

The Two States

By John Mouse

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Preface

The chapter after the first chapter is a compilation of an assessment of society. Are we living in good societies with some bad in it or are we living in bad societies with some good in it? Is poverty inevitable or is it a symptom of something else?

We were told in school that poverty and hunger were mysteries that couldn't be solved. As I started to understand it, I realized that it had been solved but it hadn't been widely understood. In one sense it is extremely simple to solve and in another sense it's very complex. Poverty is deeply tied to a society's organization and social values. There are many sources of poverty and poverty itself is a source issue. It is a problem that produces other problems.

This book attempts to sum up what we know and add to the discussion.

The thing we have to do to get anything accomplished is be open and honest about what works and what doesn't. In this material old ideas are reviewed and new ideas are presented. In other words, "Cheers to those who can change their mind when presented with new information".

In my work experience, we looked at projects in the following way to get everyone up to speed. You describe the problem, provide evidence with real stories and experiences, suggest solutions and then provide the time and costs to accomplish the task.

This book can be read in order or out of order. The first chapter is a short story. The second a rant. The next two are in order. If you are short on time, read The Two States and The Thing to do Now to learn the origins of poverty and suggestions on how to address it.

Before continuing it might be good to understand denial, gaslighting and emotional invalidation. [Denialism](#) is a person's choice to deny reality as a way to avoid a psychologically uncomfortable truth. Emotional invalidation is the root source of denial and despair.

Emotional invalidation is the act of dismissing or rejecting someone's thoughts, emotions or behavior. It's saying, "You shouldn't feel that way. You're overreacting. It's not that bad. Everything happens for a reason. Be a man. Get over it."

Emotional invalidation is saying, "Your feelings don't matter. Your feelings are wrong." It can make you feel unimportant or irrational and it can take many forms.

It dismisses your feelings. It could be from friends with good intentions. But, they aren't really processing what you're saying or giving real thought to the situation and making you feel worse. Or it could be a form of abusive behavior belittling others or gaslighting the reality someone else is going through.

We can summarize what others have said on the topic of emotional invalidation:

If you're invalidating other people's feelings that means you probably learned to invalidate your own feelings and impose that expectation on others as a result of it. This could have occurred because someone invalidated your feelings in the past. You were unheard, unseen, unacknowledged and your real valid feelings were dismissed because of it. This produces shame.

Feeling deep levels of shame for feeling the way you feel is the real reason you want to deny and invalidate the way you feel. It's also what's causing you to invalidate how other people feel by making the judgment that they are dramatic. If you have resistance to drama it is crucial to remind yourself that no one overreacts, including you. Overreaction is the result of not being seen, of some important part of your emotions being dismissed too many times.

Nothing is born of denial. When the fire alarm goes off at the firestation the firemen who are prepared for it respond accordingly. In one way, how we respond to things shows how equipped we are to deal with any given situation. It's important to instantly recognize if we don't have the equipment to deal with an issue to take the time we need to process it. The good news is we are aware of things now that we used to not be aware of. What is spelled out in this material may

not hold true for all cases and may not apply in the future. But we test everything for truth and make true what we want life and our collective reality to be.

Civilizations collapse by not addressing these issues.

Introduction

“Everything is perfect. There are no problems in the world.”, the affluent man said to the homeless man.

The guy on the street grimaced. “Maybe in your world and with resources at your disposal.”

This book started out as a series of posts about the rise of poverty and homelessness in highly technologically advanced society. Why is there still poverty and homelessness when we can feed and house everyone? Look at the newspaper from a hundred years ago and you’ll see the same exact headline. “Wages are too low to survive on! Costs are too high to survive on!”

Societies at the industrial age around hundred years ago believed themselves more technologically advanced than ever before and they were right. Never before seen inventions were being created including lights, electricity, transportation, telephones, radio, flight and much more. They were technologically advanced and every year a world changing technology was created. With mass production and tremendous advancements they saw the possibility that they could end poverty and homelessness, yet both existed in the midst of those societies. Why? And what can we do about it?

If we don’t know the source of the problem then we will keep addressing it incorrectly. The goal of this material is to look at the sources of the problems. The problems we see are preventable. If societies understand how poverty happens they may be better equipped to address it. This isn’t about changing society but upgrading society. This is about patching the hole in the boat. The extreme violence and poverty and inequalities that are occurring are not surprising random events but predictable outcomes and symptoms.

An Island in the Sun

Bill saw the beach in the distance. With the last of his energy he paddled towards it. The driftwood he was hanging on drilled softly into the sand and Bill rolled over onto his back and passed out.

He awoke slowly to the sound of the pattering of feet on wet sand getting closer. He slowly opened his eyes to see surrounding him were a group of well dressed people.

A conch was brought to him filled with water. He felt life flow through him as he drank the fresh cold water.

The people looked somehow familiar.

“We are the Martians”, said the one that looked like the one in charge.

He was surprised they spoke his native language.

“You’re a bit far from Mars”, he replied.

“Come with us, we will tell you the tale.”

They led Bill back to their town. It reminded him of pictures he had seen of ancient Rome.

The chieftain recounted the story the people had heard hundreds of times.

“We were on the first expedition to the new lands.”

He went on to describe how one of the captains from the province they lived had been blown off course much like he had and found a world new to them. They were able to return to their home country and soon an expedition was created to explore it. On the second expedition a storm brewed up and brought them to this place. It was a world new to them but not the one on they had set out to explore. And ever since then this had been their residence.

Multiple questions filled his mind but before he could ask them the locals brought something to the dining hall that smelled delicious.

Bill's eyes widened and his stomach growled. He didn't realize how hungry he was. All sorts of food was spread out before them in an array.

Bill stalled his appetite, "Why haven't you gone back?" he asked.

"Eat first. Restore your strength," said the chief.

As he ate Bill felt the most amazing sensations grace his pallet. The people were laughing and telling stories of the day and how they lived and more of their stories.

After the dinner the chief said, "Ask away."

The weight of his question now seemed light and somehow redundant.

"Why don't we or our ancestors leave this life and tell the old world about us? When the Ares II sailed our mission was to find new lands and scout out if it could be useful to Rome. We were to find out if there were any dangers there and put up a settlement."

"But when the vessel crashed here off course, the locals came out to help us as we have helped you. After we got to know them and they saw the wretchedness of our life they took us in. Back in Rome we had no freedom like we do here."

"If our ancestors had gone back they would have been indentured again and it would put the lives of the people here at risk; although the natives are capable of defending themselves. We have had enough of war when we left."

Bill sat in silence for a minute. This way of life was something he had never experienced before.

The chief said, "You must be weary from your day. You will stay with us."

Bill woke and freshened up. The open view into the night sky the night before had been revitalizing and somewhat surreal.

Breakfast was placed before him in the common dining room joined by some of the locals.

After breakfast they showed him around more.

“Tell us. Tell us what is going on in the outside world.”

Bill recounted how there was no longer a Roman empire and multiple societies had sprung up in their place. He explained how machines had advanced and made mass production possible but tragically the benefits were not passed on.

After a while the chief said, “While we have much of what we need and we believe our way of life is much better than what you’ve described it is not all perfect. Our population is growing and we have thought about reintroducing money. Having seen some of our way of life, would you consider this a mistake?”

Bill pondered the question. He had been a sort of accountant at a bank. He then told them where the state of money had arrived at and solved and of many of the problems it created.

Because of what societies organically grow into it often turned out that for those with money, life was great. But for those without, life was much more miserable than if money hadn’t been created at all. And over time the poor get poorer and the rich get richer.”

He explained that all modern societies have come to adopt the economic model that allows them to create their own currency as much as they want. Every year they decide what programs they want to create or continue and then they create the money for it.

They tax the population but they don’t use the taxes. It’s not enough. They also don’t make it well known that they could create the money to solve every problem instantly if they choose to.”

“Because they want to have the people work for them like our ancestors. Their priorities are their own self interests instead of the welfare of the people.” the chief replied.

“Yes. They all know they could end suffering but they like being served more than they like preventing the misery in the world. If you know this already, why do you still want to introduce money? Your society doesn’t seem to do that. Everyone does a small amount of work at specific times of the year.”

The chief replied, “Well we have discussed it for many generations and we do have a type of money. We give everyone ten coconuts a month. We use them to buy and sell or trade with but our basic necessities have always been met communally. We remember stories from our ancestors of what you’ve described and we don’t want to deal with that.”

“While we don’t use money it might simplify some things. We don’t use money for community projects we want to do. At our council meeting if we have a project we want to do we decide on it as a community and we check if we have the resources and the manpower to do it and then we choose to do it. Those who participate can also accept additional monthly coconuts while they work on the project if they want. We’ve found this keeps crime down. If people steal we know it’s not out of desperation.”

Bill sat in awe. He sensed great wisdom.

“If someone commits a crime we count it against society first and the person second. We ask what didn’t work or what was missing that might have caused the crime.”

“It wasn’t always like this. We had to learn over time that some crime was about survival and some for other similar reasons.”

“Well, if you do set up a society with money in it, learn from our mistakes”, Bill said.

“What are you referring to?”, said the chief.

“One mistake we see is that the people at the start of the society end up occupying the places people would hunt and gather and build homes. They would fence in the land and this prevented others from accessing the resources they needed to survive.”

“The land went from a state of easily accessible and abundant resources to limited and scarce resources,” said the chief.

“Yes. Those who were born before had no cost or low cost to their survival. They merely had to gather it up. But they would settle and occupy common areas where everyone was gathering up.”

“Those born later were at a severe disadvantage. They couldn’t access land to hunt or gather or build homes. Naturally, people would move on but in money first societies they don’t. Those who were born before then charged those born after for the natural resources they needed to live.”

The chief interrupted, “How much land can one person own?”

“There isn’t a limit”

There were many gasps all at once. The chief looked horrified.

“Even in Rome they had limits. You let someone else hold on to the resources someone else needs to survive?”

“The natural resources. Yes.”

Lucius, the chief said, “I know the Romans took cities by force and violence. Do they still do that in modern money first societies?”

“The governments do. The people use their wealth and advantage to own property and then extract money from those without property on a regular basis. Some people work all day for one property owner to then give it to the other property owner for a temporary place of shelter.”

Lucius said, “Are we better than outside societies that have had the advantage of time and numbers? Will we end up the same as them if we introduce money and property?”

Bill sat in silence, remaining stolid.

Lucius said, “Enough talk for today. Let’s go check on the city crops and farms”.

Bill was passing by the animal farm pondering the possible demise of this hidden wonderland when a woman approached with a basket of some strange looking berries.

“Would our guest like to see the fruit fields?” she said as offered him some fruit. She had a light in her eyes and glow in her soul.

“Maybe I would”, Bill said as he tried one.

“What are these called?”

“We call these gum berries,” she said.

Soon he was starting to laugh at everything. “Why was everything so funny?” he thought.

They broke off and the small group went to the garden area. Sara gave a tour of plants and vegetation.

The next morning Bill was up early and went to the beach. On a small alcove he sat and watched the water.

After a time the pitter patter of small wet feet approached from the side. He had thought he was up before everyone else. He looked down to see the chief's fox cat puppy thing bouncing up and sitting next to Bill. The chief soon came out of the clearing and sat down.

"There was much to ponder after our discussion yesterday."

"What it seems to me, is that if we introduce money, everyone should get enough of it to survive. And if we allow some property it should be limited to the area around someone's residence. That temporary thing can never be a part of our society. So anytime you pay someone for something you should own a part of it. I never want to have those conditions we saw in Rome and that you described to us."

"That sounds like an allowance or stipend."

"What's that?"

"Parents in our society give their children a set amount of money regularly. Those who do specific work for the parents get more."

"They do this because children aren't allowed to work for money in most societies."

"So people need money to live but the children aren't allowed to help?"

"Well, they were exploited. And they were put in unsafe conditions. Many died, lost limbs and so on."

"So if we gave everyone a specific amount of money, like we do with coconuts, it would be because of the disadvantages that societies create for those without property. So those with property have all the advantages and those without property have all the disadvantages?"

"Yes, sort of. But it's subtle."

"I saw vendors set up here, correct? And you have someone selling, excuse me, selling or trading for a hammer. Well what happens to the vendor when he sells hammers to everyone in the village? He no longer has any new sales. And if he had a lease or rental on a shop or home

or something that he never owns, he would be under stress to constantly have new sales and service.”

“So sales are not consistent or reliable. He has to expand into new areas or make shoddy products so that they break and he gets new sales. He is disincentivized to make quality products if he can’t expand. And to expand, he is incentivized to go to other new places. Often this manifests as colonization as seen with the Romans. And when that happens it often ends up replacing the existing way of life and creating a monoculture. In my travels I’ve noticed much of the spice of life is lost by this homogenization. Being here reminds me of what the modern world has lost.”

“If we did introduce money we would have to make sure that whatever we did didn’t cause a loss of this spice and didn’t create the inequality you described.”

“Would you prevent people from saving up if they didn’t use it?”, the chief inquired.

“Well, we have those who have tremendous wealth acquired by various methods. Every single time without fail they have interfered with society to their own benefit.”

“Their power would be lessened if everyone had some power and weren’t exploitable. But as it is it’s unbalanced. But the political leaders aren’t much better. They’ve been given much more than what they need to survive and are still corrupted and bought out. And at the same time they have the power to change things for others and don’t. And in our societies they hold on to the resources others need to survive.”

“However, they are all trying to get what you have here; that serenity and security and community. If you were able to keep the good that you have and introduce things in a responsible way you might get the best of both worlds.”

The fox puppy squealed loudly at something nearby. A crowd had soon gathered and looked over. A few dolphins breached the water and squeaked in reply.

The woman from the day before approached and laughed, “That is his friend. They see each other every day on this same spot.” He was pleasantly surprised to see her again.

At the same time she handed a coconut drink to him and the chief.

“Thank you Tatiana,” the chief said.

Bill started to say something and then stopped.

“Next week it is my turn to serve breakfast and she is the chief.”

Bill took a sip and felt invigorated.

“We mix the fruits and vegetables together. We don’t often eat breakfast except with guests.”

There was a sweet scent in the air and Bill felt light headed for some reason. He turned to look and Tatiana was holding a bundle of flowers on the other side of his head. She laughed.

In that moment Bill felt a sense of serenity with the world.

“How do I preserve this moment?”, he said.

We live in evil societies that pretend to be good

“There are two great powers and they have been fighting since time began. Every little increase in human freedom has been fought over ferociously between those who want us to know more and be wiser and stronger, and those who want us to obey and be humble and submit.” - John Parry

If you were to look outside at the world, at society, depending on where you lived you might be able to see life as **normal**. With the good and or with the bad. But taking all of that into account that we live in evil societies.

It's a hard pill to swallow. But societies are rigged or fixed in very specific ways.

This information is to help you see clearly that just like everything else in life, some things can be upgraded and improved and in this case for the health and survival of humanity.

“When I look outside or in my city I don't see an evil society. For me society has worked out pretty well.”

That's great! But that's also because you haven't bumped into it. You haven't been harmed by it. For large segments of the population they are experiencing a different reality.

It wasn't until I was older that I was negatively affected by the social infrastructure. That's what this is about.

“OK there are some things in society that aren't perfect. Why bring it up?”

Because historically, whenever people who are harmed or damaged by society try and make necessary changes, another group of people who are benefiting from the current society keep saying, *“We don't have it bad”* and they deny and maintain society with all its flaws as is.

Because until you **acknowledge the problem** you can't fix the problem. Because there are people suffering because of it and it's preventable. Because it's time to grow up and address these issues for the benefit of not only yourself but all.

For example, in the past women were treated as property. Imagine after being born being treated harmfully simply because of your gender. Society had a specific unfair condition that it imposed on an entire population.

This happened in the past and the people who worked to stop it stopped it. They made it so future people didn't have to suffer the same things they did.

People in the past helped make the society we live in, both the good and bad and **people in the present** can make a better society for the **people in the future**. Those people are your kids and grandkids and your friends and relatives..

If you look at any society you can see things that work and if you watch five minutes of the news, the things that don't work.

This is what I saw when I was growing up. When I was looking at the world with fresh eyes, before being told excuses for why things were the way they were.

So we are already aware of what mostly seems to work.

Depending on where you live, roads, infrastructure, food transport, water, electricity, housing and infrastructure build quality, technology, processes, etc.

There are a lot of things that work in both the macro scale and the micro scale. I am grateful and thankful for the things that work and sacrifices by many people that have existed before now.

So we'll look at what doesn't work.

Henry George said,

“It was natural to expect, and it was hoped, that labor saving inventions would lighten the toil and improve the condition of the laborer; that the enormous increase in the power of producing wealth would make real poverty a thing of the past. And out of those bounteous conditions and progress he would have seen and realized the golden age of which mankind has always dreamed.

Youth no longer stunted and starved; age no longer harried by avarice; the man with the muck-rake drinking in the glory of the stars! Foul things fled; discord turned to harmony! For how could there be greed when all had enough? How could there be the vice, the crime, the ignorance, the brutality, that spring from poverty and the fear of poverty, exist where poverty had vanished? Who should crouch where all were freemen? Who oppress where all were peers?

But time after time and discovery upon discovery and invention after invention have neither lessened the toil of those who most need respite nor brought plenty to the poor. So long as all the progress is not used to address the problems created by the progression of civilization the progress is not real and cannot be permanent.

This unaddressed progress increases the gap between the affluent and the poor. The lower class can't get lower or more wretched or more miserable. The next step is out of existence itself."—(abridged Progress and Poverty)

And so we look at our society today, despite all the technological advances and despite the increased productivity and depending on where you live but mostly modern countries you have the following:

- **Subsistence restrictive societies**—societies that prevent their citizens from the raw materials of Earth so that they may hunt, farm, fish, and build housing. They prevent real [self sufficiency](#) and access to what have traditionally been called or referred to as [the commons](#). See [sanctions](#)
- **Neo Feudalism**—societies that have currently and in the past have stolen the land (or [homes](#)) from people living on them and thus the resources necessary for survival and then forced the same people to work that land and give the results of their efforts to the thieves. Will they give people their land back? *Broadly defined, feudalism was a way of structuring society around relationships that were derived from the holding of land in exchange for service or labor.*
- **Wage Slavery**—is a term used to describe a situation where a person's [livelihood](#) depends on [wages](#) or a [salary](#), especially when the wages are low and person has few realistic chances of upward mobility

- **Poverty Discrimination**—many components or subsystems of society are and have discriminated against someone who simply has less money than another. Fines means free to do for the wealthy but punishment for the poor. Housing that has income requirements means housing for the middle class and up and rentals or homelessness for the poor. Food that costs less if you can buy in bulk but costs more if you are poor you purchase smaller quantities at higher prices.
- **Racism and race discrimination**—many components or subsystems of society discriminate based on race or migration status. Immigrants do not receive social services like food stamps for 5 years as if they don't need food because they were born a bit farther away than another person. [Work that denies applications](#) based on the name of the applicant.
- **Broken economic ideas**— the societies we live in [will destroy food](#) so that the food remains more scarce, supporting a higher price while people are starving.
- **Destructive foreign policy of colonialism, imperialism and theft**—many societies invade, murder and steal from other countries. Some countries attack countries simply for trying to give them a better life. When an oil rich country decided to nationalize it's oil to give the citizens a share of the sales, another country invaded them and setup a dictatorship. The US supports 70% of the dictators around the world.
- **Irresponsible responsibility shifting officials**—if you run for office there is a responsibility that you take on. Your job title is to make a better society. but now politicians shift responsibility from themselves (who have the job and the power to make changes) to the people (who don't have the job and who hold no political power)
- **Legalized bribery**—there is legalized bribery to get politicians to not make changes societies need. See [Citizens United](#)
- **Broken property laws**—in the past people needed the commons (the forests, lakes, basically nature) and or 40 plus acres of land and a mule to produce the food they needed to survive. During the enclosure movement violent men in the past killed and stole land that belonged to your ancestors that you and they needed and needed to survive. They took and have more than they need. Some have taken 100k—200k acres of land in UK. They don't need it. It wasn't theirs to begin with. And it has never been given back to the original land dwellers. There have been successful common land laws since antiquity. As Henry George says, if you block someone from land it's no different than enslavement. More below.

- **Rent and [rentierism](#)**— the idea that you are paying for something that you never get ownership of is the same as the story [Sisyphus](#). Rent is an agreement where a payment is made for the temporary use of a good, service or property. With rent for property you are always giving your efforts to someone else for survival. Rent was the most evil thing I heard growing up. “So you are always paying for something you will never own?” a better option would be if you rent to own based on the price of the object minus the loss in value from usage.
- **Faux democracy**—claims that we live in a democratic society are false when you have no democratic process at work, or for food, or housing or health or choice in laws.
- **Pay to exist**—the US you have bills where you have to [pay to exist](#). This isn't true in subsistence economies. See Hawaii [Ahupua'a](#) subsistence economy.
- **Change prevention**—there are clearly identified problems and then there are clear solutions and then there are people and systems that prevent change.
- **Debt**—debt is and has been used to financially enslave people. Societies in the past had a year where all debt was canceled because they believed without that society would collapse. See David Grabers book The History of Debt.
- **Factory Farming**—factory farms [violate animal welfare and rights](#)

I'm stopping here but the list is long.

These societies, these people and these mindsets have stolen all the resources from everyone and set up societies with rules that benefit themselves and then blame those who have been harmed and left with nothing for the poverty and disastrous results of those actions.

They don't start out that way but we will see more about that later.

Comparing current modern societies to societies of the past.

In the 1950s in the US there was the idea of the American Dream. This came to be known as owning a house, a yard, a vehicle and being able to take vacation.

But there has also been the *American dream*, that dream of a land in which life should be better and richer and fuller for every man, with opportunity for each according to his ability or achievement.

It is a difficult dream for the European upper classes to interpret adequately, and too many of us ourselves have grown weary and mistrustful of it. It is not a dream of motor cars and high wages merely, but a dream of social order in which each man and each woman shall be able to attain to the fullest stature of which they are innately capable, and be recognized by others for what they are, regardless of the fortuitous circumstances of birth or position...

—Freelance writer [James Truslow Adams](https://en.wikipedia.org/wiki/James_Truslow_Adams) popularized the phrase “American Dream” in his 1931 book *Epic of America*
https://en.wikipedia.org/wiki/American_Dream

A 19th century German immigrant once explained:

The [German emigrant](#) comes into a country free from the despotism, privileged orders and monopolies, intolerable taxes, and constraints in matters of belief and conscience. Everyone can travel and settle wherever he pleases. No passport is demanded, no police mingles in his affairs or hinders his movements ...

Fidelity and merit are the only sources of honor here. The rich stand on the same footing as the poor; the scholar is not a mug above the most humble mechanics; no German ought to be ashamed to pursue any occupation ...

[In America] wealth and possession of real estate confer not the least political right on its owner above what the poorest citizen has. Nor are there nobility, privileged orders, or standing armies to weaken the physical and moral power of the people, nor are there swarms of public functionaries to devour in idleness credit for.

Above all, there are no princes and corrupt courts representing the so-called divine ‘right of birth.’ In such a country the *talents, energy and perseverance* of a person ... have far greater opportunity to display than in monarchies.

—https://en.wikipedia.org/wiki/American_Dream

That was in the 1950s and on for some (many minorities had a different experience).

It has then gone from obtaining a home, car, degree all from a part time job at a gas station to now where it is not impossible to get a house unless you have a \$26 an hour job. More than half the jobs in the US pay less than \$16 an hour. There are now the working homeless. They have jobs and can't get an apartment, house, or even set up a shack.

In the US more than 80% of the people live paycheck to paycheck in poverty. Poverty is not having enough.

I feel the need to explain something to the generation that does not remember or never saw a world where one person with a high school education could support a family of 5 comfortably.

This was real. For millions of families. This was normal.

This was stolen from you - [DaniAlexis](#) on Twitter

And it was not, "One person left for work at 4am, worked two jobs, returned after 8pm, entirely exhausted. No, it was, "one person went to work at 8 or 9, came home at 5 or 6, ate food, paid bills, watched tv, celebrated birthdays with parties and so on."

And a couple-few times a year went on vacations...-elfwreck on Tumblr

There are kids graduating high school going straight into homelessness. When they tell others about the high costs of living they are often gaslit (called liars).

I've gone into city hall and talked to city officials and their response to the homelessness is horrifying. They've basically said, "*So what*". City officials and state representatives are supposed to fight for and be responsible for their citizens.

On the topic of progress and how it seems to lead to poverty, property and land are always involved.

The Enslavement of Labor

As chattel slavery, the owning of people, is unjust--so private ownership of land is unjust. Ownership of land always gives ownership of people. To what degree, is measured by the need for land. When starvation is the only alternatives, the ownership of people involved in the ownership for land becomes absolute. This is simply the law of rent in different form.

Place one hundred people on an island from where there is no escape. Make one of them the absolute owner of the others --or the absolute owner of the solid. It would make no difference--either to owner or to the others which one you choose. Either way, one individual will be absolute master of the other ninety-nine. Denying permission to them to live on the island would force them into the sea.

There is nothing in this face. Owning the land on which--and from which--people must live is virtually the same as owning the people themselves. In accepting the right of some individuals to the exclusive use and enjoyment of the earth, we condemn others to slavery. We do this as fully and as complete as though we had formally made them chattel slaves.

In simple societies, production is largely the direct application of labor to the soil. There, slavery is the obvious result of a few having exclusive right to the soil from which all must live. This is plainly seen in various forms of serfdom. Chattel slavery originated in the capture of prisoners in war. Though it has existed to some extent in every part of the globe, its effects have been trivial compared to the slavery that originates in the appropriation of land. Wherever society has reached a certain point of development, we see the subjection of the many by the few--the result of the appropriation of land as individual property. Ownership of land gives absolute power over the people who cannot live except by using it.

Rent will advance; wages will fall. Landowners continually increase their share of the total production, while labor's share constantly declines.

To the extent that moving to cheaper land becomes difficult to impossible, workers will be reduced to a bare living--no matter what they produce. Where land is monopolized, they will live as virtual slaves. Despite enormous increase in productive power, wages in the lower and wider layers of industry tend--everywhere --to the wages of slavery (just enough to maintain them in working conditions).

We see this not only in modern industrialized areas and societies but in the distant past.

Israelites history had the story of the, "Promised Land". Why was "Land" on the mind of people enslaved in Egypt?

Our previous conclusions were irresistible in and of themselves. They now stand confirmed by the highest and final test. Translated from economics into ethics they show that the source of increasing misery amid progress is a great fundamental wrong—the appropriation of land as the exclusive property of some. For it is land on which—and from which—all people must live. From this fundamental injustice flow all the injustices that endanger modern development. They condemn the producer of wealth to poverty while pampering the nonproducer in luxury.

There is nothing strange or inexplicable in the phenomena now perplexing the world. It is not that material progress is not in itself a good thing. It is not that nature has produced children it has failed to provide for. It is not that the Creator has left injustice in natural laws such that material progress should bring such bitter fruits. It is not due to any lack of nature—but to human injustice.

Vice and misery—poverty and pauperism—are not the legitimate results of growing population and industrial development. They follow them only because land is treated as private property. They are the direct and necessary result of violating the supreme law of justice—giving to the exclusive possession of a few what nature has provided for all.

Since labor cannot produce wealth without using land—denying equal right to use land is necessarily denying the right of labor to its own product. If one person controls the land on which others must labor—that person can appropriate the product of their labor as the price of permission to labor. This violates the fundamental law of nature—that a person's enjoyment of the fruits of nature requires that person's exertion.

In other words, the Israelites strove for freedom from domination and freedom to choose their own path in life (self-determination) and not to be forced to work for the Pharaoh.

This can be viewed in another way. Some people have too much and others not enough. Without land no one can survive off the land and be self sufficient (as was mentioned above). They must offer themselves to an employer to work for whatever hours and whatever wage they are offered OR STARVE (forced into destitution). However, if there is no work, if there is no employer, if there is no sufficient wage should someone starve?

If you think someone should starve, that makes you a villain. That makes you the bad guy. Not even comic book villains starve families. That is too evil. YET that is what societies all over the world are doing. They starve and prevent the poor from building physical enclosures in order to force them to take jobs. Jobs aren't democratic, they are dictatorships.

Again, if there is no work then should someone starve?

Should the person whose ancestors had land stolen from them be forced to work for the person who stole the land? That's feudalism and we all agree that's as unjust and barbaric as slavery. And forcing people into a condition where they must work or die is the same as slavery where the enslaved must work or die.

The property laws we have *were made by the people that stole the homes of others*. The property laws were made by thieves called [robber barons](#) during the [enclosure movement](#) and [colonization](#). During these events people lost [the commons](#).

As an offspring of Earth everyone has a right to a fair share of the Earth and the right to self determination (no coercion). Free to choose your own path in life, not work for someone else to survive. Give everyone a slice of the Earth. You can have seconds when everyone else has had firsts.

Many say that before what we call modern civilization people lived in poverty. That couldn't be farther from the truth:

What Roser's numbers actually reveal is that the world went from a situation where most of humanity had no need of money at all to one where today most of humanity struggles to survive on extremely small amounts of money. The graph casts this as a decline in poverty, but in reality what was going on was a process of dispossession that bulldozed people into the capitalist labor system, during the enclosure movements in Europe and the colonization of the global south.

Prior to colonization, most people lived in subsistence economies where they enjoyed access to abundant commons—land, water, forests, livestock and robust systems of sharing and reciprocity. They had little if any money, but then they didn't need it in order to live well—so it makes little sense to claim that they were poor.

This way of life was violently destroyed by colonists who forced people off the land and into European-owned mines, factories and plantations, where they were paid paltry wages for work they never wanted to do in the first place.

In other words, Roser's graph illustrates a story of coerced proletarianisation. It is not at all clear that this represents an improvement in people's lives, as in most cases we know that the new income people earned from wages didn't come anywhere close to compensating for their loss of land and resources, which were of course gobbled up by colonizers. Gates's favorite infographic takes the violence of colonization and repackages it as a happy story of progress.

[Bill Gates says poverty is decreasing. He couldn't be more wrong](#)

Haven't all the wars and turmoils throughout history been based on one group of people not having land or access to land to access and acquire from the Earth what they need to survive?

Those with too much land have property they don't need and prevent those from property they do need.

We are in a [global housing crisis](#). In the [US 2.3 million evictions](#) were issued in 2016. There are four evictions per minute in the wealthiest country in the history of the Earth. The US budget is \$4,000 billion. It has been stated it would cost [\\$20 billion to end homelessness](#) yet they don't do it.

[Rent](#) is evil. It should be completely abolished. A better system is lease or rent to own based on the price of the object but not more. If you pay for something you should get equity in it.

Taxes are evil to some degree. They punish the poor. No one should take your efforts or what you need to survive.

If you live in a capitalist system where someone keeps getting paid, taxes can be used to set a maximum wage. Why set a maximum wage? Because all through history those with much higher wealth than others have used it to change societies in where they live.

Law enforcement would be good when there are "bad people " but most crimes are survival crimes. This is a case where when you have a hammer everything looks like a nail. This is a case of chopping at the branches but ignoring the roots that keep creating the branches. This is a case of not pulling up weeds in a garden by the roots so the weeds keep growing back. Most crimes are survival crimes. So address the root problems and have law enforcement treated like firemen. And if they do they should be treated on call like a fire station. And the job should have a separation of concern. For example, if theres a call for someone who is suicidal send a therapist who is qualified.

Another option is to have a citizen brigade. Therapists should be addressing the issues and researching the origin of law enforcement which were based in racism. Remove lethal weapons except for special cases.

Just like charities, in a successful society you won't need enforcement as we know it.

No one wants to live in a society of fear or tension. What is causing fear needs to be addressed. Citizens, all citizens should feel comfortable in the societies they live in. Crime prevention would be eradicating poverty.

The people in areas of crime usually have good ideas of what can be done to improve it.

When you work on this for a while **you eventually see the problems** clearly and you work on it longer and **you eventually see the solutions** clearly and you work on it longer and **you eventually see the oppression maintainers** maintaining existing systems who don't want anything to change no matter who it harms.

When societies are harmful like this there are usually **oppressors who are behind it or were behind it**. These are people who are in power taking advantage of people without power. Much of this oppression was intentional:

"The use of common lands operates on the mind as a sort of independence. After Enclosure, the laborers will work every day in the year, their children will be put out to labor early, and that subordination of the lower ranks of society which in the present time

is so much wanted would be thereby considerably secured.” - Lord Bishton’s report on Shropshire, 1794

“Nearly every problem in the US has roots in racism”, John Oliver.

For example, in the past, slave owners made laws that harmed freed slaves. We as a society have grown and acknowledged that but [the laws haven’t changed](#).

There was a time after the abolition of slavery in the United States that violence was used to force Black people from their farms, homes or businesses through a terrorist tactic called Whitecapping.

Whitecapping — implemented by homegrown racist groups such as the Ku Klux Klan, Night Riders, and Bald Knobbers — was a lawless plan of action to run African Americans out of town and steal their possessions. It took place all over the country, including to some degree in California.

With that knowledge, Sacramento firefighter Jonathan Burgess said not violence, but forceful confiscation, was used to obtain land in Coloma owned by his former enslaved great-great grandfather Rufus Burgess. Burgess in September passionately told California’s nine-member [Task Force to Study and Develop Reparation Proposals for African Americans](#) that the state was responsible for the land grab. —[How a Black Family’s land was stolen](#)

You can break it down to a few ideas:

The **oppressors** are the ones who hold the power and are causing harm. They are knowingly unwilling to change or improve.

The **oppression maintainers** are those who maintain the system of oppression. Instead of working with everyone who is affected by flaws in society they maintain things the way they are.

The **oppression deniers** are those who deny that any oppression is going on. These are often gaslighters or reality gaslighters or invalidators (emotional invalidation). Gaslighters know society is unfair and yet claim it is and reality gaslighters claim only their reality and experience are real and act as gatekeepers and invalid others reality and experiences.

“My neighbor says he is oppressed but he has the same opportunities as me”

Not getting warm weather all year round is **complaining**.

Being too poor to afford housing and also being prevented by society from building your own housing so you are at risk of freezing to death or dying of heat exhaustion is **oppression**.

There are also **oppression benefitters**.

Oppression benefitters are those who are benefiting from an unjust society and system.

In unjust states societies one group can be benefiting from the racist policies that affect another group. This group may be resistant to change because they are benefiting from it. They may or may not be oppression maintainers but they are clearly benefiting from oppression. Some people call this benefit **privilege** or **advantage**.

Oppressive systems are societies or frameworks that are oppressive.

The oppressors or the oppressive system is maintained by the oppressors, the oppression deniers and maintainers.

In the current state of affairs those with power are nearly completely disconnected from the powerless. They live in bubbles, indifferent and callous to the suffering of the powerless who need the powerful to use their power to change things.

It also doesn't help that wealth and power have a negative effect when there is massive inequality. “If I don't keep my power imbalance as it is, my survival is at risk because I live in a capitalist system that doesn't solve poverty but instead uses it as a threat to work and take work.”

In places where the threat of survival was removed and there was opportunity for upward mobility societies showed altruism, health and overall improvement in nearly all areas.

Studies show that those who took part in altruistic programs that provided economic security reported it was like a weight that was lifted off their shoulders. Nearly all areas of their life

improved. This has been recognized as a rising tide lifts all boats (preventing them from hitting the rocks in low water). And the phenomenon where we all do better when we all do better.

But as it is, the powerful do not have the same worries and struggles as the powerless. They are not affected by it because of the way society insulates those with wealth. And because of human nature solving that has less priority.

So the powerful must have less power and the powerless must have more power. And in a well designed society this would be a healthy outcome for all. Obscene wealth has shown to negatively affect. I call it obese wealth / advantage / privilege. It's not unlike the harms of obesity.

We consider wealth differently than we consider obesity. Consider a person with obesity claiming they will never be happy if they were fit or having the average amount of food.

In the end, in my opinion it's about a balance of power. Some people have too much and as we've seen all throughout history, this imbalance causes problems that affect people, lives and the planet exponentially.

Societies have been structured by many people for many years but now we are living in societies that are rigged or fixed and benefit a small group at the extreme expense of others.

The threat of survival, loss of the commons and lack of upward mobility is possibly the biggest factor in harmful and perverse societies.

We can do better. We can upgrade broken things.

The Poverty, Homelessness and Politics

“If the misery of the poor is not caused by the laws of nature, but by our institutions, great is our sin.” - Charles Darwin

Poverty is a problem that creates other problems. It is the source of many of the problems in societies. So we will study its origin.

The thing to do now is to preserve the benefits of society while addressing its evils.

Many people have suggested the solutions can be found in societies that more reflect the natural state.

To do this we have to look at the two states of man. The natural state and the civilized state.

The following section is taken from *Agrarian Justice* on the actual real origins of poverty and the role of society about this. This was written in 1790. It can't be more succinctly described than this:

To understand what the state of society ought to be it is necessary to have some idea of the natural and primitive state of man; such as it is at this day among the Indians of North America.

There is not, in that state, any of those spectacles of human misery which poverty and want present to our eyes in all the towns and streets in Europe.

Poverty, therefore, is a thing created by that which is called civilized life. It does not exist in the natural state. On the other hand, the natural state is without those advantages which flow from agriculture, arts, science and manufactures.

The life of an Indian is a continual holiday, compared with the poor of Europe; and, on the other hand it appears to be abject when compared to the rich. Civilization, therefore, or that which is so-called, has operated two ways: to make one part of society more

affluent, and the other more wretched, than would have been the lot of either in a natural state.

It is always possible to go from the natural state to the civilized state, but it is never possible to go from the civilized to the natural state. The reason is that man in a natural state, subsisting by hunting, requires ten times the quantity of land to range over to procure himself sustenance, than would support him in a civilized state, where the earth is cultivated.

When, therefore, a country becomes populous by the additional aids of cultivation, art and science, there is a necessity of preserving things in that state; because without it there cannot be sustenance for more, perhaps, than a tenth of its inhabitants.

The thing, therefore, now to be done is to remedy the evils and preserve the benefits that have arisen to society by passing from the natural to that which is called the civilized state.

In taking the matter upon this ground, the first principle of civilization ought to have been, and ought still to be, that the condition of every person born into the world, after a state of civilization commences, ought not to be worse than if he had been born before that period.

But the fact is that the condition of millions, in every country in Europe, is far worse than if they had been born before civilization began; than if they had been born among the Indians of North America at the present. I will show how this fact has happened.

It is a position not to be controverted that the earth, in its natural, cultivated state was, and ever would have continued to be, *the common property of the human race*. In that state every man would have been born to property. He would have been a joint life proprietor with rest in the property of the soil, and in all its natural productions, vegetable and animal.

But the earth in its natural state, as before said, is capable of supporting but a small number of inhabitants compared with what it is capable of doing in a cultivated state. And as it is impossible to separate the improvement made by cultivation from the earth itself, upon which that improvement is made, the idea of landed property arose from that

parable connection; but it is nevertheless true, that it is the value of the improvement, only, and not the earth itself, that is individual property.

It is deduced, as well from the nature of the thing as from all the stories transmitted to us, that the idea of landed property commenced with cultivation, and that there was no such thing as landed property before that time. It could not exist in the first state of man, that of hunters. It did not exist in the second state, that of shepherds: neither Abraham, Isaac, Jacob, nor Job, so far as the history of the Bible may be credited in probable things, were owners of land.

Their property consisted, as is always enumerated in flocks and herds, they traveled with them from place to place. The frequent contentions at that time about the use of a well in the dry country of Arabia, where those people lived, also show that there was no landed property. It was not admitted that land could be claimed as property.

There could be no such thing as landed property originally. Man did not make the earth, and, though he had a natural right to *occupy* it, he had no right to *locate as his property* in perpetuity any part of it; neither did the Creator of the earth open a land-office, from whence the first title-deeds should issue.

Whence then, arose the idea of landed property? I answer as before, that when cultivation began the idea of landed property began with it, from the impossibility of separating the improvement made by cultivation from the earth itself, upon which that improvement was made.

The value of the improvement so far exceeded the value of the natural earth, at that time, as to absorb it; till, in the end, the common right of all became confounded into the cultivated right of the individual. But there are, nevertheless, distinct species of rights, and will continue to be, so long as the earth endures.

It is only by tracing things to their origin that we can gain rightful ideas of them, and it is by gaining such ideas that we discover the boundary that divides right from wrong, and teaches every man to know his own. I have entitled this tract "Agrarian Justice" to distinguish it from "Agrarian Law."

Nothing could be more unjust than agrarian law in a country improved by cultivation; for though every man, as an inhabitant of the earth, is a joint proprietor of it in its natural state, it does not follow that he is a joint proprietor of cultivated earth.

The additional value made by cultivation, after the system was admitted, became the property of those who did it, or who inherited it from them, or who purchased it. It originally had no owner.

While, therefore, I advocate the right, and interest myself in the hard case of all those who have been thrown out of their natural inheritance by the introduction of the system of landed property, I equally defend the right of the possessor to the part which is his.

Cultivation is at least one of the greatest natural improvements ever made by human invention. It has given to created earth a tenfold value. But the landed monopoly that began with it has produced the greatest evil. It has dispossessed more than half the inhabitants of every nation of their natural inheritance, without providing for them, as ought to have been done, an indemnification for that loss, and has thereby created a species of poverty and wretchedness that did not exist before.

Therefore, every proprietor (*Thomas Paine suggests*) of cultivated lands, owes to the community a *ground-rent* (for I know of no better term to express the idea) for the land which he holds; and it is from this ground-rent that a fund proposed in this plan is to issue.”

Excerpt from [Agrarian Justice by Thomas Paine](#).

In other words, poverty is created when societies don't address the problems that occur when going from a natural state to a civilized state. When it doesn't preserve the rights and freedoms that were present in the natural state.

Without compensation for that loss of [the commons](#) comes the loss of the original definition of self sufficiency (not working for someone else but working for yourself) where by the population is physiologically coerced into a job market where work may or may not be available, may or may not pay enough, may or may not be democratic, where someone else is a gatekeeper to

your survival, where they are starved into doing a job (which is really someone else work). Some call this process [proletarianization](#) and wage slavery.

What does society owe you?

“No one owes you anything”, said one post I read on social media.

If society blocks you from what you need to survive then it does owe you what it's blocking otherwise it's murder. If you killed someone or you intentionally blocked them from food or housing until they starved to death, froze to death, or died of heat exhaustion what's the difference?

Many nations and societies are starvers. They starve their population and sometimes other populations into submission or work or compliance.

That you are born unto the earth makes you an offspring of the earth. As an offspring of the earth you have equal right to the earth's raw material as a child has a right to the food a mother produces. It is not a question of deserving or not deserving it is a case that if separated from the earth the result is death and a form of murder. To be without land or compensation means to be without food and protection from the elements is to be without life.

“Property rights are not merely power over things it's power over people. When you say, ‘This resource or this thing that is made out of resources is mine and not yours, you are imposing a duty on the rest of humanity saying I get to stop other people from using this’ - Karl Widerquist

A fair and just society would allow you to opt out of that society's duties and regulations if you so choose.

The fact that you are not able to means you are not living in a just society. One of the defining characteristics of a cult is that it won't allow you to leave.

If a society imposes its duties on you without allowing you to be excused from them then first, it's an oppressive society and second, it does owe you because you can't not be a part of it.

What is the goal of a society?

In the American Revolution there was a window of opportunity never before seen in all of recorded history. There was the opportunity to start a society from scratch and create a system of government or a constitution. To put together new societies as if from the start of time.

The Constitution of the United States was not the first written constitution in the history of the world. The world's first written, popularly ratified constitutions were drafted by the American states, beginning in 1776. Having dismantled their own governments, they took seriously--literally--the idea that they needed to create them anew, as if they had been returned to a state of nature.

Most state constitutions were drafted by state legislatures; others were written by men elected as delegates to special conventions. In the spring of 1775, the irascible John Adams had urged Congress "to recommend to the people of every colony to call such conventions immediately and set up governments of their own, under their own authority; for the people were the source of all authority and the original of all power."

New Hampshire had been the first to act. It was the first state to submit its constitution to the people for ratification, a process whose outcome was far from inevitable. In 1778, when the Massachusetts legislature drafted a constitution and presented it to the people for ratification, the people rejected it, and called for a special convention, which was held in Cambridge in 179; Adams, one of its delegates, was the chief author of a new constitution that the people of Massachusetts ratified in 1780.

Very few of the delegates had arrived. "There is less punctuality in the outset than was to be wished," Madison wrote to Jefferson, in Paris, on May 15, brooding. Delay or no delay, from the start of the proceedings, Madison took careful notes, certain "of the value of such a contribution to the fund of materials for the History of a Constitution on which would be staked the happiness of a young people."

To constitute something is to make it. A body is constituted of its parts, a nation of its laws. "The constitution of man is the work of nature," Rousseau wrote in 1762, "that of the state is the work of art."

By the 18th century, a constitution had come to mean "that assemblage of laws, institutions and customs, derived from certain fix'd principles of reason... according to which the community hath agreed to be govern'd"

Centuries of speculation about a state of nature--a time before government--came to an end.. It was no longer necessary to imagine how a people might erect a government: this could be witnessed.

The goal of government and society was clear:

Along with it came the Declaration of Independence, establishing "That all men are born equally free and independent, and have certain natural, inherent and inalienable rights, amounts which are, the enjoying and defending life and liberty, acquiring, possessing and protecting property, and pursuing and obtaining happiness and safety."

Massachusetts's constitution insisted on a right to revolution, decreeing that when the government fails the people, "the people have a right to alter the government, and to take measures necessary for their safety, prosperity and happiness."

For all the veneration of the "people," the word "democracy" retained an unequivocally negative connotation. Eighteenth-century Americans borrowed from Aristotle the idea that there are three forms of government: a monarchy, an aristocracy and a polity; governments by the one, the few, and the many. Each becomes corrupt when the government seeks to advance its own interests rather than the common good. A corrupt monarchy is a tyranny, a corrupt aristocracy an oligarchy, and a corrupt polity a democracy. The way to avoid cocorruption is to properly mix the three forms so that corruption in any one would be restrained, or checked, by the others.

Many of the people who were drafting state constitutions apparently preferred to err on the side of democracy.

– From the book [These Truths](#) by Jill Lepore

From the Preamble to the Declaration of Independence:

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed. That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness.—https://www.elcivics.com/us_declaration_preamble.html

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America.—[Wikipedia](#)

But the most basic premise and goal is provided:

Societies should ensure that no person ought to be in a worse condition when born under what is called a state of civilization, than he would have been had he been born in a state of nature, and that civilization ought to have made, and ought still to make, provision for that purpose.

It would be best that societies employ their time to render the general condition of man less miserable than it is. [Agrarian Justice](#)

The UN has come up with United Declaration of Human Rights—[Wikipedia](#)

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people—<https://www.nationsonline.org/oneworld/preamble.htm>

There was not only a first Bill of Rights but also a [Second Bill of Rights](#).

It is our duty now to begin to lay the plans and determine the strategy for the winning of a lasting peace and the establishment of an American standard of living higher than ever before known. We cannot be content, no matter how high that general standard of living may be, if some fraction of our people—whether it be one-third or one-fifth or one-tenth—is ill-fed, ill-clothed, ill-housed, and insecure.

This Republic had its beginning, and grew to its present strength, under the protection of certain inalienable political rights—among them the right of free speech, free press, free worship, trial by jury, freedom from unreasonable searches and seizures. They were our rights to life and liberty.

As our nation has grown in size and stature, however—as our industrial economy expanded—these political rights proved inadequate to assure us equality in the pursuit of happiness.

We have come to a clear realization of the fact that true individual freedom cannot exist without economic security and independence. “Necessitous men are not free men.” People who are hungry and out of a job are the stuff of which dictatorships are made.

In our day these economic truths have become accepted as self-evident. We have accepted, so to speak, a second Bill of Rights under which a new basis of security and prosperity can be established for all—regardless of station, race, or creed.

In the past when a government wanted to spend money on a federal program it had to have gold on hand to back it up.

So we have learned from *modern economics* that the funding of any program in a country is simply a matter of *political will* and having the physical resources to do it. It’s simply a matter of choosing to address an issue.

In other words, all modern governments fund federal programs not through taxes but through created currency. Even though people pay taxes they are not enough to cover budgets and are simply deleted.

It’s been much too often an occurrence that when industry needs assistance it’s called a subsidy or bail out, there’s no mention of inflation and no one asks how are we going to fund it but when it’s for the people it’s called socialism, there’s inflation concerns and they ask how are you going to pay for it. See the [Cares Act](#). No one asked how are we going to pay for it. No one mentioned inflation. No one called it socialism.

If a government wants to pay for a program it writes a congressional appropriation, a political invoice, that includes the amount of the fund, sends it to the treasury and the money is digitally created for it. The only restriction is that the resources exist for it. This is one of the fundamentals of Modern Economics.

A common way to get funding in many circles is to create a pitch. In this pitch you list the problems, the solution, the cost and estimated time.

This makes clear what problems you are trying to solve, what solutions you have come up with, the resources necessary to complete it and so on.

A pitch would help organize, but if you demand change you must have a list of demands. What needs to change?

And will the people who are at the levers of change now, who could do the change instantly but have maintained oppression and not done their job, not immediately undo it? If they were fired and comedians and professors were put in each vacant position we'd at least have comedy and stability until reelections and voting reform have taken place.

Many of us have bumped into the evils of society, and many of us have come up with solutions and ideas and many of us have found out that these changes are fundable and can happen instantly. These changes that people have been suffering without can happen instantly.

It is around this time that we run into the problem mentioned earlier in Agrarian Justice,

Civilization, therefore, or that which is so-called, has operated two ways: to make one part of society more **affluent**, and the other more wretched, than would have been the lot of either in a natural state.

The fault, however, is not in the present possessors. No complaint is tended, or ought to be alleged against them, unless they adopt the crime by opposing justice. The fault is in the system, and it has stolen perceptibly upon the world, aided afterwards by the agrarian law of the sword.

There are a group who are **benefiters** who historically resist and oppose changes and even deny the evils in society. So are they evil?

There is no crime unless they adopt the crime by opposing justice and preserving evil. An oppression maintainer is someone who maintains oppression.

In some countries we have corporate capture and oligarchy. The people's desires and needs are cast aside while business and plutocrats get their wish list filled. Benefiters don't know or don't care how corruption harms everyone. Crimes and violence have gone up year after year as poverty has increased. But even with the unaware or the corrupt you have to have a working society to be corrupt in or the entire thing collapses.

In the same way that we all do worse when we all do worse, ***we all do better when we all do better.*** *Who fears thievery when everyone has money?*

Each state when formed had an opportunity to create its own constitution, and ratify it. People are scared by change when they don't know what that change is and the possibility of if that change makes their life worse. So we will go over what changes need to happen.

It is my humble opinion that, like many of our ancestors, that when we want to create, upgrade or transition to a new thing it would be based on a few conditions.

Take these three principles into account for changes:

- *To remedy the evils and preserve the benefits that have arisen to society by passing from the natural to that which is called the civilized state.*
- *To ensure the condition of every person born into the world ought not to be worse than if he had been born before that period.*
- *To ensure that societies employ their time to render the general condition of man less miserable than it is.*

*"We don't cause the destruction of a world, Captain Carter.
We simply manage it, feed off it, if you like.
But on every host planet, it always plays out exactly the same way.
Populations rise, societies divide, wars spread.
And all the while the neglected planet slowly fades." - John Carter of Mars*

In Agrarian Justice we see the most clear evidence that poverty and homelessness happen in the transition from an uncultivated, natural state to the cultivated, and somewhat unnatural or civilized state.

Review this brief excerpt:

To understand what the state of society ought to be it is necessary to have some idea of the natural and primitive state of man; such as it is at this day among the Indians of North America.

There is not, in that state, any of those spectacles of human misery which poverty and want present to our eyes in all the towns and streets in Europe.

Poverty, therefore, is a thing created by that which is called civilized life. It does not exist in the natural state. On the other hand, the natural state is without those advantages which flow from agriculture, arts, science and manufactures.

The life of an Indian is a continual holiday, compared with the poor of Europe; and, on the other hand it appears to be abject when compared to the rich.

Civilization, therefore, or that which is so-called, has operated in two ways: to make one part of society more affluent, and the other more wretched, than would have been the lot of either in a natural state."

So what's happening?

What changes happen when going from a natural state to a civilized state that causes poverty, homelessness and misery?

This is the question that every economist and historian should be answering.

In the first state you have these rights:

- access to nature to hunt and gather
- access to nature to build housing
- access to movement to move to new areas
- in summarize your own had means of survival

So if you lived in a natural state you had freedom.

Freedom is short for free domain. Free of rent. Free of payment. You had a **means of survival** through nature and as an offspring of Earth your natural inheritance to Earth. You had natural rights.

When people would say, “The land of the free” it was true (in the 1800s). It was literally free of cost. Not figuratively or metaphorically but literally.

In the second civilized state the natural rights are revoked by the civilization and withheld behind payment, servitude or slavery:

- limited or no access to nature for sustenance
- limited or no access to nature or space for housing
- limited or no means of survival

You had paydom.

You had a domain where you are forced to pay for everything or nearly everything.

The Delist

So what happened between the natural state and the civilized state is the list of “D” related actions:

- Dispossession of both people and animal
- Displacement of both people and animal
- Destruction of nature and natural habitat
- Deforestation
- Disease (in US history the Native American Indians had no immunity for the diseases when they made contact with the Europeans)
- Development of new landscapes and structures irrespective of natural ecosystems and migration (borders, enclosure and roadways)

- Denization of aboriginals into denizens
- Dedenization of the natural state citizens into civilized state denizens (less rights than citizens)
- Disconnection of man in some ways from animal and nature and the natural state

The cultivated, civilized state often hides the importance of the [connection to nature](#). This sort of thing makes things like the harm caused by the destruction of the rainforests an unfamiliar event. If nature was present in daily lives the destruction of nature would be a more tangible concept.

The Two States

If you want to think of it another way it's not unlike the game [Monopoly](#) at the start of the game versus the state of the game at the end.

The first state of monopoly the board is open. As the character moves across the land they settle and claim the land for free. It is in its natural state.

The last state of monopoly the board is closed. All the land is already claimed or regulated. It's in its cultivated or civilized state.

In modern societies, similar to the game, this is a state where the properties are all occupied and all at their highest costs. The income from passing the start spot is not enough to cover the living expenses of the properties.

Because we live in societies that operate like the game Monopoly, people end up in poverty and homelessness not because of anything they did but simply because they arrived after the game board was already occupied.

So when societies don't address the fact that people born in the past had benefits that people in the present don't have, they create poverty and homelessness and misery. Societies cause this, not individuals.

Having said that, there is no place in all of my travels that didn't have infrastructure or plots of land in the city and much more outside of it that could be used to reduce poverty and homelessness. In fact, in the US there are hundreds of millions of public land managed by the land offices.

So whether the scarcity of natural resources is real or a by-product of society we go from an unoccupied and usually **common** law state to an occupied and **private** state. A **sparse** state and a **populated** state. An **open** state to a **closed** state.

In other words, to simplify it, people settle in a place, common ownership is observed, the population grows, social orders are created, money systems are created, private property systems are created, food production becomes scarce or privatized, land becomes scarce, land is [circumscribed](#), enclosed or colonized, costs rise, personal freedoms or rights are lost or reduced and all along the way poverty and homelessness are created.

In the book, [The Great Transformation](#), Karl Polanyi described the [enclosure](#) process in [England](#) and the creation of the contemporary economic system from the enclosure movement that occurred from 1600-1850 with the 1773 Inclosure Act to the creation of the labor market through starvation and force with the 1834 Poor Law amendment act.

The [Inclosure Act 1773](#) created a law that enabled "enclosure" of land, at the same time removing the right of [commoners](#)' access.

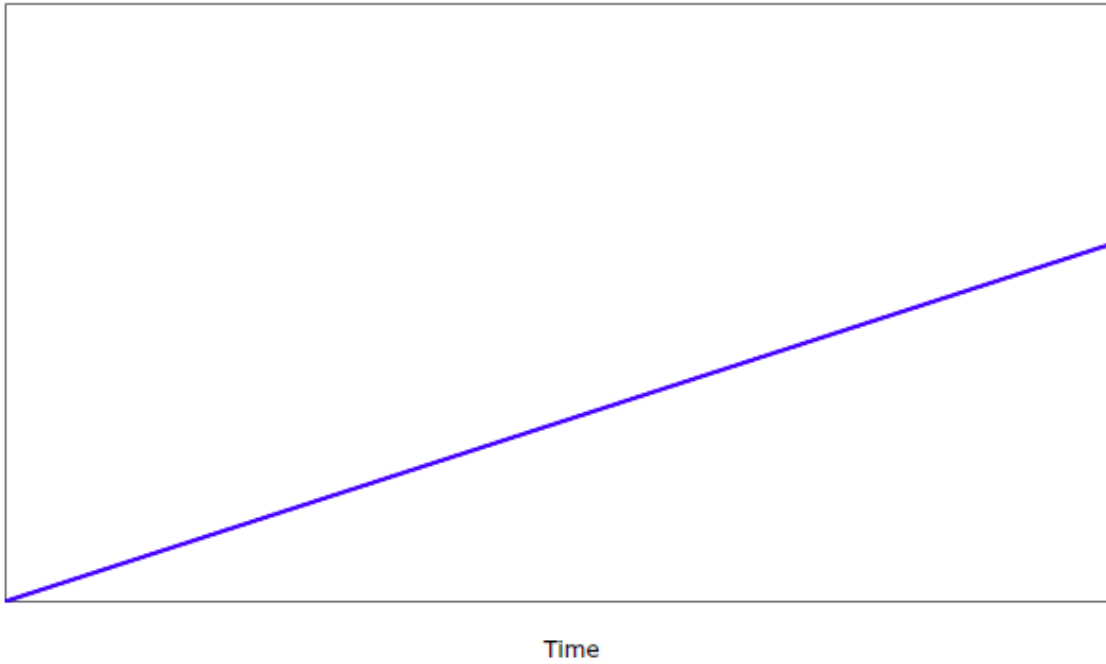
What all do you or did your ancestors have by living in nature and what all do you have by living in modern society?

Consider the natural state as if you were part of the convoy of the polynesians that migrated to [Hawaii](#) before it was inhabited.

What is the Progression Chart?

The Natural to Civilized progression charts show what happens over time.

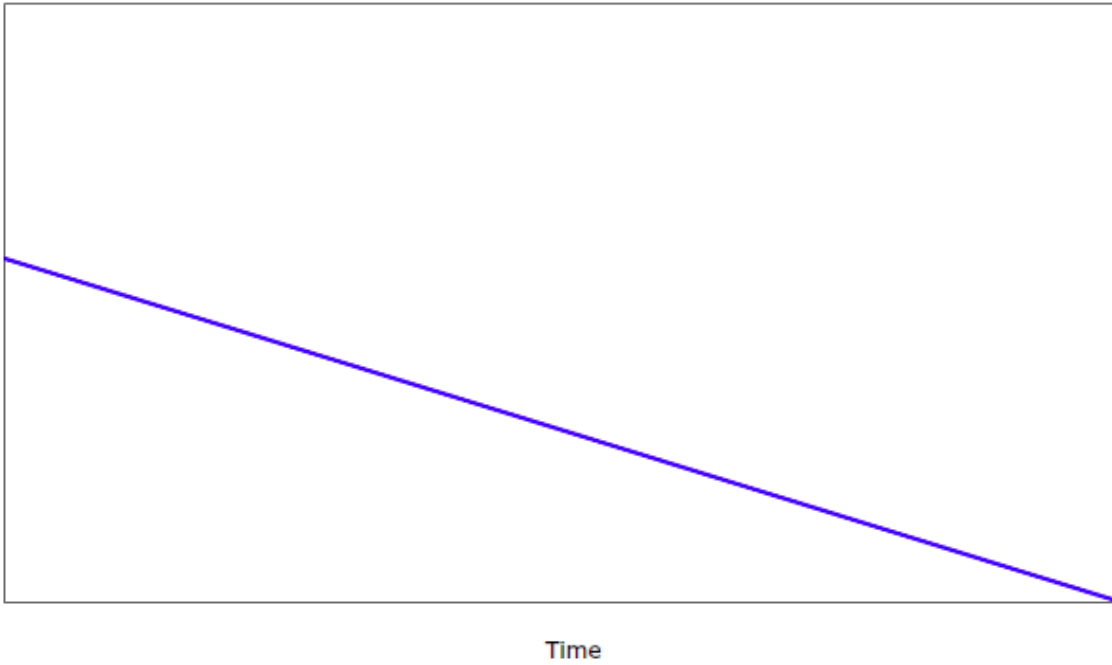
Natural State to Civilized State



Increase over time

Many things increase over time.

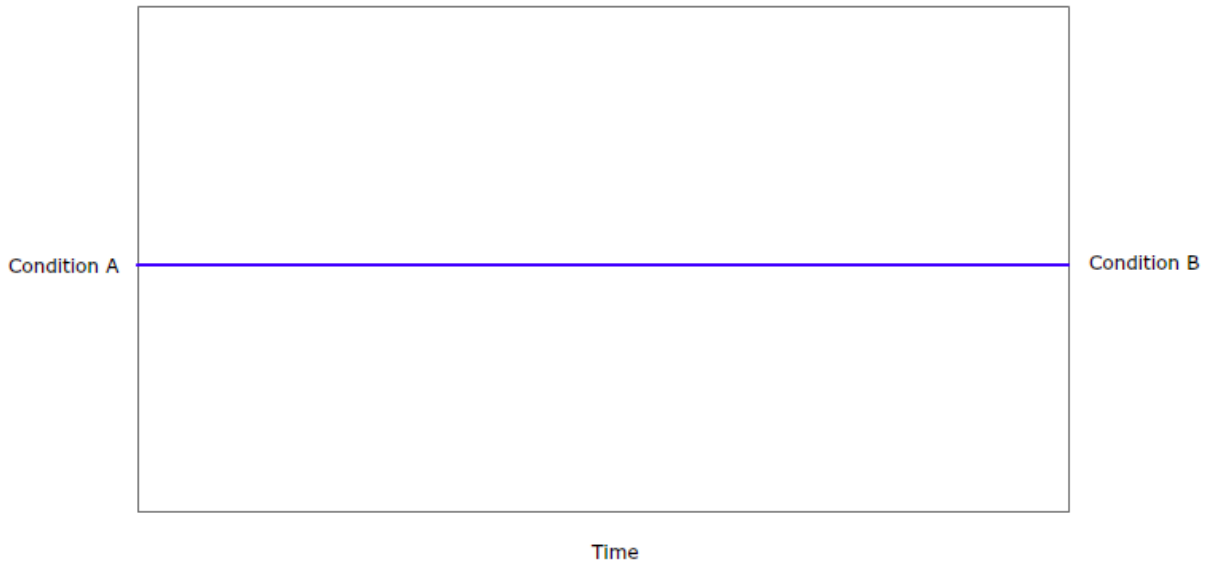
Natural State to Civilized State



Decreases over time

Many things decrease over time.

Natural State to Civilized State



Changes over time

And many things change over time.

Changes over time:

- sparse to populated
- open to closed
- freedom to paydom
- manual labor to automated labor
- solidarity to austerity
- community to individualism
- equality to inequality
- callousness or indifference
- priorities change
- costs increase
- simple to complex
- empathetic to apathetic or psychopathic
- small scale problems to big scale problems

The occupied or civilized state that grows that does not address these problems grows in evils for those born after them or after the land has been monopolized and that sometimes leads to oppressive ways of life:

- serfdom
- slavery
- wage slavery
- social murder (death by homelessness and starvation)

The modern civilized states that block the commons limit the means of survival to employment act as gatekeepers to the income that is used to access the natural resources available to anyone in the natural state. In other words, many of the societies we live in persist in this evil.

Eventually, not addressing the problems associated with going from a natural state to a civilized state causes civilizations to collapse.

At the first stage and the second stage

In the start of a civilized state of landed monopoly history has shown the first man to arrive on the scene has a significant advantage in that he is able to acquire land and all that having land means.

Historically it is acquired for nothing (settlement, homesteading) or very low cost, or if it is inhabited then through violent force.

Again, this is not dissimilar to the game Monopoly. We'll call the first stage the first or open stage and the occupied or closed state of the board **the second stage of the game or the occupied state.**

The settlers, colonizers or **the player at the start of the game** gains two important advantages by being able to acquire land or earth .

- means of survival—the ability to hunt, or gather, or grow food and put up an enclosure
- means of wealth creation—the ability to grow food or produce something for sale—the earth is an object or entity that producer that creates and provides raw materials

The early players are usually able to do this at no cost or through violence.

Now imagine this game has gone on for a while and all the land is occupied or closed off. Now imagine new players entering the game.

As an illustration, gather friends and family and start a game of Monopoly but don't allow some of the players to enter the game until the board is already filled with multiple hotels on each location. Also, for each move incur a cost. And, for some players, withhold the recurring income payment to signify unemployment or automation.

The **players at the end stage of the game** after the game board is filled up with occupants, homes and businesses encounter multiple disadvantages due to having no land:

- high cost to purchase land or housing—when all the land is occupied or in proximity to populations the cost of the land goes up if available
- limited to no means of survival—without land they cannot hunt or gather or farm for themselves—substitute or alternative means of survival have to be sought out for money to purchase food and housing

- limited to no space—without land there is no space to put up housing or businesses. existing spaces have to be purchased or rented
- limited to no wealth creation—without land there is no raw materials that the earth provides to make wealth—they have to be purchased if available

The players at the second stage may be descendants of multiple generations of players from the start stage or migrants or immigrants from somewhere else on the same Earth.

Consider this. All players at the second stage are still offspring of the Earth as much as players at the first stage. Do they have less right to the Earth? And all the players are still standing on the same Earth no matter where they are living geographically.

The players at the second stage have disadvantages that the players at the first stage don't have. They don't have:

- the same means of survival to food
- a means of survival to housing
- a means of survival to wealth creation

Players or people in this case historically are then forced to choose the alternative means of survival such as selling themselves as servants of the first stage of players. And if there are no buyers they are forced to beg or starve.

The natural state of man has one means of survival. The civilized state at the second closed stage of civilization has alternative means of survival and historically these are worse conditions than the natural state of man. The Native Americans that were taken to Europe denounced their way of life.

And so again, those that are born into the second stage of society encounter poverty and homelessness not because of anything they did but simply because they were born later.

At the same time societies impose more and more rules and obligations as time goes on and costs increase and rise.

So citizens of the second stage of society are at a severe disadvantage because the society has not addressed the problems of the second stage of society.

This cannot be emphasized enough. Many things that worked in the past stage no longer work in the latter stage.

But there are more distinct stages. In modern history and in the game of monopoly we see more than two stages:

- open board—land is available for purchase
- closed board—nothing is left to purchase (but there isn't a full demand for housing—landlords have to price competitively—rentierism starts—this is the world the baby boomers got themselves set up in)
- closed board and populated board (housing is in demand or scarce, costs are expensive)
- closed board and one or a few players owns or will own much of the board

So we see we go from a **free domain** to a **paid domain**. From freedom to paydom or serfdom.

The land that was in its natural state owned by all transforms over time to a state where it's owned by few. So then, is it fair to own the resources others need to survive?

So again, because we live in societies that are organized and operate like the game Monopoly, people end up in poverty and homelessness not because of anything they did but simply because they arrived after the game board was already occupied.

And that often means we see land and the means of survival have been monopolized.

In the US monopolies across industries are illegal yet for some reason when it comes to housing and landlords still hold a sort of monopoly.

What is a Monopoly?

A **monopoly** (from [Greek](#) μόνος, *mónos*, 'single, alone' and πωλεῖν, *pōleîn*, 'to sell') is as described by [Irving Fisher](#), a market with the "absence of competition", creating a situation where a specific person or [enterprise](#) is the only supplier of a particular thing.—[Wikipedia](#)

It's often through collusion that the prices of housing and land are set. One landlord checks the prices of the other houses or land in the area and sets it at market rates (that they themselves decide).

No other name for this populated, high cost, sometimes oppressive state of society comes to mind except **unfettered late stage monopolization**. We are in this time.

How hard it must be to solve this problem if this keeps happening!

...Yet, the Native Americans in all of the Americas didn't have poverty or homelessness and their lives were like a continual vacation. They were more advanced in their societies than modern civilized societies regarding this. So what can we learn?

When the settlers from Europe arrived in the Americas they remarked that the life of a Native American was a continual vacation. Food was plentiful, nature was majestic. Millions of buffalo and game were available and abundant. There were no bills, no poverty, no hunger, no fences, no coerced employment, no borders. The main problems were keeping peace with the neighbors. It can't be said if it was utopia but it can be claimed it was not dystopia. Natives Americans that were brought to England were impressed by the homes but preferred their way of life.

The **better to worse** or **worse to better** list is a type of list that you can use to define if things are better or worse than other things. It's used when it's not clear there is a solution but to make it clear that one option is better than another option.

In this case, the worse to better list goes like this. Making an estimation on the satisfaction of people in these ways of life:

- the miserable destitute in Europe
- the middle class in Europe
- the Native Americans before Europeans arrived
- the affluent in Europe

It would be impossible to measure without having experienced both lives but the Native Americans who were brought to Europe preferred their life. And it was so miserable in second stage Europe that millions of immigrants left everything they knew to migrate to the Americas.

So how does the natural state address poverty?

Poverty is [defined](#) simply as not having enough of what you need.

The **natural** state does not have poverty and homelessness by not restricting access to nature to survive, by allowing housing wherever the space is available and by allowing gathering of natural resources.

The **cultivated** state of societies could do the same and should do the same. This is done by restoring the commons or by compensating those without those things with the money for those things (and it should be discussed what all is lost and what all is the cost to be restored).

It becomes a problem when populations are greater than the natural resources. When land for farming is scarce, land for hunting is scarce, or resources for housing are scarce.

So the civilized state introduces the evils of poverty and homelessness when its rules and laws don't allow access to the commons or societies don't compensate those without access to natural resources of the commons.

The Tragedy of the Commons and Anti-Commons

So why don't we open up the commons to civilized societies?

Some societies do and have and should immediately until a better solution comes along but that may not be a practical long term solution.

That means letting people build on any available land (not tents), grow crops, get food from grocery stores, etc.

The entire history of the colonization is people and governments claiming land for their own but at the same time displacing and dispossessing the previous inhabitants.

Many people and aborigines believed up until a few hundred years ago that *no one could own the land or that everyone did*.

The colonists at first understood this and at the same time wanted to cultivate the land by farming and ranching and this involved blocking others from taking what they and the Earth produced.

Some of the reasons why [The Commons](#), the natural resources have been cut off are:

- they would be used up quickly
- someone has claimed the natural resources for cultivation or through historically violent displacement for their personal interests (see Royal Forests)

[The Tragedy of the Commons](#) was a topic that said that if everyone had access to the commons in populated regions the commons would be depleted.

In economic science, the **tragedy of the commons** is a situation in which individual users, who have open access to a resource unhampered by shared social structures or formal rules that govern access and use, act independently according to their [own self-interest](#) and, contrary to the common good of all users, cause depletion of the resource through their uncoordinated action.

The concept originated in an essay written in 1833 by the British economist [William Forster Lloyd](#), who used a hypothetical example of the effects of unregulated grazing on [common land](#) (also known as a “common”) in [Great Britain](#) and [Ireland](#). The concept became widely known as the “tragedy of the commons” over a century later after an article written by [Garrett Hardin](#) in 1968.

Although open-access resource systems may collapse due to overuse (such as in [over-fishing](#)), many examples have existed and still do exist where members of a community with regulated access to a common resource co-operate to exploit those resources prudently without collapse, or even creating “perfect order”.

In 2009, [Elinor Ostrom](#) was awarded the [Nobel Prize in Economic Science](#) for demonstrating exactly this concept in her book *Governing the Commons*, which included examples of how local communities were able to do this without top-down regulations or [privatization](#).

In a modern economic context, “[commons](#)” is taken to mean any open-access and unregulated resource such as the [atmosphere](#), [oceans](#), [rivers](#), ocean [fish stocks](#), or even an office refrigerator.

In a legal context, it is a type of property that is neither private nor public, but rather held jointly by the members of a community, who govern access and use through social structures, traditions, or formal rules.

In [environmental science](#), the “tragedy of the commons” is often cited in connection with [sustainable development](#), meshing economic growth and environmental protection, as well as in the [debate over global warming](#).

It has also been used in analyzing behavior in the fields of [economics](#), [evolutionary psychology](#), [anthropology](#), [game theory](#), [politics](#), [taxation](#), and [sociology](#).—[Wikipedia](#)

The authors later stated that the article should have been titled, “The Tragedy of the *Unmanaged Commons*”.

The argument presented claimed that in the past, the commons were managed (the authors acknowledged this). Communities would determine how much resources someone else could gather. The other claim missing is that the commons could be reproduced. If a tree was used for building a home a new tree could be planted.

Another article appeared later entitled, “[The Tragedy of the Anticommons](#).” This describes the tragic things that happened from preventing access to the commons as we see throughout history with millions in poverty and homelessness not to mention with things such as patents.

The **tragedy of the anticommons** is a type of coordination breakdown, in which a [commons](#) does not emerge, even when general access to resources or infrastructure would be a social good. It is a mirror-image of the older concept of [tragedy of the commons](#), in which numerous rights holders’ combined use exceeds the capacity of a resource and depletes or destroys it.

The “tragedy of the anticommons” covers a range of coordination failures including [patent thickets](#), and [submarine patents](#). Overcoming these breakdowns can be

difficult, but there are assorted means, including [eminent domain](#), [leases](#), [patent pools](#), or other licensing organizations.[\[citation needed\]](#)

The term originally appeared in [Michael Heller](#)'s 1998 article of the same name and is the thesis of his 2008 book. The model was formalized by [James M. Buchanan](#) and Yong Yoon. In a 1998 [Science](#) article, Heller and [Rebecca S. Eisenberg](#), while not disputing the role of patents in general in motivating invention and disclosure, argue that biomedical research was one of several key areas where competing [patent](#) rights could actually prevent useful and affordable products from reaching the marketplace.—[Wikipedia](#)

Again, when you compare the life of someone born in the natural state it's much better than someone born in a civilized state that has limited means of survival.

There are other systems of ownership and ways of life that address all the issues people have had with any sort of change such as the [Ejido](#) system and [Ahupuaa](#).

An ***ejido*** (Spanish pronunciation: [\[eˈxiðo\]](#), from Latin *exitum*) is an area of [communal land](#) used for [agriculture](#) in which community members have [usufruct](#) rights rather than ownership rights to land, which in Mexico is held by the Mexican state. —[Wikipedia](#)

Ahupua'a (pronounced [\[əhupuˈweʔə\]](#)) is a [Hawaiian](#) term for a large traditional socioeconomic, geologic, and climatic subdivision of land (comparable to the [tapere](#) in the [Southern Cook Islands](#)). It usually extends from the mountains to the sea and generally includes one or more complete watersheds and marine resources. —[Wikipedia](#)

Means of Survival

The means of survival is a way or method that is used to survive. There are millions of species in the world that have different ways of survival in their natural habitat. But if you kill them or you take that habitat away what's the difference?

While there are many ways to make money there is still the problem of rentierism and inflation that nullifies the work and effort and creates poverty and homelessness. Millions are still harmed by living in a pay domain.

Let's look at this quote,

Our previous conclusions were irresistible in and of themselves. They now stand confirmed by the highest and final test. Translated from economics into ethics they show that the source of increasing misery amid progress is a great fundamental wrong, the appropriation of land as the exclusive property of some. For it is land on which—and from which—all people must live. From this fundamental injustice flows all the injustices that endanger modern development. They condemn the producer of wealth to poverty while pampering the nonproducer in luxury.

There is nothing strange or inexplicable in the phenomena now perplexing the world. It is not that material progress is not in itself a good thing. It is not that nature has produced children it has failed to provide for. It is not that the Creator has left injustice in natural laws such that material progress should bring such bitter fruits. It is not due to any lack of nature—but to human injustice; vice and misery, poverty and pauperism are not the legitimate results of growing population and industrial development. They follow them only because land is treated as private property. They are the direct and necessary result of violating the supreme law of justice— giving to the exclusive possession of a few what nature has provided for all.

Since labor cannot produce wealth without using land, denying equal rights to use land is necessarily denying the right of labor to its own product. If one person controls the land on which others must labor that person can appropriate the product of their labor as the price of permission to labor. This violates the fundamental law of nature, that a person's enjoyment of the fruits of nature requires that person's exertion. – Progress and Poverty

What we have in many modern societies is destructive. What fruit does your society create? Is the end result something that destroys or depletes nature or does it sustain nature?

In the natural world an animal like a bird builds a nest and lives its life. In the civilized world someone comes by, carves up and encloses or destroys the bird's habitat and the bird dies or may be forced to survive unnaturally gathering crumbs from restaurants. You were born a human, an animal on two feet. But if you were born a bird (your ancestors were animals) that wouldn't be fair to you.

What civilized societies can do to remedy the evils of poverty and homelessness?

We have to address the problems that occur when going from a natural state to a civilized state. We have to define what is lost in that process and reimburse those things; preserving the rights and freedoms given to us by nature.

The Rs list

- Restore
- Rejuvenate
- Revitalize
- Recompense
- Reinstate
- Repay
- Reimburse
- Refund
- Return

What humans turn they must return. And like EPA describes, where an ecosystem already exists they must protect it and never disturb it but build around or in a non interference. Entire extinction events occur because of disrespect to natural habitats.

“But humans are important and we can do anything we want!”

Of all the species that are on the Earth, it has been determined that bees are more important to the world than humans.

In other words:

- restore access to the commons
- provide an income to compensate for loss of access to the commons
- redefine property of natural resources from one to all
- setup self sustaining resource centers for food production
- redefine housing as a basic necessity granted to all
- not eliminating it but limiting the amount of private property (allowing personal property)

- eliminating rent completely everywhere and if necessary giving ownership for payment
- support rent control measures
- define basic necessities and provide those
- provide methods of upward mobility not tied to destructive practices

To not address these issues means the likely end of civilizations. This is not hyperbole. History has shown this over and over again.

The life of a citizen of nature is a continual vacation compared with the poor of civilized societies

This leads us to this:

Western cultures believe we must be alive for a purpose; to work, to make money. Some indigenous cultures believe we're alive just as nature is alive: to be here, to be beautiful & strange where we don't need to achieve anything to be valid in our humanness.

[@melatoninlau](#)

This difference in these two ways of life manifests in the heart of the two types of men it produces.

In the civilized state a person's worth, his or her value, self esteem and security is connected to his accumulation of things and of what he owns, on what he does or his birth inheritance. His worth as a human is seen as less or more based on his possessions and power in relation to others in that society. So his or her social worth is lessened by those who have more or increased by those who have less. If not personally defined, he or she feels more or less defined by how the society that evaluates those things. That's why those that maintain their intrinsic value in those types of societies despite their social status are uncommon.

In his 1931 book *The Epic of America*, historian James Truslow Adams defined the American Dream as this:

The American Dream is that dream of a land in which life should be better and richer and fuller for every man, with opportunity for each according to ability or achievement... It is not a dream of motor cars and high wages merely, but a dream of social order in which each man and each woman shall be able to attain to the fullest stature of which they are

innately capable, and be recognized by others for what they are, regardless of the fortuitous circumstances of birth or position.

In other words, the immigrants to the Americas had viewed their social value by their birth or position while the natives of America believed being alive is enough as it is.

This civilized insecurity seems to be man made. It seems to be built on millenia of hierarchies, royalty, lords and peasants putting the confidence of every person in competition for existence worth with every other person. This way of life from Europe became a stark contrast to the way of life of the natives of the Americas.

In the natural state you have intrinsic value in and of yourself. There isn't a striving for more and more because your value is not tied to extrinsic things.

In other words you had a sort of security in the state of nature.

The life of a citizen of nature is a continual vacation compared with the poor of civilized societies

In my opinion, if your life is not better than a person born in the natural state your society fails. A society's purpose is to preserve the good things as a group grows.

Eugenics and Political Responsibility

“The privileged control all the Earth's resources and only share with the less privileged who do what they're told” - Karl Widerquist

One of the main patterns we see throughout history over and over again in societies that have one group of people holding the belief that they or their group is superior to others or that others or other groups are inferior to them.

Does nature exclude people and should societies exclude people? What is this belief that has been shaping social policies throughout history?

What is Eugenics?

Eugenics is a set of beliefs and practices that aim to improve the [genetic](#) quality of a [human population](#), historically by excluding people and groups judged to be inferior or promoting those judged to be superior.

In recent years, the term has seen a revival in bioethical discussions on the usage of new technologies such as [CRISPR](#) and [genetic screening](#), with a heated debate on whether these technologies should be called eugenics or not.—[Wikipedia](#)

Throughout history we see people comparing themselves with others. It seems to be a part of human nature.

While superiority complex and narcissism has existed for as long as recorded history, it is a trait that has been amplified in today's culture.

Every day there is competition between people and teams and companies. Turn on the TV and you'll see sports channels showing sports competition. Turn the channel and you'll see competition in business.

Where things like this happen to cause harm is when one group has power over or controls over the survival of other groups of people. And this type of societal arrangement has become more common in society.

Societies have been set up where a small group of people makes choices on who and what to support the survival of. And then it comes down to those three questions.

- Will this benefit me?
- Will this benefit my family?
- Will this benefit my group or tribe?

It seems to be a common biological assessment.

We see this triage process played out in movies, tv and life in general. When resources become low or someone has superiority complex disorder we see the next question:

- Does this other person or group deserve to be supported?
- Do they have value to society?
- Is it society's responsibility to help its citizens deemed inferior survive?

It's usually at this point some people bring up the idea of the Survival of the Fittest.

“Survival of the fittest” is a phrase that originated from [Darwinian evolutionary theory](#) as a way of describing the mechanism of [natural selection](#). The biological concept of [fitness](#) is defined as [reproductive success](#). In Darwinian terms the phrase is best understood as “Survival of the form that will leave the most copies of itself in successive generations.”

[Herbert Spencer](#) first used the phrase, after reading [Charles Darwin's *On the Origin of Species*](#), in his *Principles of Biology* (1864), in which he drew parallels between his own economic theories and Darwin's biological ones: “This survival of the fittest, which I have here sought to express in mechanical terms, is that which Mr. Darwin has called ‘natural selection’, or the preservation of favoured races in the struggle for life.” —[Wikipedia](#)

So if nature helps the fittest survive then does that mean we in society can discard those who aren't who or what we define as fit or valuable? Should we throw out grandma because she can't run a triathlon? Should we discard those who aren't considered valuable to society?

Useful Eaters

If a society starts measuring someone's value they enter a dangerous territory that usually doesn't end well. But societies often do measure someone else's worth to their local community or to the business community. Mental health experts use measurements to determine if someone is functional often in conjunction with survival benefits.

But let's say the community doesn't value grandma's value and she ends up out on the street. Did the community measure the sentimental value of a grandma to her grandkids? Can you imagine the psychological damage to a community that didn't take care of an elder in the community? Imagine a grandkid seeing this happen,

"My life may be ok up until now but the way society has treated grandma has caused me to doubt it's sincerity and to withdraw my personal investment in making this society work. If this is how they treat her when she is 'not useful' then how will they treat me when I'm that age? I'm not going to participate in a society like this."—and then we see society start to fall apart.

Consider the wildebeests of the Serengeti. All they do all day is eat, sleep, fertilize the land and then migrate to another location. This is how some people see the world. If it doesn't seem valuable to them it doesn't have value. However, with the Wildebeests this way of life has [prevented desertification](#) and created an ecosystem for a variety of life all over the world for millions of years. The wildebeests were keystones. Necessary components to the survival of the entire planet.

Scientists, and all the smartest people in the world didn't know this. But many of the natives did.

The forest fires across the pacific northwest have ravaged the land. All the smartest people didn't know this. The natives knew it.

This leads me to a slightly related principle I've come to believe, which is, *Preserve ecosystems!* *You can't prevent some things but you have to find a way to live in harmony with nature.*

The same thing happened with the buffalo in North America. The buffalo would eat, sleep, fertilize the land and then migrate. And the same as the wildebeests it prevented desertification.

When the land became segregated and fenced off with the devil's rope, barbed wire, through [the enclosure movement](#) and over-farmed and many of the buffalo were killed off, the land turned into a dust desert that became known as the [Dust Bowl](#).

What is the Dust Bowl?

The **Dust Bowl** was a period of severe [dust storms](#) that greatly damaged the ecology and [agriculture](#) of the American and Canadian [prairies](#) during the 1930s; severe [drought](#) and a failure to apply [dryland farming](#) methods to prevent the [aeolian processes](#) (wind erosion) caused the phenomenon.

The drought came in three waves: 1934, 1936, and 1939–1940, but some regions of the [High Plains](#) experienced drought conditions for as many as eight years.—[Wikipedia](#)

In other words the entire ecosystem that everyone enjoyed was because of a group of animals that didn't appear to have any extrinsic value at all.

In other words, we currently use **faulty value measurements** and updating it as best we can does not determine quantifying the unknown value.

Indeterminate Value

So in evolution when nature grants a beneficial mutation it does so historically over millions of years in the offspring *but that doesn't guarantee it's survival but only that it may assist in its survival.*

The natural survival and evolutionary process is not the same as a temperamental society who often neglect groups of people who they don't happen to like. It's not the same thing.

So societies are misinterpreting the process nature goes through and it's intention. And societies are also attempting to measure the value of others in relation to itself and that can't be known because we don't know the future. They can't measure their **future value**.

Consider [Rudolph the Red Nose Reindeer](#).

He was considered defective by his community, discarded and devalued. But Santa didn't treat him like many societies treat their devalued. Santa believed all life had an intrinsic value and so Rudolph was given the same full rich life of the others he just wasn't on Santa's Christmas Eve mail run. Then one day his defect became his super power. His glowing red nose that was at one time deemed useless became useful.

So we see that societies error in their measurements because they determine how much someone has value now. So again, societies are also attempting to measure the value of others and that can't be known because we don't know the future. We don't know someone's intrinsic value, sentimental value and future value.

This idea of applying natural selection as evidence for social natural selection is called Social Darwinism.

What is Social Darwinism?

Social Darwinism refers to various theories and societal practices that applied biological concepts of [natural selection](#) and [survival of the fittest](#) to sociology, economics and politics, and which were largely defined by scholars in Western Europe and North America in the 1870s.

Social Darwinism holds that the strong see their wealth and [power](#) increase while the weak see their wealth and power decrease. Various social Darwinist schools of thought differ on which groups of people are *the strong* and which are *the weak*, and also differ on the precise mechanisms that reward strength and punish weakness. Many such views stress competition between individuals in [laissez-faire capitalism](#), while others, emphasizing struggle between national or racial groups, support [authoritarianism](#), [eugenics](#), [racism](#), [imperialism](#) and/or [fascism](#). The ideology of social Darwinism was brought into play by the perpetrators of [genocides](#).

Social Darwinism declined in popularity as a purportedly scientific concept following the [First World War](#), and was largely discredited by the end of the [Second World War](#)—partially due to its association with [Nazism](#) and partially due to a growing scientific consensus that it was scientifically groundless. Later hypotheses that were categorized as social Darwinism were generally described as such by their

opponents as a critique; their proponents did not identify themselves as social Darwinists.

[Creationists](#) have frequently maintained that social Darwinism—leading to policies designed to reward the most competitive—is a [logical consequence](#) of “Darwinism” (the theory of natural selection in biology). Biologists and historians have stated that this is a fallacy of [appeal to nature](#), since the theory of natural selection is merely intended as a description of a biological phenomenon and should not be taken to imply that this phenomenon is *good* or that it ought to be used as a moral guide in human society.

While most scholars recognize some historical links between the popularisation of Darwin’s theory and forms of social Darwinism, they also maintain that social Darwinism is not a necessary consequence of the principles of biological [evolution](#). Social Darwinism is generally accepted to be a [pseudoscience](#) not based on any [empirical data](#) or truth.

Scholars debate the extent to which the various social Darwinist ideologies reflect [Charles Darwin](#)’s own views on human social and economic issues.—[Wikipedia](#)

In addition to previous notes, the belief that the fittest survive in nature does not apply to civilized societies because the *civilized societies have a different set of rules for survival than the natural state*. These are often man made rules based and historically based in biases. See [Squid Game](#).

We know that there are at least [two states](#) that biological creatures on Earth live in. The uncultivated and natural state and the cultivated, civilized and sometimes unnatural state.

As mentioned [before](#), because we live in societies that were setup by men in a way similar to the game of monopoly and not similar to the natural state we see that people born after the land in a society has been claimed or inhabited encounter poverty and homelessness not because of anything they did but simply because they arrived later.

When societies are set up in this manner it gives all the benefits and advantages to those who came first or set up the society and put at disadvantage those born later.

This is a symptom of the design of society that has not addressed the problems that occur when going from a natural state to a civilized state.

In other words poverty and success is not a measurement of value and those born later are not less skilled or less valuable than others. In fact, because of advances in technology and knowledge they may be more educated and more skilled than those in the past.

In many modern societies people's survival is limited to and dependent on if someone else needs work.

In the past, in the natural state, survival was based on hunting and gathering.

In modern societies survival has come to be manipulated into a condition where employers list a group of tasks to be done and are then gatekeepers to income that is used to buy what you need to survive. It's not the best or brightest that survive but those in proximity of money and matching tasks. Again, see [Squid Game](#).

Again this is not a situation where the strongest or smartest survive.

So all are subject to being starved or murdered by the design of societies that haven't addressed the problems of going from a natural state to a civilized state.

What is social murder?

Social murder ([German](#): *sozialer Mord*) or **political murder** is a phrase used by [Friedrich Engels](#) in his 1845 work [The Condition of the Working-Class in England](#) whereby “the class which at present holds social and political control” (i.e. the [bourgeoisie](#)) “places hundreds of [proletarians](#) in such a position that they inevitably meet a too early and an unnatural death”. This was in a different category to [murder](#) and [manslaughter](#) committed by individuals against one another, as social murder explicitly was committed by the political and social elite against the poorest in society.—[Wikipedia](#)

Friedrich Engels goes on to say,

When one individual inflicts bodily injury upon another such that death results, we call the deed manslaughter; when the assailant knew in advance that the injury would be fatal, we call his deed murder.

But when society places hundreds of proletarians in such a position that they inevitably meet a too early and an unnatural death, one which is quite as much a death by violence as that by the sword or bullet; when it deprives thousands of the necessities of life, places them under conditions in which they cannot live—forces them, through the strong arm of the law, to remain in such conditions until that death ensues which is the inevitable consequence—knows that these thousands of victims must perish, and yet permits these conditions to remain, its deed is murder just as surely as the deed of the single individual; disguised, malicious murder, murder against which none can defend himself, which does not seem what it is, because no man sees the murderer, because the death of the victim seems a natural one, since the offence is more one of omission than of commission. But murder it remains.

Thomas More in his book *Utopia* describes the evil that has been present in numerous societies that have not addressed the problems of going from a natural state to a civilized state.

In his book he describes a dinner party with a fictional character named Hythloday in the following summary:

Hythloday describes a dinner he once attended in England with Cardinal Morton, who was then Chancellor to Henry VII.

At this dinner was a lawyer who begins, in intelligent discourse to support the policy of capital punishment for the crime of theft, and yet expresses amazement that so many continued to steal. Hythloday speaks up, exclaiming that the lawyer should not be surprised, since capital punishment of thieves “is contrary to justice and of no benefit to the public.” He claims that capital punishment is at once too harsh a penalty and not a good deterrent. Theft does not deserve death, and death will not stop a person from stealing in order to put food on his table.

A far better policy, Hythloday advocates, would simply be to make sure that everyone has enough to eat. The lawyer responds that such is already the case—men can choose to work or they can choose to steal.

Hythloday disagrees, outlining a number of social, political, and economic realities that in fact produce a never-ending stream of thieves.

First, maintaining a standing army creates a population of soldiers who in bad times make very good and cold-blooded thieves.

Second, exploitative nobles barely allow peasants to survive without resorting to banditry.

Finally, the “enclosure movement,” which transforms arable land into private pastures, steals peasants’ livelihoods while simultaneously creating an oligopoly (ownership by the wealthy few) that raises the price of bread and wool. In short, Hythloday claims that English society is implicitly engaged in “manufacturing thieves and then blaming them for being thieves.” —[Utopia Notes](#)

So we know that everyone, regardless of value, is swept up and disposed of by flaws in society, not in the individual. The good and the bad all are being harmed by societies that haven’t addressed the problems of going from a natural state to a civilized state.

There are stories after stories after stories of societies that don’t solve the problems of going from a natural state to a civilized state and neglect the population and then collapse.

The world contains all types of people and some that aren’t valuable or necessary now are not less valuable. They may not be needed now but that doesn’t mean they won’t be needed later. And it doesn’t mean that death or suffering by poorly designed societies is a plan of nature.

In the show Star Trek, the main characters emphasize again and again that, “All life is valuable”.

In the book of Genesis, it says, “All men are created equal.” All men have value. Are some of God’s creatures less valuable than others?

So what is social responsibility?

In the US men had a chance to create a new society from scratch. One of the ideas they came up with is rights (with France). The foundation of society is a set of principles that a society can be built upon. They form the fabric of society.

“If everyone preserves and lives by these common sets of principles and values we might all be able to live and work together and progress to a better state of man than has been for us and for our posterity.”

As was said before by Thomas Paine, one of the contributors to the Declaration of Independence, societies have the mandate to:

- *Remedy the evils and preserve the benefits that have arisen to society by passing from the natural to that which is called the civilized state.*
- *Ensure the condition of every person born into the world ought not to be worse than if he had been born before that period.*
- *Ensure that societies employ their time to render the general condition of man less miserable than it is.*

Positions of power versus individual responsibility

In today's societies it is generally accepted that you are responsible for yourself alone or your family as you are able. This is not taking into account the problems mentioned above about the limited means of survival but more along the case of bathing, eating, sleeping, staying fit and so on.

In the case where societies give some people power over the lives of others, those in power are responsible not only for themselves but the conditions of those they are given power over.

If they don't allow citizens the power to solve these problems then the responsibility falls on the people in the positions of power.

Take for example a poor hungry fellow in modern society. He has no employment and so no income and we'll say he's made the effort defined by his society for survival (to find employment). Let's say it's a small town with a factory that's full.

If that person is not allowed to hunt and gather food and store it and so he starves and dies then it's the fault of the society and the person in power.

If the society had allowed him to hunt, gather, fish or farm and survive the same as in a natural state it would be absolved of any guilt.

But since societies haven't solved the problems of going from a natural state to a civilized state that harm is the fault of the society and the person in charge. No one after he's had some time to change things should want this position who hasn't taken the same oath and resolve as a medical doctor, "Do no harm" and "Heal all who are injured, never discriminate".

So we put this liability on those in power or we reduce the power of these positions or both. Like having kings and queens and monarchs these positions may hold too much power that humans may not even have the capacity for.

Take another example of personal relationships. If you don't reply to a call or communication of some sort from someone in your personal life that might harm the health of the relationship.

Consider if someone is in a position of power or has that responsibility and they neglect the welfare of those in their care so that they die or they get sick... that damage falls on them.

Indifference and neglect while in positions of power is the same as directly harming the person or people. This is because they depend on action.

How?

In the health industry if an ambulance driver takes their time to arrive at an emergency a person may die or be adversely affected.

This is because it is their job to address the emergency and because we are biological creatures the response is time-sensitive. Neglect and indifference may result in wrongful death.

So emergency medical services have guidelines and rules that they have to arrive on time or they are charged with the harm that happens due to inaction.

What is wrongful death?

Wrongful death is a claim against a person who can be held liable for a death. The claim is brought in a [civil action](#), usually by close relatives, as enumerated by [statute](#).

Any fatality caused by the wrongful acts of another may result in a wrongful death claim. Wrongful death claims are often based upon death resulting from [negligence](#), for example following a motor vehicle accident caused by another driver, a dangerous roadway or defective vehicle, or [medical malpractice](#). Dangerous roadway claims result from deaths caused in whole or in part by the condition of the roadway.-- [Wikipedia](#)

So when someone doesn't survive in modern civilized society that's not *survival of the fittest* it's *death of the fittest*. Technically it's social murder. It's survival of those who are at the top of society who make societal rules and wrongful death and murder of those who are outside of that group. And historically vast levels of inequality don't last.

So again, there is no poverty and homelessness in the natural state. The limited means of survival is a result of societies that have not addressed the problems that occur when going from a natural state to a civilized and monopolistic state.

And so those who are surviving in these societies aren't more fit. This isn't a case of they have better survival skills than others, it's that they have the levers of power to bail themselves out.

Your choice in the matter

Do people choose to be poor? Do people choose the life they have?

Lets define choice as a decision you are conscious and aware of.

Then of course, you have choice over much of the direction of your life. But specifically, you have choice over the things you have control or power over.

Where it is difficult to measure is how much choice you have over things that are out of your control. The choice for some things are not up to you. This is not saying you don't have influence, or a voice or some stake in the matter.

For example, if a baby sees candy at the store and chooses to take it, the mother or shop keeper also have a say. If they choose for the baby not to have it, the baby won't have it because they have more power. In a conflict, because they have more physical strength, they would overpower the baby. Unless the baby is superman.

Another example, you don't have much say in biological processes. If you eat something that your stomach doesn't agree with that is coming right back up whether you like it or not. It's not something you choose or don't choose.

You don't choose to keep your heart beating or your lungs breathing but they are part of you and they keep going.

People choose to go on a diet but they don't always get their choice fulfilled because their biological processes are also making choices.

In our societies, people in the past have made decisions or choices that people in the present have to live with. Those past decisions or lack of decisions present conflicts that people in the present have to deal with. Often these past decisions conflict with or have more power than their personal choices.

Another example. In San Francisco, California you used to be able to walk over to a hill or mountain or stream and dig for a while and find gold. And if you did that then you wouldn't be poor. Your choice and action and situation resolved to that chosen outcome. You had a choice not to be poor by a specific channel of actions. But now, if you try that, some people will come around and stop you.

So you can make the same choice and to do the same exact thing as someone else did but depending on when you were born that action may not have the same results. In this case, society is imposing a duty on you and it's overpowering your choice.

They also say, "The poor chose poverty and should live with the consequences" then go to bed asking for forgiveness for their sin. If they've made choices not to sin, why do they keep choosing to sin? Is there more to the story?

People of faith sometimes want to say, "You made these choices and so you have to live with the consequences" but in the story of Job, he went through horrible suffering through no fault of his own. His friends didn't understand and blamed him saying, "Bad things don't happen to good people" and "you chose this" and in today's words, "Bad things don't happen to people who make good financial decisions." Yet Job was living in poverty not caused by anything he did but by an external force.

The way I see it is, we live with the results of our conscious choices, our biological choices and the choices of other people and other things and the chain reactions of things that have nothing

to do with us that go on in the universe. That doesn't mean miracles or supernatural events don't occur but we are looking at the natural state and the civilized state.

And as we have gone over multiple times, poverty is a symptom of a society that neglects to address the needs of its citizens as their society grows.

Population is not the issue

There was fortune cookie that said,

“There's always a solution to a problem that is simple, straightforward and wrong.”

Some people say that eugenics is a way of population control. That's not the issue.

So if there's a lot of people it's ok to murder and starve them?

Food isn't the issue. It is said that western nations like the US waste 40% of the food they produce.

Space isn't the issue. Every place in the world minus a handful of locations have enough housing or space for housing the unhoused or sick. In the US there is 640,000,000 acres of land.

Anyone who has taken a drive, a plane or train across a few states can see vast amounts of space and resources to solve population issues.

Vertical farming can feed 10x the population now. Population is not the issue.

And eugenics is not a solution to population control. The issue is the same as before. The failure to address the problems of going from a natural state to a civilized state.

But people born in poverty are not less valuable and society doesn't raise those perceived more valuable to the top.

But if resources are or were scarce, that's not difficult to solve. Use lunch line rules. No one gets seconds until everyone has got firsts.

Means testing

What is Means Testing?

A **means test** is a determination of whether an individual or family is eligible for government assistance or [welfare](#), based upon whether the individual or family possesses the means to do without that help.—[Wikipedia](#)

The means test was created to address a society of scarcity. A society that had limited resources would first see if someone had enough survival resources or a means of survival like a job that covers the costs of living.

This doesn't sound bad on the surface but it's become a method of eugenics. It has become a way to decide who deserves to live and who deserves to starve or freeze to death.

The Nazis in WWII decided who lived and died. We all thought that was wrong. They saw people as less human or *Untermensch*:

Untermensch (German pronunciation: [\[ˈʊntɐ mɛn\]](#) (*underman, sub-man, subhuman*; plural: *Untermenschen*) is a [Nazi](#) term for non-[Aryan](#) “inferior people” often referred to as “the masses from the East”, that is [Jews](#), [Roma](#), and [Slavs](#) ([Poles](#), [Serbs](#) and later also [Russians](#)).

The term was also applied to [Mixed race](#) and [Black people](#). [Jewish](#), [Polish](#) and [Romani people](#), along with the [physically](#) and [mentally disabled](#), were to be [exterminated](#) in the [Holocaust](#). According to the [Generalplan Ost](#), the Slavic population of [East-Central Europe](#) was to be reduced in part through [mass murder in the Holocaust](#), with a majority expelled to Asia and used as [slave labor](#) in the Reich. These concepts were an important part of the [Nazi racial policy](#).

But we're better than those elitists because we know and believe that “All life is valuable”.

[Stephan Hawking](#), rest in peace, was one of the most intelligent humans in history yet he was disabled.

But again, we don't live in a world of scarcity. We have all the natural resources we need and all modern societies have the ability to create the funds to fund any program (and is also possible without funds simply by effort or by triage).

Faith describes against choosing who lives and dies

Let's say you don't have a conscience or any empathy or compassion. If you're a person of faith it says in the Old Testament, "The rain falls on the just and the unjust." Meaning that the heavens provides everyone with basic necessities. *It's not up to you to decide who gets survival resources.*

In the New Testament, it's recommended that you, "*Judge not less you be judged*". *It's not up to you to decide who lives or dies.*

Why?

Because people's judgements are flawed. The apostle Paul self proclaimed himself a bad dude. Yet, according to the stories, he was redeemed and wrote much of the New Testament.

Don't judge because people's judgment is flawed. They can't always tell the value of things. They get emotionally ramped up and say and do things that they later regret or don't mean but say in the moment.

"People won't chose to have a good person die only bad people"

Didn't people choose to crucify Jesus? Oops

"GIVE US THE CHOICE OVER WHO LIVES AND DIES! WE WON'T ABUSE IT! What did you just say? We flash mobbed the savior of the world?"

So we see survival of the fittest only applies when in a state of nature and over evolutionary time periods. There's no natural selection in an unnatural cultivated world. In the context of a civilized society there is no survival of the fittest.

So civilized societies that have not addressed the problems of going from a natural state to a civilized state are murdering everyone no matter who they are or their value.

Societies survive and work and benefit all by preserving the rights and principles and values of that society. And across the world it's determined that everyone has a right to life, liberty and pursuit of happiness.

We believe that all life is valuable ...whether we understand it or not.

Everyone has a purpose or can have a purpose. That purpose is to make the world a better place.

It is up to societies to solve the problems of going from the natural state to the civilized state and they are responsible for the death and damage of not addressing these problems.

The Job you have and the Work you give

“Why does a person who owns a business get to make a living but the person who works there and generates the profits doesn’t get to make a living?” - James Dore

It wasn't long ago that people believed that the human brain and thinking were set when you became an adult but then we discovered neuroplasticity. We know now that if we don't pay attention to this attribute both fixed thinking or flexible thinking can cause problems for us and others.

What is neuroplasticity?

Neuroplasticity, also known as **neural plasticity**, or **brain plasticity**, is the ability of [neural networks](#) in the [brain](#) to change through growth and reorganization. These changes range from individual [neuron pathways](#) making new connections, to systematic adjustments like [cortical remapping](#). Examples of neuroplasticity include circuit and network changes that result from [learning](#) a new ability, environmental influences, practice, and [psychological stress](#).

Neuroplasticity was once thought by [neuroscientists](#) to manifest only during childhood, but research in the latter half of the 20th century showed that many aspects of the brain can be altered (or are “plastic”) even through adulthood. However, the developing brain exhibits a higher degree of plasticity than the adult brain. [Activity-dependent plasticity](#) can have significant implications for healthy development, learning, [memory](#), and recovery from [brain damage](#).—[Wikipedia](#)

When I worked retail it was after an extended period of time certain tasks became [second nature](#).

When I did only competitive sports for a time, after an extended period of time my dreams and daily activities were influenced and sensed through sports based senses. For example, when I was in a situation that needed focus, I would sometimes get a mental image of the goal post and me preparing for the kick. That had not happened before.

These things happened I believe due to a lack of diversity and fulfillment in other areas of my life. It didn't happen all the time or in other situations. But it became apparent over and over again that the brain becomes accustomed too and streamlined for these sorts of things.

The point is that we have these things called businesses and corporations where the goal is to make money and that money assists in your survival and in our societies it assists in fulfilling your desires whether those are real or advertised.

Since the goal of business is to make as much money as possible and the way humans are built we focus on and fine tune the areas we practice and tune in to, business owners, managers, employers, CEOs, investors and so on, those who focus on making money they sometimes see employees and workers as costs, as something taking away and affecting their goal. That's why we see them replace workers with robots and automation.

So not everyone is like this but the goal of the employer of making money interferes with the goal of the employee who is wanting to provide themselves enough money to survive and lead a full life.

Not everyone changes by being in the position of reaping benefits versus producing them but sometimes if someone is not careful or paying attention they are affected by this conflicting goal.

You can see this when someone you work with is promoted to a manager that they turn into an jerk. This co-worker buddy you used to share a common interest with becomes something else. You can see this happening in The Simpsons episode [1, Carumbus](#) where Homer plays [Obeseus](#), a slave in ancient Rome who is freed and elevated to a politician. This story is also seen in multiple other tropes.

More specifically, this mindset change happens because the goal of an employee is to be paid for the work that the employer needs done.

The employer's goal is to provide a good or a service and make money doing it. His employees are costs for the work that needs to get done that he doesn't have the time to do.

In other words, a job is someone else's work. It's not your work. It's not something you have to do to give value to your life. A job is the work of another person and he wants you to do it to make him money. He will always pay as little as possible because his goal is to make as much money as possible. It's not your work.

To an employer a job you are offering is your excess responsibilities. You have excess work beyond your capabilities. Paying someone to do your work is fair. Forcing someone else to your work is selfish but our societies create this condition for many people.

So as an employer works and toils for themselves to survive and not only survive but live a fulfilling life they are, in our society, compelled to get as much money for that life they want to live.

Because of how the human brain works the costs of employees are sometimes seen as a burden. So employers fight against wage increases. They fight against all costs. They fight healthcare for all. Often and not all employers, but many become assholes. How often do you hear, "I hate my boss" at work. Even bosses hate their bosses. But that is less an issue as they become callous to a life threatening issue. They prioritize making money over the ability for others to survive. They become partial psychopaths.

And it doesn't just happen over time. It can happen quickly. I've seen people promoted to a place of management or authority change over night. They call this [group think](#), team think, class think. They mentally shift and align much of their values and principles to their group. It's not unlike the Borg characters in the Star Trek series who all think collectively and follow the collective's direction.

Team think is a huge problem. It's, "I believe and support and will fight for what my team thinks and supports and fights for (whether it is wrong or right)."

This isn't of any different **origin think**, "I believe and fight for the country, the religion and the way of life of the place I was born in (whether it is wrong or right)."

To sum this up, the people who change their entire thought process are followers or a type of follower. What many people do and some still have to learn to do is to identify and differentiate group values from their own personal values and to hold on to or reflect on their personal principles and values whether their position in life changes or not.

These features in humans become a flaw in capitalism where people are given the immoral choice of doing the work of someone else (a job), or to create a business or to face intentional starvation.

The Ws list and community contribution

When we look at work we often hear about work as a moral obligation, as something everyone must contribute to. But there's a subtle but distinct difference to note.

Are you doing work for yourself or for others? Is the work you do for the benefit of the community or the benefit of a company that may or may not have your community's best interests in mind?

If you have no choice to work for someone else or starve you aren't really free. You are being coerced. Your survival is threatened.

"When the entirety of your earnings are exhausted on food and shelter, your labors are no longer viewed as an opportunity for economic advancement, but rather an act of self-preservation. In the real world, that's called slavery"

If you work as an act of self-preservation that's slavery.

If the work you do is contributing to global misery that's

What type of work is there:

- Work for yourself
- Work for the community
- Work for a company

So if we look at the evidence objectively we see that many money making organizations have due to the constrictions of the modern society, time after time after time, maintained or made oppressive societies and they do this by bribing politicians, lobbying for deregulation (corporate anarchy), lower and lower wages and working conditions and benefits. If you go back far enough in US history you find slavery. If you look at modern times you find wage slavery. If you go back into the not too distant past you see corporations that would poison you to save a nickel. And they have as seen in the case involving [Erin Brockovich](#). And this has been documented over and over again.

So if you combine that with the case that employers above a certain size or income are often living in a different reality than the workers, the gap of understanding each others successes and struggles becomes larger over time. They make so much they can't relate to the daily lives

and realities of the people working for them. They live in an affluent bubble that causes, in many cases callous indifference.

So again, to make a better society that benefits us all instead of if we neglect our role in society, we need to break the connection where upward mobility is connected to exploitation and eco destruction. We need to provide other ways to gain economic security and advancement besides the exploitation of other humans. Where a small food stand or necklace stand in an old time market or on main street harmed no one, when we grow to large societies new problems are created by businesses in a subsistence restrictive economy.

If we look at the big picture, **work** is inconsistent, **sales** are inconsistent, **services** are inconsistent. All the people in our modern societies are living in a context of **insecurity** and those who have it are insecure because everyone else is insecure. What we need is **consistency**, **economic security** and **programs** and **opportunities** for **upward mobility**.

In many cases giving everyone a middle class income to lead a productive life would provide security and then if you want to work somewhere you can choose to, not be coerced into it and if you want employees you can choose to hire someone and not be coerced into it or go a bit slower in your work or business by doing things yourself because again, you are not coerced into it.

So you as an employee or you as an employer wouldn't be in a sink or swim context where your decisions can be made for the long term rather than short term and instead of based on survival decisions. And people choose to work for you rather than are forced to out of threat of starvation.

The problem we see again in many cases is connected to rentierism and lack of a commons or commons fund.

How is rentierism connected to work? It's the case where you are always paying someone and never owning. Workers and businesses are doing all the work but then all that goes to pay rent or they face eviction. Yes, some can choose to own but as civilization grows this option becomes more expensive and many are priced out. So with rentierism, the work workers and businesses produce is being given to someone else and under threat of survival. The entirety of civilization should be focused on abolishing rentierism (at least for survival resources). How is this different than [feudalism](#) or [serfdom](#)?

What this means is that the way we are setup in modern societies to do certain tasks day in and day out working under the threat of destitution can turn people into psychopaths. A psychopath is someone with impaired empathy.

Employee, "Because of the way society is set up now I'm not able to survive in nature on my own and I need to be paid more in order to survive. My life literally depends on it."

Employer, "Because of the way society is set up now I'm not able to survive in nature on my own and I need to make as much money as possible or I go out of business. My life depends on it."

We also see that the goals of the employer and employee clash under the threat of destitution but both share the common goal of trying to survive and live a rich fulfilling life.

We also see that [rentierism](#) is stealing the work and effort that both employers and employees produce.

We also see that both employees and employers are being **coerced** to work together rather than having the freedom to **choose** to work together.

So in our current conditions we create people with impaired empathy through different goals or threats of survival.

In a better society everyone there wouldn't be something skimming or stealing all that they work for.

You can't have a monetary economic model where no one has money. With exclusive employment system that is rapidly being replaced by automation no one has any money. Without money, there's no purchase of goods and services. If there's not purchase of goods and services there's no business. There's no sales.

How the automobile destroyed much of the ecosystem

The earliest automobiles were created in the 18th century but it wasn't until mass production and ubiquitous use across the world that gas powered vehicles impacted not only nearly every aspect of society but the environment as well. Without acknowledging the impact society might as well be doomed.

While everyone praises electric cars as new and innovative the first cars were electric or steam powered.

Development of the automobile started in 1672 with the invention of the first [steam-powered](#) vehicle, which led to the creation of the first steam-powered automobile capable of human transportation, built by [Nicolas-Joseph Cugnot](#) in 1769.

Inventors began to branch out at the start of the 19th century, creating the [de Rivas engine](#), one of the first [internal combustion engines](#), and an early [electric motor](#).

[Samuel Brown](#) later tested the first industrially applied internal combustion engine in 1826.— [Wikipedia](#)

Initially, automobiles were not practical, too expensive, too dangerous but with the invention of the mass production cars like the Model T became mainstream.

The **Ford Model T** ([colloquially](#) known as the “**tin Lizzie**,” “**leaping Lena**,” “**jitney**” or “**flivver**”) is an [automobile](#) produced by [Ford Motor Company](#) from October 1, 1908, to May 26, 1927. It is generally regarded as the first affordable automobile, which made car travel available to middle-class Americans. The relatively low price was partly the result of Ford's efficient fabrication, including [assembly line](#) production instead of individual handcrafting.—[Wikipedia](#)

While traveling by car was seen by many as social progress and convenient here was a dark side to this advantage. There was a trade off and it would be paid in blood.

It was a slow sunny day. Kit moseyed into town on his mule. The towns folk were in their shops or on main street selling their wares.

Kit got down off his ride and hitched him up near the saloon. Betsy, as she liked to be called, drank deep from the trough. Kit held out some hay and Betsey neighed gratefully.

It was half a day from where they were and another half day to where they were headed.

There were some prospects that were worth looking into and after what happened Kit was ready for them.

It all started the day Billy Basco came back into town.

In no specific order the automobile achieved the following things:

- carved up the land with roads of pavement harmful to movement of nature
- added electrical grid for traffic lights to many places harmful to nature
- made roads harmful to pedestrians
- introduced the requirement for oil and gasoline providing reason for invasion and wars and political interference in other countries
- road rules disrupted and displaced the historic community centers for news
- road rules disrupted and displaced the flea market marketplaces disrupting community. no small small merchants or stands
- with cars came around horses were no longer needed. man no longer had an animal to care for. with no animal to care for (for some) there was a loss of connection to nature
- with cars the amount of time spent in nature was (for some) reduced. less walking, less time feeding and caring for animals
- soon entire cities were built around cars instead of people urban development and reach was limited to where you could drive to and not walk to
- with oil and gas pollution was introduced causing green house gases. the military that is used to protect it's supply lines is the biggest polluter in the world and has shown zero interest in reducing it's pollution or taking responsibility for it
- displacement of homes for animals and animals natural environments necessary for survival. cities built around cars often replace and displace the natural habitat animals use to hunt and gather. these urban cities destroy the food sources and homes of the

animals. this also applies to people. without nature nature preserves nature is not preserved. it is lost including animal homes and people homes

Kit had scouted out a nice place for a ranch not far from Calvary, a small southern town west of New Mexico.

It was the middle of the day and Kit was on his way to the notary office to lay his claim when five riders came into town.

Kit recognized them right away. Not more than two days ago a bank robbery happened two towns over. No one got a good look but Kit knew.

They hitched up at the saloon and walked in where it was time a game would be initiated.

As a poker player, Kit could hold his own. The last game he played was with Basco and others and Basco had gained a six shooter that night. The same one that matched the description at the scene of the bank that next day.

Kit stepped in to watch the game unfold.

“All in”, Basco taunted.

Kit had seen a lot of poker players but this bravado wasn't uncommon. It wasn't as much confidence but assurance.

“Call”

Basco laughed as he set his cards out.

Four aces? Three of his men sat at the table. One looked over him out of the corner of his eye as Basco pulled the pot towards him.

Nature-deficit disorder is the idea that human beings, spending less time outdoors than in the past, has contributed to a wide range of problems and that spending time in nature brings about certain healthy benefits. [Wikipedia](#)

When the car made it easy to get from place to place it in some people replaced the time they spent in nature.

Looking at the top vacation spots in the world shows that people still long to be in nature and explore the world around them.

But with cities built around cars instead of people that causes all sorts of issues.

When there is a small amount of people and a lot of nature, mankind can usually find food and shelter.

According to history, when people and tribes are not warring with each other, life is leisurely.

The Native Americans had a life style as varied as Europe and it's tribes. Many tribes resisted the term "Wild West" claiming that besides some warring tribes (same as any place on Earth) life was peaceful.

If you were hungry you could go grab food. Food was abundant. If you were hungry you could bring in a buffalo and be fed for a month. And there were millions upon millions spread across the ranges.

With the European settlers and colonizers and the enclosure movement, and the European ideas of unlimited private property via violence the Native American life was eroded away. Natives believed that no one owned the land or that everyone owned the land because to be without it meant to be without food and water and shelter and to be without food and water and shelter meant death or servitude.

The European settlers who later became the US colonies traded, fought, stole and murdered native populations claiming as much of the land as they could.

Having land allowed them to survive off what the land produced. Preventing others from that land (that they stole) was tantamount to indirect starvation and death.

Instead of a natural commons where everyone shared what the land produced, a self centered selfish property system was created and defended by violence.

But when cities become populated it is much harder to survive by hunting and gathering.

So if that symptom of population and property isn't addressed inequality is introduced. If that isn't addressed poverty and homelessness is introduced.

With trains it became possible to ship food and raw materials across vast distances. With automobiles it became possible for people to traverse great distances.

Over time the automobile caused the land to be carved up and corded off. The locations where people congregated and discussed the day's news slowly disappeared. Cities were built around cars and not people. Zoning laws separated business from habitat, requiring vehicles to get to food or work and pushing people into poverty who didn't have enough money to have a job. Unless you live within walking distance of work it costs money to have a job (car payment, gas, car insurance, car maintenance, work clothes, laundry clothes).

Kit went to lay his claim and decided he'd head back at dusk.

As he entered the saloon, Basco and his gang were still at the table but having drinks.

Just then a man staggered in. He looked rough.

"Basco you thief!", he yelled.

The bar went quiet.

"Them horses out there don't belong to you. Two of my men are dead because of you."

Everyone knew that if you wanted to get anywhere you needed a horse. It was the difference between life and death. It was your means of survival. If a man stole another man's horse it was punishable by death.

If you took someone's means of survival it meant death for them.

To go anywhere in the past you had animals and you passed through nature. You were nature and in nature. There weren't any gas stations. There were grass stations. You didn't need oil to travel. You needed a horse and nature. If you didn't fit in somewhere you could travel somewhere else on horseback. Nature provided food and you simply had to reach out and grab

it. Nature provided for housing, you simply had to put in a few weeks of work or more for something more. Nature provided for self sufficiency. You had your own means of survival.

With the automobile, the enclosure movement, colonization, urban planning around vehicles, man's connection with nature, with animals, with travel and survival was carved into pieces.

A good designer knows that when you create something new you take the things you like and you exclude the things you don't like. We know that Native American societies didn't have poverty and homelessness. We know that we can take what we like about the natural state of man and merge it with what we like with the cultivated state of man to create something that merges the best of nature and progress that respects both man and nature.

