permission not to be unreasonably or unjustly denied or delayed.

## 6. Freedom of Religion

The Ethical State shall neither support nor oppose any religion or ritual, so long as it is private and voluntary. However, the Ethical State and its citizens are obligated to prosecute as criminal activities all religious activities which impose undeserved harm on innocent, unconsenting parties. This shall be done in accordance with the laws governing the communication of undeservedly harmful information and the commission of other crimes.

All religious activities or rituals are unconditionally permitted until they are proven, to the unanimous and full satisfaction of two independent courts of law, to impose undeserved harm on innocent parties who are not participating voluntarily in these religious activities or rituals. Dependents do not have the right to consent to anything, except with the express permission of their parents, who must be citizens. Otherwise religionists are allowed to harm and destroy themselves voluntarily.

Forcing dependents to participate in religious activities harmful to themselves shall be regarded as a form of dependent abuse, once this is proved to the satisfaction of two independent courts and juries.

Public resources may not be used to promote any religious beliefs, but may be used to communicate the ethical practices of anyone. A religious belief is any assertion of cause and effect relationships for which there is absolutely no objective evidence for its truth or falsity. Personal opinions for which there is some evidence, but not scientific proof, may be communicated through the use of public resources as personal opinion, but not as fact. In general, the electromagnetic spectrum may not be used to promote or oppose any religious belief.

Any belief of any kind, even if it is objectively false, may be communicated in private to voluntary listeners. False beliefs, of all kinds, may, under some circumstances, be communicated in public, if the information communicated is preceded by the statement, "I may be wrong, but it seems to me..."

## 7. Equal Rights and Obligations Under The Law

All citizens of the Ethical State shall have equal rights and obligations under its Constitution. There shall be no specially privileged classes or individuals. All inhabitants within the territory of the Ethical State shall be entitled to equal rights and protection under its laws, so long as they remain within the territory of the Ethical State, and, when feasible, for citizens and their dependents while living or traveling outside of the Ethical State.

Citizens, upon receiving a passport, shall be advised by the military of the Ethical State of locales where it is not feasible to protect them, with supporting reasons. The military of the Ethical State shall be responsible for a diplomatic corps under the command of the President. The main function of the Ethical State in regard to foreign relations shall be to protect the life, liberty, property, and privacy of its citizens from foreign invaders at home, and from criminals and foreign governments while traveling abroad. There shall be no foreign treaties nor entanglements, much less alliances, except with this sole end. There shall be no foreign aid, loans, or gifts given by the Government of the Ethical State at the expense of any of its citizens.

All citizens of the Ethical State are entitled to a passport to travel wherever they wish and to return at will to the Ethical State. Such passports shall be easily and speedily granted by a magistrate upon paying of an appropriate fee, submitting an appropriate photograph, and showing proof of citizenship. All such fees and requirements must be equal for all citizens. Convicted criminals and persons neither citizens nor dependents of citizens may be excluded from entry into territory of the Ethical State upon the sole and exclusive judgment of any officer of the Ethical State. Anyone with a valid passport, or other proof of citizenship from the Ethical State, shall be deemed to have sufficient proof for entry into the Ethical State.

Once inside the Ethical State, illegal aliens must be given the full protection of the laws regarding any crimes they are alleged to have committed, or before being deported for illegal entry. Illegal aliens shall be treated as foreign invaders, but according to the ethical and legal principles of the Ethical State.

No one shall be denied citizenship or equal protection of the law, nor have their obligations under law abridged, because of age, national origin, place of birth, race, gender, ethnicity, socio-economic status, or religion. The full rights of

citizenship may be lost or suspended temporarily, solely for persons indicted for a crime, all such rights being restored upon acquittal. Persons convicted of a crime by the unanimous consensus of two independent juries, as determined by law, may lose their civil rights permanently, and be exiled outside of the Ethical State in accordance with law.

The Ethical State shall maintain appropriate places of exile, so that a sentence of exile never becomes a form of cruel and unusual punishment, nor a form of abuse to citizens of other nations.

## 8. Right to Limited and Fair Taxation

Taxation must be limited and fair. Solely citizens, and partnerships between citizens, may be taxed. No citizen or partnership may ever have yearly taxes imposed upon them which are greater than ten percent of their combined gross yearly income, ten percent of the value of all the goods and services they buy or receive during the year, or one percent of the fair market value of all their net assets during the year, whichever is greater.

At any given time, the Ethical State may levy taxes solely of one kind: on income, on purchases or receipts of goods or services, or on the net, fair-market value of all property owned in any fiscal year. The taxation criteria shall not be changed without unanimous approval by the three highest levels of Government, allowing at least two years of warning to the public.

All citizens shall pay the same percentage of their gross income, purchases and trades, or their net worth in taxes, which shall be collected from all citizens in a fair and uniform manner.

Any citizen may refuse to pay taxes, and shall no longer be entitled to citizenship in, the protection of, or any services from the Ethical State, but shall not be criminally liable for this refusal, nor owe any future taxes. The sole penalty for refusing to pay taxes shall be non-criminal exile and loss of citizenship. The paying of taxes is part of the contract of citizenship, which is voluntarily chosen.

All taxes, fines, and fees collected by the Ethical State shall be used entirely, and exclusively, for the defense of the civil rights, life, liberty, property, and privacy of the citizens, and for the public resources, unless there is a unanimous consensus by the three highest levels of Government that another activity, such as education or transportation, should be supported by taxes. This shall be done entirely through the establishment and maintenance of police organizations, military organizations, a system and courts of justice, a system

of public health and environmental protection, and a representative system of government, with adequate checks and balances as determined by law.

The taxes may never be used to give advantages, or any kind of benefits, to any group of citizens at the expense of another group of citizens. The activities of Government must be limited entirely to the equal protection of the civil rights of all its citizens, both inside and outside the territory of the Ethical State.

Corporations shall pay taxes as if they were partnerships. The officers and board of directors of the corporation shall be liable for these taxes and criminally liable for any crimes committed by the corporation. Stockholders in corporations who are neither officers nor board members shall not be liable for the debts or crimes of the corporation, but shall be taxed on the gross value of all benefits received from the corporation as part of their personal income.

## 9. Limitations On Corporate Power

A corporation shall be treated as a dependent of its board of directors and its officers, who shall be personally responsible for any crimes or civil offenses that the corporation commits, if the corporation cannot otherwise satisfy all fines and compensations legally resulting from these corporate offenses. Corporations may not own any natural resources or land, but must lease these resources from individual citizens of the Ethical State. Private citizens are the sole persons or entities entitled to own land and resources, or lease them directly from the Ethical State.

The owners of these resources shall remain personally, criminally, and civilly liable for offenses committed through the use of these resources by a corporation, if the assets of the corporation, its directors, and officers are not sufficient to cover the costs of the offenses committed by the corporation. Their criminal liability shall be less than that of the direct controllers of the corporation.

No organizations of any kind may legally exist for the purpose of avoiding taxes. Not-for-profit organizations will have to pay taxes on the basis of their income, their purchases, or their net-worth, even if they never pay dividends.

No entity of the Ethical State shall ever have property confiscated for tax evasion except upon conviction by two independent courts. But they may have liens placed on their property upon indictment. There may be no punishment inflicted upon convicted tax evaders other than non-criminal exile, and fair and just confiscation of property to compensate for fraud and back taxes. Those who do not wish to pay taxes should secede from the Ethical State.

## 10. Right of Secession

Any citizen may, for any reason, secede from the Ethical State upon declaring publicly before a magistrate his or her true reasons for renouncing his or her citizenship.

Upon secession, the citizen shall have no more obligations or owe any more taxes, but shall keep title to all his or her land and property, as well as retaining all parental rights, if the citizen has no pending legal debts or liens as determined by a magistrate. If a citizen has such debts, or liens, the courts may confiscate some of his or her property to legally and fairly pay these debts, solely upon indictment followed by conviction for tax evasion. After this, the ex-citizen and his or her property are no longer part of the Ethical State, and may be disposed of as the ex-citizen wishes, including making them a part of another nation. The ex-citizen and his or her assets shall no longer be under the protection of the Ethical State, and shall no longer be part of the Ethical State.

## 11. Right to Limited Government

The Government of the Ethical State is strictly limited to protecting the civil rights of its citizens, and may assume no other powers without their unanimous consensus as determined by law. This is the sole power granted to the Government. The Government of the Ethical State is specifically prohibited from ever using the lives, assets, or taxes of some of its citizens for doing good for other citizens.

## 12. Right to all Rights Not Granted to the Government

The enumeration in the Constitution of certain rights shall not be construed to disparage others retained by the people. All rights not specifically given to the Government, belong exclusively and solely to each citizen of the Ethical State.

## PROPOSED STRUCTURE OF GOVERNMENT

### The Formation of an Ethical Republic By Consensus Hierarchy

The Government shall be structured as a representative republic by consensus hierarchy. All major parts of Government shall consist of men and women, all of whom are citizens of the Ethical State, in groups or committees that work together and make decisions solely by consensus. These groups and committees shall be called "Octets," and shall consist of exactly four men and four women. No part of Government may make a temporary decision unless it has been unanimously approved by an appropriate pair of Representatives at an appropriate level and then quickly confirmed by the entire Octet of which the pair of Representatives are members.



Minor parts of Government shall consist of at least one man and one woman, called "Complementary Pairs." All magistrates and minor functionaries of Octets must consist of at least one Complementary Pair.

No decision of Government may be made unless it is by agreement of at least one Complementary Pair. Temporary decisions shall continue to be made by 100% consensus of all the Octets, for increasing periods of time, until there are at least sixteen highest level Octets, at which time decisions shall be permanent unless the law is changed by the sixteen Octets constituting the full Congress of the Ethical State.

Once there are sixteen higher level Octets, they shall form a Congress of 128 persons who may make permanent decisions on behalf of the entire Ethical State solely by unanimous consensus.

No permanent decision of Government may be made unless it is agreed to by mutual consensus of either all the Octets in the Ethical State or at least the sixteen highest Octets composing the Government. Each Octet must always consist of exactly four Complementary Pairs. If such consensus is not forthcoming, it is best that Government do nothing.

#### The First Level of Government

The first level of Government shall exist whenever four Complementary Pairs can reach consensus on working together for their mutual benefit entirely on the basis of one hundred percent consensus. This shall be known as a First Level Octet.

Individual members of Complementary Pairs and Octets may choose one another on any basis they wish, and may have special agreements and contracts between them, so long as they do not violate the Constitution and laws of the Ethical State. They need not involve married couples, but must always include equal numbers of men and women.

Citizens may choose their Complementary Pairs and Octets as they wish, and change Complementary Pairs and Octets whenever they wish, but once elected to represent an Octet they must keep the same Complementary Pair or cease being a representative at all the levels to which they have been elected. This shall also occur if one member of the pair resigns, becomes incapacitated, is convicted of a crime, or dies.

Every Octet at every level shall elect one, and only one, Complementary Pair to represent it at the next level of Government, until there is a single Complementary Pair representing all the levels of Government. This last

Complementary Pair shall always be designated the President of the Ethical State, no matter how few Octets there are in the Ethical State.

The President of The Ethical State shall be the Commander-In-Chief of all its armed forces and all other executive functionaries, but shall have no control over any jurists, or any representatives chosen by jurists, except in time of national emergency, when not more than half the jurists may be temporarily called up to active military duty, at the discretion of the President. The President then is their Commander-In-Chief, but solely in regard to their military duties, not their judicial duties, which shall cease upon call to active military service.

This structure of Government shall hold however small or large the Ethical State may be, but no government shall exist until there is at least one Octet working together by one hundred percent consensus. One full Octet is the minimum number of persons who can form an Ethical State.

All members and affiliated citizens of Level One Octets shall be members of the inactive military reserve, and subject to call to active duty under the direct command of their elected representatives in time of national or local emergency, solely at the discretion of their representatives. All Level One Octet members and affiliated citizens must be armed and ready to defend their families and neighbors at all times from all enemies, foreign and domestic.

At each level above the First Level, the Complementary Pair representing the Octet at the lower level shall organize itself with three other Complementary Pairs at the same level of representation, and form a new, higher level of Octet representation. If there are two or more Complementary Pairs, but not yet a full Octet, at a given level of representation, then the existing Complementary Pairs shall elect a single Complementary Pair to represent them. Until that time they shall work entirely by unanimous consensus, or do nothing.

If there is solely one Octet in the Ethical State, then the entire Government shall consist solely of the single Executive Pair, and the Octet that elected the President, and all powers of the Government shall be vested in the President and the one Octet. Consequently, the President may only make temporary decisions; permanent decisions for the full Octet may only be made by reaching full consensus within the entire Octet. No executive decision may be extended unless the Octet who elected that representative agrees to it by one hundred percent consensus. No judicial decision is binding unless it is made by two full courts or it is unanimously approved by all the citizens of the Ethical State, if there are not enough citizens for four full courts, the last two higher courts to handle appeals.

Each Level One Octet is autonomous and sovereign. The Level One Octets are the units of sovereignty within the Ethical State. The rest of the Government is granted solely the powers granted within this Constitution. A Level One Octet may bring onto its own territory in the Ethical State any immigrants it wishes, so long as they either qualify for citizenship or are adopted and made dependents, collectively, of the entire Octet; it may not bring any other person into the territory of the Ethical State. An Octet may produce, sell, or export any goods and/or services it wishes, so long as this does not cause reckless endangerment to other Octets and their affiliated citizens. It may import any goods, but not persons, that do not cause a reckless endangerment of other Octets and citizens of the Ethical State.

Any Octet may recall any of its representatives at any time, but solely if they have not been elected by a higher level Octet to a higher level of Government. Once any representatives are elected to a higher level of Government, they may be recalled and removed from office solely by consensus among the remaining three Complementary Pairs at the immediately lower level of Government that elected them, or by the unanimous consensus of the remaining six members of the Level One Octet that originally elected this complementary pair to represent them. Otherwise, they shall remain in office for a period not to exceed eight years, or until they are elected to a higher level office, in which case they may remain in that office for a period not to exceed eight years, or until they are elected to a still higher office. This shall hold for all representatives at all levels of office until they are removed from office by recall, death, incapacitation, retirement, or resignation.

The President of the Ethical State, who cannot be elected to a higher office, cannot remain in office for longer than eight years, or until the pair is removed by recall, death, incapacitation, or resignation. Once a President has served for eight years, both members of the pair must retire, and never again serve in elected office, although they may return to be members of their original Level One Octet, or join any other Level One Octet of their choice which will accept them.

The President may declare a state of national emergency for a period not to exceed seven days. At that time the state of national emergency shall cease to exist unless it is unanimously approved by the Octet that elected the President.

Once there are at least two Level One Octets who can agree by consensus to work together as part of the Government of the Ethical State, they may jointly begin electing two sets of Complementary Pairs to represent them, and begin adding to the second level of Government.

The Second Level of Government

The second level of Government shall always consist of at least one Complementary Pair, but is not limited in the number of Complementary Pairs, all elected by their respective Level One Octets. Once there are at least four sets of elected Complementary Pairs at the second level of Government, they shall, by consensus, form new Octets that agree to work together to elect Third Level representatives.

If there are at least two Complementary Pairs, but not yet a full Octet, of representatives at the Second Level, then any pair they elect by consensus shall be a temporary president until approved by the unanimous consensus of four Complementary Pairs, who shall form the Executive Octet that elects, and includes, the President. Once a Presidential Pair is elected, it can be removed solely by consensus among the six remaining Complementary Pairs of the existing Executive Octet, or by the six remaining Complementary Pairs in each of the four Level One Octets that originally elected the Executive Octet.

The Executive Octet can extend a state of national emergency by unanimous consensus for a period not to exceed thirty days. Otherwise it shall work and coordinate with the President or remove the President by consensus of six pairs of the pair that elected it, if the President will not, otherwise, end the state of national emergency.

The primary responsibility of the Second Level Octets is to, (1) assure that they do not inflict undeserved harm on anyone, and always work within the framework of the Constitution, (2) jointly defend and protect the civil rights of the Level One Octets who elected them, (3) elect new representatives to form the Third Level of Government, and (4) closely supervise the performance of their representatives to make sure that they are properly protecting the civil rights of the Octets they represent within the constraints of the Constitution.

Second Level Complementary Pairs who cannot form Octets or reach consensus on who shall represent them, shall have no representation at the Third Level. They are still obligated to continue doing their best to form such Octets and otherwise to fulfill their obligations to the Octets that elected them.

The lower level Octets shall focus on their public safety functions, but they shall also be part of the military active reserve and the public health service of the Ethical State. They shall maintain military readiness, and all equipment necessary to perform their obligations. The taxes paid by the citizens of the Ethical State shall be used entirely to maintain the readiness of the Octets at all levels of Government, through a hierarchal system of tax distribution to be determined by law.

All Complementary Pairs of representatives at the second level of Government shall elect one, and only one, of their peer pairs to represent them until they reach a full Octet. If not more than one Octet is elected to the third level, then all the representatives at the Third Level are Executive Pairs of the Ethical State. They shall either elect a Presidential Pair or work entirely by consensus.

### The Third Level of Government

The duties and obligations of all the Third Level Octets are similar to those of the lower level Octets, but they shall also do their best to coordinate the activities of the lower level Octets, with their mutual consent. In times of national emergency they may, at the direction of the President, assume temporary military command of the lower level Octets that they represent, until the emergency is over. During the national state of emergency, the military shall operate as a command hierarchy, according to military law, under the overall command of the President, who shall always be the Commander-in-Chief.

All Complementary Pairs of representatives at the Third Level of Government shall elect one, and only one, of their peer pairs to represent them until they reach a full Octet. If not more than one Octet is elected to the third level, then all the representatives at the Fourth Level are Executive Pairs of the Ethical State. They shall either elect a Presidential Pair or work entirely by consensus.

Once there are four Level Three Octets, they shall jointly form a Senate, assume their corresponding duties, and serve to protect and defend all the people of all the Octets that elected them, in conformity with the Constitution, and the Third Level representatives. This shall always require consensus among at least one Octet at the level of Government that they represent. All elected representative pairs of the Senate shall jointly form the Executive Octet, which may elect a president or work entirely by consensus.

### The Fourth Level of Government

All Complementary Pairs of representatives at the Fourth Level of Government shall elect one, and only one of their peer pairs to represent them until they reach a full Octet. If there are not more than one Octet elected to the Fourth Level, then all the representatives at the Fourth Level are the Executive Octet of the Ethical State. They shall either elect a Presidential Pair or work entirely by consensus.

Once there are four Level Three Level Octets, they shall form a Senate and assume their corresponding duties and serve to protect and defend all the people of all the Octets that elected them, in conformity with the Constitution,

and elected the Fourth Level representatives. All their elected representative pairs shall jointly form the Executive Octet, which may elect a president or work entirely by consensus.

#### The Fifth Level of Government

The Fifth Level of Government shall consist of all Octets elected to the Fifth Level until there are sixteen Octets at the Fifth Level. All these Octets at the Fifth Level shall constitute the Congress of the Ethical State, which, of course, shall also include the entire Senate, the Executive Octet and the President. Solely the full Congress shall be empowered to make permanent decisions, by 100% consensus, for the entire Ethical State in passing or revoking laws, or amending the Constitution other than the Bill of Rights. The Bill of Rights may be amended solely by consensus of the entire Ethical State or by consensus of the 512 highest level representatives, when there are that many representatives. All states of national emergency shall end within a year unless they are unanimously approved by the entire Congress.

Once a state of national emergency has been unanimously approved by the entire Congress, it shall remain in effect until it is revoked by either the entire existing Executive Octet, the entire existing Senate, or the President.

#### The Sixth Level of Government

The Sixth Level of Government shall consist of all Octets who have been elected to the Sixth Level, until there are at least sixteen Octets at the Sixth Level. The first sixteen Octets at the Sixth Level shall form the Congress of the Ethical State. Up to 64 Octets elected to the sixth level, but not elected to the Congress, shall form the Judiciary of the Ethical State.

The Judiciary shall consist of at least one Octet, but may include 64 or more Octets at the discretion of the Executive Octet. The Executive Octet shall balance the defensive needs of the Ethical State against the judicial needs of all persons, including all members of the military, to a fair, speedy, and just trial, and assure that both needs are in proper balance.

The size of the judiciary may be temporarily changed, for a period of one year, by the unanimous consent of the Senate. The size of the judiciary may be permanently changed solely with the consent of the entire full Congress or by consensus of all the citizens of the Ethical State.

Until determined otherwise according to law, the judiciary may not exceed a total of 256 pairs of magistrates, i.e. 512 individuals. All members of the



judiciary form magistrates jointly with the Complementary Pair that was elected to the Judiciary with them.

The Magistrates form courts by mutual consensus of four magistrates. Any court that wishes may elect its own representatives to a higher court, which shall exist when there are at least four such elected complementary pairs. Therefore, there shall be no more than sixty-four Octets in the Judiciary unless it is so determined by higher levels of Government. Therefore, the magistrates elect judges, the judges elect justices, and the justices elect supreme justices, forming a hierarchy of courts.

The 512 representatives on the 64 highest courts shall elect the Congress by mutual consent of each judicial Octet at that level. The Congress at all levels has no power over the judiciary other than to draft some of them and their resources for military service for a limited time, so long as the national emergency remains in effect. If the Congress confirms the state of emergency, it may, solely by unanimous consensus, extend the military draft, at random, to not more than 75% of the Judiciary at the lower levels. Even in a state of prolonged national emergency, the highest ranking Octets of the Judiciary shall not be drafted, although their resources may be made available, at their discretion, for use by the military Octets of the Judiciary that have been called to active duty.

Once a Judicial Complementary Pair has been elected to a higher court, that pair cannot be removed from office except by the court that elected it or by the six remaining members of the Level One Octet that originally elected it. All the Magistrates at the lower judicial levels may be removed by the non-judicial Octets that elected them, but solely for incompetence or malfeasance, or by their remaining Level One Octet. Judicial Decisions shall remain in effect even if all the jurists making them are removed from office, unless a higher court reverses the decision on appeal.

### The Higher Levels of Government

This process continues until the five highest levels of Government are reached. The fifth highest level of Government must always consist entirely of jurists. The immediately lower levels may also consist entirely of jurists, so as to assure that there are a sufficient number of jurists to assure all citizens of the Ethical State fair, just, and speedy trials. Otherwise, the highest four levels of Government shall be elected by the consensus of the sixteen or fewer Octets of jurists who have reached the fifth highest level of Government.

In general, when there are not sufficient Octets of jurists at the fifth highest level of Government, the higher levels of Government shall adjust to the

situation in order to elect a Presidential Pair. The lower levels of Government will decide whether their elected representatives should assume executive functions or judicial functions. Representatives must do one or the other. They cannot do both executive functions and judicial functions.

### The Judiciary

The Judiciary shall also be organized in a consensus hierarchy of Octets, with the lower levels assuming the function of Magistrates of the Ethical State, and the higher levels of the Judiciary forming a hierarchy of courts to consider appeals of the decisions of the lower courts. The highest courts reached in the hierarchy shall administer the lower courts, in such a way that the civil rights of all citizens of the Ethical State are maximally protected, within the framework of the Constitution.

Courts shall consist entirely of Jurists who agree by consensus to work together as independent courts and hear the complaints and appeals that come from the lower level Octets. Magistrates will always hear a case before it is referred to a full court. A trial cannot be held until two full courts agree to simultaneously hear the case together to its completion, and each court has reached its decision, or agreed that it cannot reach consensus. If the appropriate lower courts cannot agree on which trials will be heard at the same time, then any higher court may order the lower courts under its jurisdiction to hear the case, and the lower courts must obey.

Jurists have no executive functions, but they are all reserve military officers of the Ethical State; they must participate in military training and maneuvers to retain their military readiness. This shall be done under the direction and guidance of the highest Judicial Octet in the hierarchy to which the reserve officers belong. This direction and guidance shall be given in such a way so as to maximally protect the civil rights of all citizens, while maintaining adequate military readiness. The priority is the judicial process, not military readiness, but neither can military readiness be ignored.

The jurists at the highest judicial level shall form appropriate Octets and administer all the jurists in their ascendancy. Their ascendancy is the set of all Octets who elected them to their current Judicial Octet.

All Octets at the highest 64 judicial levels shall elect their representatives. These representatives shall form the Congress of up to 32 Octets. The Congress in turn shall elect the Senate consisting of four Octets. The Senate shall elect the Executive Octet. The Executive Octet shall elect the Presidential Pair.

### The Congress

The Congress shall consist of all representatives elected to the fourth highest level of Government, by mutual consensus, not by majority election. The Congress shall organize itself into four committees of Octets by mutual consensus, to a maximum of four Octets per committee.

These shall be a Committee of the Interior, a Committee of the Exterior, a Committee of Health and Human Services, and a Judiciary Committee. If there are at least sixty-four judicial Octets at the highest judicial level of Government, then each committee shall consist of exactly four Octets. Otherwise, each committee shall consist of at least one Octet, or that committee shall not exist, and no higher representatives can be elected to that particular function of Government.

The Committees shall be formed by mutual Consensus. Once any set of four Congressional Octets agrees on which Committee they will all serve, they shall form the permanent Committee for that Governmental function, on a first-come-first-serve basis. Each committee shall be Governed by the Senatorial Octet that it elects, otherwise it shall be Governed by mutual Consensus.

Each committee shall supervise and investigate the lower functions of Government in its ascendancy. It shall lodge complaints with the Judicial Octets that elected the representatives, if such action is required, or lodge complaints with the next highest level of Government which shall be called "the Senate."

### The Senate

Each Octet in each Congressional committee shall elect a Complementary Pair which shall be a Senator of a Corresponding Committee in the Senate. Each Senator shall form an Octet with other Senators elected to the same Congressional Committee, to make laws in the same field of Government as was the responsibility of the Congressional Octet that elected the Senator Pair. Therefore, there shall be at least one Senatorial Pair in each area of responsibility which is a legitimate function of Government, but there shall never be more than one full Octet in each area of responsibility. Each senatorial committee shall elect one Complementary Pair which, with all the other senatorial representatives, shall form the Executive Octet.

If no one is ever elected to the Executive Octet, then the Senate shall have the powers of the Presidency solely by consensus of the entire Senate.

The major responsibility of the Senate is to elect the Executive Octet, supervise it, and approve or disapprove the actions taken by the Executive Octet, which

can only be temporary, then communicate their decisions and reasons to the Congressional Octets that elected them.

### The Executive Octet

The Executive Octet shall organize itself, by mutual consensus, into four secretariats each one having exclusive executive responsibility in the areas of Interior, Exterior, Health and Human Services, and the Presidency. The Octets above the highest Judicial level have no judicial power or authority, but delegated Congressional and Senatorial Octets may supervise, investigate, impeach, and, upon conviction by 100% consensus of the entire Senate, remove any jurist from office, after the jurist has been indicted by the entire Executive Octet.

The Executive Octet shall elect the Presidential Pair by unanimous consensus. It shall supervise and approve or disapprove all the policy decisions and official acts of the President, and generally be guided by the President. But no action of the President may persist for more than seven days unless it is unanimously approved by the entire Executive Octet. It is the responsibility of the Presidential Pair to convince the Executive Octet to support its policies and acts. Otherwise, the President must cease and desist in those policies and acts.

The Complementary Pairs who are not part of the Presidency may remove the President by consensus. But the other Executive Pairs who head the other three Executive Secretariats, may not be removed except by unanimous consensus of the remaining six Complementary Pairs in the Octets that elected them or by their Level One Octet.

### The Presidency

The President is the head of state for the entire Ethical State, as well as Commander-In-Chief of all executive functionaries below the judiciary level. The President may order action from any appropriate functionary of the Ethical State, but that action must stop if it is not unanimously approved by the Executive Octet within one week.

The Presidential Pair may declare a state of national emergency for a period not to exceed seven days, unless it is approved by the entire Executive Octet. At this time it can call up to half of the lower echelons of the Judiciary to active duty, together with all their resources and the resources of the other Jurists. Such drafts of personnel and resources shall be at the discretion of the President.

### Delegation of Powers

Each level of Government shall have its own budget for implementing its duties to protect and defend the citizens of the Ethical State. The lower levels will distribute their budget among their three areas of responsibility: the fields of interior (police), exterior (military), and health and human services (both interior and exterior). This distribution shall be done to maximize its benefit to the represented citizens.

The Judiciary will distribute its budget primarily to serve its judiciary functions, but spending the minimum necessary, as required by the President, to maintain their military readiness.

The President may declare a state of national emergency, but must suspend the state of national emergency if it is not unanimously approved by the entire Executive Octet within seven days. During the national emergency, the President may draft any representatives in the lower levels of the Judiciary to perform their exclusive military duties under the military command of the President. But the President may not draft any members of the Congress, which, of course, includes all members of the Senate and the Executive Octet.

Every official of the Ethical State, except for members of the Congress, is also an officer in the military, whose rank is commensurate with his or her level of representation in the Government. Except for service in the Congress, no one shall serve in Government who is not, at least, simultaneously part of the military reserve.

Lower ranking officers do not have to follow the commands of their higher ranking officers unless there is a state of national emergency in effect, or a local officer has declared a local state of emergency, in which case, all officers of all Octets that elected these higher ranking officers shall come under their direct military command for a period not to exceed twenty-four hours, unless this period is further extended in twenty-four hour increments by successively higher ranked officers. But they must listen to the guidance of their representatives, and follow it, if it does not conflict with their conscience about how to serve the citizens that elected them. During any state of emergency, all lower ranking officers must obey the commands of all the higher ranking officers, and may not remove them from office until the state of emergency has ended. But the Level One Octets may remove their representatives, no matter how high they are in the hierarchy, at any time.

If the entire Executive Octet approves the state of emergency order, then the emergency shall last for another thirty days until it is approved or disapproved by the mutual consensus of the entire Senate. If this consensus is not reached then the state of emergency shall end.

Once the Senate approves the state of national emergency, it shall last for no more than one year, at the discretion of the President and the Executive Octet, until it is unanimously approved by the entire Congress. If the entire Congress does not unanimously approve the state of national emergency, it shall end within one year.

Once the state of national emergency is approved by the Congress, it shall remain in effect until either the remaining members of the Senate, the Executive Octet, or the President unanimously declare it over.

Similar processes of consensus shall apply to passing new laws or amending the Constitution. New laws and Constitutional amendments may be introduced by the President, but they shall not become effective unless they are unanimously approved by the entire Executive Octet, the Senate, and the Congress within two years of introduction. Similarly any representative in Congress may introduce a law or Constitutional amendment. Such laws shall become effective solely after they are approved by the entire Congress within two years. Amendments to the Bill of Rights must be unanimously approved by the 64 Judiciary Octets that elected the Congress before they become law.

### Feedback

In order that this system of Government function properly, there shall be mandatory reports by each Representative Complementary Pair given once per week to the Octet that elected them, once every two weeks to the Level One Octet from which they come, and once every four weeks to the Octet that elected them to their previous level of representation. Therefore, the President shall report once per week to the full Executive Octet, once every two weeks to their Level One Octet, and once every four weeks to the Senatorial Octet to which they belonged before being elected to the Executive Octet. Level One representatives shall simply report once per week to their full Level One Octet.

Fourth Level Octet representatives shall report once per week to the Level Three Octet that elected them, once every two weeks to their Level One Octet, and Once every four weeks to their Level Two Octet.

### Source of Revenues

The income of the Government of the Ethical State shall come solely from four sources: limited and fair taxes, fines and judgments in favor of the Ethical State as determined by two independent courts, gifts from any source, and through control of the money supply. In general the Ethical State shall not participate in the economy, but as part of its responsibility to protect and defend its citizens,



it shall defend their wealth by providing them with a reliable monetary system that shall be protected against both inflation and deflation.

### The Central Bank

In order to protect the wealth of its citizens, the Ethical State, through the Secretary of the Interior, shall operate a central bank which will control the money supply and lend money to other banks of the Ethical State, at its discretion, at interest rates that shall be set by the Secretary of the Interior. The Ethical State may, through its central bank, print paper money or otherwise give credits and control the money supply, by controlling the interest rates that it charges for the loans that it makes exclusively to the banks and citizens of the Ethical State. It shall not otherwise engage in banking activities or issue bonds. The rate of inflation shall be controlled by the money supply and the interest rates, never to rise above five percent. Deflation shall not be allowed to occur; enough money shall be printed and/or credit given to the banks and citizens, at suitably low interest rates, so that there shall never be any deflation or depression for the citizens of the Ethical State.

All taxes levied and judgments demanded by the courts of Ethical State must be paid by its citizens with money or credits issued by the central bank. However, citizens may trade among themselves on any basis they wish, including purely barter trades. All trades made are subject to taxation on the basis of their value in credits or money of the Ethical State. The accounting on these trades will be used to keep track of the economy in order to control the money supply and to levy limited and fair taxes.

The sole penalty for not paying taxes shall be loss of citizenship and expulsion from the Ethical State; no criminal charges or confiscation of property shall be imposed on the tax evader other than just and proper expenses incurred for the expulsion of the citizen. Citizens who do not wish to pay taxes, may simply renounce their citizenship and secede from the Ethical State.

### Other Possible Services

Other aspects of the economy shall be controlled by the Ethical State solely by the unanimous consent of all the citizens of the Ethical State, or by unanimous consent of the full Congress. Such control must be limited to protecting the life, liberty, property, and privacy of each citizen, without ever imposing undeserved harm on any citizen.

Additional fees for any additional protective services shall be imposed on the citizens for these extra services solely with the unanimous consent of all the citizens, or the unanimous consent of a full Congress of 128 citizen

representatives elected by unanimous consensus of their peers. Otherwise, the Ethical State shall not assume responsibility for these services and shall allow them to be performed entirely by free enterprise or voluntary associations of citizens working by 100% consensus. Any service performed by the Ethical State shall also be allowed to be performed by private citizens, at their discretion and at their risk, but subject to the protection of the Constitution.

Examples of services which shall be delegated entirely to the private sector, unless these services are demanded by unanimous consensus of all the citizens or their representatives, are road construction, maintenance, and policing; air traffic control; mail service; space exploration; oceanography; scientific research and development; education; and other such services.

#### Responsibilities of the President and the Executive Octet

The President, through the Secretary of the Exterior, shall maintain a diplomatic corps, and maintain and command the military, and all other executive representatives. The President, and the various Secretariats, may distribute their budgets, in money, services, or resources, among the lower branches of Government as they see fit, so long as they uphold their basic responsibilities as Executives of the Ethical State.

These responsibilities are to protect and defend the citizens of the Ethical State from criminal activity within the Ethical State, and from criminal activity from unethical Governments, terrorists, and pirates while traveling abroad. The objective is to facilitate the citizens' ability to travel in safety anywhere they wish, at anytime they wish, for any reasons they wish, and to bring back with them any goods they wish, and any persons they wish to adopt, or who qualify for citizenship in the Ethical State.

The President and the Executive Octet shall also supervise, and, when necessary, finance a public health service that shall protect the public from infectious diseases, pollution from all sources, and from the vagaries of natural disasters. The Ethical State shall not render any medical care, except when demanded unanimously by all its citizens, or by a full Congress of sixteen Octets.

It is the intent of the Ethical State that any services that its citizens require at the beginning of the Ethical State shall eventually be provided entirely by free enterprise and the market or by voluntary associations of citizens. These services shall continue until the citizens or the Congress vote by unanimous consensus to end them, but they shall not start without a unanimous demand from the citizenry. Citizens who do not want such services, or who continue to

demand them after they are suspended, may secede from the Ethical State, at their discretion.

### Distribution of Revenues

Each level of Government shall have its own budget to spend on fulfilling its responsibilities as determined by the entire Executive Octet, under the guidance of the President. The revenues from the individual citizens shall be collected by their unanimously elected representatives, from the individual members or affiliated citizens of the Level One Octets, or by the judiciary.

Individual citizens who are not members of an Octet may remain unaffiliated or affiliate with an Octet, but they must still pay the mutual defense tax to the Government of the Ethical State. Unaffiliated Citizens shall be assigned to nearby Octets at the discretion of the Secretary of the Interior, solely for the purpose of collecting their fair taxes. If they do not wish to pay taxes, they should not be citizens of the Ethical State. But all citizens are required to pay taxes in exchange for the police, military, public health, judicial, and executive protection that they receive.

Each Level One Octet shall collect the mutual defense tax from all its members, affiliates, and tax assignees. If any citizen does not pay his or her fair share of taxes as determined by uniform law for all citizens of the Ethical State, then charges may be brought against that citizen before a magistrate. If the magistrate agrees with the charges, the citizen's case will be brought before a full court for indictment. If the citizen is indicted, then the citizen will be tried for tax evasion before two independent courts, and may be expelled under non-criminal exile upon conviction.

Each Complementary Pair representing a Level One Octet shall keep exactly one half of the taxes that it receives from the Octet. It will use these proceeds to fulfill its police, military, and public health responsibilities. The other half of the revenues shall be given to their Level Two Representative to make the budget of the Level Three Octet to which this representative belongs. The Level Three Octet shall keep for its own budget one half of all the revenues that it receives from the four pairs of Level Two Representatives that are its members, and then send the other half of this revenue to the Level Four Octet that its elected representative shall join. This process continues all the way to the Presidency.

Therefore, each Octet at each level of Government has a budget equal to half the revenues that the four representatives from the four lower level Octets brought with them. Each Octet at each level of Government has exactly twice the budget of the four budgets of the Octets that elected these representatives.

Therefore, the Presidency shall have a budget equal to the  $n$ th power of two multiplied by the average budget of all the Octets in the First Level, where  $n$  is the number of the levels of Government that are fully staffed with completed Octets, plus the Presidency.

At each level the Octet shall spend its budget implementing the policies of the Executive Octet, and protecting and defending all the citizens in its Ascendency as best it can. If it has difficulty, it shall petition the Complementary Pairs that it has elected to higher Octets wherever they may be in the hierarchy to convince the Executive Octet, the Senate, the rest of the Congress, the Judiciary, and all higher Octets in the Ascendency to redistribute their revenues among the lower level Octets as needed, but each Octet must do the best it can with the budget it has been given. The redistribution of revenues of higher Octets to lower Octets is always at the discretion of the higher Octet.

At each level the Octets must purchase and maintain the necessary resources to accomplish their responsibilities in response to the guidance they receive from their electors and their representatives.

These resources may include contract staff to help them with the work. All such staff serve solely at the discretion of the appropriate Octet, but according to contract. There shall be no permanent Civil Service. There shall be no bureaucracy.

When there is a conflict, the Octets must first meet the needs of their electors before following the guidance of their representatives. Higher Octets have no power, other than redistributing revenues, over the lower Octets, unless a state of emergency is in effect. In that case, the entire relevant parts of Government become a military hierarchy, with the highest ranking representative as Commander- In-Chief over all non-judicial activities, all according to law, all the way up to the President. This is how a national state of emergency is declared from the bottom-up.

All laws or changes in procedure for better protecting the people of the Ethical State will be implemented for one year through unanimous approval by the Senate and the Executive Octet. If the entire Congress makes any changes in procedure or law then these changes become a part of the long-term laws of the Ethical State, except for amendments to the Bill of Rights which require consensus among the highest 512 representatives of the Ethical State constituting the Judiciary, which elected the Congress.

The Bill of Rights may be amended solely after any such amendment is unanimously approved by the full Congress, plus all the remaining members of the Octets that elected the Congress, or the entire citizenry of the Ethical State,

if there are not at least 384 elected representatives immediately below the Congress in the consensus hierarchy. Otherwise, the Bill of Rights remains in effect, and may not be changed.

The preceding is the entire Constitution of the Ethical State except for laws and clarifications that shall be made by consensus of all Octets joining and constituting the ever-evolving Government of the Ethical State.

#### Examples of How to Structure An Ethical Republic Within The Ethical State

Three examples follow of how this system of Government will function for an Ethical State, two with nine levels each and one with twelve levels. For smaller Ethical States the system herein described adapts by combining and redistributing all the powers between the Level One Octets and the Executive Octets among whatever Octets exist between the President and the Level One Octet that elected the President.

In the first Example we consider an Ethical State that is not completely sovereign, but is subject to the laws and customs of a host nation, such as the United States of America in the year 2000. For the foreseeable future all Ethical States shall begin in this way.

In the last two examples we consider an Ethical State that is completely free and sovereign, and is subject to the tyranny of no nation.

In all three examples we make the following ASSUMPTIONS:

1. THE OFFICIAL LANGUAGES OF THE ETHICAL STATE ARE ENGLISH AND SPANISH.
2. THERE ARE AT LEAST 131,072 PERSONS IN THE WORLD WHO UNDERSTAND, TAKE THE OATH, AND BECOME FULL CITIZENS OF THE ETHICAL STATE.
3. ALL CITIZENS WISH THE BEST POSSIBLE EDUCATION FOR THEMSELVES, THEIR DEPENDENTS, AND THEIR NEIGHBORS WITHIN THE ETHICAL STATE.
4. ALL CITIZENS OF THE ETHICAL STATE WILL CHOOSE TO LIVE IN A NEIGHBORHOOD ANYWHERE IN THE WORLD IF THEY CAN HAVE THE BEST POSSIBLE ECONOMY, COMBINED WITH THE BEST POSSIBLE LIVING CONDITIONS, PERSONAL SAFETY, FREEDOM, AND EDUCATIONAL OPPORTUNITIES.

5. SEE AND ITS ASSOCIATES MAY EVENTUALLY PROVIDE THESE OPPORTUNITIES IN THE STATE OF OREGON, BUT THEY MAY EXIST IN OTHER STATES AND NATIONS.

6. IF THESE OPPORTUNITIES EXIST, PEOPLE WILL EVENTUALLY COME TO OREGON TO BECOME SELF-EMPLOYED AND WORK WITH SEE; SOME OF THESE WILL BE ESPRITALS OR BECOME ESPRITALS.

7. AFTER MANY YEARS, PERHAPS CENTURIES, SEE WILL HAVE CONCENTRATED AT LEAST 131,072 CITIZENS OF THE ETHICAL STATE WITHIN OREGON AS PART OF THE UNITED STATES, AND AT LEAST ONE OCTET OF ESPRITALS.

8. SOMEDAY, SOMEWHERE, SOMEHOW IT WILL BE POSSIBLE FOR THE ETHICAL STATE TO BECOME A COMPLETELY SOVEREIGN STATE FREE OF ALL TYRANNY. THE OCTET OF ESPRITALS SHALL AMPLIFY THEIR CREATIVITY ENOUGH TO ACCOMPLISH THIS CURRENTLY IMPOSSIBLE TASK.

9. UNTIL THE ETHICAL STATE IS FREE, ITS CITIZENS ARE WILLING TO INVEST AT LEAST TWENTY PERCENT OF THEIR DISPOSABLE INCOME EDUCATING THEIR DEPENDENTS, THEMSELVES, AND THEIR BEST FRIENDS AS BEST THEY CAN.

10. WITH THE HELP OF SEE, ANY CITIZEN OF THE ETHICAL STATE CAN HAVE AT LEAST \$25,000 PER YEAR OF DISPOSABLE INCOME WITHIN OREGON.

11. WITHIN THE UNITED STATES, DISPOSABLE INCOME IS EQUAL TO NET INCOME RECEIVED AFTER PAYING ALL TAXES.

12. UNTIL THEY ARE COMPLETELY FREE, ALL CITIZENS OF THE ETHICAL STATE WHO WORK WITH SEE WILL OBEY ALL THE LAWS OF THE UNITED STATES.

13. ONCE THE CITIZENS OF THE ETHICAL STATE ARE FREE, THEIR DISPOSABLE INCOME WILL BE TWICE THEIR NET INCOME IN THE UNITED STATES.



14. ONCE THEY ARE FREE, THE CITIZENS OF THE ETHICAL STATE WILL CONTINUE TO SPEND THE SAME AMOUNT TO EDUCATE THEIR DEPENDENTS AND THEMSELVES, WHILE STILL PAYING 10% OF THEIR INCOME IN TAXES THAT WILL BE SPENT ENTIRELY IN DEFENDING THEIR LIFE, LIBERTY, PROPERTY, AND PRIVACY.

15. UNTIL THEY ARE FREE, ALL THE CITIZENS OF THE ETHICAL STATE AGREE THAT TWENTY PERCENT OF THEIR DISPOSABLE INCOME SHALL GO TO EDUCATE THEIR DEPENDENTS AND THEMSELVES, AS OUTLINED IN THE APPENDIX AND BELOW.

#### Proposed Educational Strategy For Creation of An Ethical State

The purpose of the Ethical State is to maximize creativity. There are many things we must do to be maximally creative such as maintaining our health, protecting our life and property, and educating ourselves. Although education is intended to be a private undertaking within the Ethical State, an Educational Strategy is the best way to begin an Ethical State, until it becomes sovereign and the Educational Responsibilities of the citizens are taken over by private parties in conformity with the citizens they serve. Until that time arrives, some of the Ethical State shall concentrate on an Educational Strategy and allow most of the defensive functions of the Ethical State to be taken up by the Federal, State, and Local Governments of the United States.

The most creative thing we do is to educate ourselves, and our children, so that we can all express our maximum creative potential. Every school in the world is destructive to the creativity of its students. Until the Ethical State is completely sovereign, one branch shall concentrate its activities on education, and not on protecting the civil rights of its citizens, although the latter shall not be ignored. Toward this end it will begin by creating and operating schools for nurturing the Evolutionary Ethic in young children, while helping these children and their parents become maximally creative during the rest of their lives. The concept for creating this school, first as a nursery school, and then expanding it to optimally educate all the children and citizens of the Ethical State is outlined in the Appendix at the end of this book.

Note: Each Octet is a voluntary self-help organization, focused on education, which also protects its members from crime and Governmental abuses by its host country, solely through legal means. The SEE organizations in Oregon shall, at first, coordinate all the educational opportunities, and facilitate all citizens becoming self-employed in partnership or alone with the Ethical State.

**An example of an Ethical Government with nine levels  
for an Ethical State with 131,072 Citizens, all subject to  
the Laws of the United States**

Level "n" of Government	Maximum Number of Octets	Total Number of Citizens at Level	Major Functions; Examples for Representatives (Number of Octets Represented at Level)	Budget for each Octet Representative at Level	Resources Provided by Representative at Level
1	16,384	131,072	Teach or provide teachers for the one octet that elected them (1)	\$20,000	Two part-time teachers
2	4,096	32,768	Same for the four octets that elected them (4)	\$40,000	One full-time teacher
3	1,024	8,192	Same for the 16 octets that elected them (16)	\$80,000	Two full-time teachers
4	256	2,048	Same for the 64 octets that elected them (64)	\$160,000	Four full-time teachers
5	64	512	Magistrates; Same for 256 octets that elected them, plus settles disputes between Citizens of the Ethical State, through binding arbitration. Helps defend Citizens against illegal actions by the Governmane of the Host Country (256)	\$320,000	Provide teachers and facilities
6	16	128	Congress; Supervises schools and protects civil rights of all Citizens in education, health, property, and law. Supervises Senate. Helps manage the system of education for the Ethical State, recruit students for its schools, and make the schools self-sustaining and commercially successful, if this can be done without harming the citizens or dependents of the Ethical State, or imposing undeserved harm on anyone (1024)	\$640,000	Provide teachers and facilities
7	4	32	Senate; supervises executive branch (4,096)	\$1,280,000	Provide teachers and facilities
8	1	8	Executive Octet; manages credit union, Secretary of the Interior, Secretary of the Exterior (Legal and Diplomacy), Secretary of Education (Schools, Citizens, Public) (16,384)	\$2,560,000	Provide teachers and facilities
9	0	2	President, Commander-in-Chief, all executive functions, Superintendent of entire educational system, University president; sponsors projects in self-sufficient living, president of credit union (16,384)	\$5,120,000	Provide teachers and facilities

As an Ethical State becomes increasingly sovereign it may gradually focus its attention on defending the civil rights of its citizens, first through legal protection under the laws of its host nation, and then more directly by focusing on its main function of protecting and defending the rights of all its citizens to their unalienable right to life, liberty, property, and privacy.

Once there are at least 131,072 citizens of the Ethical State working together by consensus in at least 16,384 autonomous Octets, the Ethical State shall have the potential to become a completely sovereign nation and create a Moral Society, because of its ethical, and consequently, creative superiority to all other forms of government. It will have achieved critical mass for evolving into a full fledged Moral Society.

The following two examples assume that the Ethical State has become completely sovereign, and that each sovereign Octet chooses how best to educate its members, affiliates, and their dependents. Individual citizens who do not wish to affiliate with any Octet, are free to educate themselves and their dependents any way they wish, so long as they do not engage in dependent abuse.

---

**An example of an Ethical Government with nine levels  
for a completely sovereign Ethical State with 131,072 citizens**

Level "n" of Government	Maximum Number of Octets	Total Number of Citizens at Level	Civilian functions, examples for level	Military rank (Number of octets served)	Budget for each Octet Representative	Equipment examples for level
1	16,384	131,072	Police, fire, health, police officer, firefighter	Second Lt (1)	\$20,000	Light weapons, 4x4 jeep, first aid equipment
2	4,096	32,768	Same as above, detective	First Lt (4)	\$40,000	Same as above
3	1,024	8,192	Precinct Captain	Captain (16)	\$80,000	Same as above, truck
4	256	2,048	Chief of Police, Fire Chief	Major (64)	\$160,000	As above, plus fire engines, more trucks, ambulances
5	64	512	Magistrates; form courts as needed, forms entire judiciary	Lt. Colonel (256)	\$320,000	From here on, octets combine resources to buy and maintain equipment, hire staff; examples: armored cars, helicopters
6	16	128	Congress; Supervises judiciary and Senate	None (1024)	\$640,000	Congressional facilities and staff
7	4	32	Senate; supervises executive branch	None (4096)	\$1,280,000	As above
8	1	8	Executive Octet; Interior (police) Exterior (military), diplomacy, Health (infectious diseases, pollution, disasters)	None (16,384)	\$2,560,000	As above
9	0	2	President	Commander in Chief (16,384)	\$5,120,000	As above

---

**An example of an Ethical Government with twelve levels  
for a completely sovereign Ethical State with 8,388,608 citizens**

Level "n" of Government	Maximum Number of Octets	Total Number of Citizens at Level	Civilian functions; examples	Military rank (number of octets served)	Budget for each Octet Representative at Level	Equipment; examples
1	1,048,576	8,388,608	police, Fire, Health; Police officer, Fire fighter	Second Lt. (1)	\$20,000	Light weapons, 4x4 jeep, first aid equipment
2	262,144	2,097,152	Same, Detective	First Lt. (4)	\$40,000	Same
3	65,536	524,288	Same, Precinct Captain	Captain (16)	\$80,000	Same, Truck
4	16,384	131,072	Chief of Police	Major (64)	\$160,000	Same, plus armored car
5	4,096	32,768			\$320,000	

			County Manager - Integrate and manage the public safety concerns of the octets that elected them, formulate county policy	Lt. Colonel (256)		From here on octets combine resources
6	1,024	8,192	Governor, coordinate and guide county managers, formulate regional policy	Reserve Colonel (1,024)	\$640,000	Fighter-bombers, patrol craft, air and water
7	256	2,048	Magistrates, form lower courts as needed	Reserve brig. general (4,096)	\$1,260,000	Bombers, Frigates
8	64	512	Superior courts	Reserve Major Generals (16,384)	\$2,520,000	Strategic missile systems, submarines, destroyers
9	16	128	Congress committees, each: four octets, Interior, Exterior, Public Health, Judiciary	None (65,536)	\$5,040,000	As above
10	4	32	Senate committees; each: Interior, Exterior, Public Health, Judiciary	None (262,144)	\$10,080,000	As above
11	1	8	Executive octet; Secretariats, each a complementary pair - Interior (National Crime Lab), Exterior (Defense and Diplomatic Corps), Public Health (Infectious diseases, pollution control, and disaster relief); Each secretariat assumes responsibility for all executive functions in its domain	None (1,048,576)	\$20,160,000	As above, plus strategic defense
12	0	2	President, a complementary pair, coordinates and guides each secretariat, formulates national policy. Head of State	Commander in Chief (1,048,576)	\$40,320,000	As above

In all the preceding examples there are assumptions of much higher creativity and efficiency by the citizens of the Ethical State, due to their ethics and the advantages of not having to nurture a parasitical Government that squanders the resources of its citizens and destroys their creativity by aggravating, instead of solving, the problems it claims to be addressing.

---

© John David Garcia, 2001, All rights Reserved.

**The Ethical State:  
An Essay on Political Ethics**  
by John David Garcia

CHAPTER FOUR: HOW TO BEGIN

Our Ethical Foundations

The first thing for people to understand, if they wish to become citizens of any Ethical State, is that an Ethical State is so unlikely to ever occur by any action of Government within an existing democracy, that it is not worthwhile even considering the possibility. The best we can hope for is that, within the freest democracies, the Ethical State can operate as an educational foundation that seems harmless to the politicians and the bureaucrats.

All democratic majorities are ethically corrupt. They will not give up what they believe is their entitlement to the fruits of the labor of those who are more creative and/or productive than themselves. Once Majority Rule is established, the democracy is on a one-way street toward ever more socialism, and ever more unethical Government. Socialism is any system of Government that claims that its major responsibility is to confiscate the fruits of the labor of its most creative minority, and redistribute them to its least creative majority, in the form of services or subsidies, i.e. Government Bureaucracy.

Democratic corruption occurs as follows: first a majority of the electorate becomes convinced that decisions reached by majorities are always ethically superior to those reached by minorities; second that the least creative majority has a right to share part of the wealth created by the most creative minority; and third that the least creative majority has a right to be supported and nurtured, forever, by the most creative minority. Most democracies are now entering the third, and irreversibly corrupt, phase of democratic corruption. It rarely takes more than two hundred years for Majority Rule to reach irreversible corruption. This has been the case for Greece, Rome, the United States of America, France, Great Britain, and many other democracies.

Therefore, an Ethical State will not come to be through Majority Rule. That is why the Libertarian Party in the United States is out of touch with reality. However, imposing an Ethical State on anyone by force is unethical, and self-defeating. Unethical means can never create ethical ends. We can, ethically, create an Ethical State for ourselves, and those who join us voluntarily in its self- government, which is the only true democracy, solely through one hundred percent consensus. It is still barely possible to do this within the freest democracies. The rest have reached irreversible entropy, along with every other Government in the world.

Therefore, the Ethical State begins with ourselves. We cannot teach what we do not know, nor can we lead where we do not go. Our first obligation in life is to ourselves. We cannot

love others, if we do not know how to love ourselves. The most loving thing we can do for ourselves, as well as for our children, is to live in the freest country we can find.

We love ourselves by following our natural inborn ethics, and becoming as ethical, and creative, as possible. This is very difficult, but not impossible, if we do not have ethical love and guidance from our parents. It is the primary obligation of our parents to love, nurture, and educate us.

The most important thing parents ever teach their children is how to understand and live up to the fundamental ethical values with which we are all born. It is the tragedy of modern life that almost all parents are incapable of doing this. That is why there are so few Espritals in the world. That is why the world is in moral decay and the Geistlich (see Glossary) continue to perpetuate themselves, in ever increasing numbers. Ethics are best taught by example, particularly example from parents, teachers, and neighbors.

However, we cannot continue to blame others for our lack of ethics, or our lack of creativity. We are all born with the potential to become full Espritals, (see Glossary) the Geistigen If we had the bad fortune to have parents who are Geistlich, we should have compassion for them, love them, and never forget that they loved, nurtured, and educated us as best they could. If they failed us, we still owe them love, respect, and honor for the rest of our life. Otherwise, we shall never learn to love.

Next to our parents, and the bad example of our peers and our teachers, what most damages our natural inborn ethics are our animal instincts. These are the instincts with which we are all born. They evolved through natural selection. They co-exist with our purely human, moral nature, which comes exclusively from God. This is what God breathed into Adam, who evolved from matter; this is how God gave humanity a purely human soul in the metaphor of the Garden of Eden (377, 378).

Our animal nature is the result of over four billion years of evolution. Our Ethical Nature began only a few million years ago, with the first systematically creative hominids. Our Moral Nature began, perhaps, 6,000 years ago with the first moral human, who in the Biblical metaphor is called "Adam" (377, 378).

As Maslow first observed (237, 238), if we do not adequately satisfy our animal desires when we are young, we may never adequately develop our innate ethical nature and become moral or as Maslow, mistakenly called moral beings, "self-actualizing." We do not have to be moral or even ethical to be self-actualizing, e.g. Hitler was self-actualizing. (117) Next to maximizing the creativity of our children, it is our foremost ethical duty and priority, to 1) help our spouse become moral, 2) help ourselves become moral, 3) help our best friends become moral, and 4) help all of our other good friends become moral. We cannot help those who are not our good friends and those who do not share the Evolutionary Ethic with us. We shall never be moral if we have never helped another human being become moral at the same time (115).



Morality begins when we have a conscious understanding of our own ethics. It does not mean that we are fully moral beings, and that our ethics are perfect. For a finite being, ethics will always be greater than minus one, but less than plus one, i.e.  $-1 < E < 1$ . Ethics shall never be equal to one for us, although we can grow, asymptotically, forever in Ethics, Intelligence, and Creativity. Solely the process that is God is totally ethical where  $E = 1$ ; as a consequence, solely God is infinitely creative.

By implication, solely a totally moral being is infinitely intelligent. This is what limits the power of evil. All things, other than the process that is God, are finite. God is not a "thing," but our bodies are. Solely our souls, which are infinite parts of an infinitely greater order of infinity, which is God, are in themselves infinite and eternal.

We live on, and are immortal, solely through the creativity we engender in others. Our souls, but not our egos, live on in the infinite process that is God. God is truth. God is infinite truth. Truth is information that does not require a volume in space, matter, and time. This is the reality of Quantum Space (33, 34).

A finite being shall always have a finite intelligence with imperfect ethics. Do not expect your friends, or your neighbors, or even your best friends, or any Esprital, to have the ethics or the intelligence of God. We shall all remain flawed so long as we have imperfect ethics, but our creativity can evolve forever toward infinity, taking us ever closer to God. We never reach perfection. Morality is in the journey, not in the stages of the trip. The universe itself, as we know it, is but one stage in the trip. That is why we do not live in a perfect universe.

The critical threshold of morality for an Ethical State, when ethical evolution becomes irreversible, seems to be the moment when every citizen of the Ethical State is willing to die before diminishing anyone's creativity, including his or her own. This is ethical maturity, when everyone has become an Esprital. This is what can make evolution irreversible and keep us from surrendering to evil through our own fear. This is the beginning of the Moral Society. It may be that none of us have ever reached that degree of ethical development.

I believe that Moses, Socrates, Confucius, Jesus, Spinoza, and Teilhard de Chardin almost certainly reached the threshold. But perhaps many others, such as Zarathustra, Thales, Buddha, Confucius, the Hebrew Prophets, the Christian Saints, Moses Maimonides, Mahatma Gandhi, Dieter Bonhoeffer, Albert Schweitzer, Andrei Sakharov, and Alexander Solzhenitsyn, may have also been Espritals and reached this irreversible degree of ethical maturity.

Others who were highly ethical and creative, but perhaps not yet Espritals, were Thomas Jefferson, some of the other Founding Fathers, Bertrand Russell, Albert Einstein, Constantin Brunner, Henri Lurié and Buckminster Fuller. We can learn from all ethical

persons. We should not reject the friendship, or the ethics, of those whom we regard as less than perfect in their ethics.

Henri Lurié was not perfect in his ethics, but he was the most committed man I ever met; he was dedicated totally to ethical principles. Buckminster Fuller the inventor of the Geodesic Dome, and many other inventions and discoveries based on icosohedral structures, was a loving teacher of all humanity, and a great empowerer of the individual. He seems to have been equally committed to ethical principles during the last two thirds of his life, although he took many wrong turns early in life.

### Overcoming The Lower Passions

The lower passions are the animal instincts and emotions with which we are all born. They are what Spinoza also called "The Appetites."

Our first passion is simply not to be in pain. We cannot develop ethically if we are in constant pain.

Our second passion is to not be in need of sustenance. We cannot develop ethically if we are in constant hunger or thirst.

Our third passion is to not be in danger and to feel safe. We cannot develop ethically if we are in constant danger. This is our passion for safety. We never feel safe if we are in pain, lack sustenance, and have no shelter. The mere thought that we may lack these essentials may trigger a feeling of danger, and fill us with an uncontrollable passion for safety. This is fear through the belief that we cannot create what we most need.

Our fourth passion is to feel loved. If we feel unloved, particularly by our parents, we may not develop ethically. And remember that love is the desire for and the act of increasing someone's creativity, without ever decreasing it. It may not be the desire or the act to make anyone happy. This is a false love.

If we feel unloved, we will develop a passion for false love and never mature ethically. A false love exists when we value anyone's happiness, including our own, more than creativity, including our own.

It is the responsibility of our parents, and ourselves as parents, to make sure that children are secure in their basic passions when they are young, or we will have failed as parents, and our children shall not develop as ethical adults, become moral, and reach their full creative potential.

The highest passion we will develop, when we are still quite young, is the passion to learn. If our parents do not share this higher, non-animal passion with us, we may never develop it and never become moral adults. However, if we find the love of other good role models, while we are still young, and learn the passion for learning from them, before the world

and our own lower passions have destroyed our ethics, we may still become moral, even if our parents were no more than marginally ethical, and loved us minimally when we were young.

Although the passion for learning is inborn and is part of our ethical nature, it is a late evolutionary programming of our brain, and this higher passion is quite fragile. It is intimately tied to our ethics. People will often replace it with a passion for safety, food, false love, or sensual pleasure. All of these lower passions are good, and essential for our survival as a species, but if they are not eventually given collectively a lower priority than our passion for learning, we shall destroy ourselves as a species.

If we follow our innate ethics, we will eventually learn that the true meaning of love is to value the creativity of another as much as we value our own creativity. Then our love will have become a higher passion. We must learn to value creativity more than safety, food, false love, sensual pleasure, and life itself. This can be done.

If it could not be done, Socrates would not have drunk the hemlock, Jesus would not have died on the cross, Spinoza would not have allowed himself to be excommunicated from the Jewish community and to be turned into a pariah for the rest of his life, and for long after his death, and Sakharov and Solzhenizyn would not have taken an ethical stance alone, against the entire Soviet System.

When our passion for creativity is greater than all of our other passions combined, then we will truly know the meaning of love. And we will learn to love everyone, including ourselves and our enemies, for their creativity rather than for their happiness.

Once we learn to love ethically, and realize that this has nothing to do with anyone's happiness, but that true love, which lasts forever, is concerned solely with the creativity of ourselves first, then of our spouse, then of our children, then of our best friends, then of our good friends, then of all other friends. Once we learn how to truly love, we are empowered forever and shall never again be motivated by fear and the lower passions. We shall guide our life, and take all of our actions, solely on the basis of ethics.

Fear is the passion that results from believing that we cannot satisfy our basic needs for safety, sustenance, shelter, love, sensual pleasure, and knowledge. Fear is a false belief. This false belief seems to force us to do things that we know, in our most innermost being, are unethical. Therefore, we become drug users, sybarites, sexual addicts, criminals, liars, cheaters, greedy hoarders, jealous lovers, philistines, bureaucrats, politicians, and frauds.

The worst frauds are those who seek to convince their peers that they are intellectually superior, in order to feel secure, and to receive, admiration from others, which is an illusion of love. They become destructive to the ethics and intelligence of others, and never do anything creative in their lives again, while destroying the creativity of those more ethical, but less intellectually mature, than themselves. I have found that these kinds

of frauds make up most, but not all, of the faculty in most of the universities. Other frauds, if they are a little less clever and less ethical, may become politicians, bureaucrats, predatory capitalists, unscrupulous lawyers, and other kinds of human parasites. These frauds may occasionally even believe that they are ethical, when they have never done anything creative in their lives since childhood.

Therefore, our obligations, as ethical children, are to educate first ourselves until we can understand the true meaning of ethics. Second, we focus on our own ethical development, if we do not yet have children. Once we have children, their creativity must always come before ours. Therefore, there is a natural hierarchy in our intellectual and ethical development; the latter are always correlated. We cannot grow in ethics without growing in intelligence, but we can grow in intelligence without growing in ethics. The universities, courtrooms, and board rooms of the world are filled with people who have grown in intelligence, without growing in ethics.

If we recognize the true meaning of our inborn ethics, nothing can stop us in our moral development, neither torture nor threats of death. If this were not true, we would not have had in this century people like Albert Schweitzer, Rosa Luxemburg, Mahatma Gandhi, Dieter Bonhoeffer, Bertrand Russell, Teilhard de Chardin, Mother Teresa, Alexander Solzhenitsyn, and Andrei Sakharov. Why do we not have more people like these?

### The Impediments To Ethical Growth

We wish to maximize creativity to the best of our ability in order to grow in ethics, and become maximally creative human beings, but there is a natural hierarchy that we must follow until we have children of our own. This hierarchy is developed as follows:

1. Our parents provide us with at least the minimal amount of safety, nurturing, love, and ethical example to make us clearly ethical, and simultaneously to have some passion for learning, and not be neurotically insecure.
2. We educate ourselves, as best we can, within the existing school system.
3. The school system, mostly by luck, is not so destructive that we lose our ethics, and all joy in learning. It is the responsibility of parents to choose the least destructive schools that will most contribute to the creativity of their children, but this choice is rarely clear.
4. We begin to read, study, and experiment on our own, outside the regular school system.
5. We begin to develop an interest in the opposite sex, which is healthy and ethical, but distracting from our primary obligations while we are still young.

6. We begin to try to be ever more self-sufficient, and we get an after-school job.
7. We begin to have conflicts among our passions for learning, sex, and autonomy.
8. At this point we need to develop new ethical guidelines about how to deal with the ethical problems we are encountering in school, relationships with the opposite sex, and our desire to be autonomous.

### Guidelines For Educational Ethics

Our highest ethical priority when we are young is to continue to educate ourselves and grow in ethics. The type of education that is optimal, in terms of maximizing our creativity, is that proposed in the Lifetime Curriculum given in the Appendix of this book, but this type of education is not available at any price anywhere in the world. It is up to our parents and ourselves to obtain this type of education within the regular educational system. This is very difficult.

At the same time that our passion for learning is growing, our passion for sex is taking up more and more of our time and interferes with our studies. Our parents, society, the educational bureaucracy, and our own passion for autonomy is pressuring us to specialize so that we may become employable as soon as possible. The best we can do, it seems, is to go into a secure well-paid profession. The demands of the profession on our studies, and our working time, are such that we can no longer even approach the educational levels of the Lifetime Curriculum. Therefore, in order to survive we stop being creative, and we regurgitate exactly what we were taught, get good grades, and become acceptable to the profession. Our ethics and our creativity are being destroyed by the educational system.

We cannot solve our ethical dilemma in education unless we simultaneously solve the ethical questions posed by our sexual passions, and our passion for autonomy. An outline of educational ethics is given in the Appendix, and in Chapter 6 of CREATIVE TRANSFORMATION (115).

### Economic Ethics

It is good for children to want to be autonomous and economically self-sufficient, without having to depend on their parents. However, if it is at all possible, it is best for young persons to concentrate on their studies, and to remain dependent on their parents until they can continue to educate themselves optimally on their own. This should happen before the age of thirty, which will leave most persons over half of their lifetime to return to the world all that has been given to them. For the most brilliant children, it can happen before the age of eighteen, through scholarships, fellowships, and/or part time work in a field related to their main educational interests (See Appendix).

However it happens that young adults become economically self-sufficient, while continuing to educate themselves, they should always bear in mind the following principles of ethical economics:

1. It is, at best, marginally ethical to be an employee or to have employees.
2. It is optimal in ethical economics solely to have partners and to work with those partners.
3. A partner is someone who shares the risks as well as the profits with other partners, although they do not have to share them equally; an independent contractor is more a partner than an employee.
4. An employee is someone who neither shares the risks nor the profits with the employer, but is promised a salary.
5. An employee is a temporary slave who exploits the employer, by working as little as possible for the most possible recompense, and is in turn exploited by the employer, who tries to extract as much work as possible from the employee, while paying as little as possible in salary and benefits. It is clear that not all employees and employers are equally exploitive.
6. Every form of exploitation is unethical, whether we are an exploiter, or an exploitee.
7. We should always begin the practice of economic ethics within the first economic paradigm, which follows:

#### The First Economic Paradigm

We invest our time in earning the maximum disposable income possible, while assuring that nothing we do to earn our income ever imposes undeserved harm on anyone, and is always in its-self a creative, ethical act.

8. We can earn a good living for ourselves and our families within the First Economic Paradigm, but for any person who is growing in ethics it will eventually lead to great frustration, because we soon discover that those ethical activities which earn the highest income for us, are also the least creative activities that we can imagine. This leads us logically and inevitably to the Second Economic Paradigm.

9. The Second Economic Paradigm.

(WARNING! NEVER FOLLOW THIS PARADIGM!)



In this paradigm we try to maximize creativity for ourselves and others, under the constraints that whatever acts we do in this paradigm, (a) never impose any undeserved harm on anyone, (b) are always as creative as possible, and ( c ) produce sufficient resources to support ourselves, and provide the necessary security and educational opportunities for our family to become maximally creative.

This all sounds very logical, and more ethical, than the First Economic Paradigm, but it is not true. I know this from having worked with this paradigm for over fifteen years. If we follow this paradigm, we will not maximize our family's creativity, nor anyone else's. Furthermore, we will, eventually, always be on the brink of bankruptcy, no matter how rich we were when we started. If we have not provided adequate security and educational opportunities for our family, they will be ethically damaged. We can provide those opportunities, and security, for them, solely within the First Economic Paradigm.

10. Stay in the First Economic Paradigm until you have provided all the security and educational opportunity your family will ever need. Then go on with your ethical development.

11. After achieving the goals of the previous step, within the First Economic Paradigm, and avoiding the Second Economic Paradigm, leap to the Third Economic Paradigm, which follows:

### The Third Economic Paradigm

We do our best to utilize the resources in-hand, and solely those resources, to maximize creativity, according to the dictates of our conscience alone, while ignoring all economic risk, or gain, and making sure that we never impose undeserved harm on anyone. This includes not risking the resources that are essential for our family's security. Never count on any resources that are not already have in-hand, even if they are promised to us by the most reliable people and sources we know. Remember, the most valuable resource we have is our own life. Use and risk solely those resources which are not essential to maintain our own life, and the well being of our family.

This paradigm works perfectly, once you have fulfilled your ethical obligations to your family. I know, because I have been working with this paradigm, exclusively, for the last ten years. It never fails. Use it, and you will maximize creativity for yourself and others, if, and only if, you have first fulfilled your ethical obligations to your family, otherwise you will fail. Nothing must ever come before the maximization of the creativity of your family, including your own survival. A more detailed discussion of the Third Economic Paradigm,

without naming it as such, is given in Chapter Seven of my previous book (115).

12. Once we have passed through the Third Economic Paradigm, so that we have full confidence in it, we are ready to enter the Fourth Economic Paradigm, which follows:

### The Fourth Economic Paradigm

We take all the experience and confidence that we have in the Third Economic Paradigm, as well as all of its ethical principles, and do our best to create an Ethical State before we die. If we believe that we know how best to do this, we do it, and do not just talk about it. An Ethical State is the best legacy that we can leave our children. If we do not have confidence in our own ability, or we believe that someone else has a better strategy, then we become a citizen of their Ethical State, until we can create a better one of our own.

If you understand and follow the economic ethical principles above, you should become economically secure by the time you are thirty, if not much sooner. Economic security comes from having reached a minimum level of practical creativity, not from being independently wealthy. It is at this time that you can ethically begin a family, and then fulfill your obligations to them, before leaving the First Economic Paradigm and leaping to the Third Economic Paradigm, while avoiding a fall into The Second Economic Paradigm, which can easily trap us. It trapped me for fifteen years, and it took me another five years to get out of it entirely and learn to work solely in the Third and Fourth Economic Paradigms.

A more detailed discussion of Economic Ethics within the Third Economic Paradigm, is given in Chapter 7 of CREATIVE TRANSFORMATION (115). However, it is best to stay in the First Economic Paradigm until you have provided adequate security for your family. Once you understand the Evolutionary Ethic and commit to its principles, it will become increasingly difficult to function in the First Economic Paradigm.

However, what most interferes with our ethical duty to educate ourselves, at least while we are young, is not so much our economic needs, or passion for autonomy, but our sexual passions, which can easily trap us in an unwise marriage to someone who is not our Complement, and does not love us ethically. We can avoid this trap by understanding and following Sexual Ethics.

### Sexual Ethics

Sexual Ethics follow very simply and directly from the Evolutionary Ethic. However, popular mass culture, which has become hedonistic, and our own emotions make it very difficult to understand sexual ethics. In my previous book, I thought that sexual ethics were so simple that I left them as an exercise to the reader, with a few hints. I will now go a little deeper into sexual ethics, but these conclusions may not be obvious to the reader. I may have to write an entire book on sexual ethics some day to make their derivation from the Evolutionary Ethic clear. Do not worry if they go against your emotions and desires. Follow your own conscience, but remember that your conscience may be driven by fear or lust, and that the more primitive parts of your brain are fooling the more advanced (ethical) part of your brain when this occurs.

Our sexual passions are natural and programmed into the the brain by at least 200 million years of evolution. These passions can easily overcome our ethical needs and judgments, if we do not have a good system of ethics to guide us, one which does not conflict with our biology and our true sense of right and wrong. Jewish sexual ethics are much closer to this type of guide than are Christian sexual ethics.

Christian sexual ethics do not come from the teachings of Jesus, but primarily from the teachings of Saint Paul and the bureaucracy that succeeded him. Jesus always claimed to be nothing other than a Jew, and that his teachings were solely for other Jews. He said "I come to fulfill the law and not to change it. I shall not change a single letter nor jot in the law.... Do not throw pearls before swine." The latter comment of Jesus was in reference to whether his teachings were for non-Jews. All the early Christians had to convert to Judaism before they could become Christians. Saint Paul changed all this by saying that baptized Christians were circumcised in the spirit.

Saint Paul was a high ranking Jew, a Jewish aristocrat and a member of the Sanhedrin. I believe, along with some Biblical scholars, that he was a latent homosexual (176).

Male homosexuality was a capital offense among the Jews of this time. Killing a man for engaging in homosexual acts seems unethical to me, but this was Jewish law. As Spinoza first noted, not all Jewish laws or the Torah itself were consistent with the true system of ethics taught by Moses (412).

I believe that the true ethical teachings of Moses are best expressed in Genesis and Exodus. Leviticus, Numbers, and Deuteronomy, I believe, represent a corruption of the ethics of Moses, produced by the Hebrew priests as they began to acquire ever more temporal power. There are no existing copies of the Torah produced before hundreds of years after the destruction of the First Temple in the sixth century BC.

Therefore, a person in Saint Paul's position could not even think about coming out of the closet, and becoming a practicing homosexual. The only feasible alternative for an ethical, Jewish homosexual was to be celibate.

Homosexuality is a congenital condition, not an ethical choice (117). We should have love and compassion for homosexuals, not the fear and contempt taught by some religious fundamentalists.

This situation produced an anti-sexual neurosis in Saint Paul, which manifested itself in claiming that celibacy was the highest moral state for any human being. This is completely contrary to Jewish law and the Evolutionary Ethic, which claim that the married state is the highest moral state for both men and women. As the Bible tells us, "You shall leave your father and mother, and cleave unto your spouse, and you shall become as one flesh."

Homosexuality was probably originally disparaged by the early Jews because it inhibited the natural increase of the Jewish people, who have always been a very small minority among the nations of the world as are even more so the Espritals. Furthermore, this minority was always on the verge of extinction. It also might be that homosexual culture, somehow, decreases the Evolutionary Ethic within a society. The Evolutionary Ethic gives highest ethical priority to children and families. These are values largely absent in most homosexuals. I have never met nor heard of a homosexual who was an Esprital, but there are many ethical homosexuals, which precludes persecution of homosexuals.

In order to give full vent to his neurosis, as well as his considerable ethics and intelligence, Saint Paul built Christianity in his own image, and created a basically anti-sexual religion, which sees any form of sexual activity outside of marriage, and many a form within marriage, as an immoral act, and holds that the most ethical life that one can lead is the celibate life. In the words of Saint Paul, "It is better to marry, than to burn with lust." This is, of course, contrary to biology, Judaism, Evolutionary Ethics, and good sense.

The most ethical life that anyone can lead is the most ethical life that everyone should lead. If everyone were celibate, then the human species would become extinct. The extinction of humanity is not an ethical act. Therefore, Christian sexual ethics are false, from the point of view of Kant's Categorical Imperative.

The Catholic Church, in demanding that all its clergy be celibate, is behaving unethically. This unethical behavior has been used primarily as a form of control over the clergy, so that they will not give first ethical priority to their families, as they should. This will lead to an ever greater concentration of ethical homosexuals and other sexual deviants among the Catholic clergy, which will make the Church ever more out of touch with other Christians. But the almost universal Christian ethic that all sexual activity outside of marriage

is a sin is also a false ethic. We need to be guided by the Evolutionary Ethic, which never leads to its own contradiction.

Our sexual passions are among the strongest, and most natural, good passions that we will ever have; it is very difficult not to be dominated by them when we are still young and have not yet developed a love for learning that is greater than our sexual passions. For some, this conflict begins to diminish after the age of about twenty-five, when the sex drive apparently begins to very slowly diminish, for most men. For most women the sex drive does not seem to diminish until about the age of forty or so. For those who will grow ethically all their life and perhaps become Espritals, the Evolutionary Ethic is well established in their mind by the time they are twenty-five, although they may not be consciously aware of it. More important than a diminishing sex drive is the development of sound sexual ethics to put in its place.

Therefore, the first thing to understand in true sexual ethics is that sexual desires are natural and good, but that not all sexual behavior is good under all circumstances. The most important ethical consideration regarding sexual behavior is that we not produce any children until we are prepared to assume full responsibility for their welfare, and put the welfare of our children ahead of our own.

We are usually not prepared to do this until we are well educated, ethically mature and economically secure. However, the most important aspect of ethical maturity is that we have learned how to love.

If we do not love our spouse and our spouse does not love us in return, we have not provided an adequate family for our children. The greatest love of an ethically mature person is love for children yet unborn, particularly one's own children. Until we are ethically mature, we are not fit to be parents, no matter how intellectually mature and economically secure we have become. We can neither learn to love nor become ethically mature through reason alone. We need to be open to both the mystical paradigm and the scientific paradigm.

Ultimate goals, such as the Evolutionary Ethic, have no basis in logic. They are ends in themselves, not means to an end. We will never choose the Evolutionary Ethic as an ultimate goal if we are closed to mysticism. True ethics come from God. This communication with God is a mystical experience, which people who are totally closed to the mystical paradigm will never have. True love is also a mystical experience, which also comes from God; the experience of true love is even more profound than the Evolutionary Ethic. Anti-mystical people will never have it.

Although both ethics and love can be understood and explained at a purely intellectual level, they cannot be taught without love. They must be taught by personal loving example, or we will never learn them. The teachings of Moses gave us the ethical basis for creating an ethical society, but it is the teachings, and example, of Jesus that taught us the meaning of true love. That is why Christianity has been much more effective in communicating Jewish Ethics to the world than has been Judaism itself, although Christianity has been contaminated by the mistaken teachings of Saint Paul, and few Christians live up to the teachings of Jesus.

God is truth, but God is also love. True, or ethical, love is based on giving at least as high a priority to the creativity of another as we give to our own creativity. This shall always seem irrational to someone who has not learned to love and is anti-mystical. In our families, we must love our children and our spouse more than ourselves, or we shall have a dysfunctional family based on false love. A false love for our spouse is based in the notion, "I will marry you, and love you, so long as you make me happy. When you no longer make me happy, I will leave you, and if necessary destroy our family, because nothing in the world is more important than my happiness."

So long as we seek sexual partners on their ability to make us happy, rather than on the basis of who will be the best possible parent to our yet unborn children, we are still ethically immature, and should have no children. We should have no sexual relations with a partner whom we do not love ethically, and who does not love us ethically in return; we owe it to ourselves, and to our unborn children.

We know that we are ethically immature so long as we have not learned to love ethically and seek sexual partners primarily for the pleasure they bring us, rather for the love we give them. If we love someone, we will never knowingly do anything to harm them, even if they desire it. If we have a sexual relationship with someone whom we do not love, we will almost certainly eventually harm them in some way, particularly if we have children with them. The highest manifestation of our love for another is to wish to have children with them, if, and only if, they wish to have children with us, and we are both sufficiently mature ethically, intellectually, and economically to have children, and both of us will give their creativity the highest priority in our life. Next to this our happiness is trivial.

Therefore, sexual ethics takes more than intellectual maturity and an ethical nature. It takes these things together with the capacity to love. The capacity to love truly and deeply takes an openness to mysticism. We will never learn to love without the example of someone who has loved us. What we learn from this example is what cannot be learned from books or in school. We learn to



have empathy, compassion, patience, and trust, based not on reason, but on love. Without this kind of a capacity to love, we shall never understand nor follow the sexual ethics that come from the Evolutionary Ethic.

Sexual ethics as herein developed are intended primarily for young heterosexuals. The entire concept of the Ethical State is optimized for heterosexuals who are committed to the Evolutionary Ethic and what is best for their children. It is not intended to accommodate the needs of homosexuals or anyone who is not committed to the Evolutionary Ethic. If they cannot fit into the Ethical State, they should form their own societies and not seek citizenship in the Ethical State, although they shall all be tolerated within the Ethical State, so long as they obey its laws. No one who has not yet learned to love shall ever understand well the Evolutionary Ethic, or the sexual ethics that follow. Still, this leads us to the following summary of true sexual ethics that maximize creativity; I hope that it is of some use to you.

1. Have no children until you are ethically mature, well educated, and sufficiently economically secure to support a family, entirely by yourself; this applies equally to both men and women; the most important gift we give our children is an ethical home, with an ethical mother and an ethical father; it is unethical, and irresponsible, to have children unless we can provide all these things for them.
2. Never have sexual relations with any person unless you love the person.
3. The minimum amount of love that should exist between people who have sexual relations is that they love the other at least as much as they love themselves.
4. If you cannot commit to eventually giving first priority to the creativity of your sexual partners, over your own, then you do not have enough love for them to have sexual relationships with them. A spouse is a sexual partner whom you love more than your self.
5. If you would never have a sexual relationship that would lead to a child exactly like your partner, you do not have enough love for them to have sexual relations, even if you believe that your sexual relations will never lead to children, because of age, health, or birth control. Remember, it is unethical to be certain.
6. If neither of you can jointly give all your children's creativity first priority over your own, then you do not love each other sufficiently

to have children or sexual relations together, even if you believe that you can never have children together, and that you are using the most fool-proof method of birth control in the world.

7. You should avoid all coital activity, but not, necessarily, all sexual activity, until you are sufficiently educated and economically secure to care adequately for any children you might have. Until that time arrives, practice solely safe sex, or better still remain celibate.

8. If it is biologically or psychologically impossible to control your sexual desires from interfering with your education, then make sure they are limited to sexual activity that will not lead to children, i.e. practice solely safe-sex, but recognize that you can easily lose control and end up with children, whom you must then give first priority in life for the rest of their lives, thereby possibly failing to develop full creative potential for yourself, your spouse, and your children.

9. Never use abortion as a form of birth control; accidental pregnancies should be handled by adoption, never abortion, unless the life or health of the mother is threatened.

10. Abortion solely for convenience is almost always an unethical act, but it is a private act that should always be at the discretion of a woman and her doctor. It is her body, not the fetus', much less some fundamentalist busybody's. It is up to the man to choose a sexual partner who will not abort his children, and who will be a good mother to them; this is his ethical obligation.

11. Women who engage in any kind of coital activity will almost always eventually become pregnant, if their health and age are adequate, no matter what form of birth control is used. A couple I have heard of, where the divorced woman had a tubal ligation to make sure she had no more children, and the divorced man she had recently married had had a vasectomy to make sure that he had no more children, much to their amazement had a baby boy within a year of their marriage. They named him Houdini.

12. Be very careful not to contract or spread any of the sexually transmitted diseases, which are now ubiquitous. It is an unethical act to contract, or spread, any sexually transmitted disease. We are ethically responsible for making sure this does not happen, which means we must never surrender to casual sexual passion. If we

cannot control our sexual passions before marriage, we must practice solely safe-sex with those we love enough to gladly marry; we must not be promiscuous.

13. Sexual activity without adequate precautions and love between the participants can be very harmful emotionally, spiritually, and physically to our partners and ourselves; any such harm is an unethical act.

14. Whatever your gender, sexual orientation, or age, do your best to be celibate until you find a person of the opposite sex, who is truly your Complement.

15. Always seek out as many Complements as you can find for the rest of your life, but try to keep your relationships platonic, until you are both ready to commit to each other and to your children first.

16. Solely marry and commit exclusively to someone who is your Complement if there is mutual sexual attraction between you. After this you must do your best to assure that the love between, you and all your other Complements is purely platonic, and is in no way sexually based.

17. Never try to make a mate or a spouse out of someone you are not attracted to sexually; keep him or her exclusively as a platonic Complement. Sexual attraction is a way nature tells us that we are genetically compatible with another, although sexual attraction can occur without ethical compatibility, and the latter is what is most important.

18. Never engage in any sexual activity which seems wrong to you, particularly if you do not like it, or if it has any significant potential for inflicting harm on anyone, including yourself.

19. These ethical guidelines are intended primarily for young heterosexuals, but they also apply in great part to other persons.

20. Ethically committed heterosexual monogamy is the most creative form of sexuality, but other types of sexuality are not necessarily unethical; they may, however, border on the trivial, if they have no purpose beyond mutually desirable pleasure. Sex without ever any possibility of reproduction, may at best be trivial and at worst destructive. Happiness that does not affect creativity is

the definition of triviality. Trivial behavior always increases entropy in the short run, and decreases creativity in the long run.

Polygamy may be ethically optimal for the individual, but almost always harmful to our children and spouse. If we love our spouse and children ethically, we will have a monogamous relationship with our spouse, no matter what the creative opportunities are for having sexual relationships with other very willing, attractive, and maybe even uniformly superior partners. The commitment of love that we make to a spouse for their sake, and for the sake of our children, is to be monogamous, no matter what the temptations. Our first ethical obligation is not to inflict harm on anyone, ever, for any reason. We do not leave our spouse, unless he or she is systematically destructive to us or our children.

Every polygamous society in the world seems uniformly inferior in its collective creativity to every monogamous society. The greater the social, economic, and political equality between men and women, the more creative will be the society, and our primary ethical obligation is to maximize creativity, not to have many meaningful pleasant sexual experiences, even if they are more creative than the one we have with our spouse. Our ethical obligations are first to our children, then to our spouse, then to ourselves, then to the rest of the world. We cannot ethically maximize creativity for ourselves and others, while decreasing creativity for our spouse and children. Unethical means can never produce ethical ends.

Hopefully, these ethical guidelines, although not logically derived here in detail from the Evolutionary Ethic, are sufficient for avoiding the traps of unethical sexual relationships and premature marriage, which can easily destroy our creative potential for the rest of our life. It is our responsibility as ethical beings to be guided by ethics in everything we do, and not by our animal passions. When we reach this degree of ethical maturity, we can begin an Ethical Republic. However, not all citizens of an Ethical State need be this ethically mature. The sexual passions are very difficult to supercede. We should be patient, loving, and compassionate with those who cannot overcome them. "Let he who is without sin, cast the first stone." However, there is one last lower passion that we must overcome in order to reach our full ethical development, as well as our maximum creative potential. This passion is our fear of death.

### The Ethics of Death

Fortunately, when we are young, we have little fear or thought of death, that is why the young make the best soldiers. The main fear of the young is the fear of

pain, and secondarily of permanent damage to their bodies. But eventually all these fears come together in the passion for life, and a fear of death.

Fear is based upon the belief that we cannot create. We must learn not to fear death, and know that our major ethical responsibility in life is not to stay alive, but to never decrease the creativity of anyone, including our own. At the same time, we inevitably come to the logical conclusion that we cannot create once we die, and that we eventually all die. Therefore, our creativity ends with our life.

The major focus of almost all organized religion is to counter this fear with a fantasy, for which there is no objective proof at all, that the ego is a part of the soul, and that the soul, as the immortal part of us, lives on and continues to be creative, either in heaven or in a new reincarnated body.

These beliefs in continued creativity of the soul or the ego after death, are I believe, false beliefs. However, false or true, they are irrelevant to our ethical obligations, which are (1) never to decrease anyone's creativity, including our own, (2) to maximize creativity while we are alive, (3) to go on living so long as we are creative, and (4) to die when we are no longer creative. That is how we maximize creativity in general.

When our creativity has sunk to the level where we can no longer create the resources that we need to stay alive, then the only creative act left for us to do is to die, and not to be a parasite on those who love us and may choose to adopt us as their dependent. We should certainly not expect those who barely know us to tax themselves to keep us alive as an uncreative parasite. However, this does not mean that the essence of what we are dies with our body.

We are immortal in our souls, which live forever in the creativity that we have engendered in others during our life, and through our creations perhaps long after our deaths. We are also immortal in that every creative act that we ever do becomes an eternal part of the infinite mind of God, i.e. part of quantum space, the implicate order (33, 34, 410-412). But our ego is a product of our body, and it dies with our body.

Therefore, part of our ethical development is to overcome our attachment to ego and the consequent fear of death, and replace them entirely with the highest passion, which is to maximize the creativity of the universe. If we are not willing to die before decreasing the creativity of our neighbor, or ourselves, then we are not yet moral. If we are not yet an Esprital, then our contributions to the creation of an Ethical State may not be as great as those of an Esprital, but they will not be irrelevant. We can always help those we recognize as Espritals, as best we can, in creating the Ethical State. One does not have to be

a Esprital to be a citizen of the Ethical State, merely understanding and doing one's best to live up to the Evolutionary Ethic is enough.

If we have become Espritals, we are ethical warriors, and follow the code of a warrior, which is never to surrender. Part of our ethical obligation in life is never to surrender to evil, allowing another to control or destroy our creativity. This must be resisted to the death. But most of us are not there yet, and enough pain, and/or threats of death, can force us to surrender to evil, which turns us into a destructive force in the Universe. All we can do is the best we can, and try to adopt the ethics, courage, and warrior's code of an Esprital, and that is enough to create an Ethical State.

Espritals never see themselves as Espritals; they are too well aware of their own imperfections. But they recognize other Espritals, and do their best to love them and serve them by diffusing their ethical message and their wisdom. However, sometimes the followers of Espritals forget that they were flawed humans, and turn them into mythical, imagined paragons of virtue. This happened to Moses, whose fundamentalist followers believe had the entire Torah dictated to him directly by God, letter by letter. It also happened to Zoroaster, Buddha, Confucius, Lao-Tse, Socrates, and Jesus. The latter was turned into the literal, biological son of God, who was resurrected from the dead and rose directly into heaven, by his followers. The teachings of Mohammed, who was turned into the last and greatest of all the prophets of God, who also rose directly into heaven, were also distorted by his followers. It has happened to many others who have become anointed as saints and prophets.

This would have happened to Spinoza, had he not been so reviled by virtually all the Jews and Christians of the world, and had he not written his greatest thoughts, and left them for us exactly as he had them, and not as his followers would have distorted them. The distortions of Spinoza's teaching did, in fact, occur, and led to the teachings of Jefferson, Hegel, Marx and Lenin, but most of their followers did not know that they were following a distortion of the teachings of Spinoza.

Spinoza is my Rabbi, and I am his devoted follower, according to my own interpretations of his teachings. He was also the Rabbi of Constantin Brunner and Henri Lurié. Henri accepted Constantin Brunner as the greatest Esprital he ever knew. And I accept Henri as the greatest Esprital I have ever known, and he had many, many ethical flaws, as did Constantin Brunner.

Although I encountered Teilhard de Chardin shortly before he died, I never knew him except through his books. He is the Rabbi who first raised my ethical level so that I was willing to greatly risk my life, but not yet quite die, for



ethical principle. It was the love and the implicit evolutionary ethics in Teilhard's writings that so moved me, not his greatness as a scientist. Teilhard de Chardin was a Jesuit priest.

Today Moses, Jesus, Spinoza, and Teilhard are jointly my Rabbis, and I have done my best to bring all their ethical teachings together in my books, and to teach and disseminate the common ethical message that they all brought to the world. This common message is something worth dying for.

Judaism says we should do anything to stay alive, short of idolatry, murder, and engaging in destructive sexual practices. I go a little further, and say we should die before decreasing anyone's creativity, including our own. Once we accept this Ethical State for our own mind, we shall never again fear death, torture, or surrendering to our own fear. It is a liberating experience that comes from simply understanding, and following, the imperatives of the Evolutionary Ethic.

It is unethical ever to nurture a parasite. A human who is never able again to create at least as many resources than he or she will consume has become a parasite, and should accept death gladly, without expecting or wanting anyone to nurture him or her. However, this is sometimes difficult for those who love us, who will often try to keep us alive, even after we have become parasites. If those who love us nurture us after we have become parasites, they are diminishing their creativity, as well as the collective creativity of humanity, and doing us no favor. However, it is highly ethical to comfort, and in every possible way communicate love to dying friends and all those we love. Communicating love to those we love is among the most creative things we can do, for enhancing our own creativity.

We shall all become parasites if we live long enough. Fortunately, many of us die before becoming parasites. I would rather die than become a parasite. And I ask all those who love me to allow me to die when I can no longer nurture and/or care for myself.

I recognize that suicide is unethical if it has no purpose but to end suffering. However, I respect everyone's right to commit suicide, with or without anyone's help. But no one ever has the right, except in necessary self-defense, to end the life of another without his or her clear consent, before impartial witnesses, solely to end their suffering. Suicide, as with any form of self-harm, is, at worst, a private unethical act.

I shall finish this section by reproducing a copy of my own living will, which I left for my family in case I become incapacitated and can no longer make decisions concerning my medical treatment.

## The Living Will of John David Garcia

I wish to live as comfortably and simply as possible so long as I remain creative. My major creativity is in writing and teaching. If I become so ill that it is no longer likely that I will ever be able to write or teach again, then I wish to die as soon as possible.

While I was in Mexico in December, 1999, I became incapacitated for a period of four days. If I ever become incapacitated again, so that I cannot make decisions for myself, I do not wish any heroic or invasive medical procedures to be used to keep me alive, unless there is a good chance that I will fully recover my creativity. Therefore, unless I am likely to recover my creativity, I do not wish any life support, surgery, invasive procedures, or anything to prolong my life performed on me.

If I am ever in a condition where I am not likely to recover my creativity, I wish to be allowed to die as quickly, painlessly, and peacefully as possible. I give full authority to my wife, Bernice, and/or my daughter, Karen, because she is a physician, to act for me in these conditions, with my other daughters, Miriam, Jackie, and Laura, in that order, acting individually in their place, if Bernice and/or Karen are unable to assume this responsibility.

Witnessed and Testified to on February 13, 2000 by,

John David Garcia Witnesses

## Death As A Creative Act

Death is essential to life. Without death there can be no evolution by natural selection, since then higher life forms could never replace the less evolved life forms. It is inevitable that as we grow older, we eventually begin to decline in creativity, until our life costs more in the creative efforts of others to maintain than what our total creative output will be for the rest of our life. At this point the most creative thing we can do is die and allow someone else to take our place in the ongoing experiment that is evolution.

The sole value and meaning of our life is the creativity that we engender in others. Each human life is an experiment in evolution. It will have been a successful experiment, if we leave the biosphere a little more creative than we found it. If we have had a good life, someone will be able to build on the part of our soul that we left behind, and help humanity take one more step along the road that leads to the Ethical State, the Moral Society, and ever closer to union in God. Solely moral beings achieve true union with God, solely they can

continue to grow in creativity forever. Solely morality, can engender immortality.

There can be no evolution by natural selection without death. Only highly ethical moral beings can continue to evolve forever, and contribute to the Evolution of the Universe, without having to die. Until then, we have an ethical obligation to die and make room for another experiment in evolution. Dying is the last creative act of our life, we need not fear it.

Therefore, we learn to ignore death, and focus on maximizing creativity without any expectation of reward or fear of punishment, knowing that we are contributing to the creativity of the universe by dying, and that we have done the best we can. That is all we can expect from life, knowing that we did the best we could, that we refused to surrender to evil, that our creativity has come to an end, and that it is time to die. Our soul will continue to live forever in the creativity that we have engendered in others. This seems to me to be the only heaven there is. We should expect no other reward, nor fear any punishment. Even if there were a hell, in which I do not believe, all other suffering is trivial, if we can no longer create. At this time we should welcome oblivion, and the final annihilation of our ego. It is the end of pain.

If we succeed as a species in creating a Moral Society, then our descendants may become irreversibly moral and grow in creativity forever, without having to die, but we are not there yet. Our death is the last gift we leave for our children, and all our future descendants, as well as the descendants of those we love. It's not such a bad deal. In any case, it is the only deal that God offers us. The rest is fantasy.

### How to Begin an Ethical Republic

An Ethical State begins with ourselves, and must evolve into an Ethical Republic over time. The first thing that must be clear in your own mind, before you begin an Ethical Republic, is what its constitution should be. I have given you one example in the previous chapter. I gave another, inadequate, and I now know impossible, example in my first book (116). But you should write your own constitution if you find mine inadequate. When you have written what seems to you, according to your own conscience alone, the best constitution you can think of, then you can begin creating an Ethical Government, but not yet a republic, by creating an Octet for yourself.

Do not consider political expediency at all. Do what is most ethical, and creative, not what will sell politically. Every ethical compromise you ever make for political expediency will fail, and lead to the destruction of what you are trying to create. This is what happened to Jefferson and the Founding

Fathers. They should have been prepared to lose the Revolution and hanged, before compromising on the issue of slavery. Stand alone all your life if you must. But always seek citizens for the Ethical Republic you are trying to create, listening to their feedback, but not compromising on what you believe is ethically necessary. If you cannot create, for yourself, a single Ethical Octet with four men and four women, you will never be able to create an Ethical Republic.

Compromise is not what is needed. What is needed is a totally ethical political structure, and a totally ethical political plan and strategy, no matter how politically infeasible it may seem within the current political realities in which you live. Listen to others, they can help you correct your errors, but be guided solely by your own conscience alone. Unethical means can never produce ethical ends.

Therefore, your first task is to develop enough ethically and intellectually to create an Octet. I have been trying to create an Ethical State for thirty years. I have created over a thousand Octets in several countries over the last twenty years. Almost all of them were failed experiments, which gradually taught me what not to do, and to understand the fragility of people's ethics, and how they can easily sink into fear, particularly into the fear of not being loved, the fear of being an outcast among their social and religious community, the economic fear of not having the bare essentials of security, the fear of being persecuted by the current political system under which they live, and finally the fear of death, which leads them to accept the comforting lies of the popular religions.

SEE teaches a one week intensive seminar in Eugene, Portland, and San Francisco in how to overcome all fear and begin to lead a maximally ethical life, in such a way that anyone who understands these things can create an Ethical State on their own. There is no charge for this seminar, but participants pay their own expenses and the out-of-pocket costs that they impose on SEE by taking the seminar.

This seminar also teaches the participants one set of techniques and strategies for creating Octets and beginning an Ethical Government. There may be other, much better ways of doing this. I do not know them. Hopefully you can improve on what I have learned.

Those who take the seminar and understand well the Evolutionary Ethic may become citizens of the Ethical Republic that is starting in Eugene, under the sponsorship of SEE, or they may take what they have learned and do it on their own. For those who wish to continue studying with SEE, there is an apprenticeship program that leads to full citizenship in the SEE based Ethical State.

The most important thing to learn is how to work in Octets by unanimous consensus. The particular form of Creative Synergy which I call "Autopoiesis" appears to be very effective, but it needs further experimentation under more highly controlled conditions (115). Anyone who can come up with a more ethical and creative technique for achieving consensus within Ethical Octets is ethically obligated to do so and then communicate it to others.

A strategy for creating Ethical Octets, for those who have taken my seminars, understand autopoiesis, and thoroughly studied my books (115-117), including this one, follows in outline form:

1. Form as many Complementary Pairs as you can, investing a minimum of time in interacting with persons who do not share the Evolutionary Ethic with you.
2. Begin working in Octets, with your best Complement as soon as possible. Try never to have more men than women in the Octet, but it is alright to have more women than men, so long as the maximum number of persons does not exceed 10; a single Complementary Pair can also engage in autopoiesis (115). Meet at least once per month, but not more often than once per week. Be extremely scrupulous about keeping your commitments to one another within the Octet; come when you say you are going to come, and arrive on time or slightly early. Try never to be late; it decreases creativity for those on time; it is an unethical act.
3. Focus, at least, the first eight to ten autopoietic sessions on solving whatever personal problems are put forth by each member of the Octet, until each member of the Octet has posed his or her most pressing problem of the moment to the Octet at least once, and has confidence in the joint power of the Octet. All Octet transactions should be held in highest confidence, and never discussed outside the Octet without unanimous permission of the Octet. Constantly review and keep the Contract for Creative Transformation (115), or a better contract for ethical cooperation, if you can create it.
4. Call SEE whenever you meet as an Octet if you have any questions about the process, but first brainstorm all problems classically without autopoiesis before addressing them autopoietically. Record and transcribe the brainstorming, autopoietic, and consensus sessions on how to solve each problem; make a book out of them. Remember that everything is done by consensus, including giving a classical interpretation to the autopoiesis.
5. Study CREATIVE TRANSFORMATION (115) and ...POLITICAL ETHICS individually and collectively until you all reach consensus on what everything in the books means. I recommend reading the books in sequence,

out loud, within the Octet, each person reading one paragraph at a time, and then discussing jointly the meaning of that paragraph, in light of everything that has preceded in your studies of the books, and everything else you know, or think you know. Correct whatever errors you find, and expect to find them. The only time we know that we know is when our alleged knowledge enables us to predict and control something new without diminishing anyone's ability to predict and control anything else. Remember, you can always call SEE, as an Octet, at any time to ask any question. SEE never charges for any of its services.

6. When you have finished studying CREATIVE TRANSFORMATION and ...POLITICAL ETHICS, and you have all had at least one brain storming session and one autopoietic session on a pressing problem of your own, then you can continue this First Phase of autopoiesis, which is called "the Social Phase," until, by consensus, you are all satisfied, and also by consensus go on to the Second Phase, which is called "the Common Interest Phase."

In the Second Phase you all choose by unanimous consensus a project which is an end in itself for all of you, and can readily be implemented by all of you with the resources you have on hand. The project must be solely, and entirely, in the Third or Fourth Economic Paradigm. The resources should primarily be your own creative labor and minimal material resources, which should be equally burdened on each person. No one should ever receive resources, subsidies, or charity of any kind, including loans, from anyone else in the Octet, but all should try to equalize their contributions to those of the greatest contributor. In Phase 2 try to avoid material contributions. All may trade equitably among each other, by consensus, for their time and resources, but I recommend avoiding all commercial transactions among yourselves, until you have become an Economic Octet.

7. When you have all by consensus finished the project of common interest, you may all decide, again by consensus, to go to Phase 3 or to stay in Phase 2 for one or more projects of common interest until everybody is ready to go on to Phase 3. Good, ongoing Phase 2 projects would be to develop the curriculum and educational ideas leading to the Lifetime Curriculum (See Appendix), one level at a time, to meet the needs of your children or of yourselves within the environment in which you live.

Remember that all important decisions of the Octet affecting the whole Octet are always made by 100% consensus; never let the need for expediency impede your working by 100% consensus. No one should ever be forced to go against his or her conscience.



8. Phase 3 is called "the Economic Octet," where you begin investing, in an equitable way, your time and resources in projects that might require more than creative talent, and may consume considerable resources. All Phase 3 projects should be done solely within the Third or the Fourth Economic Paradigms. Use the First Economic Paradigm solely to fulfill your obligations to yourself and your children. Never enter into any economic project or any paradigm with persons who do not share the Evolutionary Ethic with you. If necessary stay in the First Paradigm entirely by yourself until you find ethical partners.

It is possible to work simultaneously in the First, Third, and Fourth Economic Paradigms. But be sure to avoid the Second Economic Paradigm. Balance your activities so that you are providing adequate security for your family until you are ready to move to the higher paradigms. **BE EXTREMELY CAREFUL TO AVOID THE SECOND ECONOMIC PARADIGM.**

You share any profits from economic projects in proportion to the value of your investment in time and resources, all agreed to by 100% consensus before the project is begun. Yet you should expect no profit, nor consider any material risk, in the THIRD or FOURTH ECONOMIC PARADIGM projects, but simply do what you all agree is the most creative thing you can do with the resources you have at hand. The sole risk, which must always be considered, is not to inflict undeserved harm on anyone, including yourselves.

Also have a plan so that anyone who wishes may withdraw from the project, at will, and have an equitable distribution of the resources he or she invested, and the profits, if any, made in the project. This formula should also be agreed to before the project begins. Put all your agreements in writing, and make sure you all agree in advance on what each agreement means. Write and keep your consensus agreements by yourselves, without involving lawyers or the courts. You may use neutral Octets or the Magistrates to resolve disputes or disagreements; avoid the systems of injustice typified by the courts of the host countries.

Remember always that these are Third and Fourth Paradigm activities, where you consider neither economic risks nor profits, but solely choose, by 100% consensus, to do maximally creative projects where you have on hand all the resources, human and material, to finish the project. But you may still engage, individually and collectively, in First Paradigm activities, where your objective is to maximize your income under the ethical constraints of solely engaging in at least minimally creative activities, and totally excluding unethical, destructive activities. Keep completely separate the activities of the different paradigms, or you may fall into the Second Paradigm.

It is best to separate your First Paradigm activities from your higher paradigm activities as much as possible, and to do no First Paradigm activities with your Octet. You can count on SEE's help, at no cost, in separating the various paradigm activities, as well as in keeping you from falling into the Second Paradigm, which is easy to do when considering material risk and/or profit in any way.

9. The most important higher paradigm activity is to become as fully self-sufficient as soon as possible in every aspect of existence in this order of priority: a) education, b) economics, c) food, d) clothing and housing, e) research and development, f) every form of manufacturing for which your Octet is a major consumer, g) energy and transportation, h) health, i) defense, and j) everything else. SEE will help you in this, on equitable partner terms, when you are ready to enter Phase 3. SEE sponsors projects in self-sufficient living, as well as the educational projects given in the appendix. Also go to the Buckminster Fuller Institute at [www.bfi.org](http://www.bfi.org), and visit TRANET in Rangely, Maine.

The best laboratory for maximizing creativity for any Octet is to become totally self-sufficient. You should expect to invest several years of your life in the Creative Transformation process, before you are ready to begin Phase 3. Remember you can count on SEE's help at each step along the way, but SEE will give different kinds of help in each phase. SEE will always give you the help that SEE believes you need at each step. This help is freely given according to the capabilities of SEE, in the hope that it will make you a maximally creative, self-sufficient Economic Octet working entirely in the higher paradigms. **AVOID THE SECOND PARADIGM.**

All Octets may begin as a SubOctet with a single Complementary Pair and may at first include individual members who are not yet in a Complementary Pair. Complementary Pairs or other gender balanced subgroups from the Octet can form new First Phase Octets to incorporate new persons into the Octet after the new candidates have understood CREATIVE TRANSFORMATION and ...POLITICAL ETHICS, and made the Contract for Creative Transformation, quantum and classical, among themselves (115).

**REMEMBER**, try never to have more men than women in the Octet or Suboctet at any time, but make sure that they are not all of the same gender, while never incorporating more men than women.

SEE's creative investment in your Creative Transformation is at SEE's risk. Your risk is solely your personal time. The least that you will profit is to learn that SEE was wrong. SEE will profit, solely, if at least one of you becomes a full Phase 3 Octet member in the Third or Fourth Paradigm, is never again in

the First Paradigm, and avoids falling into the Second Paradigm where one tries to maximize creativity while constraining risks and assuring minimum profits for one's activity. SEE's profit will have been to create a partner who is a citizen of the Ethical State, and who maximizes the creativity of the Universe. In this way we shall create one another, thereby creating an Ethical State, and a Moral Society.

10. You are welcome to do the best you can alone, but try to take advantage of SEE's experience by seeking advice about projects, paradigms, and other problems your Octet may encounter. Remember, this advice is free, but it is never given unless it is solicited.

#### Observations And Suggestions: Beware of False Prophets

All the persons likely to read this book are probably ethical persons of high creative potential, or they would not have gotten this far. However, you must all generalize in areas outside of your specialties. But never forget to seek more depth in every area while generalizing. A start in this is to read and understand my earlier books, particularly PSYCHOFRAUD AND ETHICAL THERAPY, which is my simplest book (117).

It may be that we are all vulnerable to psychofraud while we are intellectually and ethically immature, because of an ignorance of scientific method and its rigorous applications to every aspect of human existence, which require a good knowledge of probability and statistics. Remember, science does not create new knowledge; it merely tells us whether any information is possibly true or probably false. In order to be maximally creative, we must be scientific and generalized in our mysticism, as well as mystical and generalized in our science; alone both paradigms are entropic.

The purest science, which I recommend to all of you, is to study the equivalent of getting a bachelor's degree in Physics. The mathematics learned in this process is necessary and a good start, but it is not sufficient in the long run, if you wish to master the Lifetime Curriculum (See Appendix).

Learn to be skeptical, including of what I say. In any case, do the best you can in this direction, even if you might not finish studying the equivalent of a bachelor's in physics during the rest of your life. If you cannot handle physics, try chemistry and other physical sciences first, and if you cannot handle those, try biology, but keep coming back to the physical sciences the rest of your life, if necessary, until you have the equivalent of a bachelor's in physics, and can then go on with the rest of the Lifetime Curriculum, as best you can. Getting any degree in the social sciences is mostly a waste of time. I know, I have one

of my degrees in Psychology. One survey course in each of the social sciences is enough, until you learn to read and study these things on your own.

It is difficult, but not impossible, to learn mathematics and natural science on your own. Focus on Physics, Chemistry, Biology, and Mathematics in your formal studies, until you are sufficiently mature to tackle the Lifetime Curriculum on your own. We learn a subject best by teaching it, and by using the knowledge to develop practical technology in the business world. SEE can help you.

Remember, the objective increase in creativity is the sole criterion for good, and the objective diminishing of creativity is the sole criterion for evil. This is the only irreversible decision that I have made, and will continue with so long as I live.

There are certain unethical behavioral characteristics which we should all be sensitive to. We go into a purely ethical exchange mode, with no scientific, technical, or otherwise objective information given whenever we perceive them in anyone, including me; I am not immune. Beware of false prophets. These characteristics are as follows:

1. Beware of people who are method oriented rather than goal oriented. If we have no ethical goals, our methods can at best achieve solely trivial ends, can at worst destroy, but can never create. Solely combined ethical methods and goals work. Those who tell you otherwise are false prophets.
2. Beware of people who constantly repeat the same solution to every single problem, and who believe that they have found a method that solves all problems; these people may be destructive. They are false prophets.
3. Never accept notions or do things which violate your innate sense of ethics, your sense of right and wrong, your conscience. If you do, you will fail in creating an Ethical State, at even the Octet level. You may be following false prophets.

The only hypothesis that seems feasible, in this context, is that the moral structure of the Universe is such that good will always triumph over evil in the end, because evil will always destroy itself. However, evil can also destroy much that is good before it destroys itself, e.g. Hitler, Stalin, Pol Pot, and Castro. The worst evil is the evil which masquerades as ethical principle, e.g. Nazism and Communism.

Humanity can destroy itself by surrendering to evil, i.e. its own fear, and yet other parts of the Universe can continue to evolve into the Moral Society.

However, becoming a negative example to the Universe is not what maximizes creativity. Our ethical responsibility is to evolve forever, by maximizing creativity to the very last breath of our life, thereby paving the way for our descendants. Each destructive act by a human being diminishes the probability that humanity will ever be part of the Cosmic Moral Society. Only morality can engender immortality.

4. Remember that all paradigms are, at best, incomplete, and at worst false. Never surrender your conscience to another, no matter how persuasive the arguments or rigorous the "scientific" evidence contrary to your conscience. Always do what your conscience tells you is right; never do what seems wrong; then verify scientifically that you took a good alternative. Avoid unethical contracts; they are always with false prophets.

Weak ethics can mask our fear as conscience, and lead us to accept falsehood as truth. We do not have to believe anything. We should be guided solely by goals, never by methods alone. We can always improve our methods. We cannot improve on the Evolutionary Ethic. Every other ethic will lead to its own contradiction.

Many paradigms are popular because they are both original and good. However, usually what is good is not original, and what is original is not good in popular paradigms. What is best in all paradigms is what often comes from the implicate-order, holographic model of David Bohm (33,34). Many paradigms incorporate this model as a form of mysticism, and that is what makes many people believe that they have a lot in common with the Evolutionary Ethic, when in fact there is no shared ethical base.

However, the essence of what I say is in my original concept that  $C=IE$ , and that it is more important to become maximally ethical than to become maximally intelligent, because creativity is negative when ethics are negative. This would be true even if David Bohm were totally wrong. What is most popularly attractive in false models, although it is abhorrent to me, and probably impossible, because of the ethical structure of the Universe, is that one may obtain a maximum potential of power without ethical commitment or development. The Satanic myths are metaphors for this model. Belief that anything that leads to maximum power is what is good will always be a false paradigm.

When the model of maximum potential is essentially one of maximizing intelligence by maximizing the amount of true information at our disposal, without considering ethics, then this is a false paradigm. It is the foundation of the Academic Bureaucracy. Increasing intelligence without increasing ethics is suicidal. Remember, Ethics are always more important than Intelligence. Never



get trapped by the notion of power without ethics. If you do, you will have surrendered to evil, the dark side of the Force, at best you will be an Academic Bureaucrat, at worst you will be a Politician.

6. Our ability to receive and utilize negative feedback is an essential indicator of our ethical development. Persons who are closed to negative feedback are always false prophets.

Recall that it is unethical to be certain about any cause and effect relationship. We can be certain solely about the existence of our thoughts and perceptions, never their causes. Ultimate goals have no basis in logic. We can only be certain about an ultimate goal as a thought or a choice that is not a means to any other end, solely if it does not lead to its own contradiction, as has been the case for all forms of false ethics, Majority Rule and Socialism.

However, there seem to be only two ultimate goals, creativity and happiness. Solely the goal to maximize creativity does not lead to its own contradiction. This is the only criterion of optimization by which the social sciences and their techniques can be ethically evaluated and compared.

7. Recall that in order to be maximally creative we must be completely scientific in our mysticism as well as completely mystical in our science. Placebos can make us happy and cure any disease, but they cannot increase creativity. For example see PSYCHOFRAUD AND ETHICAL THERAPY (117).

8. Finally there is something wrong with a person who cannot even imagine an alternative to his or her paradigm at the metaphorical level. This is true of all religious fundamentalists, and of their modern counterparts, such as the Marxists, socialists, cultists, existentialists, and other ideologues. These persons will always be false prophets, who live parasitically off of others and never create.

We use creativity as the sole criterion by which we evaluate all social science. Increases or decreases in creativity must be evaluated scientifically. If we have decreased a single person's creativity, then we have done an unethical act, which damages that person, his or her descendants, and of many of the people with whom they interact. We should always avoid such acts. This is impossible, to the best of my knowledge, without the full use of scientific method, which is based on experimental validations of what a paradigm predicts.

Remember that to decrease any particular set of symptoms of any disease is not a creative act unless the person was ethical to begin with. We begin by



maximizing ethics, not intelligence. We can never know with certainty who is ethical or unethical, and we must treat everyone as if they were ethical, but limit our information exchange solely to ethical information until we know that a person is not systematically unethical in his or her behavior. We judge acts, not people.

The crucial thing is not to substitute one set of symptoms for another, such as by turning a socially unacceptable psychopath into a socially acceptable bureaucratic parasite. That is not Creative Transformation, which is all I have taught you. Ask yourselves, " what have I or my teacher done to discover scientific laws, invent machines, create great works of art, or help others do these things." If you answer "nothing" then you have solely learned, or taught, psychofraud and nothing else.

Creativity is its own reward; we need do nothing other than maximize creativity in order to have on hand all the resources necessary for continuing to maximize creativity. Beware of anyone who needs someone else to provide the resources so that he or she may maximize creativity. If we are creative, the least we can do is to be creative with what we have at hand, and not depend on others to nurture us or our projects.

Everything I have said or written may be error. Only the ultimate goal and choice of maximizing creativity, the Evolutionary Ethic, cannot be error, because it is an ultimate end beyond logic, which leads to no contradictions, as do other ultimate goals. Clarify your ultimate goals and concentrate on achieving them without ever being married to any method or paradigm, my own, or anyone else's. It is ethical to doubt; be skeptical; avoid certainty; avoid false prophets.

### There Are Alternatives

SEE invites all people who share the Evolutionary Ethic to come and visit us in Eugene, with your families, for one week at a time to study Creative Transformation. You pay only your own expenses. There is no charge for what we teach.

If it ever seems that we can work together within the Fourth Paradigm, you can be partners with SEE, if you wish it. But first try to understand CREATIVE TRANSFORMATION and ...POLITICAL ETHICS, and progress through Phase 2 on your own. SEE is only a phone call away.

SEE will help you create an Ethical State, if that is what you want, and if you accept the Evolutionary Ethic as the basis by which you will guide your life. The essence of what I have to say is now on-line, and is summarized in my last

two books. You can take all the information that is on- line, copy it, and use it, at no cost, so long as you keep each essay and book together in its entirety, or very clearly indicate from where the information came if you use it selectively. If you have understood well CREATIVE TRANSFORMATION and ...POLITICAL ETHICS, then you do not need me or SEE in anyway. You can do it all on your own. But we are always available, God willing.

If SEE's educational strategy is not for you, but you still wish a better understanding of the Evolutionary Ethic, you can come and study with SEE, and then go out on your own and use your own strategy.

If you decide to work with SEE, then you can expect to go through the following steps:

1. Study with SEE until you understand the Evolutionary Ethic, and the SEE based Constitution for an Ethical Republic, well enough to become a citizen of the Ethical State.
2. SEE will train you to work as a teacher within the SEE schools, or selectively help you start your own business in the First Economic Paradigm, if that is where you feel most comfortable and can best fulfill your obligations to your family (see Appendix).
3. All teachers and Octets within the Ethical State will contribute to the creation of a full educational system for implementing the Lifetime Curriculum (see Appendix).
4. The entire system will be managed by an infrastructure designed to evolve into a sovereign Ethical Republic (see previous chapter).
5. The emphasis, at first, will be on recruiting and training teachers.
6. Then we will start a nursery school adding a grade year by year, until the full curriculum is available to all citizens of the Ethical State, their dependents, and any other ethical person.
7. The lower levels of the Government of this embryonic Ethical State will all either be teachers or help pay for teachers with their taxes.
8. The intermediate, or Magistrate, level of Government will be school principals, headmasters, and department heads, or will manage, and financially support, these functions for the Ethical State, as well as building and maintaining school buildings and other physical resources necessary for the SEE school system.

9. SEE is currently an Oregon not-for-profit educational foundation, which will be totally incorporated as part of the Ethical State. This will enable the citizens of the Ethical State to concentrate their wealth in the form of educational opportunities for themselves, their families, and all their future descendants, instead of having it squandered, or worse, by the bureaucratic governments, local, state, and federal, of the United States.

10. The Congressional Level Octets will be the managers and department heads of the higher level schools within the Ethical State, financing their activities, and choosing the best possible teachers for the schools.

11. The Senatorial Level Octets will be the deans of the university level schools, as well as partners with citizens who are entrepreneurs, and who prefer to contribute to the Ethical State through its Free Enterprise System, working mostly within the First Economic Paradigm. All net profits in excess of 50% in all such enterprises shall go entirely to the educational system of the Ethical State.

12. The Executive Octet will engage in similar activities in conjunction with the Senate and the President. They will form the Board of Education for the Ethical State. They will jointly be the board of directors of the Credit Union, which will evolve into the Central Bank of the sovereign Ethical State, and which will help protect the wealth of citizens of the Ethical State from the machinations of the Federal Reserve Board, Government Bureaucracy, the Politicians, and Corporate Monopolies.

13. The President will be the equivalent of the Superintendent for Ethical Education and/or a University President within the Ethical State, and will coordinate all educational, security, preventive medicine, and economic activities, under the close supervision and cooperation of the Executive Octet and the Senate.

14. In addition to their educational activities, the higher level Octets shall invest in First Paradigm Ventures, for the benefit of the Educational System, as well as disseminating information on preventive medicine and family security. The higher level Octets shall also engage in lobbying, and in the defense of all the citizens of the Ethical State against criminals and abuse by agents of the governments of the host country, all according to the laws of the host country.

SEE exists solely to help people better understand the Evolutionary Ethic, and evolve into the Ethical State, when they believe they need this help. SEE will form the basis for one kind of Ethical Republic. There may be an infinity of better alternatives, if you can think of them. I cannot. But, if I ever do, I will do my best to put them on-line and keep them there. I hope to hear from you. I would like to be a good friend to you.

## APPENDIX

### Proposed Program of Education for Citizens of the Ethical State (From a Draft Brochure For a SEE Nursery School in California)

The School of Experimental Ecology (SEE) was founded and incorporated as a school in Oregon in 1981 by John David Garcia. SEE's sole goal from the start was to discover what environmental factors \_ physical, biological, and psychosocial \_ would help children and adults maximize their creativity. It was this ecology with which SEE experimented.

The concept of "creativity," as used by SEE, refers to any act which increases truth in any way for at least one person, including oneself, without decreasing truth for any person, including oneself.

"Truth" is any information that increases our intelligence or ethics without decreasing anyone else's intelligence or ethics.

"Intelligence" is our ability to predict and control our total environment \_ physical, biological, and psychosocial.

"Ethics" are the set of rules that we follow to make sure that we use our intelligence to best maximize intelligence, including our own, and not to diminish anyone's intelligence, including our own.

Intuitively, creativity is the process by which we discover scientific laws, invent machines, produce works of art, and nurture and teach others and ourselves to do these same things. The most creative thing we ever do for ourselves is to help another maximize his or her creativity.

These notions of creativity lead to the following summary of what is ethical:

(1) Any act that increases anyone's creativity without decreasing anyone else's creativity is an ethical act, or it is an example of a person behaving ethically at that time. This is the meaning of "good."

(2) Any act that decreases any person's creativity in any way is an unethical act, or is an example of a person behaving unethically at that time. This is the meaning of "evil."

These notions of creativity and ethics lead to a natural, scientific ethics that are in complete harmony with Judaeo-Christian ethics in general and modern science in particular. We call this system of ethics "The Evolutionary Ethic" because it grows naturally and logically out of the scientific facts that are known about the process of evolution, about which we still have a lot to learn. The Evolutionary Ethic states:

We should do our best to maximize creativity without ever decreasing anyone's creativity.

The Evolutionary Ethic can be used scientifically and rationally to optimize any social science or process. This is particularly true about how best to educate our children and ourselves.

Traditional educational systems, throughout the world, emphasize learning to regurgitate information exactly as it was given to us. This requires intelligence, but not ethics. These same systems seem to destroy imagination and creativity in children. Almost all children enter primary school still highly imaginative and creative, but they usually leave high school devoid of imagination and creativity. Something in the traditional educational process destroys the children's imagination and creativity.

After many years of working with these concepts and doing experiments with thousands of persons of all ages SEE has come to the following conclusions:

Creativity (C) is produced by an interaction of Intelligence (I) and Ethics (E). This interaction may intuitively be expressed, in its simplest form, by the equation  $C = IE$ .

In trying to maximize anyone's creativity, it is more important to maximize their ethics than their intelligence, because, although Intelligence (I) is always positive, Ethics (E) can be negative, thereby giving us negative Creativity (C). Negative Creativity is what we call "destructiveness." Negative Creativity is intelligence used to diminish another's intelligence and/or ethics. Positive Creativity always increases another's intelligence and/or ethics, without diminishing anyone's intelligence or ethics.

Traditional schools do not diminish intelligence. Rather they diminish, and eventually destroy, ethics by punishing creative behavior, and rewarding repetitive, non-creative behavior. This teaches the student to value happiness

more than creativity, and that happiness can be maximized by conforming to authority and never displaying any independent or imaginative thinking, since the latter usually leads to some form of punishment.

SEE has developed an educational program that not only maximizes creativity while strengthening the child's ethics, but enables the child to acquire all the traditional educational information many times faster and more coherently. This is done by teaching the child through a process of rediscovery, where all subjects are taught in the same order and context as the human race learned these things.

Instead of merely regurgitating information, the child is encouraged to use its imagination, and its own creativity, to reinvent the accumulated knowledge of humanity, in the same order and context as humanity invented and discovered this same information. This takes patience and creativity on the part of the teacher. Traditional methods of teacher training seem to destroy creativity for both the teachers and their subsequent students. Therefore SEE does things in new ways, never before tried.

Children at SEE are never punished in any way, or forced to do what they do not wish to do. Instead they are given ever growing creative opportunities specifically tailored to their individual abilities and inclinations. These opportunities are both the intrinsic rewards for their creative actions, as well as more attractive, interesting alternatives to their destructive actions.

They are encouraged, but never forced, to cooperate with other students by learning from them and teaching them. The students can learn on their own, work with others, or just play. The teachers merely present them with opportunities to be maximally creative, and then help them realize those opportunities. No form of coercion is ever used on the students, but they are constantly given ever greater opportunities to become maximally creative at their own pace, and in their own way.

The sole form of discipline required of the child at SEE is not to be destructive to him or herself, or to the other students and teachers. This is done by reasoning with the child in the most loving way possible, giving creative alternatives to destructive behavior, and by consultation with the child together with his or her parents. Parents of students at SEE must be involved in the educational process of their children.

If the child cannot desist in its destructive behavior, it will be suspended from SEE for a period appropriate to the situation. If after being readmitted to SEE, the child persists in destructive behavior, it may be expelled. SEE recognizes



that it has failed with any child that it must expel for the welfare of the other students, and the child itself. All children are inherently creative.

SEE has learned that almost everybody learns best in small groups of eight cooperative students who voluntarily choose to work together. These groups are optimized if they are half males and half females who have voluntarily chosen to work and study together. We call these small groups "Octets," and encourage, but never force, students to form Octets of their choosing.

Because of the optimal student grouping in Octets, SEE expects, on the average for older students, at least one teacher for every eight students. For the American nursery school students, SEE has planned at least one-full time teacher for every six full-time students. SEE has an appropriate number of teachers for the part-time students.

All SEE teachers are partners with SEE, engage in profit sharing, and earn an average income over twice as high as the average California nursery school teacher. SEE teachers are chosen primarily on the basis of their ethics, creativity, love and kindness toward children, and a thorough understanding of SEE's philosophy and goals, which is also required of all parents.

SEE will provide written materials and free seminars for parents to help them understand what SEE is, what it is trying to do, and why it does what it does. Parents should become thoroughly and intensely involved with SEE in determining what is the best way to educate their children. The SEE teachers will make whatever time is necessary to interact with the parents of the SEE students.

A brief description of SEE's educational philosophy follows.

## SEE'S EDUCATIONAL PHILOSOPHY

We can transform ourselves so that we are ethical, totally loving, devoid of fear, and totally creative in all our acts. But that is not enough to maximize creativity. We must also maximize our intelligence, because  $C = IE$ . We have two impediments to maximizing intelligence. The first is our own fear, which inhibits our ability to learn and forces us to specialize. The second is negative ethics, and their consequent fear and destructiveness, in others.

All creative persons, if they do not always treat all destructive persons with love, are susceptible to the destructiveness of others. If we increase the intelligence of unethical persons, we merely increase their ability to destroy. Even ethical persons, if they are too intelligent and not yet highly ethical, are occasionally destructive; their destructive acts may lead to imposing serious

harm on others. Young children and ethical adults are the only persons who are always more creative in their behavior than they are destructive. Creativity is best maximized with young children.

To maximize creativity, an educational system must take into account the relationship between ethics and intelligence. At the same time it must not inhibit the flow of information to ethical persons. A technique for accomplishing all these objectives is to create an educational system based on love, in which an increase in ethics is inextricably interwoven with an increase in intelligence.

Education in secular schools is inevitably separated from any ethical considerations. In seeking solely to maximize intelligence, they minimize creativity, by specialization and the destruction of ethics through conditioning by fear.

Religious schools often corrupt their ethical teachings with dogma and compulsive ritual based on fear, thereby alienating those who are scientifically and creatively oriented. As a result, religious schools tend to produce few scientists and the least creative psychosocial specialists.

In order for an educational system to maximize creativity, as opposed to merely increasing intelligence, it must have the following characteristics:

1. It must be based entirely on the Evolutionary Ethic.
2. It must emphasize the growth in ethics and love along with the growth in intelligence, and give preference to the former over the latter when and if conflicts arise.
3. It must in no way use fear to condition the student.
4. It must encourage love and cooperativeness, rather than competitiveness, among students.
5. It must at all times provide the opportunity, not the obligation, for the student to generalize in all fields of knowledge, including the arts, rather than specializing in a single field. Conversely, a student must always be free to specialize by choice while being told the consequences of that action.
6. It must provide objective feedback to the students about how well they are learning without in any way having this feedback serve as reward or punishment. Solely the act of learning is a reward. The sole punishment is not learning. The objective results are necessary

solely to avoid self-delusion. The students should learn to find at least as much joy in discovering their mistakes as in discovering their successes.

7. Creative independence of the students should be encouraged and never criticized before the fact, even when it seems obvious that the students' ideas will be wrong. We learn by our mistakes, using objective feedback, which should be given solely after the students have tried their innovative ideas, under close supervision so that they do not hurt themselves or others. In this way students are encouraged to recreate the knowledge they acquire, and to use their creativity. They are taught solely what they can create.

8. There should be no educational time constraints whatever on the students; they should move at the pace which is most satisfying to them. Slow students should be free to move at their pace without feeling rushed. Fast students should be free to move at their pace without feeling bogged down by others.

Many of these objectives will be accomplished simultaneously by organizing the students into voluntary, cooperative Octets of four males and four females, who learn as a group and decide by consensus what they should focus on next. Students should join the Octet whose pace and inclination for learning is most compatible with their own. Students may change Octets any time they cannot reach consensus in their Octet, or if they find a better Octet for themselves.

Students who wish to work individually, or in other-sized groups, should also be able to do so and should be encouraged to change their organizational structure to whatever structure is most creative for them. It may be that the available octets are not optimal for all students at all times during their lives. Students should have an opportunity, not an obligation, to work and study in voluntary, cooperative Octets. The prediction is that those who choose to work in these Octets will maximize their ethics, their creativity, and their intelligence; if not, our educational methods can be changed.

Given this background, we now focus on the curriculum and the educational organization which maximize creativity. It is our intention to eventually make this curriculum and educational organization available to the maximum number of persons, regardless of their economic means, by offering work-study scholarships to all parents and their older children.

[Click here to see complete curriculum outline.](#)

---

First Day of Nursery School at SEE

(Author's Note: I could not have written this outline of the first two days at the SEE school without the invaluable help of Gabriela and Salvador Espinosa, who founded and operated the first SEE primary level school in Mexico. SEE's major effort in the US has been to train teachers.)

During the first day of school, children will follow, as elected by the child, aspects of the following program according to their individual abilities and interests. The following program will be easy to follow by most mature five to six year olds. Younger children, over three years of age, will have the program individually tailored and adjusted to their own elections, interests, and abilities. Children under three or over seven are not accepted in this program.

7:00 AM- 8:00 AM: Parents leave their Children with at least one of their smiling, loving home room teachers. Parents receive a receipt signed by one of the teachers. They return the receipt when they pick up the child or sign a form to this effect.

No one, except the parent, can pick-up the child without a signed letter from the parent authorizing them to pick-up the child. At least one of the home room teachers will be responsible for the child at all times, until the child is properly picked-up. The child should have had a good breakfast before being dropped off. All the children will wear an identification badge or bracelet, provided each day by SEE, with the child's name, address, phone number, and parents' names and their alternate phone numbers.

After the child has been turned over to one of his home room teachers, the child engages in elective supervised play in a clean, orderly environment with colorful, happy illustrations on the walls. Soft music appropriate for young children is playing. In the center of the general purpose room there are cushions and quilts in a circle and materials for developing fine coordination, such as three dimensional puzzles, drawing materials, cutting and pasting materials, illustrated children's books, table games, mechanical toys and dolls. The children continue here until 8:00 AM.

Note: The first day of school is difficult for the younger children; it may be the first time that they are separated from their parents.

These children usually cry a lot and they feel sad and afraid.

Teachers must be very patient, understanding, and loving toward these children, approaching them slowly and carefully and showing affection toward the child, if the child permits it. Children who reject this approach should be respected and allowed to cry. But the teacher must continue to slowly, and carefully, gain the trust of the child with great patience, comforting words and gestures, and much love, until the child allows him or herself to be treated with love and affection.

Children who continue to cry during the day can come the next days during the first part of the morning sessions or in the afternoons solely, thereby giving the child the necessary time to become integrated into the school. Parents may remain with the children until 8:00 AM, if they wish it, and the children need it. But it is better that parents allow the teachers to begin their work without the parents. In this way the children will learn to trust and feel safe with their teachers.

8:00 AM-8:30 AM: New soft music is put on or a soft bell is sounded. The children from each home room, which shall have, no more than twelve children, and at least one male and one female teacher, form a circle around their two or more teachers, after the teachers and students gather up all toys and materials to produce an orderly environment.

The teachers place a red candle in the center of the circle, and explain to the students that the red candle is to remind us about the lesson of the day, which is about the virtue of patience. "Wait your turn and respect others with patience." Thus we light the candle and relate several personal examples of how we, the teachers, wait our turn and show respect for others.

The children introduce themselves to each other giving their names, ages, details about their parents and siblings, tell each other about their family life, where they were born, what are their favorite toys and games, what their home is like, how they feel, what are their dreams and hopes, and what they would like to do in this new school.

When a child speaks everyone listens without interrupting; all wait their turn. We can use a bottle or a wooden object, which must be held in order for anyone to speak. When any child takes hold of this object, he or she is asked to repeat what the previous child just said. The teachers explain to them important rules about how to treat each other and their teachers with respect, and why these rules are important for their creativity and security. The children are then shown the facilities, bathrooms, classrooms, workshops, play areas, etc. and the school limits, beyond which they should never stray. The home room, and other teachers, shall enforce these rules for all the children. Children who cannot, or will not, follow the rules will have to leave SEE, if counseling with the child and its parents by the home room teachers and the school counselor cannot remedy the situation, and help the child become more cooperative for its own welfare and safety as well as for the mutual welfare and safety of all the students at the school.

At the end of this session, we ask each child to take a small glass,

with its name on it, put water into the glass, and then drink it. This is their first exercise of the "Brain Gym".

8:30 AM - 9:30 AM: The studies and all the activities of the day are integrated so that the child knows what it will be doing and why. Children who wish to follow a different path will be encouraged to do so. After consulting with the child, the home room teachers are obligated to accommodate the elections of each child and try to arrange the child's day so as to maximize the child's creativity, keeping the child in safety, and not imposing any activities on the child.

During this period the children are introduced to ethics and why we have an obligation to never do anything to harm anyone, including ourselves, why we should always try to do our best to increase our own creativity and the creativity of everyone with whom we interact. The concept of "creativity" is discussed with all the students, and they give their own opinions on the subject.

The child is introduced in very simple terms to what is creativity and what is harm. The concepts of harm and creativity are discussed by the teachers with all the children in each circle. The children are introduced to the concept of patience, and why we should always wait for our turn.

They are taught how to show respect for each other, their teachers, their parents, their siblings, and everyone else.

These lessons are combined with free drawing, painting, and simple songs. The children are taught about the themes they will be studying during the day in physical, biological, psychosocial sciences, as well their integration through ethics, humanities and art. The themes of fire, water, air, earth, the human body, the school, the home, the family, our neighbors, positive and negative emotions, the sun, colors, ego, and ecology are all touched upon and integrated with the sciences, ethics, humanities, and art. This process will continue during all future days of study at SEE, except the discussions shall become more sophisticated and comprehensive.

The children sing the simple integrative song(s) they have learned. They go to the school garden or other nature area to gather twigs and sticks with which they will learn how to make simple pencils in a workshop with white and black sheets of papers, files with which to turn the twigs and sticks into pencils and styli, carbon, and powdered chalk with which they will write on the white and black papers respectively, after dipping their pencils in water. After having discussions with the students about how to discover making pencils and drawing with the materials at hand, they will experiment with the materials and try drawing something related to what has



been discussed. They will then gather the materials, clean their work areas, and recall the songs that they learned earlier. Finally they will put away their creations in their private cubby holes.

9:30 AM - 10:30 AM: The children will then go to the history section of the general purpose room. Here each child will tell its own personal history. Videos and pictures of how children develop in their mother's womb and then grow into mature adults shall be given. Later in the year, the children will learn how to use computers and the Internet to learn on their own. The cultural and biological evolution of the human species shall be touched upon. The evolution of the family as the basic unit of evolution shall be briefly discussed. A short story about family life with grandparents, parents, and children shall be told and discussed. The concept of society as an extended family shall be discussed.

Questions and discussions with the students shall ensue about how they were born, and where; how they grew; where have they lived; with whom; what experiences and memories do they have of their own family life; when did they live these experiences? Materials will be provided to express these histories and personal experiences. They will express this as best they can, and the teachers will write a narration to accompany each individual expression.

The teachers will then explain the history of the lever and how the lever evolved from simple branches found in nature to all the complex tools of today. Videos and pictures will be shown and examples will be given with demonstrations of how we use the concept of the lever. Stories about the evolution of the lever will be told by the teachers. The teachers will then ask the students, collectively and individually, questions about the importance of the lever and its history. The students will be given material to express this history.

10:30 AM - 11:00 AM: Snack Time. First the students wash their hands and are told about germs and why it is important to wash your hands before eating. They then take a snack break in which the students learn to prepare a healthy snack of fruit and fruit juice. The fruit juice maker will be noted as an example of the use of the lever. The students will be able to experiment with trying to extract fruit juice with and without the fruit juice maker, and see how important the lever is in this application.

The older students will learn to use dull metal knives to prepare the fruit. The younger students will work with play wooden knives. In addition to the fruit, the students will also be given whole grain crackers and nuts.

The students learn about the health benefits of different fruits. They learn about vitamin C in citrus fruits, and how fruits give us fiber and other nutrients which are important to good health. The ethical obligation of maintaining good health will be discussed with the student. The ethical obligation of never decreasing anyone's health, including our own, is also discussed. The students will be asked what kind of fruit and other food they most like, and what they would like to eat the next day. An effort will be made to give the students the food they most like, which is consistent with good nutrition and good health.

11:00 AM - 11:30 AM: Recess. Free play in playground or garden, with jungle-gym, sandbox, tires, toys that can be pulled and pushed, slides, swings and teeter-totters to illustrate the use of the lever.

11:30 AM - 12 Noon: Story time. Stories for the students, according to their interests, about the origin of the universe and the evolution of the elements in the stars; about the family; the seasons; the sun; prehistory and paleolithic events; fantasies illustrating the concepts of cause and effect; and science vignettes. After listening to the stories the students wash their hands and are told again why it is always important to wash their hands before eating. The ethics of cleanliness is discussed.

12 Noon - 12:30 PM: The students are served a prepared healthy lunch with salad, cereal, whole grain breads, vegetables, fruit, vegetable juice, and/water. Each student gets his toothbrush from his cubby hole and is encouraged to brush his teeth, with help, if necessary.

### Biological Orientations Begin

12:30 PM - 1:00 PM: Play Centers. Make a circle and do a moment of silence and calm. Choose a place to be silent and calm in the circle or in the general purpose room. Pay attention to what can be heard outside, inside the school, inside the general purpose room, inside your own body. Exchange comments on what was heard - an airplane, a car, laughter, voices, your breathing, your own heart, your stomach grumbling, etc.

Each child shares with the rest what they would like to do in the play centers. The teachers take notes on what each child expresses, to help the children integrate their play with the lessons of the day, and show the child how their play contributes to or detracts from their creativity.

1:00 PM - 2:00 PM: Free play. They play at whatever they wish without interruptions, but under the close supervision of their teachers, who will keep notes on the activities of the students, and later use them for optimizing the student's individualized curriculum, such that the student's creativity shall be maximized. The teachers should never, unnecessarily interfere with the child's voluntary play. The only interruption which is permitted is that which is necessary to protect the safety of the student, or the other children. If the children are willing, and it seems appropriate, the teachers may participate in the play of the children. The following play centers will be available to the students.

Water Play: Body sensations within the cold or warm water; care with rapid changes when they are wet; no touching of electrical appliances or cables when the body is wet; care of not breathing in water while in the pool or other water facility; benefits of drinking a lot of water; benefits of bathing or showering every day.

Sandbox Play: Covering different parts of the body with sand; care of not getting sand in eyes, ears, nose, or mouth; making holes, tunnels and sand castles.

Outside Play: Use of the body with different movements; lying down, dragging the body, crawling, sitting, kneeling, walking, running, jumping, vaulting, dancing, and other movements; care with not falling or causing others to fall, as form of protecting our creativity and that of others.

Reading Center: Illustrated books and encyclopedias about the human body and its care. House or Store Play: Nutrition for the body; cooking in the play kitchen; gathering nutritious food in the play store; what does my body need; what do I need to eat; resting in the play bedroom; why do we need to rest; cleaning the store, house, and bath rooms; washing food before eating; silence and the need for sleep; personal hygiene; care of our clothes.

Costumes and Make-up Play: Make-up for different parts of the face; importance of cleanliness and not getting make-up in the eyes or mouth; costumes for different parts of the body; cleaning face, teeth, ears, nose, etc.

2:00 PM - 2:30 PM: Meeting with other play and study groups. Each group has at least two students, but not more than twelve students. Cleaning and ordering the general purpose and dining rooms is done. Each group shares its experiences with the other groups. Discussion of discoveries, ideas, and insights.

2:30 PM - 3:00 PM: Snack break with healthy food. Raw vegetables, whole grain bread, vegetable juice, pure water -

discussion while eating about the healthy way to eat, and our ethical obligation to maintain our health in order to become maximally creative.

3:00 PM - 4:00 PM: Rest time. On comfortable mattresses with quilted covers, the students take naps or remain quiet and calm, while listening to soft soothing music, cradle songs by the teachers, and are generally communicated love and affection by the teachers. Students who cannot sleep or are restless can discuss the activities of the day among themselves or with their teachers, or go to see an appropriate children's film or video covering the concepts of cause and effect, body care, the lever, and other themes from the day. Speculations about changing the history of the world, and our own personal history. Discussions about patience, school, home life, body care, nutrition, simple songs, drawing, plastic arts, and the virtues of simple silence and rest.

4:00 PM - 5:00 PM Sports and Other Physical Activity. Cooperative Sports emphasizing cooperation between students rather than competition. Emphasis on personal improvement in whatever we do rather than being better than someone else. Activities are chosen by individual students. Activities include martial arts, nature walks, bicycle rides, team and individual sports such as basketball with light ball, softball, soccer, skating, gymnastics, swimming, relay races, etc.

5:00 PM - 5:30 PM: Plastic Arts. Various plastic arts tables are set up for drawing with pencils, thick crayons, and water colors and brushes. Also tables for cutting and pasting patterns, clay modeling, and other plastic arts. Children exchange art works as their parents come to pick them up.

5:30 PM - 6:30 PM Children who wish it continue to work on plastic art projects of their choosing or engage in supervised free play of their choosing, while waiting to be picked up by their parents. All children must be picked-up no later than 6:30 PM. Parents are given home work and asked to give their children various photographs of their family to be brought to school the next day and used to relate their personal history. Children may also bring their personal tricycle or bicycle the next day.

## THE SECOND DAY OF SCHOOL

7:00 AM - 8:00 AM: Children enter the all purpose room and find the same environment as on the first day. Their identification bracelets are put on their wrists or they may choose an identification badge that they may decorate as they wish with thick crayons. They engage in play of their choice until the beginning of the first period at 8:00 AM.

8:00 AM - 8:30 AM: With the music or bell of the previous day, the children sit in their morning circle, and the red candle, symbolizing patience, is lit. There is a collective discussion of how successful the children were in waiting their turn, and their complaints about the children who did not wait their turn. We discuss on how better to treat one another with patience and respect.

The dynamics of the discussion circle are discussed.

Afterwards the children are asked to listen in silence to the music CALVERIA RUSTICANA of Pietro Mascagni. At the same time they will try to locate appropriate art work on the walls. They will then try to imagine a story associated with the music and try to draw an appropriate artistic expression of that story. When they finish the expression of the story they will listen to the music once more. The next day they will discuss their art works and stories. Later in the week they will be told the story of the music of CALVERIA RUSTICANA, and eventually they will be shown the entire opera on video.

Note: This work serves to concentrate the attention of the students. More will be said of this later.

8:30 AM - 9:30 AM: We continue with the lessons in physical science of the previous day on cause and effect and the history and use of the lever. If the weather permits and the children are willing we go outside into the garden and begin making a compost pile for our organic garden, all the time illustrating the use of the lever. The children put on gardening smocks and get, for their personal use, small shovels as well as larger shovels; potting soil; natural fertilizer; leaves; hay; green plants; kitchen waste; and water. If the garden is large, the compost pile may be made in bins or large wooden boxes. The children will place in their compost piles first a layer of soil, then a layer of fertilizer, then the green vegetation, then they wet it all down with plenty of water. In placing the subsequent layers, they are asked to do it alternately with the shorter or the longer shovels, or with their hands. We ask them if they can tell the difference? How does the principle of the lever help us move the material for the compost pile?

Explain to the children how a shovel is an example of a simple

lever, and how it helps us do heavy work. Ask the children to give other examples of levers and how they help us. After wetting down the compost piles we cover them with dark plastic to keep in the heat. We tell the children about how important it is to keep turning over the compost piles at least once per week, and how useful it is to have a shovel with which to do this. The children now wash their hands, brush their nails with soap and a proper nail brush, and when they are clean they form a new circle. The children are then told a story about cause and effect. Examples of these stories are:

- a) A real story about the cause of impatience and not waiting your turn on the health and emotional well-being of other children, and how this decreases their creativity.
- b) Or a story about how being patient and waiting your turn helps produce positive emotions in others and helps us produce harmony, good communication, gratitude, love and maximize both our creativity and that of others.
- c) Stories about fantasies from Walt Disney or Hans Christian Anderson which involve cause and effect relationships, clearly showing the relationships of the causes to their effects.
- d) Science fiction stories about space travel which involves cause and effect relationships.

We always try to emphasize that everything we do is a cause for an effect: everything we think, feel, say, or do always has an effect on us, others, or the world at large. It is always important that we pay attention to what we are doing, saying, thinking, or feeling in order not to hurt others or yourself. Why we must be careful and treat others and ourselves with respect.

9:30 AM - 10:30 AM: Mathematics and Biology. We take the children to the mathematics center which has been prepared by the teachers to help the students observe, investigate, and/or play with the following concepts: the pink tower of Maria Montessori, the big and small of toy vehicles and dolls, plasticine of various colors, mathematical drawing books using thick crayons, posters of the human body of adults and children, images and photographs of the human body and of small and large objects, illustrated story books about the human body and small and large objects, puzzles and toys about the human body allowing comparisons between large and small objects, a large mirror.

The students have at least 15 minutes to explore freely all the previously mentioned materials.

Then the teachers will invite the children to participate in several exercises to more fully understand the materials. For example: how to use the Montessori tower; how to order the toy vehicles and dolls



by increasing size; make small and large spheres with the plasticine and order them by size, color, and geometry; seek out the largest and smallest objects in the classroom; imagine a small, a large, and a medium sized set of objects that are not here, draw the objects in your notebook with crayons; observe the posters and images of the human body then look at yourself in the mirror; which parts of your body are the largest, which are the smallest, which are the same size as other parts of your body; how are the different parts of the students' bodies becoming larger?

At the end of each time exercise each student will work on the three times of Maria Montessori:

is this large, medium, or small, which is largest, smallest, or medium; point out the smallest, largest, and medium objects; which is this particular object? The children then go to wash their hands and go on to their snack.

10:30 AM - 11:00 AM: Snack Time. The same as the snack process of the first day of school.

11:00 AM - 11:30 AM: Recess. The same as the day before, emphasizing the concepts of large and small during play, for example, look at how large you seem on the jungle gym, look at how small your smallest friend is, etc.

11:30 AM - 12 Noon: Story Time. The children wash their hands and come into the classroom. They find many stories about fantasies, space travel, voyages around the world, poetry, literature, fables, story books solely with illustration and no words, etc. The children lie down or sit on the cushions and quilts where they can cover themselves, if they wish. Here they will read and observe the stories that are read to them. The teachers come close to the students to ask them what they think the stories are about, and if they can repeat the story to the teacher. The teacher should allow the student to tell the story in his or her own way, without correcting the student. Later the teachers can tell the story as it actually is to the students, and ask the students: Which story do you like most, the one you told me or the one I told you? Tell the student that both stories are fine. Help the student feel secure in their imagination and their intuition.

12:00 Noon - 12:30 PM: Lunch. A healthy lunch as in the previous day after washing hands and going over the need for good hygiene in order to maintain good health, and become maximally creative in our own life, without ever decreasing the creativity of another.

## Psychosocial Learning Centers

12:30 PM - 1:00 PM: Exercise of Silence. We are going to make a lot of noise with our hands by clapping, with our feet by stomping on the floor, with our voices by yelling, etc. When you hear the drum or the bell we must become absolutely silent. You should hear nothing but the silence.

The silent period should be longer than the noise period so that the children may relax and learn that silence can bring us interior peace. We then ask the students: What do you feel when there is a lot of noise? What do you feel when you listen to the silence? When do you feel best?

We then discuss with the students the concepts of planning and projection.

1:00 PM - 1:30 PM: Free, spontaneous play for the children as in the previous day, where the children are observed, but not interfered with, except for the sake of their safety.

1:30 PM - 2:30 PM: Key Experience, How to communicate, The exchange of information. The children form themselves into study groups of their choosing with at least two students, but not more than twelve students. If the children choose to change groups they give their reasons for doing so to the other students. We will eventually discuss with the students how well they learn in different groups of different sizes. The children then go to their personally and collectively chosen study centers. The study centers are as follows:

ART: drawing with crayons, chalk, thick pens, pencils, etc. to communicate an idea or a feeling to others; painting with small brushes and water colors; sculpting with clay, play dough, and plasticine; the children exchange their art works and discuss them with one another.

MUSIC: the children make music, as best they can, with play instruments at hand; or they choose a song to sing to communicate something important to others; they explain the meaning of their music or song to the rest of the students.

THEATER: They invent a play or skit using solely facial expressions and gestures but no words to communicate something important; others invent a play or skit using words and gestures; the plays and skits are presented to the other students and discussed among all the groups. This as well as the other activities may extend into the future week or weeks.

WATER: Communicating through the use of movements and

sounds in water.

**SAND:** Communication with sand through sand structures.

**PLAY HOUSE OR STORE:** Communication at home or in the store playing father, mother, siblings, store keeper, customers, etc. How does television interrupt our ability to communicate? How do the telephone and the computer help and interfere with our communication? Communicate while playing store selling, buying, sorting, displaying, etc. How are communication and education related?

**CONSTRUCTION:** Use construction materials of the previous day such as wooden blocks, Leggos, Tinker Toys, etc. to build two play cities with various means of communication such as, bridges, roads, highways, radios, telephones, offices, businesses, and so on. Exchange ideas with other groups for bettering communication within your play city.

**OUTSIDE PLAY OR BODY EXPRESSION:** How do we communicate with our body without speaking. Do Charades. Experiment with new types of expressive movements. Try to understand and imitate the body movements of others.

**READING CENTER:** Communicating through stories and personal histories. Interchange information telling one another the stories we read with words or pictures.

**COSTUMES AND MAKE-UP:** The same as with the theater above, changing our appearance to reflect different personalities. How can we use these techniques to engage in two way communications? How does our appearance communicate how we feel?

**2:30 PM - 3:00 PM:** Snack Time. Healthy snacks of fruits, vegetables, whole grains, and nuts with a discussion of good nutrition and good health, as in the day before. How do we communicate to others the principles of good nutrition and good health?

**3:00 PM - 4:00 PM:** Rest and Sleep as in the previous day. In the videos and films for the children who do not wish to rest or are restless we emphasize the concepts of large, small and medium, spheres, and communication.

**4:00 PM - 5:00 PM:** Physical sports of the student's choosing as in the previous day, under close supervision so that the students do not hurt themselves or one another.

5:00 PM - 6:30 PM: The activities of the day are integrated by music and song while the parents come to pick up their children. All the children must be picked up no later than 6:30 PM.

These activities continue in the same spirit for the following weeks and years until the full Lifetime Curriculum, for the first three years, is covered for the nursery school children. If there is sufficient interest, and it is economically feasible, the following ten years of the Life Time Curriculum will be added, one year at a time, so that some children will be able to maximize their creativity, instead of having it destroyed in the traditional school systems which dominate the education of all children throughout the world. This is the main focus of SEE at this time. This curriculum and educational philosophy is explained in detail in literature available from SEE, and in the free seminars available from SEE for interested parents and educators. Also go to our website at [www.see.org](http://www.see.org).

As of early 2000, the sole SEE school established for very young children has been in Valle de Bravo, Mexico. It was established by Gabriela and Salvador Espinosa as an adjunct to a public rural school for very poor children. These children blossomed and became much more creative than all the other equally poor children in the many other comparable schools in the region. SEE is currently focusing its time, energy and resources in training teachers for its educational programs. There is no charge for this training. Whenever the teachers are available, SEE will set-up a school, wherever there is enough interest from parents and students to make the school feasible.

SEE is currently focusing all its attention and training in the Eugene, Oregon area. A very small metropolitan region within a largely rural county. However, the University of Oregon is in Eugene, and many other colleges and universities are nearby, including Oregon State University in Corvallis.

Eugene also has most of the amenities of a large city including an opera house, and a Hilton Hotel. There is a major airport served by United Airlines and other airlines. Portland is 100 miles away. Consider moving to Eugene, and working with SEE, in the best interests of your family.

A Note to Persons Who Have Read The Ethical State:

Our Ethical State is structured, for people who choose to become citizens of the Ethical State in affiliation with SEE. It is not necessary to work with SEE to be a citizen of the Ethical State, but it is necessary to be a citizen, to work with SEE on a mutually committed, permanent basis. This is what SEE is doing now. We would like to hear from anyone who has a better idea of how to create an Ethical State. E-mail [John David Garcia](mailto:John.David.Garcia@see.org).

---

© John David Garcia, 2001, All rights Reserved.

**The Ethical State:  
An Essay on Political Ethics**  
by John David Garcia

APPENDIX

Proposed Program of Education for Citizens of the Ethical State  
(From a Draft Brochure For a SEE Nursery School in California)

The School of Experimental Ecology (SEE) was founded and incorporated as a school in Oregon in 1981 by John David Garcia. SEE's sole goal from the start was to discover what environmental factors \_ physical, biological, and psychosocial \_ would help children and adults maximize their creativity. It was this ecology with which SEE experimented.

The concept of "creativity," as used by SEE, refers to any act which increases truth in any way for at least one person, including oneself, without decreasing truth for any person, including oneself.

"Truth" is any information that increases our intelligence or ethics without decreasing anyone else's intelligence or ethics.

"Intelligence" is our ability to predict and control our total environment \_ physical, biological, and psychosocial.

"Ethics" are the set of rules that we follow to make sure that we use our intelligence to best maximize intelligence, including our own, and not to diminish anyone's intelligence, including our own.

Intuitively, creativity is the process by which we discover scientific laws, invent machines, produce works of art, and nurture and teach others and ourselves to do these same things. The most creative thing we ever do for ourselves is to help another maximize his or her creativity.

These notions of creativity lead to the following summary of what is ethical:

- (1) Any act that increases anyone's creativity without decreasing anyone else's creativity is an ethical act, or it is an example of a person behaving ethically at that time. This is the meaning of "good."
- (2) Any act that decreases any person's creativity in any way is an unethical act, or is an example of a person behaving unethically at that time. This is the meaning of "evil."

These notions of creativity and ethics lead to a natural, scientific ethics that are in complete harmony with Judaeo-Christian ethics in general and modern science in particular. We call this system of ethics "The Evolutionary Ethic" because it grows



naturally and logically out of the scientific facts that are known about the process of evolution, about which we still have a lot to learn. The Evolutionary Ethic states:

We should do our best to maximize creativity without ever decreasing anyone's creativity.

The Evolutionary Ethic can be used scientifically and rationally to optimize any social science or process. This is particularly true about how best to educate our children and ourselves.

Traditional educational systems, throughout the world, emphasize learning to regurgitate information exactly as it was given to us. This requires intelligence, but not ethics. These same systems seem to destroy imagination and creativity in children. Almost all children enter primary school still highly imaginative and creative, but they usually leave high school devoid of imagination and creativity. Something in the traditional educational process destroys the children's imagination and creativity.

After many years of working with these concepts and doing experiments with thousands of persons of all ages SEE has come to the following conclusions:

Creativity (C) is produced by an interaction of Intelligence (I) and Ethics (E). This interaction may intuitively be expressed, in its simplest form, by the equation  $C = IE$ .

In trying to maximize anyone's creativity, it is more important to maximize their ethics than their intelligence, because, although Intelligence (I) is always positive, Ethics (E) can be negative, thereby giving us negative Creativity (C). Negative Creativity is what we call "destructiveness." Negative Creativity is intelligence used to diminish another's intelligence and/or ethics. Positive Creativity always increases another's intelligence and/or ethics, without diminishing anyone's intelligence or ethics.

Traditional schools do not diminish intelligence. Rather they diminish, and eventually destroy, ethics by punishing creative behavior, and rewarding repetitive, non-creative behavior. This teaches the student to value happiness more than creativity, and that happiness can be maximized by conforming to authority and never displaying any independent or imaginative thinking, since the latter usually leads to some form of punishment.

SEE has developed an educational program that not only maximizes creativity while strengthening the child's ethics, but enables the child to acquire all the traditional educational information many times faster and more coherently. This is done by teaching the child through a process of rediscovery, where all subjects are taught in the same order and context as the human race learned these things.

Instead of merely regurgitating information, the child is encouraged to use its imagination, and its own creativity, to reinvent the accumulated knowledge of humanity, in the same order and context as humanity invented and discovered this same information. This takes

patience and creativity on the part of the teacher. Traditional methods of teacher training seem to destroy creativity for both the teachers and their subsequent students. Therefore SEE does things in new ways, never before tried.

Children at SEE are never punished in any way, or forced to do what they do not wish to do. Instead they are given ever growing creative opportunities specifically tailored to their individual abilities and inclinations. These opportunities are both the intrinsic rewards for their creative actions, as well as more attractive, interesting alternatives to their destructive actions.

They are encouraged, but never forced, to cooperate with other students by learning from them and teaching them. The students can learn on their own, work with others, or just play. The teachers merely present them with opportunities to be maximally creative, and then help them realize those opportunities. No form of coercion is ever used on the students, but they are constantly given ever greater opportunities to become maximally creative at their own pace, and in their own way.

The sole form of discipline required of the child at SEE is not to be destructive to him or herself, or to the other students and teachers. This is done by reasoning with the child in the most loving way possible, giving creative alternatives to destructive behavior, and by consultation with the child together with his or her parents. Parents of students at SEE must be involved in the educational process of their children.

If the child cannot desist in its destructive behavior, it will be suspended from SEE for a period appropriate to the situation. If after being readmitted to SEE, the child persists in destructive behavior, it may be expelled. SEE recognizes that it has failed with any child that it must expel for the welfare of the other students, and the child itself. All children are inherently creative.

SEE has learned that almost everybody learns best in small groups of eight cooperative students who voluntarily choose to work together. These groups are optimized if they are half males and half females who have voluntarily chosen to work and study together. We call these small groups "Octets," and encourage, but never force, students to form Octets of their choosing.

Because of the optimal student grouping in Octets, SEE expects, on the average for older students, at least one teacher for every eight students. For the American nursery school students, SEE has planned at least one-full time teacher for every six full-time students. SEE has an appropriate number of teachers for the part-time students.

All SEE teachers are partners with SEE, engage in profit sharing, and earn an average income over twice as high as the average California nursery school teacher. SEE teachers are chosen primarily on the basis of their ethics, creativity, love and kindness toward

children, and a thorough understanding of SEE's philosophy and goals, which is also required of all parents.

SEE will provide written materials and free seminars for parents to help them understand what SEE is, what it is trying to do, and why it does what it does. Parents should become thoroughly and intensely involved with SEE in determining what is the best way to educate their children. The SEE teachers will make whatever time is necessary to interact with the parents of the SEE students.

A brief description of SEE's educational philosophy follows.

## SEE'S EDUCATIONAL PHILOSOPHY

We can transform ourselves so that we are ethical, totally loving, devoid of fear, and totally creative in all our acts. But that is not enough to maximize creativity. We must also maximize our intelligence, because  $C = IE$ . We have two impediments to maximizing intelligence. The first is our own fear, which inhibits our ability to learn and forces us to specialize. The second is negative ethics, and their consequent fear and destructiveness, in others.

All creative persons, if they do not always treat all destructive persons with love, are susceptible to the destructiveness of others. If we increase the intelligence of unethical persons, we merely increase their ability to destroy. Even ethical persons, if they are too intelligent and not yet highly ethical, are occasionally destructive; their destructive acts may lead to imposing serious harm on others. Young children and ethical adults are the only persons who are always more creative in their behavior than they are destructive. Creativity is best maximized with young children.

To maximize creativity, an educational system must take into account the relationship between ethics and intelligence. At the same time it must not inhibit the flow of information to ethical persons. A technique for accomplishing all these objectives is to create an educational system based on love, in which an increase in ethics is inextricably interwoven with an increase in intelligence.

Education in secular schools is inevitably separated from any ethical considerations. In seeking solely to maximize intelligence, they minimize creativity, by specialization and the destruction of ethics through conditioning by fear.

Religious schools often corrupt their ethical teachings with dogma and compulsive ritual based on fear, thereby alienating those who are scientifically and creatively oriented. As a result, religious schools tend to produce few scientists and the least creative psychosocial specialists.

In order for an educational system to maximize creativity, as opposed to merely increasing intelligence, it must have the following characteristics:

1. It must be based entirely on the Evolutionary Ethic.
2. It must emphasize the growth in ethics and love along with the growth in intelligence, and give preference to the former over the latter when and if conflicts arise.
3. It must in no way use fear to condition the student.
4. It must encourage love and cooperativeness, rather than competitiveness, among students.
5. It must at all times provide the opportunity, not the obligation, for the student to generalize in all fields of knowledge, including the arts, rather than specializing in a single field. Conversely, a student must always be free to specialize by choice while being told the consequences of that action.
6. It must provide objective feedback to the students about how well they are learning without in any way having this feedback serve as reward or punishment. Solely the act of learning is a reward. The sole punishment is not learning. The objective results are necessary solely to avoid self-delusion. The students should learn to find at least as much joy in discovering their mistakes as in discovering their successes.
7. Creative independence of the students should be encouraged and never criticized before the fact, even when it seems obvious that the students' ideas will be wrong. We learn by our mistakes, using objective feedback, which should be given solely after the students have tried their innovative ideas, under close supervision so that they do not hurt themselves or others. In this way students are encouraged to recreate the knowledge they acquire, and to use their creativity. They are taught solely what they can create.
8. There should be no educational time constraints whatever on the students; they should move at the pace which is most satisfying to them. Slow students should be free to move at their pace without feeling rushed. Fast students should be free to move at their pace without feeling bogged down by others.

Many of these objectives will be accomplished simultaneously by organizing the students into voluntary, cooperative Octets of four males and four females, who learn as a group and decide by consensus what they should focus on next. Students should join the Octet whose pace and inclination for learning is most compatible with their own. Students may change Octets any time they cannot reach consensus in their Octet, or if they find a better Octet for themselves.

Students who wish to work individually, or in other-sized groups, should also be able to do so and should be encouraged to change their organizational structure to whatever

structure is most creative for them. It may be that the available octets are not optimal for all students at all times during their lives. Students should have an opportunity, not an obligation, to work and study in voluntary, cooperative Octets. The prediction is that those who choose to work in these Octets will maximize their ethics, their creativity, and their intelligence; if not, our educational methods can be changed.

Given this background, we now focus on the curriculum and the educational organization which maximize creativity. It is our intention to eventually make this curriculum and educational organization available to the maximum number of persons, regardless of their economic means, by offering work-study scholarships to all parents and their older children.

[Click here to see complete curriculum outline.](#)

---

### First Day of Nursery School at SEE

(Author's Note: I could not have written this outline of the first two days at the SEE school without the invaluable help of Gabriela and Salvador Espinosa, who founded and operated the first SEE primary level school in Mexico. SEE's major effort in the US has been to train teachers.)

During the first day of school, children will follow, as elected by the child, aspects of the following program according to their individual abilities and interests. The following program will be easy to follow by most mature five to six year olds. Younger children, over three years of age, will have the program individually tailored and adjusted to their own elections, interests, and abilities. Children under three or over seven are not accepted in this program.

7:00 AM- 8:00 AM: Parents leave their Children with at least one of their smiling, loving home room teachers. Parents receive a receipt signed by one of the teachers. They return the receipt when they pick up the child or sign a form to this effect.

No one, except the parent, can pick-up the child without a signed letter from the parent authorizing them to pick-up the child. At least one of the home room teachers will be responsible for the child at all times, until the child is properly picked-up. The child should have had a good breakfast before being dropped off. All the children will wear an identification badge or bracelet, provided each day by SEE, with the child's name, address, phone number, and parents' names and their alternate phone numbers.

After the child has been turned over to one of his home room teachers, the child engages in elective supervised play in a clean, orderly environment with colorful, happy illustrations on the walls. Soft music appropriate for young children is playing. In the center of the general purpose room there are cushions and quilts in a circle and materials for developing fine coordination,



such as three dimensional puzzles, drawing materials, cutting and pasting materials, illustrated children's books, table games, mechanical toys and dolls. The children continue here until 8:00 AM.

Note: The first day of school is difficult for the younger children; it may be the first time that they are separated from their parents. These children usually cry a lot and they feel sad and afraid. Teachers must be very patient, understanding, and loving toward these children, approaching them slowly and carefully and showing affection toward the child, if the child permits it.

Children who reject this approach should be respected and allowed to cry. But the teacher must continue to slowly, and carefully, gain the trust of the child with great patience, comforting words and gestures, and much love, until the child allows him or herself to be treated with love and affection.

Children who continue to cry during the day can come the next days during the first part of the morning sessions or in the afternoons solely, thereby giving the child the necessary time to become integrated into the school. Parents may remain with the children until 8:00 AM, if they wish it, and the children need it. But it is better that parents allow the teachers to begin their work without the parents. In this way the children will learn to trust and feel safe with their teachers.

8:00 AM-8:30 AM: New soft music is put on or a soft bell is sounded. The children from each home room, which shall have, no more than twelve children, and at least one male and one female teacher, form a circle around their two or more teachers, after the teachers and students gather up all toys and materials to produce an orderly environment.

The teachers place a red candle in the center of the circle, and explain to the students that the red candle is to remind us about the lesson of the day, which is about the virtue of patience. "Wait your turn and respect others with patience." Thus we light the candle and relate several personal examples of how we, the teachers, wait our turn and show respect for others.

The children introduce themselves to each other giving their names, ages, details about their parents and siblings, tell each other about their family life, where they were born, what are their favorite toys and games, what their home is like, how they feel, what are their dreams and hopes, and what they would like to do in this new school.

When a child speaks everyone listens without interrupting; all wait their turn.

We can use a bottle or a wooden object, which must be held in order for anyone to speak. When any child takes hold of this object, he or she is asked to repeat what the previous child just said. The teachers explain to them important rules about how to treat each other and their teachers with respect, and why these rules are important for their creativity and security. The children are then shown the facilities, bathrooms, classrooms, workshops, play areas, etc. and the school limits, beyond which they should never stray. The home room, and other teachers, shall enforce these rules for all the children. Children who



cannot, or will not, follow the rules will have to leave SEE, if counseling with the child and its parents by the home room teachers and the school counselor cannot remedy the situation, and help the child become more cooperative for its own welfare and safety as well as for the mutual welfare and safety of all the students at the school.

At the end of this session, we ask each child to take a small glass, with its name on it, put water into the glass, and then drink it. This is their first exercise of the "Brain Gym".

8:30 AM - 9:30 AM: The studies and all the activities of the day are integrated so that the child knows what it will be doing and why. Children who wish to follow a different path will be encouraged to do so. After consulting with the child, the home room teachers are obligated to accommodate the elections of each child and try to arrange the child's day so as to maximize the child's creativity, keeping the child in safety, and not imposing any activities on the child.

During this period the children are introduced to ethics and why we have an obligation to never do anything to harm anyone, including ourselves, why we should always try to do our best to increase our own creativity and the creativity of everyone with whom we interact. The concept of "creativity" is discussed with all the students, and they give their own opinions on the subject. The child is introduced in very simple terms to what is creativity and what is harm. The concepts of harm and creativity are discussed by the teachers with all the children in each circle. The children are introduced to the concept of patience, and why we should always wait for our turn.

They are taught how to show respect for each other, their teachers, their parents, their siblings, and everyone else.

These lessons are combined with free drawing, painting, and simple songs. The children are taught about the themes they will be studying during the day in physical, biological, psychosocial sciences, as well their integration through ethics, humanities and art. The themes of fire, water, air, earth, the human body, the school, the home, the family, our neighbors, positive and negative emotions, the sun, colors, ego, and ecology are all touched upon and integrated with the sciences, ethics, humanities, and art. This process will continue during all future days of study at SEE, except the discussions shall become more sophisticated and comprehensive.

The children sing the simple integrative song(s) they have learned. They go to the school garden or other nature area to gather twigs and sticks with which they will learn how to make simple pencils in a workshop with white and black sheets of papers, files with which to turn the twigs and sticks into pencils and styli, carbon, and powdered chalk with which they will write on the white and black papers respectively, after dipping their pencils in water. After having discussions with the students about how to discover making pencils and drawing with the materials at hand, they will experiment with the materials and

try drawing something related to what has been discussed. They will then gather the materials, clean their work areas, and recall the songs that they learned earlier. Finally they will put away their creations in their private cubby holes.

9:30 AM - 10:30 AM: The children will then go to the history section of the general purpose room. Here each child will tell its own personal history. Videos and pictures of how children develop in their mother's womb and then grow into mature adults shall be given. Later in the year, the children will learn how to use computers and the Internet to learn on their own. The cultural and biological evolution of the human species shall be touched upon. The evolution of the family as the basic unit of evolution shall be briefly discussed. A short story about family life with grandparents, parents, and children shall be told and discussed. The concept of society as an extended family shall be discussed. Questions and discussions with the students shall ensue about how they were born, and where; how they grew; where have they lived; with whom; what experiences and memories do they have of their own family life; when did they live these experiences? Materials will be provided to express these histories and personal experiences. They will express this as best they can, and the teachers will write a narration to accompany each individual expression. The teachers will then explain the history of the lever and how the lever evolved from simple branches found in nature to all the complex tools of today. Videos and pictures will be shown and examples will be given with demonstrations of how we use the concept of the lever. Stories about the evolution of the lever will be told by the teachers. The teachers will then ask the students, collectively and individually, questions about the importance of the lever and its history. The students will be given material to express this history.

10:30 AM - 11:00 AM: Snack Time. First the students wash their hands and are told about germs and why it is important to wash your hands before eating. They then take a snack break in which the students learn to prepare a healthy snack of fruit and fruit juice. The fruit juice maker will be noted as an example of the use of the lever. The students will be able to experiment with trying to extract fruit juice with and without the fruit juice maker, and see how important the lever is in this application.

The older students will learn to use dull metal knives to prepare the fruit. The younger students will work with play wooden knives. In addition to the fruit, the students will also be given whole grain crackers and nuts.

The students learn about the health benefits of different fruits. They learn about vitamin C in citrus fruits, and how fruits give us fiber and other nutrients which are important to good health. The ethical obligation of maintaining good health will be discussed with the student. The ethical obligation of never decreasing anyone's health, including our own, is also discussed. The students will be

asked what kind of fruit and other food they most like, and what they would like to eat the next day. An effort will be made to give the students the food they most like, which is consistent with good nutrition and good health.

11:00 AM - 11:30 AM: Recess. Free play in playground or garden, with jungle-gym, sandbox, tires, toys that can be pulled and pushed, slides, swings and teeter-totters to illustrate the use of the lever.

11:30 AM - 12 Noon: Story time. Stories for the students, according to their interests, about the origin of the universe and the evolution of the elements in the stars; about the family; the seasons; the sun; prehistory and paleolithic events; fantasies illustrating the concepts of cause and effect; and science vignettes. After listening to the stories the students wash their hands and are told again why it is always important to wash their hands before eating. The ethics of cleanliness is discussed.

12 Noon - 12:30 PM: The students are served a prepared healthy lunch with salad, cereal, whole grain breads, vegetables, fruit, vegetable juice, and/water. Each student gets his toothbrush from his cubby hole and is encouraged to brush his teeth, with help, if necessary.

### Biological Orientations Begin

12:30 PM - 1:00 PM: Play Centers. Make a circle and do a moment of silence and calm. Choose a place to be silent and calm in the circle or in the general purpose room. Pay attention to what can be heard outside, inside the school, inside the general purpose room, inside your own body. Exchange comments on what was heard - an airplane, a car, laughter, voices, your breathing, your own heart, your stomach grumbling, etc.

Each child shares with the rest what they would like to do in the play centers. The teachers take notes on what each child expresses, to help the children integrate their play with the lessons of the day, and show the child how their play contributes to or detracts from their creativity.

1:00 PM - 2:00 PM: Free play. They play at whatever they wish without interruptions, but under the close supervision of their teachers, who will keep notes on the activities of the students, and later use them for optimizing the student's individualized curriculum, such that the student's creativity shall be maximized. The teachers should never, unnecessarily interfere with the child's voluntary play. The only interruption which is permitted is that which is necessary to protect the safety of the student, or the other children. If the children are willing, and it seems appropriate, the teachers may participate in the play of the children. The following play centers will be available to the students.

Water Play: Body sensations within the cold or warm water; care with rapid changes when they are wet; no touching of electrical appliances or cables when the body is wet; care of not breathing in water while in the pool or other water facility; benefits of drinking a lot of water; benefits of bathing or showering every day.

Sandbox Play: Covering different parts of the body with sand; care of not getting sand in eyes, ears, nose, or mouth; making holes, tunnels and sand castles.

Outside Play: Use of the body with different movements; lying down, dragging the body, crawling, sitting, kneeling, walking, running, jumping, vaulting, dancing, and other movements; care with not falling or causing others to fall, as form of protecting our creativity and that of others.

Reading Center: Illustrated books and encyclopedias about the human body and its care. House or Store Play: Nutrition for the body; cooking in the play kitchen; gathering nutritious food in the play store; what does my body need; what do I need to eat; resting in the play bedroom; why do we need to rest; cleaning the store, house, and bath rooms; washing food before eating; silence and the need for sleep; personal hygiene; care of our clothes.

Costumes and Make-up Play: Make-up for different parts of the face; importance of cleanliness and not getting make-up in the eyes or mouth; costumes for different parts of the body; cleaning face, teeth, ears, nose, etc.

2:00 PM - 2:30 PM: Meeting with other play and study groups. Each group has at least two students, but not more than twelve students. Cleaning and ordering the general purpose and dining rooms is done. Each group shares its experiences with the other groups. Discussion of discoveries, ideas, and insights.

2:30 PM - 3:00 PM: Snack break with healthy food. Raw vegetables, whole grain bread, vegetable juice, pure water - discussion while eating about the healthy way to eat, and our ethical obligation to maintain our health in order to become maximally creative.

3:00 PM - 4:00 PM: Rest time. On comfortable mattresses with quilted covers, the students take naps or remain quiet and calm, while listening to soft soothing music, cradle songs by the teachers, and are generally communicated love and affection by the teachers. Students who cannot sleep or are restless can discuss the activities of the day among themselves or with their teachers, or go to see an appropriate children's film or video covering the concepts of cause and effect, body care, the lever, and other themes from the day. Speculations about changing the history of the world, and our own personal history. Discussions about patience, school, home life, body care, nutrition, simple songs, drawing, plastic arts, and the virtues of simple silence and rest.

4:00 PM - 5:00 PM Sports and Other Physical Activity. Cooperative Sports emphasizing cooperation between students rather than competition. Emphasis on personal improvement in whatever we do rather than being better than someone else. Activities are chosen by individual students. Activities include martial arts, nature walks, bicycle rides, team and individual sports such as basketball with light ball, softball, soccer, skating, gymnastics, swimming, relay races, etc.

5:00 PM - 5:30 PM: Plastic Arts. Various plastic arts tables are set up for drawing with pencils, thick crayons, and water colors and brushes. Also tables for cutting and pasting patterns, clay modeling, and other plastic arts. Children exchange art works as their parents come to pick them up.

5:30 PM - 6:30 PM Children who wish it continue to work on plastic art projects of their choosing or engage in supervised free play of their choosing, while waiting to be picked up by their parents. All children must be picked-up no later than 6:30 PM.

Parents are given home work and asked to give their children various photographs of their family to be brought to school the next day and used to relate their personal history. Children may also bring their personal tricycle or bicycle the next day.

## THE SECOND DAY OF SCHOOL

7:00 AM - 8:00 AM: Children enter the all purpose room and find the same environment as on the first day. Their identification bracelets are put on their wrists or they may choose an identification badge that they may decorate as they wish with thick crayons. They engage in play of their choice until the beginning of the first period at 8:00 AM.

8:00 AM - 8:30 AM: With the music or bell of the previous day, the children sit in their morning circle, and the red candle, symbolizing patience, is lit. There is a collective discussion of how successful the children were in waiting their turn, and their complaints about the children who did not wait their turn. We discuss on how better to treat one another with patience and respect. The dynamics of the discussion circle are discussed.

Afterwards the children are asked to listen in silence to the music CALVERIA RUSTICANA of Pietro Mascagni. At the same time they will try to locate appropriate art work on the walls. They will then try to imagine a story associated with the music and try to draw an appropriate artistic expression of that story. When they finish the expression of the story they will listen to the music once more. The next day they will discuss their art works and stories. Later in the week they will be told the story of the music of CALVERIA RUSTICANA, and eventually they will be shown the entire opera on video.



Note: This work serves to concentrate the attention of the students. More will be said of this later.

8:30 AM - 9:30 AM: We continue with the lessons in physical science of the previous day on cause and effect and the history and use of the lever. If the weather permits and the children are willing we go outside into the garden and begin making a compost pile for our organic garden, all the time illustrating the use of the lever.

The children put on gardening smocks and get, for their personal use, small shovels as well as larger shovels; potting soil; natural fertilizer; leaves; hay; green plants; kitchen waste; and water. If the garden is large, the compost pile may be made in bins or large wooden boxes. The children will place in their compost piles first a layer of soil, then a layer of fertilizer, then the green vegetation, then they wet it all down with plenty of water. In placing the subsequent layers, they are asked to do it alternately with the shorter or the longer shovels, or with their hands. We ask them if they can tell the difference? How does the principle of the lever help us move the material for the compost pile?

Explain to the children how a shovel is an example of a simple lever, and how it helps us do heavy work. Ask the children to give other examples of levers and how they help us. After wetting down the compost piles we cover them with dark plastic to keep in the heat. We tell the children about how important it is to keep turning over the compost piles at least once per week, and how useful it is to have a shovel with which to do this. The children now wash their hands, brush their nails with soap and a proper nail brush, and when they are clean they form a new circle. The children are then told a story about cause and effect. Examples of these stories are:

- a) A real story about the cause of impatience and not waiting your turn on the health and emotional well-being of other children, and how this decreases their creativity.
- b) Or a story about how being patient and waiting your turn helps produce positive emotions in others and helps us produce harmony, good communication, gratitude, love and maximize both our creativity and that of others.
- c) Stories about fantasies from Walt Disney or Hans Christian Anderson which involve cause and effect relationships, clearly showing the relationships of the causes to their effects.
- d) Science fiction stories about space travel which involves cause and effect relationships.

We always try to emphasize that everything we do is a cause for an effect: everything we think, feel, say, or do always has an effect on us, others, or the world at large. It is always important that we pay attention to what we are doing, saying, thinking, or feeling in order not to hurt others or yourself. Why we must be careful and treat others and ourselves with respect.



9:30 AM - 10:30 AM: Mathematics and Biology. We take the children to the mathematics center which has been prepared by the teachers to help the students observe, investigate, and/or play with the following concepts: the pink tower of Maria Montessori, the big and small of toy vehicles and dolls, plasticine of various colors, mathematical drawing books using thick crayons, posters of the human body of adults and children, images and photographs of the human body and of small and large objects, illustrated story books about the human body and small and large objects, puzzles and toys about the human body allowing comparisons between large and small objects, a large mirror. The students have at least 15 minutes to explore freely all the previously mentioned materials.

Then the teachers will invite the children to participate in several exercises to more fully understand the materials. For example: how to use the Montessori tower; how to order the toy vehicles and dolls by increasing size; make small and large spheres with the plasticine and order them by size, color, and geometry; seek out the largest and smallest objects in the classroom; imagine a small, a large, and a medium sized set of objects that are not here, draw the objects in your notebook with crayons; observe the posters and images of the human body then look at yourself in the mirror; which parts of your body are the largest, which are the smallest, which are the same size as other parts of your body; how are the different parts of the students' bodies becoming larger? At the end of each time exercise each student will work on the three times of Maria Montessori:

is this large, medium, or small, which is largest, smallest, or medium; point out the smallest, largest, and medium objects; which is this particular object? The children then go to wash their hands and go on to their snack.

10:30 AM - 11:00 AM: Snack Time. The same as the snack process of the first day of school.

11:00 AM - 11:30 AM: Recess. The same as the day before, emphasizing the concepts of large and small during play, for example, look at how large you seem on the jungle gym, look at how small your smallest friend is, etc.

11:30 AM - 12 Noon: Story Time. The children wash their hands and come into the classroom. They find many stories about fantasies, space travel, voyages around the world, poetry, literature, fables, story books solely with illustration and no words, etc. The children lie down or sit on the cushions and quilts where they can cover themselves, if they wish. Here they will read and observe the stories that are read to them. The teachers come close to the students to ask them what they think the stories are about, and if they can repeat the story to the teacher. The teacher should allow the student to tell the story in his or her own way, without correcting the student. Later the teachers can tell the story as it actually is to the students, and ask the students: Which

story do you like most, the one you told me or the one I told you? Tell the student that both stories are fine. Help the student feel secure in their imagination and their intuition.

12:00 Noon - 12:30 PM: Lunch. A healthy lunch as in the previous day after washing hands and going over the need for good hygiene in order to maintain good health, and become maximally creative in our own life, without ever decreasing the creativity of another.

### Psychosocial Learning Centers

12:30 PM - 1:00 PM: Exercise of Silence. We are going to make a lot of noise with our hands by clapping, with our feet by stomping on the floor, with our voices by yelling, etc. When you hear the drum or the bell we must become absolutely silent. You should hear nothing but the silence.

The silent period should be longer than the noise period so that the children may relax and learn that silence can bring us interior peace. We then ask the students: What do you feel when there is a lot of noise? What do you feel when you listen to the silence? When do you feel best?

We then discuss with the students the concepts of planning and projection.

1:00 PM - 1:30 PM: Free, spontaneous play for the children as in the previous day, where the children are observed, but not interfered with, except for the sake of their safety.

1:30 PM - 2:30 PM: Key Experience, How to communicate, The exchange of information. The children form themselves into study groups of their choosing with at least two students, but not more than twelve students. If the children choose to change groups they give their reasons for doing so to the other students. We will eventually discuss with the students how well they learn in different groups of different sizes. The children then go to their personally and collectively chosen study centers. The study centers are as follows:

ART: drawing with crayons, chalk, thick pens, pencils, etc. to communicate an idea or a feeling to others; painting with small brushes and water colors; sculpting with clay, play dough, and plasticine; the children exchange their art works and discuss them with one another.

MUSIC: the children make music, as best they can, with play instruments at hand; or they choose a song to sing to communicate something important to others; they explain the meaning of their music or song to the rest of the students.

THEATER: They invent a play or skit using solely facial expressions and gestures but no words to communicate something important; others invent a play or skit using words and gestures; the plays and skits are presented to the other students and discussed among all the groups. This as well as the other

activities may extend into the future week or weeks.

**WATER:** Communicating through the use of movements and sounds in water.

**SAND:** Communication with sand through sand structures.

**PLAY HOUSE OR STORE:** Communication at home or in the store playing father, mother, siblings, store keeper, customers, etc. How does television interrupt our ability to communicate? How do the telephone and the computer help and interfere with our communication? Communicate while playing store selling, buying, sorting, displaying, etc. How are communication and education related?

**CONSTRUCTION:** Use construction materials of the previous day such as wooden blocks, Leggos, Tinker Toys, etc. to build two play cities with various means of communication such as, bridges, roads, highways, radios, telephones, offices, businesses, and so on. Exchange ideas with other groups for bettering communication within your play city.

**OUTSIDE PLAY OR BODY EXPRESSION:** How do we communicate with our body without speaking. Do Charades. Experiment with new types of expressive movements. Try to understand and imitate the body movements of others.

**READING CENTER:** Communicating through stories and personal histories. Interchange information telling one another the stories we read with words or pictures.

**COSTUMES AND MAKE-UP:** The same as with the theater above, changing our appearance to reflect different personalities. How can we use these techniques to engage in two way communications? How does our appearance communicate how we feel?

**2:30 PM - 3:00 PM:** Snack Time. Healthy snacks of fruits, vegetables, whole grains, and nuts with a discussion of good nutrition and good health, as in the day before. How do we communicate to others the principles of good nutrition and good health?

**3:00 PM - 4:00 PM:** Rest and Sleep as in the previous day. In the videos and films for the children who do not wish to rest or are restless we emphasize the concepts of large, small and medium, spheres, and communication.

**4:00 PM - 5:00 PM:** Physical sports of the student's choosing as in the previous day, under close supervision so that the students do not hurt themselves or one another.

**5:00 PM - 6:30 PM:** The activities of the day are integrated by music and song while the parents come to pick up their children. All the children must be picked up no later than 6:30 PM.

These activities continue in the same spirit for the following weeks and years until the full Lifetime Curriculum, for the first three years, is covered for the nursery school children. If there is sufficient interest, and it is economically feasible, the following ten years of the Life Time Curriculum will be added, one year at a time, so that some children will be able to maximize their creativity, instead of having it destroyed in the traditional school systems which dominate the education of all children throughout the world. This is the main focus of SEE at this time. This curriculum and educational philosophy is explained in detail in literature available from SEE, and in the free seminars available from SEE for interested parents and educators. Also go to our website at [www.see.org](http://www.see.org).

As of early 2000, the sole SEE school established for very young children has been in Valle de Bravo, Mexico. It was established by Gabriela and Salvador Espinosa as an adjunct to a public rural school for very poor children. These children blossomed and became much more creative than all the other equally poor children in the many other comparable schools in the region. SEE is currently focusing its time, energy and resources in training teachers for its educational programs. There is no charge for this training. Whenever the teachers are available, SEE will set-up a school, wherever there is enough interest from parents and students to make the school feasible.

SEE is currently focusing all its attention and training in the Eugene, Oregon area. A very small metropolitan region within a largely rural county. However, the University of Oregon is in Eugene, and many other colleges and universities are nearby, including Oregon State University in Corvallis.

Eugene also has most of the amenities of a large city including an opera house, and a Hilton Hotel. There is a major airport served by United Airlines and other airlines. Portland is 100 miles away. Consider moving to Eugene, and working with SEE, in the best interests of your family.

A Note to Persons Who Have Read The Ethical State:

Our Ethical State is structured, for people who choose to become citizens of the Ethical State in affiliation with SEE. It is not necessary to work with SEE to be a citizen of the Ethical State, but it is necessary to be a citizen, to work with SEE on a mutually committed, permanent basis. This is what SEE is doing now. We would like to hear from anyone who has a better idea of how to create an Ethical State. E-mail [John David Garcia](mailto:John.David.Garcia@see.org).

---

© John David Garcia, 2001, All rights Reserved.

**The Ethical State:  
An Essay on Political Ethics  
by John David Garcia**

## GLOSSARY

**Aberrant** - Descriptive term applied to actions or things which deviate from what is considered normal and proper by the person(s) applying the term.

**Amoral** - Only sub-human beings are amoral. To be amoral is to be unaware of the Game of Life at both the unconscious and conscious levels. Amoral beings are only pieces, never players, in the Game of Life. An amoral species is doomed to extinction. Only a moral species can continue to evolve without mutating physically.

**Art** - A process which uses entertainment to expand creativity. This is usually done symbolically through unconscious stimulation of the mind. Art is similar in its social function to dreaming. Art reflects the creativity of a culture.

**Asymptotically** - A word which refers to a process by which something is always getting closer to something else but never reaches it. Our ethical evolution is an asymptotic process by which we become ever more ethical and moral, but our ethics are never equal to one, and we are never totally moral.

**Autopoiesis** - The process within living cells by which protein catalyzes the reproduction of DNA while DNA catalyzes or creates the reproduction of proteins. Neither can create itself by itself, but together both can create each other. This term was first coined by Francisco J. Varela and Humberto R. Maturana in 1974. Its meaning is broadened in the theory of Creative Transformation to include any creative exchange of complementary information such that a new epiphenomenon arises. DNA and Protein exchange chemical information, and are complements.

**Bacteria** - The set of all free-living cells without a well-defined nucleus; the DNA may be diffused throughout the cytoplasm. (Monera)

**Behavior** - Divided into subjective and objective behavior. Subjective behavior refers to actions observable only by the person behaving, e.g., thinking. Objective behavior refers to actions observable by more than one person, e.g., speaking.

**Behaviorism** - A system of psychology and psychotherapy which states that all models of behavior must be based entirely on measurable objective behavior. Behaviorism has been effective in predicting and controlling simple animal and human behavior. It has not been shown to increase creativity in any way. Conditioning desirable human behavior by external rewards and punishments can destroy the creativity of anyone.

**Belief** - A belief is a state of mind in which someone is certain that something is true. In science there are no beliefs but only probabilities of certain relationships holding under certain circumstances. In science there is never certainty. Only ideologies propound certainties about nature.

**Biomass** - The total mass of all living creatures which inhabit a specific environment at any given instant. The percentage of the total biomass taken up by a given species is a measure of the biological success of that species in that environment at that instant.

**Biosphere** - The envelope of life which surrounds the Earth. It includes all life forms on water, land, or in the air. According to Teilhard de Chardin the biosphere is the precursor to the Noosphere. The Biosphere includes the biomass of the Earth.

**Bureaucracy** - An organization which destroys truth by seeking to destroy all means of detecting its errors and shortcomings. A bureaucracy operates without utilizing feedback and self-correction. Whatever its de jure purposes, a bureaucracy's de facto purpose is limited to enhancing the security of its members. Bureaucracies control their members by convincing them that they are uncreative and can only survive as parasites. A bureaucracy is always threatened by anyone's creativity. All bureaucracies ultimately wish to destroy all creativity and live in a totally classical world. The first step is to force everyone to ask permission of the bureaucracy in order to do anything creative in the bureaucracy's de jure area of authority and responsibility.

**Certainty** - A state of mind in which no doubt exists about some cause-and-effect relationships. It is unethical to be certain about anything except the existence of our own thoughts and perceptions, which are not cause-and-effect relationships. The need for certainty may be the fatal flaw in human nature. Through Creative Transformation, humanity can learn to cope with the insecurity of uncertainty. One cannot learn when one is certain.

**Chaos** - Total disorder. Where nothing has meaning or purpose and all is random. The lowest level of awareness and creativity. A patternless nothingness. A state of maximum entropy. It is postulated that the Quantum Field always brings order out of chaos in our universe. This is the creativity of God.

**Child** - A child is a transitory being bridging the gap between amorality and morality. Children are always ethical for at least a while. When children become unethical, they may become immoral adults. Immoral adults can only have power by controlling children. Children are pliable and can just as easily become moral or immoral adults. An unethical society turns most of its children into immoral adults. An immoral society turns all of its children into immoral adults. The converse is true for moral and ethical societies. Humans have been a children for most of their existence. Homo sapiens seems to be the first species of human with the capacity to produce ethical adults. Ethical adults are moral beings who are aware and have intelligence about their true ethics. "Child" as here used is



an ethical descriptor and not a chronological indicator. "Young child" is used to describe "children" in the more conventional sense. Young children are almost always "children" in the ethical sense. The converse is not necessarily true, .i.e. not all biological adults, are ethical adults.

**Civilization** - A civilized people may be defined as a group of persons tied together by a common ethical code, who systematically predict and control their collective ability to predict and control. The essential difference between civilized and uncivilized people is that among the uncivilized persons there is no systematic group effort to create machines for the benefit of the group as a whole which may require several persons to operate and which may not be used for several months or even several years after construction is begun on them. It is this notion of long-range planning and concern for the creativity of future generations which distinguishes the civilized person from the barbarian, who typically never has any vision beyond tomorrow, or the savage who lives entirely in the present. The longer into the future the planning is projected, the more civilized is the society. Therefore, a civilization never comes into being, or survives, unless it is guided by a cooperative group of persons who have a vision of and concern for the generations yet unborn. The vision of the future is always tied to the ethical code.

**Communism** - A socialist system with a rigid, unscientific, bureaucratic basis derived from Marxist and Leninist ideology. It propounds the materialistic ethic. The de facto ethic is to maximize the power of the Communist Party and its leaders. Glasnost and Perestroika were tolerated by some of the communist bureaucracies only because it was argued by some that these reforms were essential to reverse the obvious decay in communist society. Marx was merely a well-intentioned propounder of a false ideology. Lenin and Stalin were the implementers of the most evil tyranny in history.

**Complementary Pair** - two people of the opposite sex who love each other, at least, as much as themselves, and help one another in their creative and ethical development so that at least one of them will eventually love the other more than him or herself, forever; that person will have become a moral adult.

**Connectors** - Channels through which Information flows from one component of intelligence to another. In our bodies Connectors are represented by nerves.

**Conscience** - Our inner sense of right and wrong--truth and falsehood--which unconsciously guides us through our intuition. Our conscience is apparently always correct, and never fools us. We apparently only fool ourselves by substituting fear for conscience, and equating the two. Our conscience is produced by the interaction of our brain with the infinite-enfolded truth of quantum reality.

**Conscious** - Refers to that state of mind in which we can predict and control our own thoughts and perceptions. The conscious mind is the set of all our predictable and controllable thoughts and perceptions. Solely ethical beings can become fully conscious.

**Conservative** - Refers to any attitude which is intolerant of innovation. This characteristic exists on a continuum with adamant opposition to any innovation at one extreme and complete tolerance for any innovation at the other. (See Liberal)

**Control** - The deliberate, causal formation of a predicted set of events. Control is essential to intelligence. Without control an entity is deprived of feedback, and becomes incapable of correct prediction. Control is ethically neutral. It may be used creatively or destructively.

**Cosmic Force** - The "cosmic force" is a collective term for the joint operation of all natural laws. The cosmic force has two major components--evolution and entropy. All is an effect of the cosmic force. Some call the Cosmic Force "God."

**Cosmic Moral Society** - The Moral Society which results from the joining of two or more distinct Moral Societies with independent origins on different planets.

**Creation** - The deliberate organization of energy, matter, life and/or mind into new patterns which increase intelligence. The patterns may only be new to the creator; they are not necessarily original. Creation is the joint result of intelligence and ethics. All ethical persons are to some degree creative. Moral persons are extremely creative; they are the ones who create new, coherent models of the universe and engender new societies. Immoral persons can never create; they only destroy.

**Creativity** - The ability to organize the total environment--physical, biological and psychosocial--into new patterns which increase truth for at least one person, while not decreasing truth for any person. Creativity is a direct function of intelligence and ethics:

$$C = IE$$

where:

C = Creativity in quanta of new knowledge generated per unit time. It ranges from infinity to negative infinity.

I = Intelligence in quanta of old knowledge controlled per unit time. It ranges from zero to infinity.

E = Ethics, a dimensionless quantity between -1 and +1 representing the fraction of our total energy spent decreasing truth (negative) or increasing truth (positive).

This equation is an approximation. C is a vector, I is a matrix, and E is a vector. Each component in each vector and each matrix is infinitely complex, and shall never be fully understood by any finite being.

**Critical Mass** - The point at which the density and quantity of a substance is such that completely new effects take place. For example, a critical mass of ethical persons (4 men and 4 women) is necessary to create an Ethical State. A critical mass of moral persons is sufficient to engender a Moral Society and make evolution irreversible. It seems that the critical mass of moral adults necessary to create an embryonic Moral Society is equal to 131,072 or twice four raised to the eight power. This is the minimum number of persons necessary to create the Government for a full Ethical Republic.

**Culture** - The total sum of extra-genetic information possessed by a people or by a civilization.

**Cyborg (Cybernetic Organism)** - An entity which incorporates a machine as an integral part of its structure. May be pictured as a robot with a person inside it who completely controls the robot and uses it to amplify and simulate his individual powers. Humanity is becoming a Cyborg.

**Death** - The state of maximum entropy for life. It is the state where the intelligence produced by life sinks to the level of matter. The preponderance of scientific evidence indicates that for all life forms death represents the total extinction of the ego. More generally "death" is a decomposition of a system into its components, e.g., a molecule into atoms, an atom into elementary particles, or a society into disorganized individuals. Death is essential to evolution by natural selection.

**Decency** - Persons are decent when they will not deliberately enhance their welfare at the expense of another person's welfare. Decent persons are ethical if, and only if, they interpret "welfare" as synonymous with creativity. Decent persons are unethical if, and only if, they interpret welfare as synonymous with happiness. Decent unethical persons increase entropy by destroying negative feedback for themselves and others. Indecent persons are always unethical, and increase entropy by destroying other persons' creativity as well as their own as a means of increasing their own happiness.

**Decline** - (Decay) A process by which the total collective creativity continuously decreases, while the entropy increases until the capacity to evolve disappears.

**Democracy** - A system of representative government in which the representatives are chosen by majorities in free elections. Elections are assumed to be free if and only if all persons are guaranteed personal freedom. It is assumed, ideologically, that freedom is a necessary and sufficient condition for progress. All democracies eventually are controlled by unethical demagogues who tell the masses the lies they wish to hear. A democracy is an oxymoron for any ethical government.

**Democratic Ethic** - The greatest good is that which makes for the greatest welfare for the greatest number; the rights of large majorities are absolute over small minorities. This is a false ethic.

**DNA** - (Deoxyribonucleic acid) A complex polymeric organic molecule in the form of a double helix. DNA molecules carry all the information for structuring all known life forms. All the information for structuring the body of a human being is contained in the DNA molecules of a single cell. The DNA molecules are the blueprint from which all life can be structured. DNA is built on templates of RNA, although information transfer appears to normally go the other way.

**Destruction** - To decrease creativity by decreasing truth. This may be done by generating false information or degrading true information. Unethical persons destroy more than they create. Children may create or destroy. The more intelligent an unethical person is, the greater will be his or her capacity to destroy. Destruction is negative creativity.

**Destructiveness** - The disorganization of the total environment into patterns which decrease the ability of any or all ethical persons to predict and control their total environment--physical, biological and psychosocial. Negative creativity. The decrease in ethics, truth, or creativity for any person.

**Direct Perception** - The clear realization of a pattern in nature, analogous to the perception of our own thoughts. Illusions of certainty are sometimes mistaken for Direct Perception. Direct Perception is valid only insofar as it enables us to predict and control in the objective world. Direct Perception is usually considered a mystical experience by the perceiver. All mystical experience is transformed into self-deception, unless our direct perception is combined with scientific method.

**Disease** - Any condition of an organism acquired through heredity or environment which decreases its intelligence, i.e., ability to predict its total environment--physical, biological and/or psychosocial.

**Ecosphere** - The region around a star in which it is possible for a planet with liquid water to exist. The sun's ecosphere extends from just inside the orbit of Earth to just outside the orbit of Mars.

**Education** - Any process which increases the creativity of those exposed to it, or any process which increases any organism's ability to predict and control by increasing or altering the information content of the organism without damaging ethics. In modern society, many alleged forms of "education" are destructive because they destroy ethics, although they may increase intelligence. External rewards and punishments in the educational process can destroy ethics.

**Effectors** - That component of intelligence which generates events in the total environment. Within the body, Effectors are represented by our bones, muscles and connective tissues in general. Effectors directly alter the environment.

**Ego** - That part of us that takes its identity from our memory and experience. The ego is driven by fear and the desire to be happy--as opposed to the soul, which is driven by love and the desire to maximize creativity. The ego dies with our body; the soul lives on in the creativity we engender in others. (See Soul)

**Emotion** - A pre-programmed pattern of behavior which is primarily instinctual, i.e., genetic, in origin. All emotions, except love, are becoming increasingly destructive, i.e., they serve only to decrease creativity in biological adults instead of to expand it. All emotions are useful for survival in a primitive, Darwinian environment when there is little knowledge at hand. This applies to most children in the world as of 2000. Love is always a constructive emotion because it catalyzes the creative transfer of information, thereby inducing a higher order autopoiesis. When we substitute fear for creative action we become ever less creative. All emotions are combinations and permutations of love and fear.

**Entertainment** - Any process which increases the happiness of some persons without necessarily increasing the creativity of any person. Entertainment which increases creativity is called "Art."

**Entropy** - A condition of chaos as well as a force which increases the chaos in the universe. The entropic force drives mind toward matter and matter toward chaotic energy. Entropy manifests itself in mind by decreased intelligence and/or ethics. In humanity, entropy is measured by the amount of illusionary information and by the effectiveness of the mechanisms for limiting feedback. Entropy feeds upon itself and is negatively correlated with creativity. Creativity is sometimes called "negentropy." The evil in the universe is limited by the laws of entropy. This leads evil to always, eventually, destroy itself, and its message, although sometimes this may take a very long time. Evolution and Entropy are complementary pairs.

**Epiphenomenon** - A phenomenon which arises as a not-readily predictable effect of many complex underlying phenomena. An epiphenomenon can in turn affect the effects which caused it. For example, life is an epiphenomenon of the infinite tangled hierarchy of protein creating DNA as DNA creates protein. Life in turn affects both protein and DNA. Similarly, consciousness is an epiphenomenon of the infinite tangled hierarchy of the brain modifying its field effect, the mind, as the mind modifies the brain, and both becoming increasingly receptive to the infinite, true information in the implicate order through the potential of the quantum field.

**Esprital** - A word coined by Henri Lurié to mean true spirituality which is ethically based.

**Ethical** - (Good) Behavior is ethical if, and only if, it is a strategy in the Game of Life. Therefore, only behavior which increases creativity is ethical. Persons are ethical if, and only if, they are increasing creativity. In other words, persons are ethical if, and only if,



they play the Game of Life more often than they play the Game of Pleasure. To be ethical is to create. Ethical behavior is, therefore, synonymous with creativity; it is the highest form of intelligence. Only humanity has clearly and systematically exhibited ethical behavior, because only humanity has increased creativity as a species. Almost all other species only increase intelligence by mutating into new species. Virtually all human beings are ethical during their early childhood. Persons only become unethical by being subjected to the pressures of an unethical society, which manipulates and controls them through fear, and random entropy. The other higher primates, cetaceans, and elephants also have ethical elements in their behavior, but they do not seem to systematically create.

**Ethical Intelligence** - The ability to predict and control the total environment creatively.

**Ethical Principles** - Logically derived principles that follow directly from the evolutionary ethic. ("We must do our best to maximize creativity, without ever decreasing anyone's creativity") The evolutionary ethic cannot be in logical error since it is an ultimate goal, not a means to any other end. The derived ethical principles may be in logical error; we should follow them only if they lead to no ethical contradictions according to the dictates of our conscience and objective evidence. These principles lead to other intuitively proper maxims of conduct such as the Ten Commandments, and other Biblical imperatives, Buddha's Eight-Fold Way, the Sermon on the Mount, and the American Bill of Rights. The eight ethical principles follow: 1. Only actions or persons which increase creativity are ethical. 2. Any action or person which decreases anyone's creativity is unethical. 3. Unethical means can never achieve ethical ends. 4. Means which are not ends are never ethical. 5. It is unethical to tolerate destructiveness. 6. It is unethical to be certain. 7. It is ethical to doubt. 8. Inaction is unethical.

**Ethics** - Rules of optimal behavior. It may be shown logically that behavior is optimal if, and only if, it is a strategy in the Game of Life. The rules of the Game of Life are, therefore, the Ethics of Life, and are the only true ethics. All other forms of behavior are unethical or trivial. Ethics occurs in life when an entity has intelligence about its own intelligence, and it can predict and control its own ability to predict and control. Ethics are the highest form of intelligence. Morality is the highest form of ethics. (See Good and Morality)

**Evil** - (Unethical) Refers to any action or thing which decreases creativity for anyone, including itself.

**Evolution** - (See Entropy) A condition of intelligence as well as a force which pulls everything in the universe toward greater intelligence and complexity. Evolution is the complementary pair of entropy. The evolutionary force pulls matter toward life, life toward mind, and mind toward ever greater intelligence. A level of evolution is measured by the degree of intelligence. The greater the intelligence of a being, the higher it is on the evolutionary scale. Evolution is a law of nature, and not a coherent plan. Evolution has a direction of ever greater intelligence, and certain properties; however, it is basically a



random process because it always coexists with entropy, and uses entropy to correct the random errors. The higher a being is on the evolutionary scale, the less subject it is to entropy, if it behaves ethically. Therefore, evolution catalyzes and derandomizes itself through intellectual development in general, and ethics in particular.

**Evolutionary Ethic** - "We must do our best to maximize creativity, without ever decreasing anyone's creativity, including our own."

**Evolutionary Pressure** - Refers to the propensity of natural selection to favor some mutations over others because of the current environmental opportunities that exist for those mutations. This has nothing to do with an outside directed force, conscious or otherwise. "Evolutionary Opportunities" would be a synonym, "the biological response to environmental opportunities which favor certain types of mutations." The "pressure" pulls the species toward these opportunities. It does not push them forward. The pressure can be seen as a pull from the future.

**Falsehood** - Information that decreases our ability to predict and/or control any part of the total environment when we believe it, or have been conditioned to accept it.

**Family** - A group of beings tied together by mutual love. (See Immediate and Extended Family.)

**Fear** - The belief we cannot create. Fear originates as an emotional pre-programming of the R-complex, that predisposes us to fight or flee in the face of danger. (See Emotion.)

**Feedback** - Refers to the perception of the consequences of our actions. Positive feedback refers to perception of our successes, i.e., when the total environment was in fact predicted and controlled. Negative feedback refers to the perception of our mistakes, i.e., to attempts at prediction and control which failed.

**Freedom** - (Liberty) Refers to a state in which we can do and say as we please, so long as we do not in the process interfere with the right of another person to do and say as he or she pleases. When there is a conflict, a compromise is reached which maximizes creativity for both persons. In general, free persons can do as they please so long as they do not impose undeserved harm on others. Freedom gives us the right to destroy our own creativity, but never the right to destroy anyone else's creativity, without their consent. Freedom is a necessary, but not a sufficient condition for ethical evolution.

**Game** - A set of rules of how to behave in order to win a specified stake. The stake may be symbolic or tangible. A game has no purpose beyond itself. All persons play games either consciously or unconsciously. Every game is either a variation on the Game of Life, or a variation on the Game of Pleasure. For any given person, the same game may be a variation on the Game of Life at one time and a variation on the Game of Pleasure at another time.

**Game of Life** - A game in which the stakes are ever-expanding creativity. The Game of Life is the pivotal point between good and evil, life and death. The Game of Life is the basis of all evolution. To play the Game of Life is to increase creativity. To deliberately play the Game of Life is to increase creativity as best we can for the rest of our life.

**Game of Pleasure** - A game which serves solely to increase happiness, never creativity. Persons who play the Game of Pleasure are the major source of entropy for the human race. Players of the Game of Pleasure make themselves and others increasingly unethical until they become immoral. All players of the Game of Pleasure unconsciously long for death.

**Geistig** - A German word used by Constantin Brunner to mean "Ethically Spiritual" or "True Spirituality", an Esprital.

**Geistlich** - A German word used by Constantin Brunner to mean "Superstitious" or "False Spirituality", not an Esprital.

**Generalist** - (See Specialist) A generalist is a person who is aware of the total environment--physical, biological, and psychosocial--in approximately equal degrees. Generalists have tried to learn, in approximately equal amounts, all of human knowledge. They attempt to maintain sphericity by not developing great depth in one area while still ignorant of another area. It is possible for a generalist to have more depth in all areas than a specialist has in only one area. We generalize by learning what we know least. We specialize by learning more about what we know most, increasingly ignoring what we know least.

**Genotype** - The genetic make-up of an organism which interacts with the external environment to produce the overt phenotype.

**Good** - (Ethical) Refers to any action or thing which increases creativity, for at least one person, without decreasing creativity for any person.

**Great** - That is great which significantly expands the creativity of others. This applies to art, science, or persons. Greatness implies extremely important social morality.

**Guru** - A teacher whom we revere and trust to the point of surrendering our conscience to him or her, thereby letting the guru determine for us what is right or wrong. This is destructive for both the guru and the disciple. We should always follow the dictates of our own conscience alone and not abdicate our conscience to anyone, nor allow anyone to abdicate their conscience to us. However, we should always listen to ethical criticism of our behavior, and check it out scientifically.

**Happiness** - The state of mind which results from being in the process of fulfilling our desires. The intensity of happiness is directly proportional to the strength of our desires and the rate at which we fulfill them. In the absence of desire there is neither happiness

nor unhappiness; the more ethical a person is, the more that person's happiness comes from maximizing creativity. Happiness and creativity are not mutually exclusive; neither are they synonymous.

**Health** - The physical and mental condition conducive to predicting and controlling the total environment. Whatever diminishes our ability to predict and control the total environment diminishes our health. When this occurs through physiological change, such as a broken leg, then it is our physical health that is diminished. When this occurs through a change in the information content of mind, then it is mental health that has been diminished, and we say that the person is neurotic. When there is a combination of deleterious physiological and information changes in the nervous system, the person may become psychotic. The best objective indicator of health is creativity. Unethical persons are neither healthy nor creative.

**Hedonism** - A sense of values which gives the highest value to pleasure and happiness. Hedonism represents the pursuit of happiness to the exclusion of creativity. A hedonist seeks to maximize happiness above all else. The pursuit of happiness without creativity leads solely to death.

**Heritability** - A statistical notion based on the theory of analysis of variance. It is expressed by a number between zero and one. A heritability of zero indicates that the phenotypic differences between statistically differentiable groups are not due to genotypic differences, but are solely determined by the environment of the organism. A heritability of one indicates that the environmental differences between the groups in question produce no significant differences with respect to a specified trait; all differences concerning the trait are assumed to be due to genetic differences.

***Homo moralensis*** - Moral Man. The latest development in *Homo sapiens* represented by persons who deliberately play the Game of Life. The successor to Teilhard de Chardin's *Homo progressivus*. All *Homo moralensis* are living in an Ethical State.

***Homo progressivus*** - Progressive man. A term used by Teilhard de Chardin to connote persons who perceive and value human progress and have faith in mankind's future. The successor to *Homo sapiens*>. Persons capable of entering the Ethical State, with the potential to become moral adults.

***Homo sapiens*** - The species of humans which has been dominant for about 50,000 years. Cro-Magnon was a *Homo sapiens*; Neanderthal was not, although they could probably interbreed, as can lions and tigers.

**Ideology** - An ideology is an interdependent set of ideological beliefs. An ideological belief is a belief in a cause and effect relationship which is not based on scientific evidence. All superstitions are ideological beliefs. All religions are ideologies. Marxism

and most of what is called "social science" are ideologies. Ideologies are not necessarily wrong, merely unscientific.

**Ignorance** - A lack of important true information within the nervous system of an organism.

**Illusionary Information** - Refers to a belief which has no basis in reality. It can occur by imagining a model of cause and effect relationships which cannot be substantiated scientifically. Most illusionary information results from accepting the imagined model of someone else as true, when it is in fact false. Skepticism is the best defense against illusionary information. Systematic, creative skepticism is the basis of the scientific method. It is unethical to be certain. It is ethical to doubt.

**Imagination** - That component of intelligence which generates Information independently of the Sensors. Imagined events are used to complete the pattern of sensed events so that there are no inconsistencies. The Effectors test the validity of the completed pattern by generating new events until all the sensed events are consistent. This is how creativity grows. Imagination has never been localized as have other components of intelligence. It seems to be associated with the neocortex in general, and the frontal lobes in particular. The more ethical a person is, the more imaginative he or she seems to be. It may be that Imagination is produced in part by the moral field of the Cosmic Moral Society, and that receptivity to this field depends on ethics. The moral field and the quantum field may be synonymous.

**Immediate (Nuclear) Family** - A family limited to our parents, children, spouse, and siblings. (See Family)

**Immoral** - A person is immoral if and only if he deliberately declines the challenge of the Game of Life and consciously chooses to play the Game of Pleasure. Immoral persons consciously reject the Evolutionary Ethic, and consciously choose to play the Game of Pleasure, as often as possible. Persons become immoral by becoming increasingly unethical until all their actions are strategies in the Game of Pleasure. Immoral persons choose to never play the Game of Life again; they have irreversible entropy. Persons are made immoral by an unethical society. Only highly intelligent persons can become immoral. Most unethical persons are children, not immoral adults.

**Immoral Community** - The Immoral Community is that group of persons who seek power without creativity. When these persons are decent, they seek to make others happy. When they are indecent, they seek only to make themselves happy. The Immoral community is represented by the "Establishment" in every country. The Immoral Community serves solely to increase the total entropy of the human race.

**Important** - Refers to any activity or thing which significantly affects creativity either positively or negatively. "Unimportant" is synonymous with "trivial."

**Industry** - A collective term for any organization which serves to produce any goods and services other than artistic entertainment and ethical education.

**Information** - The symbolic representation of events and their relationships. Information is an essential component in the structure of intelligence. An entity devoid of all Information would have no intelligence. All the Information in our bodies, except instinct, is produced by the Sensors or by the Imagination.

**Innovation** - The production of any new information or behavior. If it is creative it is an invention; if not, it is a trivial or deleterious innovation. Humanity has the capacity to produce more creative than non-creative innovations. All other existing species seem to produce creative and non-creative innovations equally.

**Intelligence** - The ability to predict and control the total environment--physical, biological, and psychosocial. Intelligence is a structure with discrete components, namely, Will, Memory, Logic, Imagination, Sensors, Effectors, Connectors, and Information. Each of the components is essential to Intelligence. All the components, except for Information, seem to have a largely hereditary basis. The components themselves are infinitely complex, and are tied to the implicate order of the quantum field; they are infinite parts of the infinite process which is God.

**Invention** - The creation of a new machine, new information, or new behavior which decreases the entropy of the biosphere. A new machine or behavior which increases entropy is called a deleterious innovation, not an invention. Innovations must increase the net creativity of the universe to be true. Not all innovation is creative. For example, Hitler was highly innovative, but not very creative.

**Investigator** - Any person who systematically seeks new knowledge on any subject(s).

**Joy** - A condition of extreme happiness. Joy is happiness without anxiety; it is a happiness which we have no fear of ever losing. It seems that solely the deliberate expansion of creativity for ourselves and others produces true joy.

**Knowledge** - A critical mass of true information which enables us to predict and control something. Our knowledge is a function of our innate intelligence and our environment. The geometry of our knowledge (i.e., a spherical or an ellipsoidal surface) is dependent on ethics; the depth (volume of the ellipsoid) depends on our intelligence. True information becomes knowledge solely when it is a component of intelligence. Knowledge comes from creativity.

**Leftist** - Refers to a belief that behavior is determined primarily by environment and not heredity. This belief exists on a continuum. The extreme leftist believes that heredity plays no role in shaping behavior, and that environment is all important. The extreme rightist believes the opposite. (See Rightist)



**Liberal** - Refers to any attitude which is tolerant of innovation. This characteristic exists on a continuum with the extreme conservative--intolerant of all innovations--at one extreme and the extreme liberal--tolerant of all innovations--at the other. In modern American society, socialists are mistakenly called "liberals", but they are often conservative socialists. (See Conservative)

**Liberty** - (See Freedom)

**Life** - That effect of matter which produces an intelligence of non-self and causes intelligence to expand and grow until it produces intelligence about intelligence. At this time mind begins to develop rapidly until it ceases to be an effect of life, and becomes an effect of itself. Living creatures all have the capacity to make choices. The more intelligent they are the more choices they have. The more ethical the mind, the more it becomes an effect of itself, ever less dependent on space, time, matter, or life. The mind of God does not depend on life. Matter cannot make choices. Its behavior is entirely predetermined, although not precisely predictable, because of the Uncertainty Principle. (See Mind)

**Logic** - That component of intelligence which determines when different quanta of information and/or knowledge are inconsistent. Logic is a filter which tells the Will which events are inconsistent, in order that new events may be generated until all events are consistent. All events are consistent if, and only if, a person is infinitely intelligent. Therefore, all events are never consistent. A person who sees inconsistent events as consistent is either psychotic, ideological, or both. Logic appears to be a function of parts of the neocortex, although other levels in the brain seem to have their own logic.

**Love** - Refers to a type of behavior as well as to an emotion. As an emotion it is a preprogrammed state of mind which predisposes us to behave in such a way as to enhance the welfare of another, even at the cost of our own welfare. When welfare is seen as synonymous with happiness, then the love is perverse and unethical. When welfare is seen as synonymous with creativity, then love is natural and ethical. Ethical love is the only antidote to fear. No one can ever lose anything of value by loving or being loved ethically. Ethical or true love is the desire to increase, and the act of increasing, the creativity of another.

**Machine** - A manufactured device which converts one form of energy into another. Language, clothing, computers, houses, tools, and organizations are examples of machines. The machine is an essential component in human evolution. Since the advent of Homo sapiens human evolution has depended almost entirely on the development of ever better machines and the increase in ethics.

**Materialistic Ethic** - "That which makes for the greatest material security for the greatest number is the greatest good." From each according to his ability, to each according to his need.



**Measure Zero** - A concept from set theory which says, very loosely speaking, that a point set has measure zero if there exists a finite or a countably infinite set of open or closed intervals of length  $l$  or smaller that cover all the points in the set, and the total length  $L$  of the sum of these intervals,  $L = \sum_{i=1}^n l_i$ , from  $i = 1$  to  $n$ , and  $l_i \leq l$  for all  $i$ , can be made arbitrarily small. For example, if  $l = 1/2$  and  $L = (1/2)^N = 1/(2^N)$  for all  $N$ ,  $l_i = 1/2$  and if  $N$  is an integer, then as  $N$  goes to infinity, the sum  $1/(2^N)$  goes to 0. Therefore using only elementary algebra, we can show that for any  $X$  and  $N = \text{any integer larger than } 0$ , we have  $L = (1/(1+X))^N = \sum_{i=1}^N (1/X) [1 - (1/(1+X))]$ ,  $\sum_{i=1}^N 1/X - (1/X)(1/(1+X))^N = 1/X$  as  $N$  approaches infinity. In the previous example,  $X = 1$ . Therefore, all finite or countably infinite subsets have measure zero because we can multiply the preceding sum by any arbitrarily small positive number to get a sum of intervals that is arbitrarily small, if  $l = 1/(1+X)$ . There are also non-countably infinite sets of measure zero, such as the mathematically well-known Cantor Set.

Trivia is a set of measure zero because in the long run almost all acts either increase or decrease creativity. An act which never decreases anyone's knowledge, but imparts zero knowledge forever, will decrease creativity by wasting the energy and time of those committing the act. Therefore, trivia is at best a set of measure zero in the short run and an empty set in the long run.

**Memory** - That component of intelligence which stores Information in retrievable addressable units. The address is determined in part by the nature of the Information and its relationship to other Information. In our own bodies Memory seems to be a process by which molecules are altered in our brain by sensed or imagined information, and the brain is thereby physiologically altered. It may be that memory is holographic so that all the information of the brain is stored in each brain cell. (280)

**Metazoa** - Multicellular animals as opposed to Protozoa, which are unicellular. Sponges, insects, fish and humans are all metazoa.

**Military** - A collective term for any organization which serves to impose the will of any authority by force. This force is ethical when it is used for defense, and unethical when it is used for aggression.

**Mind** - The set of all our thoughts and perceptions. Insofar as thoughts and perceptions are predictable and controllable, the mind is conscious. Insofar as thoughts and perceptions are unpredictable and uncontrollable, the mind is unconscious. We know with certainty only the existence of our own minds. We infer from the behavior of other organisms, and our own behavior, and mind, that other organisms have minds similar to our own insofar as they behave similarly to us. From this inference we can develop a mind model of behavior which can objectively be shown to enable us to predict and control behavior. The mind model is analogous to the model of gravity. We cannot perceive directly the existence of gravity, but it is a model which enables us to predict and control. Gravity is an effect of mass as mind is an effect of the brain. Gravity affects mass just as

mind affects the brain. Any mind may be an interactive effect of a living body and the Quantum Field.

**Minimax Strategy** - A plan for minimizing our risks by obtaining the best of the worst in a game. In the Game of Life the worst is entropy, therefore, the minimax strategy is also the uniformly optimal strategy which maximizes our creativity while minimizing our entropy. In the Game of Pleasure the worst is unhappiness. The best of the worst is extinction. Death is, therefore, the minimax strategy in the Game of Pleasure. Following the rules of the Game of Life is a uniformly optimal strategy in both the Game of Life and the Game of Pleasure (see Uniformly Optimal). Exclusively minimax strategies lead to death, and are followed solely by those who are driven by fear.

**Moral** - A type of behavior in which all actions either increase objective truth, or are trivial. Persons become moral if, and only if, they see the maximal expansion of creativity as the only purpose of life, and are indifferent to anyone's happiness, including their own. Persons become moral solely after their intelligence is sufficiently great that they can predict and control their own ethics. A person becomes moral when their ethics have reached the point that they will die before knowingly perform an unethical act. It does not mean that they are ethically perfect, and never again perform an unethical act. The more intelligent moral persons are, the more creative they will be. Moral persons never knowingly behave unethically again after becoming moral. Moral persons are devoid of fear. They always behave lovingly toward all persons, including their worst enemies. No human being appears to ever have been highly moral. We approach morality asymptotically by becoming increasingly ethical and intelligent.

**Moral Community** - The Moral Community is that group of persons who are primarily concerned with expanding creativity. The Moral Community includes artists, scientists and technologists. A technologist is anyone concerned with producing goods and services which increase creativity. Physicians, farmers, teachers, laborers and mechanics are all examples of technologists. The Moral Community represents the true workers of the world who are exploited by the Immoral Community.

**Morality** - The ethical, and intellectual development, apparently unique to Homo Sapiens which leads to intelligence about our ethics, i.e. the ability to predict and control our own ethics, and grow in ethics, even when our environment is not conducive to this growth. See Ethics.

**Moral Sense** - The genetically determined program, apparently unique to the human species, which makes humans value creativity above happiness. The Moral Sense is easily perverted into self-righteousness and intolerance by unethical persons who believe they have found ultimate, absolute truth when in fact they have only found self-deception.

**Music** - The purest art. It is devoid of conscious meaning and operates entirely at the unconscious level to communicate the creativity of a culture by patterns of abstract sounds, which are perceived as beautiful.

**Mystical Paradigm** - 1. There is at least one greater intelligence than humanity's collective intelligence, somewhere in the universe. 2. The universe is neither random, chaotic, nor absurd, but has an ethical-moral structure to it, determined, at least in part, by a greater intelligence than us. 3. It is possible for humanity to communicate with this greater intelligence of ethical-moral order. 4. The more ethically we behave the greater will be this communication.

**Mysticism** - Any systematic attempt to obtain truth through direct perception independently of scientific evidence and processes. Mystical truth is always of subjective origin. When mystical insights are supported by scientific evidence, then the mystical truth becomes objective. There is no conflict between mysticism and science, as long as mystical insights are not held to represent a higher reality than objective truth. It is in the nature of mysticism that its specialized adherents tend to substitute subjective truth for objective truth, and in the process become practitioners of psychofraud. All the major religions and traditional ethical and psychotherapeutic systems seem to have a mystical basis. Creative Transformation uses mysticism in conjunction with science. What all mystics have in common is a belief in a higher source of moral order and greater knowledge than humanity in the universe, and that humanity can communicate with this source through ethical behavior. This belief is the Mystical Paradigm.

**Nature-Nurture Problem** - The problem of determining whether differences between groups or individuals are due to heredity (nature) or environment (nurture). Both always seem to operate in all complex human behavior. Intelligence seems to be determined more by heredity than environment for most persons in modern, reasonably free societies. The more modern, and the more free, the society, the more intelligence, and ethics, will both be determined primarily by heredity. At this time, ethics seems to be destroyed in most persons by the deleterious environments of family, school, work, and Government. All children seem to be ethical when they are young.

**Neuroses** - Learned patterns of behavior which decrease a person's ability to predict and control his or her total environment. Uncontrollable emotionalism is not necessarily neurotic unless it has been caused by some learned experience; e.g., persons who are filled with hate for some particular ethnic group are neurotic because it is necessary to learn to hate a whole ethnic group, and this behavior decreases creative intelligence. Because neurotic behavior is learned behavior, it is susceptible to modification by all types of psychofraud, as well as Creative Transformation and other learning experiences.

**Noospace** - The abstract space of mind where each dimension represents an orthogonal area of knowledge. For convenience, noospace may be seen in three dimensions--the physical, biological, and psychosocial. In reality, noospace probably has infinitely many

orthogonal dimensions. Only by relating each dimension of noospace to all other dimensions can creativity be maximized. Knowledge can be specialized, up to a point, but creativity is holistic.

**Noosphere** - (no'-os-fer) n. [Gr. noos, mind, and sphaira, a body whose surface always has all its points equidistant from a single point], the envelope of collective human mind which surrounds the Earth. A word first used by Pierre Teilhard de Chardin to describe some aspects of the Moral Society. (See Biosphere)

**Nucleons** - Protons and neutrons. All atoms have a nucleus of at least one proton with zero or more neutrons. Protons are complementary pairs with electrons in their charges, cross sections, and other atomic properties. A neutron represents a fusion of a single complementary pair of protons and electrons.

**Optimal** - Refers to the extremal (maximum or minimum) of an effect in a desired direction. Something is optimal when it is the best there is and there is nothing better. Optimality is not necessarily a unique property. In a game there may be many optimal strategies. When persons behave optimally, it means that they have done the best they could. It does not mean that someone else might not have done better.

**Organization** - A group of persons tied together by a set of commonly accepted objectives and rules. All organizations have the propensity for being turned into bureaucracies, if they are deprived of feedback. All bureaucracies are organizations, but not all organizations are bureaucracies. A family is an organization tied together by mutual love. Organizations are turned into bureaucracies solely through fear, and a lack of ethics.

**Orthogonal** - At right angles. When events or actions are orthogonal, then each can occur without necessarily affecting the other. However, orthogonal events are not necessarily independent.

**Parasite** - (parasitical human being) Any entity which produces pollution and consumes resources without in any way contributing to anyone's creativity. In general a parasite has higher entropy than its ancestors and can survive solely at the expense of an entity that has lower entropy.

**Perception** - That property of mind which integrates sensed information into a meaningful whole so that knowledge results.

**Personal Morality** - Refers to the deliberate desire to increase one's own personal creativity. It is synonymous with the concept of "Self-Love. Personal morality must coexist with social morality or it will atrophy. Without social morality personal morality may become perverted into a desire solely for personal power. All ethical persons have both components of morality, but not necessarily in equal amounts. (See Social Morality)

**Personal Power** - Control over the environment used solely as a means of producing personal security. Destructive control over other persons.

**Personality** - A subset of Will which determines what will be predicted and controlled, and the resolve to accomplish its ends.

**Perverse** - Refers to any action or person which seeks to increase happiness in such a way that creativity is not increased. A pervert is any person who systematically seeks to increase his or her own happiness without increasing anyone's creativity, including his or her own.

**Phenotype** - The external appearance of an organism in terms of its morphology and overt behavior. (See Genotype)

**Phylum** - A group of life forms characterized by unique properties which make them distinct from all other life forms. For example, arthropods are characterized by jointed legs and a chitinous exoskeleton; chordates by the notochord; and ethical beings, including humans, by intelligence about their own intelligence; and moral beings by intelligence about their own ethics.

**Power** - The ability to control the environment, not necessarily creatively.

**Predict and Control** - Refers to the essential property of intelligent organisms by which events are foreseen and made to comply with the organism's needs and desires. The ability to predict cannot exist independently of the ability to control and vice-versa. Although humanity could predict astronomical events long before it could control them (as in the case of artificial satellites), it could not have predicted any astronomical events, if it could not have controlled its observational procedures by controlling its own biological Sensors (eyes, ears, etc.) and the creation of amplifiers of its Sensors, such as clocks, calendars and telescopes. Any event which is controlled, is, by definition, predicted. Therefore, control is a higher property of intelligence than prediction, although each property is essential to the other.

**Prediction** - Imagining an event correctly before it is directly perceived. Prediction is essential to creativity. Without the ability to predict an entity could not see the patterns which tie its perceptions together; it would have neither a past nor a future, but would exist solely in the present in a state of continuous destruction.

**Probability** - Refers to the degree of confidence that a person has that a cause and effect relationship is true. Zero probability implies that the person is certain that the relationship is false. A probability of one implies that the person is certain that the relationship is true. Ethical persons always place a probability greater than zero but less than one on the validity of all cause- and-effect relationships in nature outside of the existence of their own thoughts and perceptions, which are not cause-and-effect relationships.



**Progress** - The process of ever-expanding creativity within the universe. The progress of the human race is indicated by humanity's increasing ability to predict and control the total environment. This progress is least evident in the psychosocial environment, but even here it occurs. Only immorality can stop human progress.

**Psychofraud** - An ideology about human behavior. Any model which purports to predict and control human behavior, and cannot be scientifically verified is psychofraud. Examples of psychofraud are found in religions, political ideologies, the social sciences, and many forms of psychotherapy.

**Psychosis** - Compulsive destructive behavior. An extreme form of neurosis which involves organic factors. These predispose the psychotic to acquire information which grossly distorts reality. Unlike neuroses, psychoses cannot be cured unless basic organic factors have also been corrected. Some forms of psychotic behavior are, at least partially, corrected with vitamins and drugs.

**Psychotherapy** - A process for replacing false information, which decreases a person's ability to predict and control the total environment, with true information which increases the ability to predict and control the total environment. Psychotherapy is a special type of education; it does not necessarily include the use of drugs or surgery, although these techniques can also change behavior and possibly even increase creativity. The best criterion for the success of psychotherapy is an increase in the net creativity of the person. Most of the treatments called "psychotherapy" seem to consist mainly of psychofraud.

**Programming** - The encoding of information into a system. Human beings are totally programmed by their heredity, their environment, and their choices.

**Quantum Field** - An information-carrying field which permeates the universe and follows the patterns of Schroedinger's equation. The field modulates the transfer of information between our universe and the implicate order. The field is "nonlocal" and operates outside of our time and space. The receptivity of any object to the Quantum Field is proportional to its degree of evolution. The more generalized, intelligent, and ethical the object, the more information it will integrate through the Quantum Field. Evolution is a process for producing ever more intelligent quantum objects that increasingly derandomize the quantum field, in direct proportion to their ethics.

**Quantum Object** - An object whose mass is sufficiently small that it will be significantly affected by the quantum field. Larger objects can only be affected by the quantum field if a critical mass of the smaller objects constituting the larger objects have coherence between them, e.g., lasers, superconductors, microchips, the human brain, and an autopoietic octet. The more evolved a massive quantum object, with internal coherence, the more creatively it integrates information from the quantum field.



**Quantum Reality** - A reality which exists outside of our time and space, and is linked to it through our consciousness. Quantum Reality has within it infinite, enfolded truth (the implicate order), which, through our consciousness and in other ways, affects the reality of our own time and space (the explicate order). See the work of David Bohm.

**Racism** - A belief that the future behavior of a person can be inferred from the a priori expected behavioral characteristics of the racial group to which the person belongs. Racism neglects to allow for widespread individual differences within races. Science indicates that there is a wide overlap in the behavior of all races; therefore, racism is a false, unethical belief.

**Random** - Refers to a process whose outcome cannot be predicted with certainty. Any process of which we have incomplete information is random. Nature can only be exactly predicted when we possess all knowledge, i.e., when we are totally aware of everything. For this reason, nature will always seem random to any finite being. However, the accuracy, precision and extent of our predictions and control can increase asymptotically, albeit not smoothly, toward perfection within quantum limits. The randomness is within ourselves, not necessarily within the external universe. The Cosmic Force will always seem random to any finite being, at some level, because entropy and evolution coexist in infinite extension, and we can never have complete knowledge of either process. The randomness of the quantum world is due to hidden variables, which are hidden because of our own fear and lack of ethics. Solely morality can surmount the Uncertainty Principle, by liberating our Imagination and opening our mind to the infinite truth of the implicate order. The Uncertainty Principle is part of the Cosmic Quarantine.

**Rational** - Any action or thing which is logically self-consistent and does not involve internal contradictions. In the real world things are only relatively rational, since almost every model and person has some internal contradictions, although they may not be apparent. This results mainly from a lack of scientific knowledge, not necessarily poor logic. Newton's model of the universe was more rational than that of Aristotle but less rational than that of Einstein, although all these models were highly rational in relationship to the more popular models of their day. Solely moral, scientific mystics can be totally rational.

**Real Time** - A term from process control technology by which information is obtained, processed and acted upon almost as soon as it is available, i.e. almost simultaneously. As the delay times in obtaining essential information lengthen, the process ceases to be "real time." A synonym for "real time" would be "almost simultaneously."

**Reality** - That which we can (1) predict and control or (2) know that we can neither predict nor control. Our thoughts and perceptions are always real but not the models we create about what causes our thoughts and perceptions. Solely that which is true is real. Solely models which enable us to predict and control are true. Reality is anything that

increases our creativity when we believe it, or decreases our creativity when we do not believe it.

**Relevant** - Anything which expands creativity is relevant. That which best serves to integrate and expand the totality of knowledge is the most relevant. Relevance implies something that is both important and ethical.

**Religion** - Any ideology which (1) seeks to explain the basic causes and purposes of the universe and (2) stresses means for predicting and controlling our thoughts and perceptions beyond the limits of our lives. In religion, the most important truths are assumed to be known, and new truths are accepted solely insofar as they support the basic assumptions. Religions are an ethical attempt to create a coherent model of the universe and humanity's relationship to it. Religions become evil solely when they are closed systems which do not accept information contradicting the basic ideology. It is the Moral Sense which continuously causes us to seek the one true religion. It is the immoral sense (fear) which makes us believe we have found it.

**Rightist** - Refers to a belief that human behavior is determined more by heredity than by environment. The characteristic exists on a continuum with the extreme rightist believing that all behavior is determined entirely by heredity, and that environment has no effect whatsoever on behavior. The extreme leftist believes that all different behavior is determined entirely by environment. (See Leftist, Liberal, Conservative)

**Robot** - A machine which is self-directed, and can predict and control its environment, but has no creativity or capacity for ethical choice.

**RNA** - (ribonucleic acid) RNA is a constituent of all living cells and viruses. It has the capacity to store information. DNA can be built on templates of RNA. RNA can carry information between DNA molecules.

**Sanity** - That property of mind which permits it to cope rationally with problems, and to see things as they objectively exist.

**Science** - A method for increasing truth which is based on the principle that all hypotheses and theories are to be held in doubt until proven tentatively true by controlled experimentation. Hypotheses and theories are held to be tentatively true solely so long as they make correct predictions. Those hypotheses and theories which make the most accurate and consistently correct predictions are the "truest." In science solely that which works is true. Truth is always tentative and incomplete. The main function of science is to help us distinguish between true and false ideas.

**Scientific Generalist** - (See Generalist)

**Scientific Illiterate** - A person who has little or no scientific knowledge, i.e., knowledge obtained through the scientific method. In general, a person who has no systematic

knowledge of mathematics, physical science, or biology is a scientific illiterate. In general, scientific illiterates are victims and practitioners of psychofraud. Specialized scientists tend to succumb to ideology in those parts of the environment about which they have little or no scientific knowledge. Since there is so little scientific knowledge of the psychosocial environment, this is the major area of ideology and psychofraud. All persons tend to create the illusion that they can predict and control their total environment. Therefore they fill their minds with psychofraud and ideology, when they are not scientific generalists. Scientifically illiterate mystics as well as scientists who do not apply scientific method to their mystical beliefs are filled with self-delusion.

**Security** - A state of mind in which persons believe they have, or can readily obtain, all they need, and have no fear of losing what they already have. External security, as well as external insecurity, are always illusions. The only true security comes from within through creativity and the sole desire to expand creativity.

**Selfless** - Refers to a mental state in which personal security and happiness are seen as secondary to a higher purpose. The sole purpose which seems to have the potential for producing selflessness is the pursuit of creativity as an end in itself. We can become selfless, solely by taking our identity from our soul rather than our ego, solely by valuing our creative acts more than our happy experiences.

**Sensors** That component of intelligence through which some of the events in the total environment are represented symbolically by Information which is stored in the Memory. In the body, Sensors are visual, auditory, olfactory, kinesthetic, etc.

**Sexism** - An ideology analogous to racism, which ascribes behavioral characteristics to a person solely on the basis of sex. The scientific evidence implies that, although the genetic potential for various types of behavior may not be identically distributed in each sex, the full gamut of human behavior, other than the reproductive functions, probably exists within each sex. The best way to avoid both racism and sexism is to accept each person solely on the basis of individual merit and to avoid a priori judgments. Sexism is unethical.

**Social Morality** - Refers to the deliberate desire to help increase the creativity of others. Social morality must co-exist with personal morality or it will become perverted into immoral decency, whereby the person seeks to increase solely the happiness of others. All moral persons have both components of morality, though not necessarily to the same degree. (See Personal Morality)

**Social Science** - Any of the numerous attempts to develop scientific models of human behavior, e.g., economics, psychology, and sociology. In fact, most "social science" models are psychofraud which have never been objectively shown to predict or control human behavior, although some of these models, such as Marxism and Fascism, are temporarily popular and "faddish" in the academic community.

**Socialism** - A socio-political system in which every person is forcibly held responsible for the welfare of every other person. This is a de jure, theoretical concept of Socialistic Government. In all de facto socialist states, up to the present, the main function of Government has been to concentrate as much power as possible in the hands of the governing class, by claiming that it is fulfilling the theoretical goals of socialism.

The Ethical State may appear to be a voluntary socialistic system for each octet, but it does not have the goal of redistributing wealth, even at the theoretical level, as do most of the existing systems, which today call themselves "socialistic." Socialism through force is always unethical. In all current socialistic systems, "welfare" is considered synonymous with "happiness." In the Ethical State, "welfare" is synonymous with "creativity."

It seems that socialism, of any kind, will not work practically, or ethically, for groups larger than an octet. Forced socialism, as occurs in democracies and communist states, is unethical. Solely libertarianism is politically ethical. In democracies, socialism occurs when it is assumed by a majority of the voters that the main function of "good" government, is to confiscate the fruits of the labor of the most creative minority of citizens, and then redistribute them to the least creative majority of citizens. It is almost universally believed that wealth should be redistributed on the basis of need. Ethically, no person's need gives them a right to any part of another person's life, liberty, property, or privacy.

An ethical person may voluntarily invest, equitably, in another person's creativity, thereby helping that person help him or herself. But alms in any form are always unethical, since they lead to parasitism, and the destruction of creativity, on the part of the recipient of these alms. Forced charity, by Government coercion, as occurs in all democratic and socialistic countries, is the most destructive form of giving alms. It eventually destroys all creativity, and even the vestiges of altruism.

**Soul** - That part of us which takes its identity from our creative actions, and is driven solely by love, and our desire to maximize creativity. The soul is our true self, which must merge and become one with our ego if we are to be creatively transformed. Unlike the ego, which dies with our body, the soul is immortal, and lives on in the creativity we engender in others. (See Ego)

**Specialist** - A specialist is a person who has developed depth of knowledge in one area at the cost of being ignorant in other areas. The specialist differs from the generalist not because of what he knows, but because of what he or she does not know. It is possible for a specialist to be more intelligent and have more knowledge in every area than a generalist. When a generalist and a specialist are of comparable intelligence, the generalist is always more creative. It is possible for a generalist to be more creative than a specialist in the specialist's own field, even when the latter is much more intelligent than the former. If a generalist is represented by a sphere and a specialist by an ellipsoid, then their total knowledge, which is a product of their intelligence, is represented by their surface area.

Their creativity is a product of both their intelligence and their ethics and is represented by their volume. A sphere or hypersphere has maximum volume for a given surface area for any figure of fixed dimensionality.

**Speciation** - Refers to the process by which a new generalized phylum starting with a single species fans out into the biosphere by having succeeding generations adapt until they can fit into one, and only one, ecological niche. Each adaptation represents a new species which is forever separated from its former brothers.

**Spirituality** - is of two types false, and true. True spirituality is based on ethics and the Mystical Paradigm. False spirituality is based on superstition, and has little or no ethical basis.

**Superstition** - Other people's religious beliefs. False spirituality based on ritual and false beliefs. These beliefs are false because they in no way increase the believer's ability to predict and/or control anything in the objective world, and in fact decrease this ability.

**Symbiosis** - Refers to a process by which two different processes or life forms combine in such a way that their joint entropy is decreased or their collective intelligence is increased in such a way that the joint whole is greater than the sum of its parts.

**Symbol** - Something that stands for something else, and in the process encodes information. Letters in an alphabet are manufactured symbols of sounds. Sequences of RNA are non-manufactured, natural symbols that encode information for synthesizing proteins. Everything that exists encodes information within its structure. A machine is its own symbol, a specific manifestation of information for manufacturing more copies of itself.

**Tachyons** - Hypothesized subatomic particles which always travel at speeds in excess of the speed of light. Tachyons accelerate by losing energy until they are traveling at infinite speeds when they have zero energy. Although the existence of tachyons seems theoretically feasible, they have not as yet been experimentally detected. Tachyons were originally independently postulated by Gerald Feinberg, Isaac Asimov, and Soviet Scientists.

**Technology** - A scientific process for designing, building, and/or operating machines; the application of science to control of the environment.

**Total Environment** - Total environment includes all that can be perceived or conceived. The total environment may be divided for convenience into (1) the physical, which includes all of matter, and energy; (2) the biological, which includes all life forms, and (3) the psychosocial, which includes all activities of the mind, and the behavior of life forms. These divisions are only a convenience which should vanish with time. Ultimately, it should be shown that matter, life and mind are all interrelated phenomena produced by a



single cosmic force. In recent years, the apparent discontinuities between life and matter have been disappearing. Eventually all psychosocial phenomena should be understood in the same manner.

**Trivial** - Refers to activity which neither increases or decreases creativity. Trivial activity will increase entropy. In the long run, trivial activity may decrease creativity indirectly by increasing entropy to the point where creativity is no longer possible. Trivia is a set of measure zero. Almost all actions are either creative or destructive. (See Measure Zero)

**Truth** - Information about a cause and effect relationship is true if, and only if, it increases one's ability to predict and control the environment, when one believes it. All models of cause and effect relationships involve error. Therefore truth is a goal which is approached asymptotically as Information grows. Whoever pursues truth will get ever closer to it. Only an entity who has infinite intelligence knows absolute truth. Even apparently tautological statements may involve semantic errors. (See Falsehood)

**Tunneling** - A quantum mechanical process by which a quantum object can penetrate an energy barrier whose repulsive energy is greater than that carried by the quantum object. This is due to the probabilistic nature of quantum events by which it is theoretically possible, i.e., has a probability greater than zero, for a quantum object to be on the other side of a barrier which it cannot penetrate, according to classical theory.

**Unconscious** - Refers to that state of mind in which we have unpredictable and uncontrollable thoughts. The imagination seems to work primarily at the unconscious level. (See Conscious)

**Unethical** - (Evil) Behavior is unethical if, and only if, it decreases at least one person's creativity. All unethical behavior is a strategy in the Game of Pleasure. A person is unethical when he or she plays the Game Of Pleasure more often than he or she plays the Game of Life. Unethical behavior always increases entropy.

**Unethical Society** - A society is unethical when most of its members are unethical and it is structured to decrease creativity. Every nation is an unethical society, or an incipient unethical society. Societies become unethical through bureaucracy, ideology, fear, and unethical Government.

**Uniformly Optimal Strategy** - A uniformly optimal strategy is a plan for minimizing our risks while simultaneously maximizing expected gains. Following the rules of the Game of Life is a uniformly optimal strategy in both the Game of Pleasure and the Game of Life. (See Minimax)

**Will** - That component of intelligence which directs the flow of Information to the other components. Will is a vector quantity with a direction and a magnitude. The direction determines what type of information will be processed, and how; the magnitude



determines the resolve to process the information. The Imagination and the Effectors generate events which provide a critical mass of Information until knowledge exists. Under the direction of the Ethical Will, all the components of intelligence operate to expand creativity continuously. Under direction of our animal (pre-ethical) Will, all the components of intelligence operate to increase happiness, with no concern for creativity. Will in our bodies appears to be an effect of the three most primitive brains and may be unrelated to the neo-cortex. Our Ethical Will seems to be entirely a product of the neo-cortex, particularly the frontal lobes. The Will operates at both the conscious and unconscious levels. Ethics program the Will in the evolutionary direction.

---

© John David Garcia, 2001, All rights Reserved.

**The Ethical State:  
An Essay on Political Ethics**  
by John David Garcia

REFERENCES AND BIBLIOGRAPHY

1. Anscombe, G.E.M. *An Introduction to Wittgenstein's Tractatus*. New York: Harper and Row, 1963.
2. Anson, R.S. "The Greatest Coverup of All." *New Times*, April 18, 1975,p. 16.
3. Arbib, Michael A. *Brains, Machines and Mathematics*. New York: McGraw-Hill Book Co., 1964.
4. Arnold, Magda B., ed. *The Nature of Emotion*. Baltimore, MD: Penguin Books, 1968.
5. Aronson, L.R.; Tobach, E.; Lehrman, D.S.; Rosenblatt, J.S., eds. *Development in Evolution of Behavior: Essays in Memory of T.C. Schneirla*. San Francisco: W.H. Freeman and Company, 1970.
6. Asimov, Isaac. *The Human Brain: Its Capacities and Functions*. New York: The New American Library, 1965.
7. Aspect, Alain; Grangier, Philippe; Roger, Gerard. "Experimental realization of Einstein-Podolsky-Rosen-Bohm gedanken experiment." *Physical Review Letters*. Vol. 49, No. 2, 12 July, 1982.
8. Atlan, Henri. *L'Organization Biologique et la Theorie de l'Information*. Paris: Herman, 1972.
9. Avers, Charlotte. *Evolution*. New York: Harper and Row, 1974.
10. Avers, Charlotte J. *Basic Cell Biology*. New York: Van Nostrand, 1978.
11. Avers, Charlotte, J. *Process and Pattern in Evolution*. New York: Oxford Univ. Press, 1989.
12. Ayer, Alfred Jules. *Language, Truth and Logic*. New York: Dover Publications, Inc., 1936.
13. Babloyantz, Agnessa. "Far from equilibrium synthesis of `pre-biotic' polymers." *Biopolymers*. New York: Interscience Publishers, 1972, Vol. 11, pp. 2349-2356.
14. Baker, John. *Race*. New York: Oxford University Press, 1974.

15. Barbour, Ian G. *Issues in Science and Religion*. New York: Harper & Row, 1966.
16. Barnes, Harry Elmer. *An Intellectual and Cultural History of the Western World*. 3 vols. New York: Dover Publications, Inc., 1965.
17. Barrington, Ernest J. W. *Hormones and Evolution*. Princeton: Van Nostrand, 1964.
18. Barut, A.O.; Van der Merwe, A.; Vigier, J.P. (eds.). *Quantum Space and Time--The Quest Continues: Studies in Honor of Louis de Broglie, Paul Dirac, and Eugene Wigner*. Cambridge: Cambridge University Press, 1984.
19. Bastin, Ted, ed. *Quantum Theory and Beyond*. London: Cambridge University Press, 1971.
20. Bate, R.T. "The quantum-effect device: Tomorrow's transistor?" *Scientific American*, 258, 3, March 1988.
21. Bateson, Gregory. *Mind and Nature*. New York: Bantam, 1980.
22. Bateson, Gregory and Bateson, Mary Catherine. *Angels Fear: Toward an Epistemology of the Sacred*. New York: MacMillan, 1987.
23. Bazsa, Cy and Beck, M.T. "Autocatalysis, autoinhibition, self-catalysis, self-inhibition: Specific kinetic effects of the reaction products and the reactants." *Acta Chimica*. Budapest, 1972-73, 425-441.
24. Beadle, George, and Beadle, Muriel. *The Language of Life: An Introduction to the Sciences of Genetics*. Garden City, New York: Doubleday and Company, Inc., 1966.
25. Bell, J.S. "On the Einstein, Podolsky, Rosen Paradox." *Physics*, Vol. 1, pp. 195-200, 1964.
26. Bell, J.S. *Speakable and Unspeakable in Quantum Mechanics*. Cambridge: Cambridge University Press, 1989.
27. Berg, Leo S. *Nomogenesis or Evolution Determined by Law*. Cambridge, Mass.: M.I.T. Press, 1969.
28. Bernstein, Jeremy. *Quantum Profiles*. Princeton: Princeton University Press, 1991.
29. Bleibtreu, Hermann K. *Evolutionary Anthropology*. Boston: Allyn and Bacon, Inc., 1969.
30. Blum, Harold F. *Time's Arrow and Evolution*. Princeton: Princeton University Press, 1970.

31. Bohm, David. Quantum Theory. New York: Dover, 1989.
32. Bohm, David. Wholeness and the Implicate Order. London: Ark Paperbacks, 1983.
33. Bohm, D. and Peat, F.D. Science, Order, and Creativity. New York: Bantam, 1987.
34. Bohm, D. & Hiley, B.J. The Undivided Universe. London: Routledge & Kegan Paul, 1993.
35. Bohm, David, et al. Quantum Implications. New York: Routledge & Kegan Paul, Inc., 1988.
36. Box, Hilary O. Organisation in Animal Communities. London: Butterworth and Co., 1973.
37. Bronowski, J. The Ascent of Man. Boston: Little, Brown and Co., 1973.
38. Brunner, Constantin. Die Lehre von den Geistigen und vom Volke. Berlin: Karl Schnabel, 1908.
39. Brunner, Constantin. Our Christ: The Revolt of the Mystical Genius. Assen/Maastricht, The Netherlands: Van Gorcum, 1990 Translated by Graham Harrison and Michael Wex, A. M. Rappaport, Editor
40. Brunner, Constantin. Memshalot Sadon: The Tyranny of Hate. Translated by Graham Harrison, A.M. Rappaport, Editor Toronto: 1991
41. Brunner, Constantin. Science, Spirit, and Superstition, an English digest of Brunner's work by Walter Bernard. Translations of this remarkable philosopher by Henri Lurié into English and French may become available in the future through SEE, P.O. Box 10851, Eugene, OR, 97440. SEE has a complete set of these translations. In French they are available through the Collection Omnia Animata in conservation at the Biblioth<sup>e</sup>que Victor-Cousin, La Sorbonne, Paris, France; in German at the Internationaal Constantin Brunner Instituut, The Hague, The Netherlands.
42. Bucke, Richard Maurice. Cosmic Consciousness. New York: E. P. Dutton, 1956.
43. Buettner-Janusch, John, ed. Evolutionary and Genetic Biology of Primates. 2 vols. New York: Academic Press, 1963.
44. Bullock, Alan. Hitler--A Study in Tyranny. New York: Bantam Books, Inc., 1961.
45. Buttafoco, Y.M. de. Entre l'Homme et le Dieu. Paris: Adyar, 1970.
46. Cailleux, Andre. Three Billion Years of Life. New York: Stein and Day, 1969.

47. Cairns-Smith, Alexander G. *The Life Puzzle: On Crystals and Organisms and on the Possibility of a Crystal as an Ancestor*. Edinburgh: Oliver and Boyd, 1971.
48. Calvin, Melvin. *Chemical Evolution*. New York: Oxford University Press, 1969.
49. Campbell, Bernard G. *Human Evolution*. Chicago: Aldine Publishing Co., 1974.
50. Campbell, Bernard G., ed. *Sexual Selection and the Descent of Man, 1871-1971*. Chicago: Aldine Publishing Co., 1972.
51. Cancro, Robert, ed. *Intelligence: Genetic and Environmental Influences*. New York: Grune and Stratton, 1971.
52. Capra, Fritjof. *The Tao of Physics*. Boulder, CO: Shambhala, 1975.
53. Capra, Fritjof. *The Turning Point*. Toronto: Bantam Books, 1983.
54. Carlson, Elaf Axel, ed. *Modern Biology: Its Conceptual Foundations*. New York: George Braziller, 1967.
55. Carn, Stanley M. *Human Races*. Springfield, IL: Charles C. Thomas, 1971.
56. Cato Institute. *The Declaration of Independence, and the Constitution of the United States of America*. Washington, D.C.: The Cato Institute, 1998.
57. Cavendish, A.P. *David Hume*. New York: Dover Publications, Inc., 1968.
58. Churchill, Winston S. *The Second World War*. 6 vols. New York: Bantam Books, 1962.
59. Churchill, Winston S. *A History of the English-Speaking Peoples*. 4 vols. New York: Bantam Books, 1963.
60. Clark, Kenneth. *Civilization*. New York: Harper and Row, 1969.
61. Clark, R.B. *Dynamics in Metazoan Evolution*. Oxford: Clarendon Press, 1964.
62. Clark, R.T. *Why Scientists Accept Evolution*. Grand Rapids: Baker Book House, 1966.
63. Clark, W.E. Le Gros. *The Antecedents of Man*. Chicago: Quadrangle Books, 1971.
64. Clark, Ronald. *Einstein: The Life and Times*. New York: Avon, 1972.
65. Clayton, D.D. *Principles of Stellar Evolution and Nucleo-Synthesis*. New York: McGraw-Hill, 1968.

66. Clough, Shepard B., ed. *A History of the Western World*. Boston: D.C. Heath and Co., 1964.
67. Coles, J.M. and Higgs, E.S. *The Archaeology of Early Man*. London: Faber and Faber, 1969.
68. Commoner, Barry. *The Closing Circle*. New York: Bantam Books, Inc., 1971.
69. Conze, Edward. *Buddhism: Its Essence and Development*. New York: Harper and Row, 1959.
70. Coon, C.S. *The Origin of Races*. New York: Knopf, 1963.
71. Croce, Benedetto. *History as the Story of Liberty*. Chicago: Henry Regnery Company, 1970.
72. Curtis, Helena. *Biology*. New York: Worth Publishers, 1975.
73. Curtis, Michael, ed. *Marxism*. New York: Atherton Press, 1970.
74. DeBroglie, Louis. *New Perspectives in Physics*. New York: Basic Books, Inc., 1962.
75. Ducrocq, A. *The Origins of Life*. London: Elik Books, 1957.
76. Dunn, L.C. *Race and Biology*. New York: UNESCO, 1965.
77. Dunn, L.L. *Heredity and Evolution in Human Populations*. Cambridge, MA: Harvard University Press, 1959.
78. Durant, Will. *The Story of Civilization*. 10 vols. New York: Simon and Schuster, 1954.
79. Easton, Stewart C. *The Heritage of the Past*. New York: Holt, Rinehart and Winston, 1965.
80. Ehrenberg, Victor. *From Solon to Socrates: Greek History and Civilization During the 6th and 5th Centuries B.C.* London: Methuen and Co., Ltd., 1968.
81. Ehrlich, P.R. *The Process of Evolution*. New York: McGraw-Hill, 1963.
82. Eigen, Manfred. "Self-organization of matter and the evolution of biological macromolecules." *Die Naturwissenschaften*. Berlin, 1971.
83. Eigen, Manfred and Porschke, Dietmar. "Co-operative non-enzymic base recognition." *Journal of Molecular Biology*, 53, 1970, 123-141.



84. Eigen, Manfred and Winkler, Ruthild. *Laws of the Game*. New York: Harper & Row, 1983.
85. Einstein, Albert. *Ideas and Opinions*. New York: Dell Publishing Co., 1973.
86. Einstein, Albert. *Out of My Later Years*. New York: Philosophical Library, 1950.
87. Einstein, Albert. *Relativity*. New York: Crown Publishers, 1961.
88. Einstein, A., Podolsky, B., Rosen, N. "Can the Quantum Mechanical description of reality be considered complete?" *Physical Review*, Vol. 47, 1935, pp. 777-780.
89. Ellis, Joseph J. *American Sphinx: The Character of Thomas Jefferson*. New York: Knopf, 1997
90. Elliot, Harry Chandler. *The Shape of Intelligence*. New York: Charles Scribner's Sons, 1969.
91. Evans, Christopher. *Cults of Unreason*. New York: Farrar, Strauss and Giroux, 1974.
92. Eysenck, H.J. *The I.Q. Argument*. New York: The Library Press, 1971.
93. Fann, K.T., ed. *Ludwig Wittgenstein: The Man and his Philosophy*. New York: Dell Publishing Co., 1967.
94. Feeney, Robert E. *Evolutionary Biochemistry of Proteins*. New York: John Wiley and Sons, 1969.
95. Fest, Joachim C. *Hitler*. New York: Harcourt Brace Jovanovich, Inc. 1973.
96. Feuer, Lewis S. *Marx and the Intellectuals*. New York: Doubleday and Co., 1969.
97. Feynman, Richard P., et al. *The Feynman Lectures on Physics*. 3 vols. New York: Addison-Wesley Publishing Co., 1966.
98. Feynman, Richard P. *Q.E.D. (Quantum Electrodynamics): The Strange Theory of Light and Matter*. Princeton: Princeton University Press, 1985.
99. Feynman, Richard P. *Surely You Are Joking Mr. Feynman*. New York: W. W. Norton. 1985
100. Feynman, Richard P. *What Do You Care What Other People Think*. Boston: G. K. Hall. 1990

101. Fichtelius, Karl-Erik and Sjolander, Sverre. Smarter Than Man? Intelligence in Whales, Dolphins, and Humans. Translated from Swedish by Thomas Teal. New York: Pantheon Books, 1972.
102. Ford, E.B. Genetic Polymorphism. Cambridge, MA: The M.I.T. Press, 1965.
103. Foster, Robert J. Physical Geology. Columbus: Charles E. Merrill Publishing, 1971.
104. Fox, Michael W. Readings in Ethology and Comparative Psychology. Monterey, CA: Brooks/Cole Publishing Co., 1973.
105. Fox, Sidney and Dose, Klaus. Molecular Evolution and the Origin of Life. San Francisco: W.H. Freeman and Co., 1972.
106. Franklin, Benjamin. Benjamin Franklin: The Autobiography and Other Writings. Selected and edited by L. Jesse Lemisch. New York: The New American Library, 1961.
107. Frankl, Viktor E. Man's Search for Meaning. New York: Washington Square Press, 1969.
108. Frazer, Sir James. The New Golden Bough. Edited by Theodor H. Gaster. New York: The New American Library, 1964.
109. Freedland, Nat. The Occult Explosion. New York: Berkley Publishing Corp., 1972.
110. Freud, Sigmund. The Basic Writings of Sigmund Freud. Translated and edited by Dr. A. Brill. New York: Random House, 1938.
111. Friedman, Lawrence J. Inventors of the Promised Land. New York: Alfred A. Knopf, 1975.
112. Friedman, Milton & Rose. Free to Choose. New York: Harcourt Brace Jovanovich, 1980.
113. Fulop-Miller, Rene. The Jesuits. New York: Capricorn Books, 1963.
114. Gatlin, Lila L. Information Theory and the Living System. New York: Columbia University Press, 1972.
115. Garcia, John David. Creative Transformation: A Practical Guide for Maximizing Creativity. Box 10851, Eugene, Oregon 97440: Noetic Press, 1991.
116. Garcia, John David. The Moral Society: A Rational Alternative to Death. Philadelphia: Whitmore Publishing Co., 1973; New York: Julian Press, 1971.

117. Garcia, John David. *Psychofraud and Ethical Therapy*. Philadelphia: Whitmore Publishing Co., 1974.
118. Gill, Jerry H., ed. *Philosophy Today*. 3 vols. New York: Macmillan Co., 1968.
119. Gitlitz, Alfred H. and Kaufman, Nadeen L. *Influence of Race, Sex and City on Inductive Reasoning Items*. Project Access Research Report #4. Educational Testing Service. Princeton, NJ: 1972.
120. Goldsby, Richard A. *Race and Races*. New York: The Macmillan Co., 1971.
121. Goswami, Amit. *The Cosmic Dancers*. New York: Harper & Row, 1983.
122. Goswami, Amit. *The Quantum Connection*. Unpublished manuscript. Eugene, OR: 1984.
123. Goswami, Amit. *The Self-Aware Universe*. New York: G. P. Putnam's Sons, 1993.
124. Gould, Stephen Jay. *The Panda's Thumb*. New York: Norton & Co., 1982.
125. Grant, Verne. *The Evolutionary Process*. New York: Columbia University Press, 1985.
126. Gravel, M., ed. *The Pentagon Papers*. 5 vols. Boston: Beacon Press, 1971-72.
127. Green, Mark; Fallows, James M.; Zwick, David R. *Who Runs Congress?* New York: Bantam Books, 1972.
128. Grun, Bernard. *The Timetables of History*. New York: Simon & Schuster, 1982.
129. Grunebaum, L.H. *Philosophy for Modern Man*. New York: Horizon Press, 1970.
130. Guilford, J.P. *The Nature of Human Intelligence*. New York: McGraw-Hill, 1967.
131. Guillain, Robert. *The Japanese Challenge*. New York: J.B. Lippincott, 1970.
132. Hale, W.H. *Ancient Greece*. New York: American Heritage Press, 1970.
133. Hanson, Earl D. *Animal Diversity*. 3rd ed. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1972.
134. Hare, R.M. *The Language of Morals*. New York: Oxford University Press, 1964.
135. Hawkes, Jacquetta. *The First Great Civilizations*. New York: Alfred A. Knopf, 1973.
136. Hawking, Stephen. *A Brief History of Time*. New York: Bantam, 1988.

137. Hegel, Georg Wilhelm F. *The Philosophy of History*. New York, Dover Publications, 1956.
138. Heisenberg, Werner. *Across the Frontiers*. New York: Harper & Row, 1974.
139. Heisenberg, Werner. *Physics and Beyond*. New York: Harper & Row, 1971.
140. Heisenberg, Werner. *Physics and Philosophy*. New York: Harper & Row, 1970
141. Hendrickson, James B. *The Molecules of Nature: A Survey of the Biosynthesis and Chemistry of Natural Products*. New York: W.A. Benjamin, Inc., 1965.
142. Herbert, Nick. *Quantum Reality: Beyond The New Physics*. Garden City, NY: Anchor Books, 1987.
143. Herbert, Nick. *Elemental Mind*. New York: Dutton, 1993.
144. Herrenstein, Richard J. and Murray, Charles. *The Bell Curve: Intelligence and Class Structure in American Life*. New York: Free Press, 1996.
145. Hodge, Paul W. *Concepts of the Universe*. New York: McGraw-Hill, 1969.
146. Hollis, Christopher. *The Jesuits: a History*. New York: The Macmillan Company, 1968.
147. Hong-Yee, Chiu and Amador, Muriel, eds. *Stellar Evolution*. Cambridge, MA: M.I.T. Press, 1972.
148. Hoyle, Fred. *Astronomy and Cosmology*. San Francisco: W.H. Freeman & Company, 1975.
150. Hoyle, Fred. *Frontiers of Astronomy*. London: Heinemann, 1970.
151. Hoyle, Fred. *From Stonehenge to Modern Cosmology*. San Francisco: W.H. Freeman, 1972.
152. Hoyle, Fred. *Galaxies, Nuclei, and Quasars*. New York: Harper and Row, 1965.
153. Hoyle, Fred. *Man in the Universe*. New York: Columbia University, 1966.
154. Hoyle, Fred. *The Cosmogony of the Solar System*. New Jersey: Enslow Publishers, 1979.
155. Hoyle, Fred. *The Intelligent Universe*. New York: Holt, Reinhart and Winston, 1983.
156. Hoyle, Fred. *The New Face of Science*. New York: World Publishing Co., 1971.

157. Hoyle, Fred. *Astronomy*. Garden City, NJ: Doubleday, 1962.
158. Hoyle, Fred; Wickramasinghe, Chandra. *Lifeccloud*. New York: Harper & Row, 1978.
159. Hoyle, Fred; Wickramasinghe, N.C. *Evolution from Space*. New York: Simon & Schuster, 1981.
160. Hoyle, Fred and Narlikar, J.V. "Cosmological models in a conformally invariant gravitational theory." Parts 1 & 2. *Monthly Notices. Royal Astronomical Society*. Vol. 155, 305-335.
161. Hsiung, Y.T. *Red China's Cultural Revolution*. New York: Vantage Press, 1968.
162. Hubala, Erich. *Barock und Rokoko*. Stuttgart: Chr. Belser Verlag, 1971.
163. Hudson, Liam, ed. *The Ecology of Human Intelligence*. Baltimore: Penguin Books, 1970.
164. Huizinga, Johan. *Homo Ludens*. Boston: Beacon Press, 1968.
165. Hulse, Frederick S. *The Human Species*. New York: Random House, 1963.
166. Humphreys, Christmas. *Buddhism*. Baltimore: Penguin Books, 1955.
167. Huxley, Julian. *Religion without Revelation*. New York: The New American Library, 1958.
168. Ingle, D.J. *Who Should Have Children?* New York: Bobbs-Merril, 1973.
169. Jagersten, Gosta. *Evolution of the Metazoan Life Cycle*. London: Academic Press, 1972.
170. James, William. *The Varieties of Religious Experience*. New York: Penguin Books, 1982.
171. Jammer, Max. *The Philosophy of Quantum Mechanisms*. New York: John Wiley & Sons, 1974.
172. Jantsch, Erich. *The Self-Organizing Universe*. Oxford: Pergamon Press, 1980.
173. Jaspers, Karl. *Socrates, Buddha, Confucius, Jesus*. New York: Harcourt Brace Jovanovich, 1962.
174. Jastrow, Robert. *God and the Astronomers*. New York: W.W. Norton & Company, 1978.

175. Jastrow, Robert. Red Giants and White Dwarfs. New York: The New American Library, 1969.
176. Jefferson, Thomas. The Jefferson Bible: The Life and Morals of Jesus of Nazereth, with an introduction by F. Forrester Church. Boston: Beacon Press, 1989
177. Jefferson, Thomas. Thomas Jefferson on Democracy. Edited by Saul K. Padover. New York: The New American Library, 1939.
178. Jefferson, Thomas. Writings: Notes On The State Of Virginia, etc. Merrill D. Peterson (Editor). 1984
179. Jefferson, Thomas. The Best Letters of Thomas Jefferson, Selected and Edited by J. G. de Roulhac Hamilton. Boston: Houghton Mifflin Co., 1944
180. Jensen, Arthur R. Environment, Heredity, and Intelligence. Reprint Series, No. 2. Cambridge, MA: Harvard Educational Review, 1969.
- 181 Jensen, Arthur R. Educability and Group Differences. New York: Harper & Row, 1973.
182. Jensen, Arthur R. Genetics and Education. New York: Harper and Row, 1972.
183. Jensen, Merril. The Founding of a Nation. New York: Oxford University Press, 1968.
184. Jepsen, Glenn L. et al., eds. Genetics, Paleontology and Evolution. New York: Atheneum, 1963.
185. Jevons, F.R. The Biochemical Approach to Life. New York: Basic Books, Inc., 1964.
186. Jung, C.G. Collected Works. Bollingen Series. Princeton: Princeton University Press, 1970.
187. Kant, Immanuel. Critique of Pure Reason. 2nd ed. New York: Doubleday and Co., Inc., 1961.
188. Kant, I. Critique of Practical Reason. New York: MacMillan, 1985.
189. Kendall, M.G. A Course in Multivariate Analysis. New York: Hafner Publishing Co., 1965.
190. Kendall, M.G. and Stuart, Alan. The Advanced Theory of Statistics. Vol. 1. London: Charles Griffin and Co., Ltd., 1958.



191. Kendall, M.G. and Stuart, Alan. The Advanced Theory of Statistics. Vol. 2. New York: Hafner Publishing Co., 1961.
192. Kendall, M.G. and Stuart, Alan. The Advanced Theory of Statistics. Vol. 3. New York: Hafner Publishing Co., 1966.
193. Kenyon, Dean H. and Steinman, Gary. Biochemical Predestination. New York: McGraw-Hill, Inc., 1969.
194. Kenyon, Kathleen M. Digging Up Jericho. New York: Frederick A. Praeger, 1957.
195. Khinchin, A.I. Information Theory. New York: Dover Publications, Inc., 1957.
196. Kierkegaard, Soren. Either/Or. 2 vols. New York: Doubleday & Co., 1959.
197. King, James C. The Biology of Race. New York: Harcourt Brace Jovanovich, 1971.
198. Kinsey, A.C. Sexual Behavior in the Human Female. Philadelphia: W.B. Saunders, 1953.
199. Kinsey, A.C. Sexual Behavior in the Human Male. Philadelphia: W.B. Saunders, 1948.
200. Kissinger, H.A. American Foreign Policy. New York: Norton, 1977.
201. Kissinger, H.A. and Brodre, B. Bureaucracy: Politics and Strategy. Los Angeles: University of California Press, 1968.
202. Kramer, Samuel Noah. History Begins at Sumer. New York: Doubleday, 1959.
203. Kramer, Samuel Noah and the editors of Time-Life Books. Cradle of Civilization. New York: Time-Life Books, 1967.
204. Krishnamurti, J. Talks and Dialogues. New York: Avon Books, 1983.
205. Kuhn, Thomas S. The Structure of Scientific Revolutions. Chicago: University of Chicago Press, 1970.
206. Lane, Mark. Rush to Judgement. Greenwich, CT: Fawcett Publications, 1967.
207. Lao Tzu. Tao Te Ching: The Way of Life. New York: The New American Library, 1955.
208. Lao-tse. The Wisdom of Lao-tse. Edited by Lin Yutang. New York: Random House, 1948.

209. Larsen, Egon. *A History of Invention*. New York: Roy Publications, 1961.
210. Leigh, Egbert G. *Adaptation and Diversity*. San Francisco: Freeman, Cooper and Co., 1971.
211. Lenneberg, E.H. *Biological Foundations of Language*. New York: John Wiley and Sons, 1967.
212. Leonard, Jonathan Norton. *The First Farmers*. New York: Time-Life Books, 1973.
213. Leonard, Jonathan Norton and the editors of Time-Life Books. *Ancient America*. New York: Time-Life Books, 1967.
214. Levin, Nora. *The Holocaust*. New York: Thomas Y. Cromwell, 1968.
215. Levins, Richard. *Evolution in Changing Environments: Some Theoretical Explorations*. Princeton: Princeton University Press, 1968.
216. Levitt, I.M. *Beyond the Known Universe*. New York: Viking, 1971.
217. Liddell-Hart, B.H. *Strategy*. New York: Frederick A. Praeger, 1968.
218. Liddell-Hart, B.H. *World War II: An Illustrated History*. New York: Putnam, 1970.
219. Lloyd, C.E.R. *Greek Science After Aristotle*. London: Chatto & Windus, Ltd., 1973.
220. Locker, A., ed. *Biogenesis, Evolution and Homeostasis: A Symposium by Correspondence*. New York: Springer-Verlag, 1973.
221. Loeve, Michel. *Probability Theory*. New York: D. van Nostrand Co., 1960.
222. Long, Pricilla, ed. *The New Left*. Boston: Porter Sargent, 1969.
223. Lovelock, James. *The Ages of Gaia: A Biography of the Living Earth*. New York: Norton, 1988.
224. Ludmerer, K.M. *Genetics and American Society*. Baltimore: Johns Hopkins University Press, 1972.
225. Lurié, Henri. *Translations and Presentations of the works of Constantin Brunner, and Benedict de Spinoza in English, French, and German may be available in the future from SEE, P.O. Box 10851, Eugene, OR 97401. A Spanish version of his Spinoza Presentation is currently on the Internet at [www.see.org](http://www.see.org).*
226. Machiavelli, Niccolo. *The Prince*. New York: The New American Library, 1955.

227. MacKay, Donald M. *Information, Mechanism and Meaning*. Cambridge, MA: M.I.T. Press, 1969.
228. Maimonides, Moses. *The Guide for the Perplexed*. New York: Dover Publications, 1956.
229. Malone, Dumas. *Jefferson and His Time: Six Volumes: The Virginian, The Rights of Man, The Ordeal of Liberty, Jefferson the President First Term, Jefferson the President Second Term, Sage of Monticello*. Many Editions from 1939 to 1982
230. Marcuse, Herbert. *One Dimensional Man*. Boston: Beacon Press, 1969.
231. Marion, J.B. *Physics and the Physical Universe*. New York: John Wiley and Sons, 1971.
232. Marshack, Alexander. *The Roots of Civilization*. New York: McGraw-Hill, 1972.
233. Marx, K.; Engels, F.; Lenin, V. *The Essential Left: Four Classic Texts on the Principles of Socialism*. New York: Barnes & Noble, 1961.
234. Marx, Karl. *Capital*. 3 Vols. New York: Random House, Vols. 2 and 3. New York: New World, 1967.
235. Marx, Karl. *The Poverty of Philosophy*. New York: International Publishing, 1969.
236. Masani, Rustom. *Zoroastrianism*. New York: The Macmillan Co., 1968.
237. Maslow, A.H. *The Farther Reaches of Human Nature*. New York: The Viking Press, 1973.
238. Maslow, A.H. *Toward a Psychology of Being*. New York: Van Nostrand Reinhold, 1968.
239. Matthews, William H. *Man's Impact on Terrestrial and Oceanic Ecosystems*. Cambridge, MA: MIT Press, 1971.
240. Mayr, Ernst. *Populations, Species and Evolution*. Cambridge, MA: The Belknap Press of Harvard, 1970.
241. Mayr, Ernst. *Systematics and the Origin of Species*. New York: Dover Publications, 1964.
242. McGinniss, Joe. *The Selling of the President 1968*. New York: Trident Press, 1969.

243. McKern, Thomas and McKern, Sharon. Human Origins. Englewood Cliffs, NJ: Prentice-Hall, 1969.
244. McNeill, W.H. The Rise of the West. New York: The New American Library, 1965.
245. McNeill, W.H. A World History. New York: Oxford University Press, 1967.
246. Meadows, A.J. Stellar Evolution. New York: Pergamon, 1967.
247. Meadows, Donella, et al. The Limits to Growth. New York: The New American Library, 1972.
248. Medvedev, Roy A. Let History Judge. New York: Alfred A. Knopf, 1971.
249. Medvedev, Zhores. A Question of Madness. New York: Alfred A. Knopf, 1971.
250. Mellersh, H.E.L. Minoan Crete. New York: G.P. Putnam's Sons, 1967.
251. Meyers, Marvin, et al. Sources of the American Republic. Chicago: Scott, Foresman and Co., 1960.
252. Miller, Stanley L. and Orgel, Leslie E. The Origins of Life on the Earth. Englewood Cliffs, NJ: Prentice-Hall, 1974.
253. Miller, Stanley L. "A production of amino acids under possible primitive earth conditions." Science, 117, 528 (1953).
254. Minsky, Marvin, ed. Semantic Information Processing. Cambridge, MA: M.I.T. Press, 1968.
255. Monod, Jacques. Chance and Necessity. New York: Alfred A. Knopf, 1971.
256. Montague, Ashley. Human Heredity. New York: The New American Library, 1960.
257. Montague, Ashley. Man's Most Dangerous Myth: The Fallacy of Race. New York: Oxford University Press, 1974.
258. Mood, Alexander McFarlane. Introduction to the Theory of Statistics. New York: McGraw-Hill, 1950.
259. Moore, G.E. Principia Ethica. London: Cambridge University Press, 1962.
260. Moore, Ruth. Evolution. New York: Time-Life Books, 1968.
261. Moorehead, Alan. The Russian Revolution. New York: Bantam, 1959.

262. Moorehead, Paul S. and Kaplan, Martin, eds. *Mathematical Challenges to Neo-Darwinian Interpretations of Evolution*. Philadelphia: The Wistar Institute Press, 1967.
263. Morowitz, Harold J. *Entropy for Biologists, An Introduction to Thermodynamics*. New York: Academic Press, 1970.
264. Morris, Desmond. *The Human Zoo*. London: Transworld Publishers, Ltd., 1971.
265. Morris, Desmond. *The Naked Ape*. New York: Dell Publishing, 1967.
266. Morris, Ramona and Morris, Desmond. *Men and Apes*. New York: McGraw-Hill, 1968.
267. Munitz, M.K. *Space, Time and Creation: Philosophical Aspects of Creation*. Glencoe, IL: Free Press, 1957.
268. Nalimov, V.V. *Space, Time, and Life*. Philadelphia: ISI Press, 1985.
269. Napier, John R. *The Roots of Mankind*. Washington, D.C.: Smithsonian Institution, 1970.
270. Narlikar, Ayant. *Violent Phenomena in the Universe*. Oxford: Oxford University Press, 1982.
271. Needham, Joseph. *Order and Life*. Cambridge, MA: M.I.T. Press, 1968.
272. Nelson, Leonard. *Socratic Method and Critical Philosophy*. New York: Dover Publications, 1965.
273. Nevin, John A., ed. *The Study of Behavior: Learning, Motivation, Emotion and Instinct*. Glenview, IL: Scott, Foresman & Co., 1973.
274. Newell-Smith, P.H. *Ethics*. Baltimore: Penguin Books, 1964.
275. Newman, James R., ed. *The World of Mathematics*. 4 vols. New York: Simon & Schuster, 1956.
276. Newman, James R., ed. *What Is Science?* New York: Simon & Schuster, 1955.
277. Newton, Grant and Levine, Seymour, eds. *Early Experience and Behavior: The Psychobiology of Development*. Springfield, IL: Charles C. Thomas, 1968.
278. Niel, Fernand. *La Civilisation des Megalithes*. Paris: Plon, 1970.
279. Nietzsche, Friedrich. *Thus Spoke Zarathustra*. New York: The Modern Library, 1974.

280. Nietzsche, Friedrich. *The Birth of Tragedy and the Genealogy of Morals*. New York: Doubleday, 1956.
281. Nixon, Richard. *White House Transcripts*. New York: New York Times, 1974.
282. North, John David. *The Measure of the Universe*. Oxford: Clarendon Press, 1965.
283. Nottingham, Elizabeth K. *Religion and Society*. New York: Random House, 1954.
284. O'Connor, D.J. *John Locke*. New York: Dover Publications, 1967.
285. O'Neill, Barrett. *Elementary Differential Geometry*. New York: Academic Press, 1969.
286. Ortega y Gasset, Jose. *Obras Completas*. Alianza Editorial: Revista de Occidente, 1983.
287. Osborne, Richard H. *The Biological and Social Meaning of Race*. San Francisco: W.H. Freeman & Co., 1971.
288. Osborn, F.H. *The Future of Human Heredity*. New York: Weybright & Talley, 1968.
289. Padover, Saul K. *Jefferson*. New York: The New American Library, 1952.
290. Page, T. and Page, L.W. *The Evolution of Stars*. New York: Macmillan, 1968.
291. Pagels, Elaine. *The Gnostic Gospels*. New York: Random House, 1979.
292. Pagels, Heinz R. *The Cosmic Code*. New York: Simon & Schuster, 1982.
293. Paine, A. *Thomas Nast: His Period and His Pictures*. New York: Harper, 1904.
294. Papazian, Haig P. *Modern Genetics*. New York: The New American Library, 1968.
295. Parzen, Emanuel. *Modern Probability Theory and Its Applications*. New York: John Wiley and Sons, 1960.
296. Parzen, Emanuel. *Stochastic Processes*. San Francisco: Holden-Day, 1962.
297. Pascal, B. *The Essential Pascal*. Edited by R.W. Gleason. New York: The New American Library, 1966.
298. Patanjali. *How to Know God*. Hollywood: Vedanta Society of Southern California, 1981.
299. Payne, Robert. *Mao Tse-Tung*. New York: Pyramid Publishers, 1966.



300. Pearson, Roger. *Eugenics and Race*. London: The Clair Press, 1966.
301. Peat, F. David. *Synchronicity: The Bridge Between Matter and Mind*. New York: Bantam, 1987.
302. Peat, F. David. *Infinite Potential: The Life of David Bohm*. 1997
303. Penkovskiy, O. *The Penkovskiy Papers*. New York: Avon Books, 1965.
304. Pfeifer, John E. *The Emergence of Man*. New York: Harper & Row, 1969.
305. Pianka, Eric R. *Evolutionary Ecology*. New York: Harper & Row, 1974.
306. Piasecki, J.A. *The Origin of the Universe*. New York: Philosophical Library, 1972.
307. Picht, Georg. *Au Bord du Gouffre*. Paris: Editions Robert Laffont, 1970.
308. Pilbeam, D. "The descent of hominoids and hominids." *Scientific American*, 250, 3, March 1984.
309. Pipes, Richard. *Property and Freedom*. New York: Alfred A. Knopf, 1999
310. Pitcher, George, ed. *Truth*. Englewood Cliffs, NJ: Prentice-Hall, 1964.
311. Plato. *The Dialogues of Plato*. (2 vols.). Trans. by B. Jowett. New York: Random House, 1937.
312. Platt, John R. *The Step to Man*. New York: John Wiley and Sons, 1966.
313. Poirier, Frank E., ed. *Primate Socialization*. New York: Random House, 1972.
314. Porschke, Dietmar and Eigen, Manfred. "Co-operative non-enzymic base recognition." *Journal of Molecular Biology*. 62, 1971, pp. 361-381.
315. Prabhavananda, S. and Manchester, F., translators. *The Upanishads*. Hollywood: Vedanta Society of Southern California, 1975.
316. Pribram, K.H., ed. *Brain and Behavior*. 4 vols. Baltimore: Penguin Books, 1969.
317. Prideau, Tom. *The Cro-Magnon Man*. Time Life Books, 1973.
318. Prigogine, Ilya and Stengers, Isabelle. *Order Out of Chaos*. New York: Bantam Books, 1984.
319. Quastler, Henry. *The Emergence of Biological Organization*. New Haven: Yale University Press, 1964.

320. Quine, Willard Van Orman. *Methods of Logic*. New York: Holt, Rinehart & Winston. 1962.
321. Quine, Willard Van Orman. *Word and Object*. Cambridge, MA: M.I.T. Press, 1969.
322. Rahula, Walpola Sri. *What The Buddha Taught*. New York: Grove Press, 1974.
323. Rashevsky, N. *Mathematical Biophysics: Physico-mathematical Foundations of Biology*. 2 vols. New York: Dover Publications, Inc., 1960.
324. Rauch, G. *A History of Soviet Russia*. New York: Praeger, 1972.
325. Raven, Peter H.; Evert, Ray F.; Curtis, Helena. *Biology of Plants*. New York: Worth Publishers, 1976.
326. Reines, Frederick, ed. *Cosmology, Fusion and Other Matters*. (George Gamow Memorial Volume.) Boulder, CO: Associated Univ. Press, 1972.
327. Reiser, Oliver L. *The Integration of Human Knowledge*. Boston: Porter Sargent Publishers, 1958.
328. Rensch, Bernhard. *Biophilosophy*. New York: Columbia University Press, 1971.
329. Resnick, Robert and Halladay, David. *Basic Concepts in Relativity and Early Quantum Theory*. New York: John Wiley & Sons, 1985.
330. Restak, Richard M. *The Brain*. Garden City: Doubleday & Company, 1979.
331. Reti, L., ed. *The Unknown Leonardo*. New York: McGraw-Hill, 1974.
332. Revesz, G. *The Origins and Prehistory of Language*. Westport, CT: Greenswoot Press, 1970.
333. Richardson, Ken and Spears, David, eds. *Race and Intelligence*. Baltimore, Penguin Books, 1972.
334. Riedijk, C.W. *On Waves, Particles, and Hidden Variables*. Assen: Van Arcam, 1971.
335. Robertson, H.P. *Relativity and Cosmology*. Philadelphia: Saunders, 1968.
336. Rosenblueth, Arturo. *Mind and Brain*. Cambridge, MA: M.I.T. Press, 1970.
337. Rosenthal, David. *Genetic Theory and Abnormal Behavior*. New York: McGraw-Hill Book Co., 1970.

338. Ross, Herbert. *A Synthesis of Evolutionary Theory*. Englewood Cliffs, NJ: Prentice-Hall, Inc., 1962.
339. Rostow, W.W. *The Dynamics of Soviet Society*. New York: The New American Library, 1969.
340. Roth, Cecil., ed. *Standard Jewish Encyclopedia*. New York: Doubleday & Co., 1959.
341. Rottner, Elli. *Aus Spinozas Heimat*. Dormund: Gerhard Schippel, 1972.
342. Roucek, Joseph S., ed. *The Teaching of History*. New York: Philosophical Library, 1967.
343. Royce, Josiah. *The World and the Individual*. 1st Series. New York: Dover Publications, Inc., 1959.
344. Royce, Josiah. *The World and the Individual*. 2nd Series. New York: Dover Publications, Inc., 1959.
345. Rucker, Rudy. *Infinity and the Mind*. Toronto: Bantam Books, 1983.
346. Russell, Bertrand. *Dictionary of Mind and Morals*. New York: The Citadel Press, 1965.
347. Russell, Bertrand. *Education and the Good Life*. New York: Avon Books, 1926.
348. Russell, Bertrand. *Foundations of Geometry*. New York: Dover Publications, Inc., 1956.
349. Russell, Bertrand. *Human Society in Ethics and Politics*. New York: New American Library of World Literature, 1962.
350. Russell, Bertrand. *Our Knowledge of the External World*. New York: The New American Library, 1960.
351. Russell, Bertrand. *Power: A New Social Analysis*. New York: W.W. Norton & Co., 1938.
352. Russell, Bertrand. *Religion and Science*. New York: Oxford University Press, 1961.
353. Russell, Bertrand. *Sceptical Essays*. New York: Barnes & Noble, Inc., 1962.
354. Russell, Bertrand. *The Analysis of Matter*. New York: Dover Publications, Inc., 1954.
355. Russell, Bertrand. *The Analysis of Mind*. New York: MacMillan, 1921.

356. Russell, Bertrand. *Unpopular Essays*. New York: Simon & Schuster, 1950.
357. Russell, Bertrand. *Wisdom of the West*. Greenwich, CT: Fawcett Publications, Inc., 1964.
358. Russell, Bertrand. *A History of Western Philosophy*. New York: Simon & Schuster, 1959.
359. Ryle, Gilbert. *The Concept of Mind*. New York: Barnes & Noble, 1966.
360. Sachman, Harold. *Computers, System Science, and Evolving Society: The Challenge of Man-Machine Digital Systems*. New York: John Wiley & Sons, Inc., 1967.
361. Sachs, B.K. *General Relativity and Cosmology*. New York: Academic Press, 1971.
362. Sagan, Carl and Leonard, Jonathan N. and the editors of Time-Life Books. *Planets*. New York: Time-Life Books, 1970.
363. Salk, Jonas. *The Survival of the Wisest*. New York: Harper & Row, 1973.
364. Samuelson, Paul A. *Economics*. New York: McGraw-Hill, 1970.
365. Sartre, Jean Paul. *Being and Nothingness*. New York: Washington Square Press, 1966.
366. Sartre, Jean Paul. *The Age of Reason*. New York: Bantam Books, 1959.
367. Schatzman, E.L. *The Structure of the Universe*. New York: McGraw-Hill, 1971.
368. Scheffer, Victor B. *The Year of the Whale*. New York: Charles Scribner's Sons, 1969.
369. Schillebeeckx, Edward. *Jesus: An Experiment in Christology*. New York: Vintage Books, 1981.
370. Schlegel, Richard. *Time and the Physical World*. New York: Dover Publications, 1961.
371. Schlick, Moritz. *Problems of Ethics*. New York: Dover Publications, 1962.
372. Schmidt, H. "A psychokinetic (PK) test with electronic equipment." *Journal of Parapsychology*, Vol. 34, 1970, pp. 175-181.
373. Schmidt, Helmut. "Evidence for direct interaction between the human mind and external quantum processes." *Proceedings of the International Conference on Cybernetics and Society*, IEEE, New York, 1977.

374. Schmidt, H. "Collapse of the state vector and psychokinetic effect." *Foundations of Physics*. Vol. 12, No. 6, 1982.
375. Schneirla, T.C. *Selected Writings of T.C. Schneirla*. Edited by Aronson, Lester R.; Tobach, Ethel; Rosenblatt, Jay S.; Lehrman, Daniel S. San Francisco: W.H. Freeman and Co., 1972.
376. Schramm, D.N. and Steigman, G. "Particle accelerators test cosmological theory." *Scientific American*, 258, 6, June 1988.
377. Schroeder, Gerald L. *Genesis and the Big Bang*. New York, Bantam Books, 1990
378. Schroeder, Gerald L. *The Science of God*. New York, The Free Press, 1997
379. Schrödinger, Erwin. *Science, Theory and Matter*. New York: Dover Publications, 1957.
380. Schrödinger, Erwin. *What is Life? The Physical Aspect of the Living Cell and Mind and Matter*. The Turner Lectures Delivered at Trinity College, Cambridge, in Oct. 1956. Cambridge University Press, 1967.
381. Schweitzer, Albert. *Goethe*. Boston: Beacon Press, 1961.
382. Sciama, D.W. *Modern Cosmology*. London: Cambridge University Press, 1971.
383. Shapiro, J.A. "Bacteria as multicellular organisms." *Scientific American*, 258, 6, June 1988.
- \* 384. Shimony, A. "The reality of the quantum world." *Scientific American*, 258, 1, January 1988.
385. Shirer, William. *The Rise and Fall of the Third Reich*. New York: Fawcett Publications, 1966.
386. Shklovskii, I.S. and Sagan, Carl. *Intelligent Life in the Universe*. San Francisco: Holden-Day, 1966.
387. Shockley, W. *Proceedings of the National Academy of Sciences*. Vol. 68, 1971.
388. Shub, David. *Lenin*. New York: The New American Library, 1948.
389. Shuey, A.M. *Testing Negro Intelligence*. 2nd ed. New York: Social Science Press, 1966.

390. Simons, Elwyn L. *Primate Evolution: Introduction to Man's Place in Nature*. New York: Macmillan Co., 1972.
391. Simpson, George Gaylord. *The Major Features of Evolution*. New York: Simon & Schuster, 1953.
392. Simpson, George Gaylord. *The Meaning of Evolution*. New York: Bantam Books, 1971.
393. Singer, Charles. *From Magic to Science*. New York: Dover Publications, 1958.
394. Skinner, B.F. *Beyond Freedom and Dignity*. New York: Bantam Books, 1971.
395. Skutch, Alexander F. *Life Ascending*. Austin: University of Texas Press, 1985.
396. Wilder-Smith, A.E. *Man's Origin, Man's Destiny: A Critical Survey of the Principles of Evolution and Christianity*. Wheaton, IL: Harold Shaw Publishers, 1968.
397. Smith, C.V.M. *Molecular Biology*. Cambridge, MA: M.I.T. Press, 1968.
398. Smith, C.V.M. *The Brain*. Chicago: University of Chicago Press, 1963.
399. Smith, Howard M. *Principles of Holography*. New York: Wiley Interscience, 1969.
400. Smith, Nicolas M., Jr. *A Calculus for Ethics: A Theory of the Structure of Value*. Baltimore: The Johns Hopkins University Press, 1962.
401. Smythies, J.R. *Brain Mechanisms and Behavior*. New York: Academic Press, 1970.
402. Snow, C.P. *The Two Cultures: and A Second Look*. New York: The American Library, 1964.
403. Solomon, Herbert., ed. *Mathematical Thinking in the Measurement of Behavior*. Glencoe, IL: The Free Press, 1960.
404. Solzhenitsyn, Alexander. *August 1914*. New York: Farrar, Straus and Giroux, 1972.
405. Solzhenitsyn, Alexander. *The Gulag Archipelago*. (3 vols.) New York: Harper & Row, 1974, 1975, & 1978.
406. Sorbig, Otto Thomas. *Evolution and Systematics*. New York: Macmillan, 1966.
407. Speer, Albert. *Inside the Third Reich*. New York: The Macmillan Co., 1969.
408. Spencer, Herbert. *The Data of Ethics*. New York: Caldwell, 1970.



409. Spengler, Oswald. *The Decline of the West*. New York: The Modern Library, 1962.
410. Spinoza, Baruch de. *L'Ethique*. Translated by Henri Lurié. Paris, France: Editions du Rocher, 1974.
411. Spinoza, Baruch de (translation from Latin into English by Henri Lurié). *Ethics*. P.O. Box 10851, Eugene, OR 97440: SEE, 1993.
412. Spinoza, Baruch. *Works of Spinoza*. 2 vols. Translated by R.H.M. Elwes. New York: Dover, 1955.
413. Stanley, John. *The International Trade in Arms*. London: Institute for Strategic Studies, 1972.
414. Stapp, H.P. "Mind, Matter, and Quantum Mechanics." *Foundations of Physics*, Vol. 12, 1982, pp. 363-398.
415. Stebbins, G.L. and Ayala, F.J. "The evolution of Darwinism." *Scientific American*, 253, 1, July 1985.
416. Steinmetz, Charles Proteus. *Four Lectures on Relativity and Space*. New York: Dover Publications, 1967.
417. Steinmetz, Charles Proteus. *Lectures on Electrical Engineering*. New York: Dover Publications, 1971.
418. Stern, Curt. *Principles of Human Genetics*. San Francisco: W.H. Freeman and Co., 1958.
419. Stevenson, Charles L. *Ethics and Language*. New Haven: Yale University Press, 1962.
420. Struve, Otto. *The Universe*. Cambridge, MA: M.I.T. Press, 1970.
421. Sullivan, Walter. *We Are Not Alone*. New York: The New American Library, 1964.
422. Suthers, Roderick A. and Gallant, Roy A. *Biology: The Behavioral View*. Lexington, MA: Xerox College Publishing, 1973.
423. Tamplin, A.R. and Goffman, J.W. *Population Control Through Nuclear Pollution*. Chicago: Nelson-Hall Co., 1970.
424. Tanner, J.M. and Taylor, G.R. *Growth*. New York: Time-Life, 1969.

425. Tattersall, Ian. *Man's Ancestors: An Introduction to Primate and Human Evolution*. London: John Murray, 1970.
426. Tax, Sol, ed. *Evolution After Darwin*. 3 vols. Chicago: The University of Chicago Centennial, 1960.
427. Taylor, A.E. *Elements of Metaphysics*. Great Britain: Methuen & Co., 1961.
428. Taylor, R.J. *The Origin of the Chemical Elements*. London: Wyckenham Publications, 1972.
429. Taylor, Richard. *Metaphysics*. New Jersey: Prentice-Hall, 1963.
430. Teilhard de Chardin, Pierre. *Activation of Energy*. New York: Harcourt Brace Jovanovich, 1971.
431. Teilhard de Chardin, Pierre. *Building the Earth*. New York: Avon Books, 1969.
432. Teilhard de Chardin, Pierre. *Letters from a Traveller*. New York: Harper & Row, 1962.
433. Teilhard de Chardin, Pierre. *Man's Place in Nature*. New York: Harper & Row, 1966.
434. Teilhard de Chardin, Pierre. *The Appearance of Man*. New York: Harper & Row, 1965.
435. Teilhard de Chardin, Pierre. *The Divine Milieu*. New York: Harper & Row, 1965.
436. Teilhard de Chardin, Pierre. *The Future of Man*. New York: Harper & Row, 1969.
437. Teilhard de Chardin, Pierre. *Man and His Meaning*. New York: The New American Library, 1967.
438. Teilhard de Chardin, Pierre. *The Phenomenon of Man*. New York: Harper & Row, 1965.
439. Teilhard de Chardin, Pierre. *The Vision of the Past*. New York: Harper & Row, 1966.
440. Terman, L.M., ed. "Scientists and Non-scientists in a Group of 800 Gifted Men." *Psychological Monographs General & Applied*, Vol. 68, No. 7, pp. 1-44.
441. Terman, L.M., ed. *Genetic Studies of Genius Vol. 1: Mental and Physical Traits of a Thousand Gifted Children, 1925. Vol. 2: The Early Mental Traits of Three Hundred Geniuses*. California: Stanford University Press, 1926.

442. Terzia, Y. and Bilson, E. *Cosmology and Astrophysics*. Ithaca, NY: Cornell University Press, 1982.
443. Thompson, W.C. *A Bibliography of Literature Relating to the Assassination of President John F. Kennedy*. San Antonio, TX: W.C. Thompson & Sons, 1971.
444. Tiger, Lionel and Fox, Robin. *The Imperial Animal*. New York: Holt, Rinehart & Winston, 1971.
445. Tobias, Phillip V. *The Brain in Human Evolution*. New York: Columbia University Press, 1971.
446. Tocqueville, Alexis de. *Democracy In America*. Garden City: Anchor Books 1969
447. Toffler, Alvin. *The Third Wave*. New York: William Morrow, 1980.
448. Toynbee, Arnold J. *A Study of History*. New York: Oxford University Press, 1972.
449. Trippet, Frank. *The First Horsemen*. New York: Time-Life Books, 1974.
450. Trotsky, L. *A History of the Russian Revolution*. Ann Arbor: University of Michigan Press, 1967.
451. Truman, Harry. *1945: Year of Decisions*. New York: The New American Library, 1965.
452. Truman, Harry. *1946-1952: Years of Trial and Hope*. New York: The New American Library, 1965.
453. Trump, David H. *Skorbe: Excavations Carried Out On Behalf of the National Museum of Malta, 1961-63*. London: Oxford University Press, 1966.
454. United States Congress. *Measuring the Nation's Wealth*. Developed by Wealth Inventory Planning Study, George Washington University, and presented by the Conference of Research in Income and Wealth to the Subcommittee on Economic Statistics of the Joint Economic Committee, Congress of the U.S., 88th Congress, 2nd Session. Dec., 1964. U.S. Government Printing Office, Washington, D.C., 1964.
455. United States Department of Commerce, Bureau of the Census, Technical Paper 17. *Trends in the Income of Families and Persons in the United States--1947-1964*. Mary F. Henson, Population Division.
456. United States Department of Health, Education and Welfare. *Mental Health Program Reports--3*. N.I.M.H. Chevy Chase, MD: January 1969.

457. United States Library of Congress, Science Policy Research Division. Genetic Engineering: Evolution of a Technological Issue. U.S. Government Printing Office, Washington, DC: 1972.
458. United States National Institute of General Medical Sciences. Prospects for Designed Genetic Change. A Transcript Report from the National Advisory General Medical Sciences, NIH. Bethesda, MD.
459. United States Statistical Abstracts, 1974, 1984, 1994.
460. Valenstein, Eliot S. Brain Control. New York: John Wiley & Sons, 1973.
461. Van Lawick-Goodall, Jane. In the Shadow of Man. Boston: Houghton Mifflin, 1971.
462. Varela, F.G.; Maturana, H.R.; and Uribe, R. "Autopoiesis: The organization of living systems." Biosystems, Vol. 5, 1974.
463. Von Bonin, Gerhardt. The Evolution of the Human Brain. Chicago: University of Chicago Press, 1963.
464. Von Mises, Richard. Positivism: A Study in Human Understanding. New York: Dover Publications, 1951.
465. Wallbank, T.W. and Taylor, A.M. Civilization: Past and Present. Chicago: Scott, Foresman and Co., 1949.
466. Warren, E., et al. U.S. President's Commission on the Assassination of President Kennedy. 26 vols. Washington, DC: U.S. Government Printing Office, 1964.
467. Watson, James D. Molecular Biology of the Gene. New York: W.A. Benjamin, 1965, and future editions.
468. Watson, James D. The Double Helix. New York: The New American Library, 1969.
469. Weinreich, Max. Hitler's Professors. New York: Yiddish Scientific Institute, 1946.
470. Weiss, Paul. The God We Seek. Carbondale: Southern Illinois University Press, 1964.
471. Weizmann, Chaim. Trial and Error. New York: Schocken Books, 1949.
472. Wells, H.G. The Outline of History. 2 vols. New York: Garden City Books, 1961.
473. White, Edmund. The First Men. New York: Time-Life Books, 1973.

474. White, Theodore H. *The Making of the President* 1960. New York: Atheneum Publishers, 1961.
475. White, Theodore H. *The Making of the President* 1968. New York: Atheneum Publishers, 1969.
476. White, Theodore H. *The Making of the President* 1972. New York: Atheneum Publishers, 1973.
477. Whitehead, Alfred North. *Dialogues of Alfred North Whitehead*. New York: Macmillan Co., 1954.
478. Whitehead, Alfred North. *Adventures of Ideas*. New York: Macmillan Co., 1967.
479. Whitehead, Alfred North. *Modes of Thought*. New York: Macmillan Co., 1968.
480. Whitehead, Alfred North. *Process and Reality*. Macmillan Co., 1969.
481. Whitehead, Alfred North. *Science and the Modern World*. New York: Macmillan Co., 1969.
482. Whyte, Lancelot Law. *The Next Development in Man*. New York: The New American Library, 1961.
483. Wiener, Norbert. *Cybernetics*. Cambridge, MA: M.I.T. Press, 1961.
484. Wiener, Norbert. *God & Golem, Inc.* Cambridge, MA: M.I.T. Press, 1964.
485. Wiener, Norbert. *I Am A Mathematician*. Cambridge, MA: M.I.T. Press, 1970.
486. Wiener, Norbert; Siegel, Armand; Rankin, Bayard; Martin, William. *Differential Space, Quantum Systems and Prediction*. Cambridge, MA: M.I.T. Press, 1966.
487. Wigner, Eugene P. *Symmetries and Reflections*. Bloomington: Indiana University Press, 1967.
488. Wilber, Ken., ed. *Quantum Questions*. Boulder, CO: Shambhala, 1984.
489. Wilber, Ken and Ferguson, Marilyn. *The Holographic Paradigm*. Boulder, CO: Shambhala, 1982.
490. Wilf, Alexander and Merlin, S. *The Ascent of Man*. New York: Thomas Yoseloff, 1964.
491. Wilson, Carl L. and Loomis, Walter E. *Botany*. New York: Holt, Rinehart and Winston, 1967.

492. Weinberg, Steven. *The First Three Minutes*. New York: Basic Books, 1977.
493. Wilson, John Rowan and the editors of Time-Life Books. *The Mind*. New York: Time-Life Books, 1969.
494. Wisdom, John. *Problems of Mind and Matter*. London: Cambridge University Press, 1963.
495. Wise, David. *The Politics of Lying*. New York: Random House, 1973.
496. Wittgenstein, Ludwig. *Philosophical Investigations*. New York: Macmillan Co., 1969.
497. Wittgenstein, Ludwig. *Remarks on the Foundations of Mathematics*. Edited by G.H. von Wright, et al. Oxford: Basil Blackwell, 1967.
498. Wittgenstein, Ludwig. *Tractatus Logico-Philosophicus*. London: Routledge & Kegan Paul, 1966.
499. Wittgenstein, Ludwig. *Zettel*. Edited by G.E.M. Anscombe and G.H. von Wright. Oxford: Basil Blackwell, 1967.
500. Wolf, Fred Alan. *Star Wave*. New York: Macmillan Publishing Company, 1984.
501. Wolf, Fred Alan. *Taking the Quantum Leap*. San Francisco: Harper & Row, 1981.
502. Wolfe, Bertram D. *Marxism: 100 Years in the Life of a Doctrine*. New York: Dell Publishing Co., Inc., 1965.
503. Wolfe, Bertram D. *Three Men Who Made a Revolution: Lenin, Trotsky, and Stalin: A Biographical History*. New York: Dial Press, 1961.
504. York, Herbert. *Race to Oblivion*. New York: Simon & Schuster, 1970.
505. Young, J.Z. *An Introduction to the Study of Man*. New York: Oxford University Press, 1974.
506. Zukav, Gary. *The Dancing Wu Li Masters*. New York: William Morrow, 1979.
507. *The Bhagavad Gita*. Trans. by Prabhavananda, S. and Isherwood, C. New York: The New American Library, 1955.
508. *The Bible (King James Version)*. Philadelphia: John C. Winston, 1948.
509. *The Koran*. London: Penguin Books, 1979.



510. A Course in Miracles. Tiburon, CA: Foundation For Inner Peace, 1982.

#### Selected References on Organized Crime

511. Clark, Ramsey. Crime in America: Observations on its Nature, Causes, Preventions and Control. New York: Simon and Schuster, 1971.

512. Conklin, John E. The Crime Establishment. Englewood Cliffs, NJ: Prentice-Hall, 1973.

513. Cook, F.J. The Secret Rulers. New York: Duell, Sloan and Pierce, 1960.

514. Cressey, Donald Ray. Organized Crime and Criminal Organizations. Cambridge, MA: W. Heffer & Sons, 1971.

515. Cressey, Donald Ray. Theft of a Nation. New York: Harper & Row, 1969.

516. Demaris, Ovid. The Last Mafioso: The Treacherous World of Jimmy "The Weasel" Frattiano. New York: Bantam, 1981.

517. Dorman, Michael. Payoff: The Role of Organized Crime in American Politics. New York: McKay, 1972.

518. Davis, John H. Mafia Kingfish: Carlos Marcello and the Assassination of John F. Kennedy. New York: Signet, 1989.

519. Kwitney, J. Vicious Circles, New York: N.W. Norton, 1979.

520. "The Mafia." Time, May 16, 1977, pp. 32-42.

521. Moldea, D.E. Dark Victory: Ronald Reagan, MCA, and the Mob. Baltimore: Penguin, 1987.

522. Messick, Hank. The Silent Syndicate. New York: Macmillan, 1976.

523. Mesick, Hank and Goldblatt, Bert. The Mobs and the Mafia. New York: Thomas Y. Crowell, 1972.

524. Mollenhoff, Clark R. Strike Force: Organized Crime and the Government. Englewood Cliffs, NJ: Prentice-Hall, 1972.

525. Moore, William Howard. The Kefauver Committee and the Politics of Crime. Columbia, MO: University of Missouri Press, 1974.

526. Reid, Ed. The Anatomy of Organized Crime in America. Chicago: Regnery, 1969.

## Selected References on Mental, Brain, and Behavioral Differences Between Males and Females

527. Buffery, A.W.H. and Gray, J.A. "Sex differences in the development of spatial and linguistic skills." In C. Ounsted & D.C. Taylor (eds.), *Gender Differences: Their Ontogeny and Significance*. London: Churchill Livingstone, 1972.
528. Burstein, B.; Bank, L.; and Jarvid, L.F. "Sex difference in cognitive functioning: Evidence, determinants, implications." *Human Development*, 23, 289-313, 1980.
529. Davidoff, J.B. "Hemispheric differences in dot detection." *Cortex*, 13, 434-444, 1977.
530. de Lacoste-Utamsing, C. and Holloway, R.L. "Sexual dimorphism in the human corpus callosum." *Science*, 216, 1431-1432, 1982.
531. de Lacoste, M.C.; Holloway, R.L.; and Woodward, D.J. "Sex differences in the fetal human corpus callosum." *Human Neurobiology*, 5, 93-96, 1986.
532. Diamond, Marian, C. "Sex differences in the human brain." Research completed in 1988, U.C. Berkeley.
533. Diamond, Marian C. "Sex differences in the rat forebrain." *Brain Research Reviews*, 12, 235-240, 1987.
534. Doerner, G. "Hormones and sexual differentiation of the brain." In Ciba Foundation Symposium, 62, *Sex, Hormones, and Behaviour*. Amsterdam: Elsevier, 1979.
535. Doerner, G.; Rohde, W.; Stahl, F.; Krell, L.; and Marius, W. "A neuroendocrine predisposition for homosexuality in men." *Archives of Sexual Behavior*, 4, 1-8.
536. Fairweather, H. "Sex differences in cognition." *Cognition*, 4, 231-280, 1976.
537. Fairweather, H. "Sex differences." In J.G. Beaumont (ed.), *Divided Visual Field Studies of Cerebral Organization*. London: Academic Press, 1982.
538. Harris, L.J. "Sex differences in the growth and use of language." In E. Donelson & J. Gullahorn (eds.), *Woman: A Psychological Perspective*. pp. 79-94. New York: Wiley, 1977.
539. Harris, L.J. "Sex differences in spatial ability: possible environmental, genetic and neurological factors." In M. Kinsbourne (ed.), *Asymmetrical Function of the Brain*. pp. 405-522. Cambridge: Cambridge University Press, 1978.
540. Hines, M. "Prenatal diethylstilbestrol (DES) exposure, human sexually dimorphic behavior and cerebral lateralization." (Doctoral dissertation, University of California, Los

Angeles) Dissertation Abstracts International, 42, 423B (University Microfilms No. 81-13858), 1981.

541. Hines, M. "Prenatal gonadal hormones and sex differences in human behavior." *Psychological Bulletin*, 92, 56-80, 1982.

542. Hines, M. and Shipley, C. "Prenatal exposure to diethylstilbestrol (DES) and the development of sexually dimorphic cognitive abilities and cerebral lateralization." *Developmental Psychology*, 20 81-94, 1984.

543. Holloway, R.L. and de Lacoste, M.C. "Sexual dimorphism in the human corpus callosum: An extension and replication study." *Human Neurobiology*, 5 87-91, 1986.

544. Maccoby, E.E. and Jacklin, C.N. *The Psychology of Sex Differences*. Stanford: Stanford University Press, 1974.

545. Manosevitz, M. *Behavioral Genetics*. New York: Appleton, Century, Crofts, 1969.

546. Masica, D.N., Money, J., Ehrhardt, A.A., and Lewis, V.G. "IQ, fetal sex hormones and cognitive patterns: Studies in the testicular feminizing syndrome of androgen insensitivity." *Johns Hopkins Medical Journal*, 123, 105-114, 1969.

547. McGee, M.G. "Human spatial abilities: Psychometric studies and environmental, genetic, hormonal, and neurological influences." *Psychological Bulletin*, 86, 889-918, 1979.

548. McGlone, J. "Sex differences in human brain asymmetry: A critical survey." *The Behavioral and Brain Sciences*, 3, 215-263, 1980.

549. Sanders, G. and Ross-Field, L. "Sexual orientation, cognitive abilities and cerebral asymmetry: A review and a hypothesis tested." *Italian Journal of Zoology*, 20, 459-470, 1986.

550. Sanders, Geoff and Ross-Field, Lynda. "Neuropsychological development of cognitive abilities: A new research strategy and evidence for a sexual orientation model." *International Journal of Neurosciences*, Vol. 36, pp. 1-36, 1987.

551. Sarich, Vincent. "Class notes and readings for a course in human differences, University of California, Anthropology 108." Berkeley: Kinko's Professor Publishing, Co., 1987.

552. Short, R.V. "Sexual differentiation of the brain of the sheep: Effects of prenatal implantation of androgen." *Ciba Foundation Symposium*, 62, Sex, Hormones and Behaviour. pp. 257-269, 1979.

553. Thompson, E.G.; Mann, I.T.; Harris, L.J. "Relationships among cognitive complexity, sex and spatial task performance in college students." *British Journal of Psychology*, 72, 249-256, 1981.

554. Waber, D.P. "Cognitive abilities and sex-related variations in the maturation of cerebral cortical functions. In M.A. Wittig and A.C. Petersen (eds.), *Sex-Related Differences in Cognitive Functioning: Developmental Issues*. New York: Academic Press, 1979.

555. Waber, D.P. "Cognitive abilities and sex-related variations in the maturation of cerebral cortical functions. In M.A. Wittig and A.C. Petersen (eds.), *Sex-Related Differences in Cognitive Functioning: Developmental Issues*. New York: Academic Press, 1979.

#### Selected References on the Contributions of Some Highly Creative Women And Feminists

556. Alic, Margaret. *Hypatia's Heritage: A History of Women in Science From Antiquity Through the 19th Century*. Boston: Beacon Press, 1986.

557. Arendt, Hannah. *The Origins of Totalitarianism*. New York: Harcourt, Brace, Jovanovich, 1968.

558. Beard, Mary. *Woman As a Force in History*. New York: MacMillan/Collier Books, 1971.

559. Beauvoir, Simone de. *The Second Sex*. New York: Knopf, 1953.

560. Bleier, Ruth. *Science and Gender*. Elmsford, NY: Pergamon Press, 1984.

561. Boulding, Elise. *The Underside of History*. Boulder, CO: Westview Press, 1976.

562. Clark, Mary E. *Ariadne's Thread: In Search of a Green Future*. New York: St. Martin's Press, 1988.

563. Eisler, Riane. *The Chalice and the Blade: Our History, Our Future*. Cambridge, MA: Harper & Row, 1988.

564. Fedigan, Linda Marie. *Primate Paradigms: Sex Roles and Social Bonds*. Montreal: Eden Press, 1982.

565. Ferguson, Marilyn. *The Aquarian Conspiracy: Personal and Social Transformation in the 1980's*. Los Angeles: Tarcher, 1980.

566. Fisher, Elizabeth. *Woman's Creation: Sexual Evolution and the Shaping of Society*. Garden City, NY: Doubleday, 1979.
567. French, Marilyn. *Beyond Power: On Women, Men and Morals*. New York: Ballentine Books, 1985.
568. Friedl, Ernestine. *Women and Men: An Anthropologist's View*. New York: Holt, Rinehart, & Winston, 1975.
569. Gilman, Charlotte Perkins. *Herland*. New York: Pantheon, 1979.
570. Gimbutas, Marija. *Goddesses and Gods of Old Europe*. Berkeley: University of California Press, 1982.
571. Gimbutas, Marija. *The Language of the Goddess*. New York: Harper & Row, 1989.
572. Gray, Elizabeth Dodson. *Why the Green Nigger?: Re-Mything Genesis*. Wellesley, MA: Roundtable Press, 1979.
573. Gray, Elizabeth Dodson. *Patriarchy As a Conceptual Trap*. Wellesley, MA: Roundtable Press, 1982.
574. Henderson, Hazel. *The Politics of the Solar Age: The Alternative to Economics*. Indianapolis, IN: Knowledge Systems, Inc., 1988.
575. Henderson, Hazel. *Creating Alternative Futures: the End of Economics*. Indianapolis, IN: Knowledge Systems, Inc., 1978.
576. Hoos, Ida R. *Systems Analysis in Public Policy: A Critique*. Berkeley: University of California Press, 1983.
577. Keller, Evelyn Fox. *A Feeling for the Organism: The Life and Work of Barbara McClintock*. San Francisco: W.H. Freeman, 1983.
578. Keller, Evelyn Fox. *Reflections on Gender and Science*. New Haven: Yale University Press, 1985.
579. Lappe, Frances Moore. *Aid As Obstacle: 20 Questions on Foreign Aid and the Hungry*. San Francisco: Institute for Food and Development, 1980.
580. Lappe, Frances Moore. *Rediscovering American Values*. New York: Ballentine Books, 1989.
581. Lerner, Gerda. *The Majority Finds Its Past: Placing Women in History*. New York: Oxford University Press, 1979.

582. Margulis, Lynn. *Environmental Evolution: Effects of the Origin and Evolution of Life on Planet Earth*. Cambridge: MIT Press, 2000
583. Margulis, Lynn. *Global Ecology: Toward A Science of the Biosphere*. Boston: Academic Press, 1989
584. Margulis, Lynn and Sagan, Dorion. *Four Billion Years of Evolution From our Microbial Ancestors*. Berkeley: University of California Press, 1997
585. Morgan, Elaine. *The Descent of Woman*. New York: Stein and Day, 1972.
586. Morgan, Robin. *The Anatomy of Freedom: Feminist Physics and Global Politics*. Garden City, NY: Doubleday, 1982.
587. Reed, Evelyn. *Woman's Evolution: From Matriarchy Clan to Patriarchial Family*. New York: Pathfinder Press, 1975.
588. Reiter, Rayna R., Ed. *Toward an Anthropology of Women*. New York: Monthly Review Press, 1975.
589. Rowbotham, Sheila. *Women, Resistance, and Revolution: A History of Women and Revolution in the Modern World*. New York: Random House, 1974.
590. Rowbotham, Sheila. *Woman's Consciousness, Man's World*. New York: Penguin, 1973.
591. Sherfey, Mary Jane, M.D. *The Nature and Evolution of Female Sexuality*. New York: Vintage Books, 1973.
592. Spender, Dale. *Feminist Theorists: Three Centuries of Key Women Thinkers*. New York: Pantheon, 1983.
593. Spretnak, Charlene. *The Spiritual Dimension of Green Politics*. Santa Fe, NM: Bear & Company, 1986.
594. Spretnak, Charlene. *The Politics of Women's Spirituality*. New York: Doubleday/Anchor, 1982.
595. Stone, Merlin. *When God Was a Woman*. New York: Harcourt, Brace, Jovanovich, 1976.
596. Ward, Barbara. *Progress for a Small Planet*. New York: Norton, 1979.
597. Ward, Barbara. *The Home of Man*. New York: Norton, 1976.



598. Weber, Renee. *Dialogues With Scientists and Sages*. New York: Routledge & Kegan Paul, 1986.
599. Weil, Simone. *Lectures on Philosophy*. Cambridge: Cambridge University Press, 1978.
600. Weil, Simone. *Oppression and Liberty*. Amherst: University of Massachusetts Press, 1973.

---

© John David Garcia, 2001, All rights Reserved.