

People of the Garden

A Design for Human Imagination

sung by

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Spinoza



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People of the Garden

Prelude	7
Movement: Authenticity and Understanding	9
Movement: Integrity	14
Movement: Justice	18
Finale	28
Notes	
Ideology of Selfishness	32
Ellipsoid of Psyche	33
Philosophy	35
Modeling and Meaning	39
Financial Empire	40
Democracy	44
Natural and Human Right	57
Art of Philosophy	58

Figures	
1 Human Activity	13
2 Elements of Human Nature	16
3 Human Values	17
4 Morphosis of Human Association	20
5 Authoritarian-subordinate Value System	22
6 General Problems of Human Association	23
7 Elements of Democratic State	25
8 Justice	26
9 Ideology of Selfishness	32
10 Elements of Psyche	34
11 Principles of Philosophical Activity	37
12 Types of Inference	38
13 Elements of Developed Human Economy	43
14 Elements of Democratic Finance	49
15 Democratic Economy	50

16 Co-operative Self-management	53
Good Reading	61

People of the Garden

A Design for Human Imagination

Prelude

Wonder
is the Spirit,
the Organic Fire,
of philosophy.
Wondering and trying
lead to knowledge and ability.
What is it?
Where does it come from?
How does it work?
How can we use it?
How should we live?
What is holiness?
Wonder
is the heart of Human Beingness.
More than creatures of Earth,
Humans are
artists of Earth,
wondering, trying, knowing, making.
Wonder
is the breath
of Human lifeways,
of culture,
created by the natural metaphysics
of early people.
Human culture:

a living crystal
grown by the natural metaphysics and art
of the many generations.
Philosophy
is not the possession and performance
of a privileged class of people
or the art of exceptional people.
Philosophy
is an ancient Greek name
given
to an essential activity
of Human Beingness.

metaphysics?

Imaginative organization of experience
and, later, its critique

Authenticity and Understanding

When natural metaphysics of human being becomes a self-conscious activity, the potential for authenticity emerges. Authenticity, knowing and creating oneself, requires sustained reflection. The work is never done. Increasing complexity of culture since the emergence of the village, kingship, Empire and inter-ethnic commerce (civilization) makes the work very hard for most people. Mind is complex. Wonder eventually focuses on the self and finds a streaming labyrinth of circus mirrors and performance routines.

What is motivation strong enough to sort out and change the inner spectacle? Health, happiness, enlightenment, liberation, peace, love, holiness? Self is a whirling point where waves of universe, life, and society meet. Mind is complex. Understanding self requires constant study of universe, life, and society. Like universe, life, and society, self is a dynamic organization of parts, a sustaining system emerging from and dissolving into matter-energy. Its structure is fluid like water, fire, wind, and earth. Mind is complex. Self is elusive.

The light of wonder
disperses in an array of questions.

Pilgrims on the journey of authenticity traverse a circuit of memory and experience, imagining and feeling, searching for what is true and what is real. Millennia of writings, stories, songs, a bazaar of institutions, schools and clubs, offer answers. Pilgrims eventually seek tools of reason to distinguish the true and the real. Pilgrims seek ways to improve their internal conversation.

The ocean of imagination rolls and foams with languages of languages. In activity, acquired languages run and chatter incessantly. Tools of reason serve to calm and quiet the flow: doubt, modeling and meaning, measurement, evidence and intuition, simplicity.

Doubt
is the light, the lubricant, and the hone
of the tools of reason.

What is true? What is real?

A model, a figure of imagination, is a way of defining a universe, large or small. The finitude establishes a network of meaning allowing language to inform observation and experiment (wonder and trying). A model is more or less static while universe, life and society are not. Doubt helps keep a model as true to its universe as possible. Wonder and doubt are the opposite faces of the spinning disk of mind, panoramic viewing.

Measurement, number and probability, provides standards of order for modeling and activity. Early people lived under a sparkling dome lit periodically by sun and moon, stirring with water, fire, wind, earth, with marvelous vegetation and creatures. Their expanding imagination reflected motion, forces, cycles, entities (things), events and polarities. Their curiosity and imitation of Nature helped form structures of imagination which expanded their inherited mammalian abilities. They internalized the outside. The imaginary bridging of inside and outside with sign, word (symbol) and mark increased the organizational ability of human community. The sign and the word expressing conditions, commands, entreaties and emotion enhanced community solidarity. The mark, dividing wholes into parts, connected the community to the past and the future.

The mark, applying signs and words to units of a whole, served the people as a tool to set and share boundaries, magnitudes, succession, and scales of ascension and descension. With the increase of size and complexity of society, systems of mark, number, increased in complexity and application. They provided a framework, standards, for ordering things and activities. They indicate the drive of human imagination to order itself.

Probability, reflecting the complex of natural polarities, applies number to percepts and concepts of events: past, present, future events of the world and events of mind. Percepts and concepts are more or less true or real. The tool of probability rates them within the polarity, the scale, of false and true, unreal and real, using tests such as source, frequency, clarity, congruence with other percepts and concepts, and utility. The tool of probability is essential to judgment.

Evidence

is a pot on a turning wheel,
figure in mind, form in hands
in eyes and in ears and in nose.

Intuition

is the ah ha
after looking and looking,
asking and asking.

Simplicity

reduces the noise of thought
and the weight of action.

Quiet

hears the whole mind
when it speaks.

The hunter

learns to carry only
what is needed.

Simplicity

finds the tree
in the forest,
the elements
of a thing.

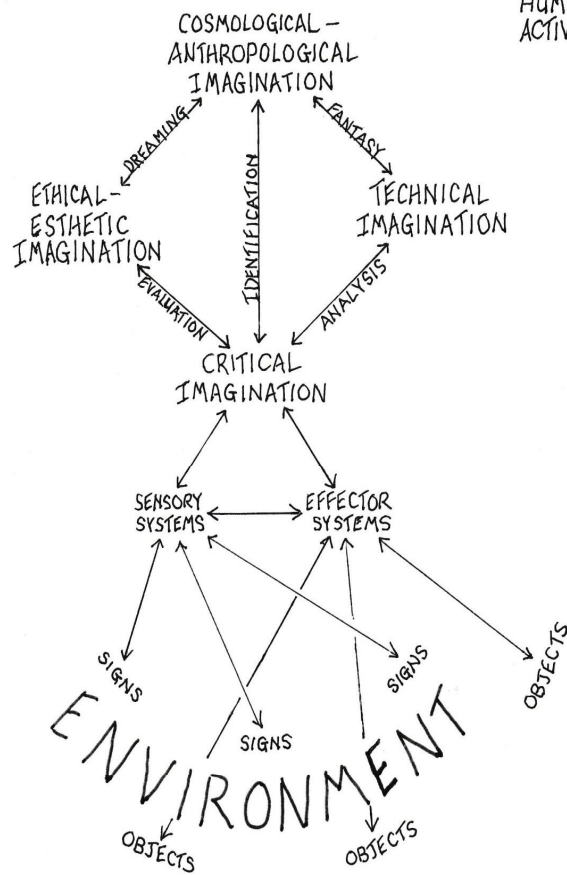
Pilgrims of authenticity find the tools of reason (operations of mind, see figure 10) along the path they take, with the teachers they meet, in an order unique to their journey. Pilgrims employ tools of reason to answer the questions of authenticity:

What am I?
Where am I?
Who am I?
How do I want to be?

Understanding, an operation of mind, constructs and applies models to things and events, the truth of which is confirmed in activity. Figure 1 is a model of human activity. Models of understanding provide a context of deliberation and choice for critical imagination and matrices of meaning enabling internal conversation and communication with other beings. The skill of understanding develops in ways similar to other skills of human being, from simple to complex, and depends, like other skills, on the whole body. In the child, imagination differentiates and systematizes itself like other organs of human being. Imagination grows as human being grows. Understanding appears with the emergence of critical imagination, with reflection and intentionality, that is, imagination knowing itself in the world and knowing its ability. Human being pokes around, identifies, learns what feels good and bad, learns what works and does not work, learns it can poke around, learns it can make things happen, inside and outside. Under favorable circumstances, poking and learning of growing children are regulated, guided and enriched, by a community of human beings, by touch, by sign and word and mark. Growing human beings fill the structures of imagination with a culture created by all the ancestors, from the beginning of life.

In activity, pilgrims apply the tools of reason to refine the models and processes of understanding. Understanding becomes more clear and more distinct. With the purpose of the journey, with practice, the ability of critical imagination to utilize understanding grows. Activity becomes more effective.

FIGURE 1
HUMAN
ACTIVITY



Integrity

For pilgrims on the journey of authenticity, the spirit, the organic fire, of purpose energizes the development of understanding and critical imagination. With greater clarity of understanding and awareness of the abilities of critical imagination, pilgrims build discipline around their core purpose, their system of values and goals. Discipline becomes the method, the path, of their journey.

Obviously, discipline can be built on a variety of core purposes, but pilgrims of authenticity, developing understanding of their nature, of what they are, discover Human Nature. Human Nature, like any other thing of Nature, consists of elements co-operating as a dynamic whole through time. Figure 2 is a macro-view of Human Nature. Pilgrims of authenticity ask: what values reflect Human Nature and enhance human life? Figure 3 is a model of human values which can serve as a core of discipline for pilgrims of authenticity.

Discipline provides the framework for right thinking and right practice. The self awareness of critical imagination judges all internal and external acts with the standard of discipline: this thought fits, that thought does not; this act fits, that act does not. The pilgrim lives that which fits and lets go that which does not. Firmly established discipline provides perspective for the ebullience of the under-consciousness, the dreaming and fantasy and playfulness of the underworld. Critical imagination and personal activity, guided by human natural discipline, with some good fortune, tunes the natural abilities of mind/body and dances with the underworld to the music of integrity. Integrity, a symphony of mind/body and act, is beatitude, holiness.

Beauty?
It is color and contrast
It is form
It is significance
It is craftsmanship.
Like wisdom
it is a symphony of its elements.
Like a thing of Nature
it is a symphony of its elements.
Nature is music.
Beauty.

FIGURE 2
ELEMENTS
OF
HUMAN NATURE

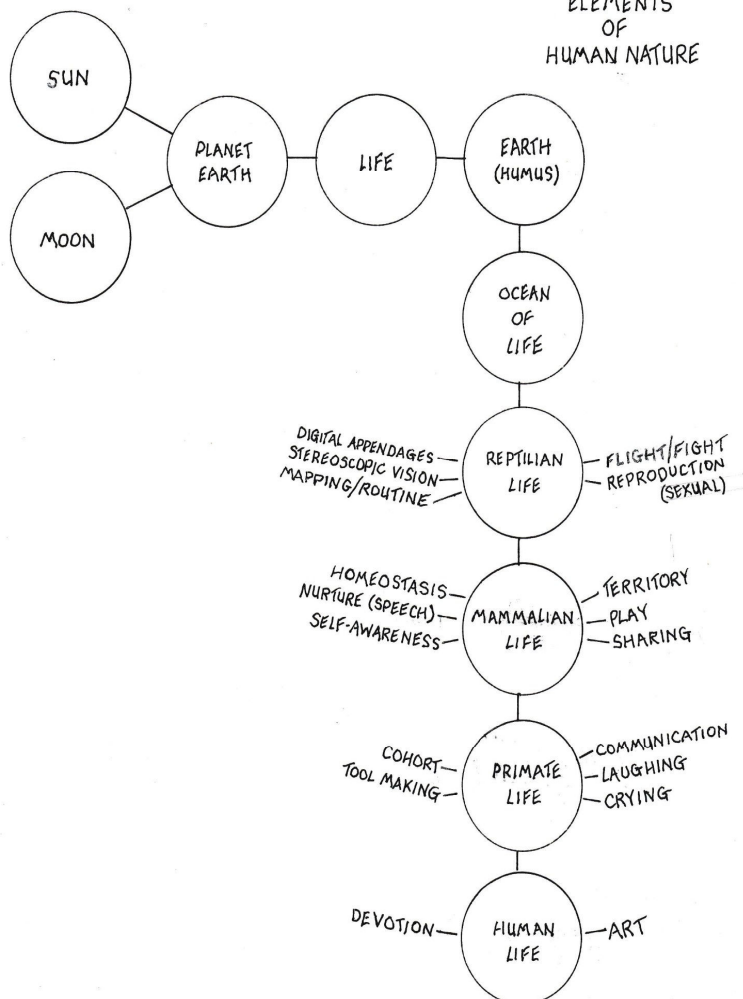
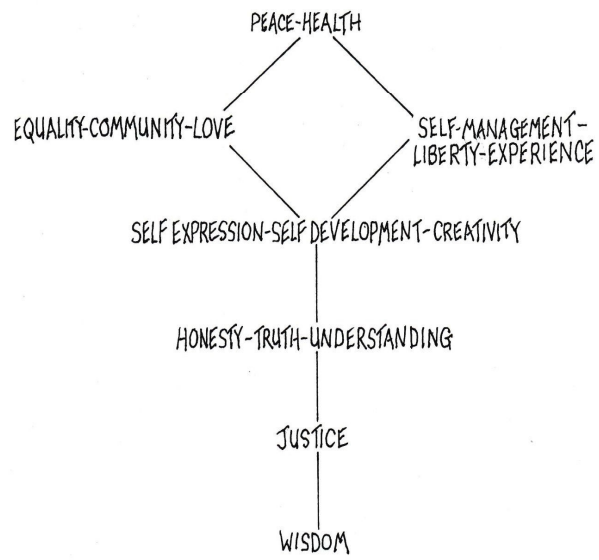


FIGURE 3
HUMAN VALUES



Justice

When understanding is based on a separation of spirit from flesh, divine from material, spirit can be described and explained in many fanciful ways. It can be assigned a value greater than flesh. It can be proclaimed eternal good and flesh transient evil. It can be located where it cannot be seen or touched or experienced, except, it is claimed, by a special few. These ideas can support a discipline imposed on communities to separate rulers from the ruled, masters from slaves, owners from renters, man from brute, men from women, adults from children, mind from body.

When understanding is based on flesh, on Nature and Human Nature, which can be seen and touched and experienced, spirit is found in flesh. Organic fire streams out of primordial material fire. Spirit and flesh are one, one great river, source of all good, source of all power, source of all knowledge. All things, all creatures flow in the same river, jell and dissolve in the same river. Human communities rise and fall in the same river. Resembling the living things of Nature, human communities always, even in times of highest Empire, unfold in great diversity.

Pilgrims on the journey of authenticity find community in themselves and themselves in community. The discipline of authenticity replaces, or regulates, disciplines and fragments of disciplines absorbed in personal development from the point of birth. Inevitably, or concurrently, pilgrims apply the tools of reason to community to refine understanding.

Human community is the meaningful interaction of people through time. Meaning is provided by culture, an ideological endoskeleton and artificial exoskeleton of models of universe, life, and society.

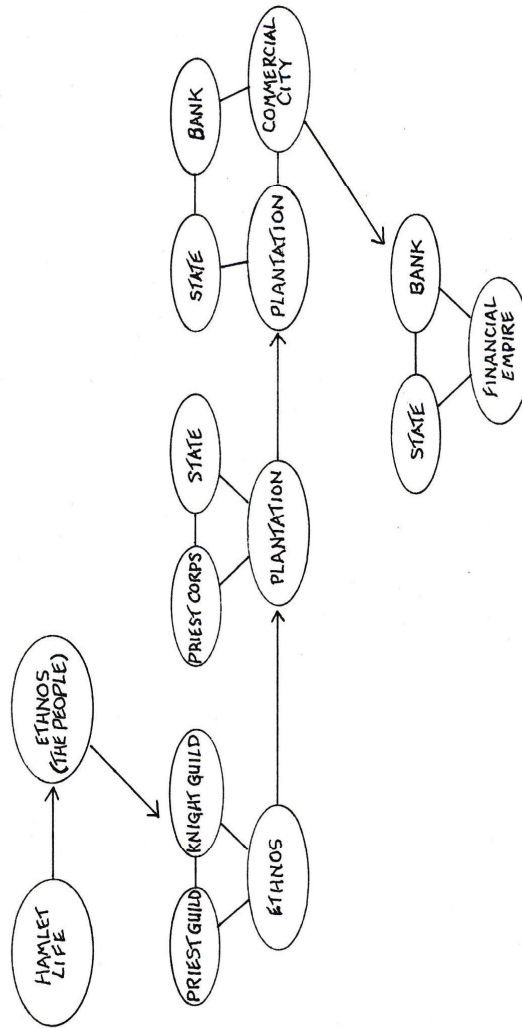
Early community and culture grew out of consensual and co-operative activity, the mutual aid of people bonded by kinship and affinity. Great varieties of community and culture emerged from the creative power of human imagination and the success of human activity. Community and culture formed

a hamlet which moved with the people. As early people formed relationships of mutual aid with plants and animals, the hamlet moved less and less. Hamlet groups formed marriage, language and custom alliances (ethnos). Successful hamlet life produced wealth, stored labor, which was invested in physical and ceremonial expressions of reverence for the ancestors and the source of life, the Great Giver of Gifts. Guilds of priests appeared. Grain was stored for lean years. Labor and devotion were regulated. Population increased steadily. Ethnic groups formed alliances. Population increase, environmental fluctuation and the increase of wealth created conflict. Guilds of knights appeared. Defense was organized. Disputes were resolved. Villages formed to support the activities of priests and knights. Steadily increasing inter-ethnic commerce circulated wealth.

Gradually, the adoration of the people for the guilds of priests and knights, and, through them, for the ancestors and for the Great Giver of Gifts, promoted in the guilds a perception of separation from the people. Without the constraints of personal, face-to-face, interaction of hamlet life, members of the guilds developed the psychic structures of selfishness and the social relations of hierarchy. They recognized the possibilities of social power. They began to take the wealth of the people for themselves. Guilds became gangs, bands of thieves, and the strongest members, priest and knight, became chief, king. Human history became intra-ethnic and inter-ethnic gang warfare for the wealth of the people. Chiefs began to proclaim wealth producing people and areas as my own. Social relations of hierarchy were imposed on the people by thugs and the whip. The plantation appeared. Figure 4 illustrates the morphosis of human society.

Since the appearance of the village, inter-ethnic commerce, kingship and Empire, the dominant culture, its discipline and its social relations, has been, in varying degrees, imposed on populations by priests and police and a variety of processes of information infusion. The primary goal of community systems of the dominant culture is security, maintenance of status quo, and preservation of ways of

FIGURE 4 MORPHOSIS
OF
HUMAN ASSOCIATION



stealing wealth from the people. The core of the dominant culture is the authoritarian-subordinate value system (figure 5). A value system organizes the ethical-esthetic imagination (see figure 1) and regulates the polarities of human passion: gust and disgust, love and fear, beauty and ugliness. The dominant culture, based on the illusion of security and the processes of theft, produces the problems of human association (figure 6).

Words do not picture the horror produced by the dominant culture centered on authoritarian-subordinate values: thousands of years of knives and spears, cannon and rifle, murder and rape, slavery, organized thievery, destruction and pollution. Especially after Alexander, the milieu of constant disaster, the torment of the people and the land, produced apocalyptic literature and proselytizing. Apocalyptic literature, ancient and recent, often pictures the cleansing of the corrupt world by erasing it, and promises justice by reward and punishment delivered by the ultimate authoritarian. Clearly seeing the human tragedy of authoritarian systems, pilgrims on the journey of authenticity eventually must wonder: what discipline of community, what culture, fits Human Nature?

Natural systems are ellipsoids (fields of matter-energy) within ellipsoids, none perfect, but all gaining and losing virtual steady-state through interaction with each other. Mind is ellipsoids within ellipsoids of networks of images. Democracy is ellipsoids within ellipsoids of persons, communities, and culture interacting to achieve steady-state, to achieve sustainability.

Authoritarian systems with their priests and police and propaganda attempt to homogenize the ellipsoids of society into one giant globule of nourishment for their elites. (Nature achieves variable steady-state through diversity and adversary). Power is generated by the labor of the people from the resources of Nature. Authoritarian systems organize power in the service of elites. Democratic systems, ancient and recent, attempt to organize power to serve the whole people, and the whole person.

FIGURE 5
AUTHORITARIAN-SUBORDINATE
VALUE SYSTEM

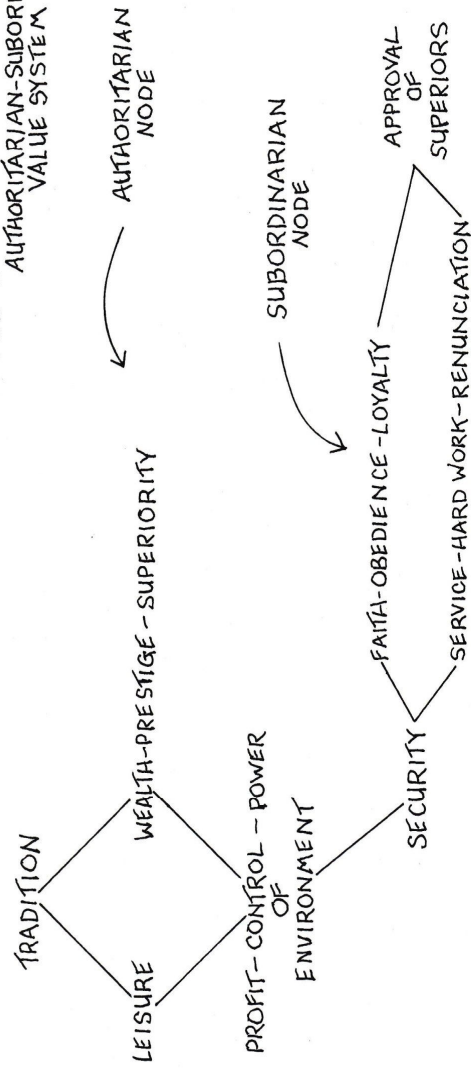


FIGURE 6
GENERAL PROBLEMS
OF
HUMAN ASSOCIATION

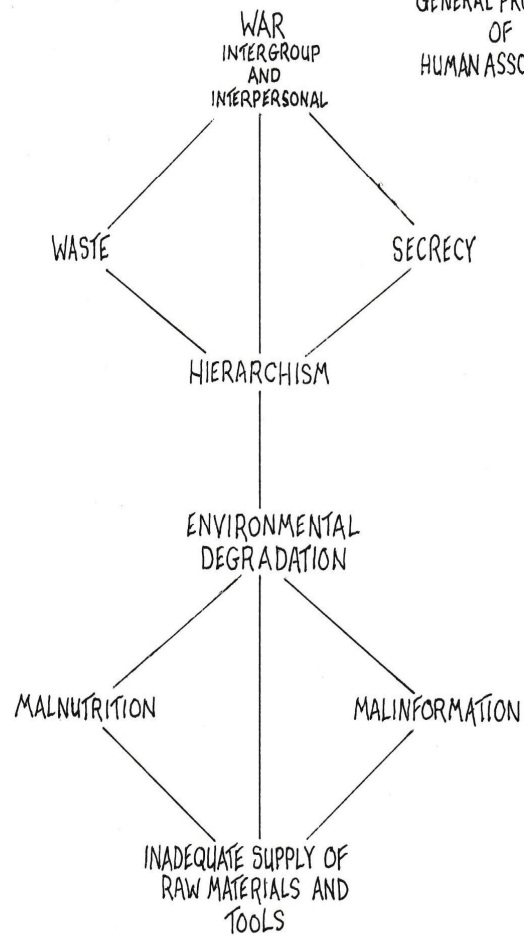


Figure 7 sketches a concept of the principles and tools of democracy for complex societies. Communities cultivating the political discipline of democracy more closely reflect the processes of Nature, serve values of Human Nature, provide superior conditions for the hamlet life of persons, and project pictures of justice (figure 8).

Faith
imprisons doubt
denatures passion
enfeebles imagination
cripples action
confines wonder.

Devotion
dwells within a field
of values and goals
verified
in action.

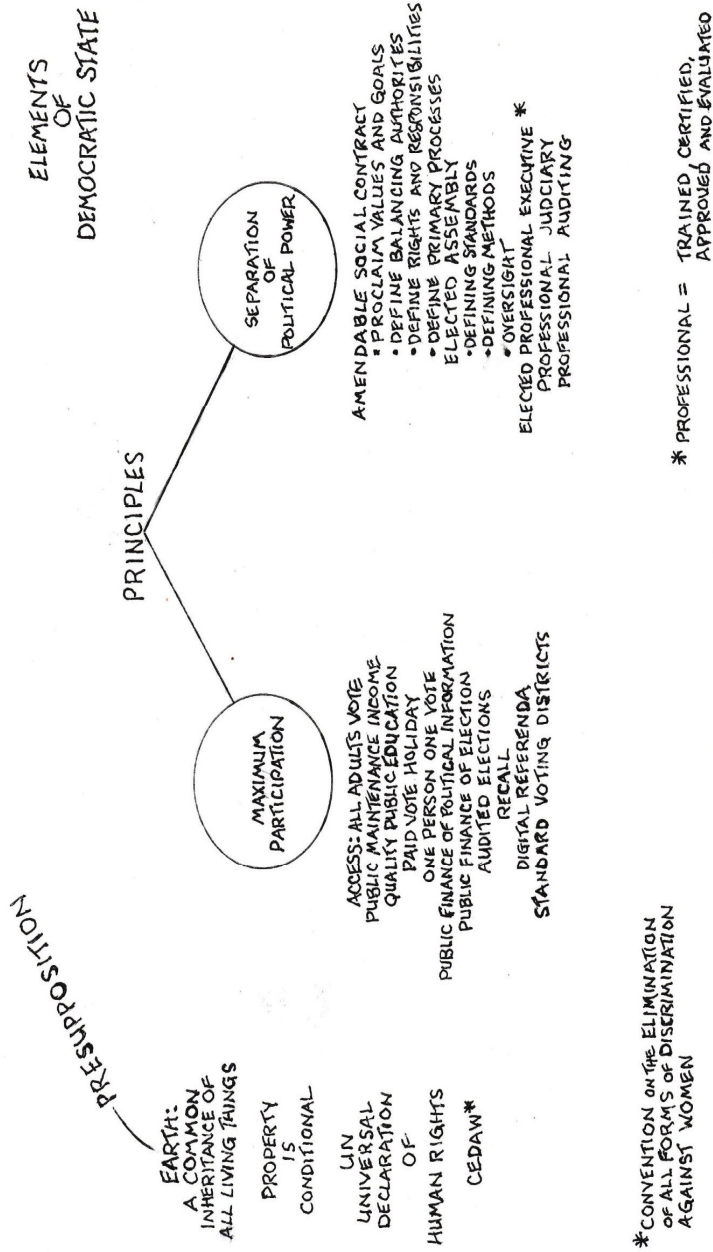
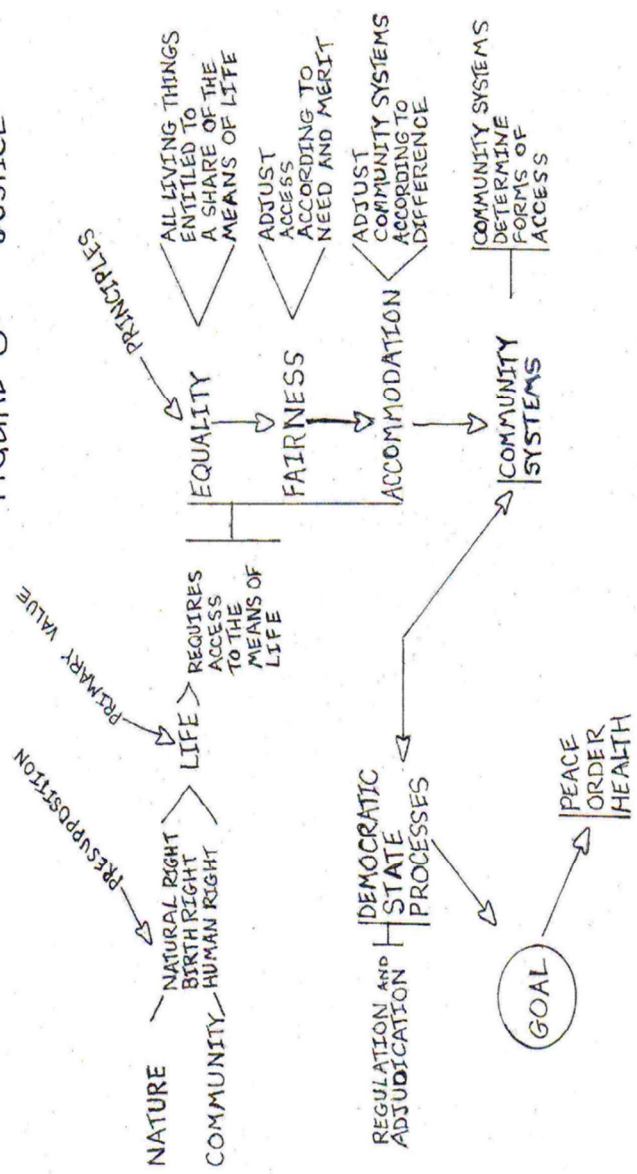


FIGURE 8 JUSTICE



So, how do we make that work?

management

Finale

A pilgrim
on the journey of authenticity
can be a guide
by living the discipline
of human values
and striving for justice,
by finding where people are at
and talking to them there,
by practicing consensus and co-operation
by building hamlet life
with those met
on the journey,
by forming relations
of mutual aid.

Great mass movements of the ancient past
Christianity and Islam
arose in a time of advanced Empire
with extreme concentration of wealth and power,
destruction of traditional cultures,
millions of marginalized and abandoned people,
by providing alternative institutions
and supplying the needs of
underclasses,
providing sustenance, education, occupation
a framework for living
a harbor of haven
in the storm of disorder.
The power of love
is volcanic
but love of what?
devotion to what?
work for what?

All pilgrims can do
is keep organizing good works
harbours of haven,
marked by a strong house of light,
whenever wherever possible
keep making a garden
some form of garden
where you're at.

Find your vision
be your vision
advocate your vision
in the swirling
combining and dissolving
creating
ecoplasm of community.

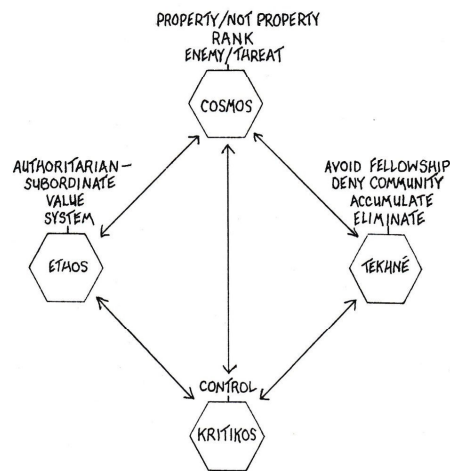
The soul
is a reservoir of love.
Take down the barriers
of the ideology of selfishness
and the water of love
will flow from one to another
flowering the
ideology of mutual aid.

Notes

Ideology of Selfishness

Mind is like a jukebox. Environment enters a code and a disk falls and plays. Ideology of selfishness is like an operating system of a computer. It forms a primary organization of imagination for the dominant culture. Figure 9 suggests its elements. (See Figure 1)

FIGURE 9
IDEOLOGY
OF
SELFISHNESS



Ellipsoid of Psyche

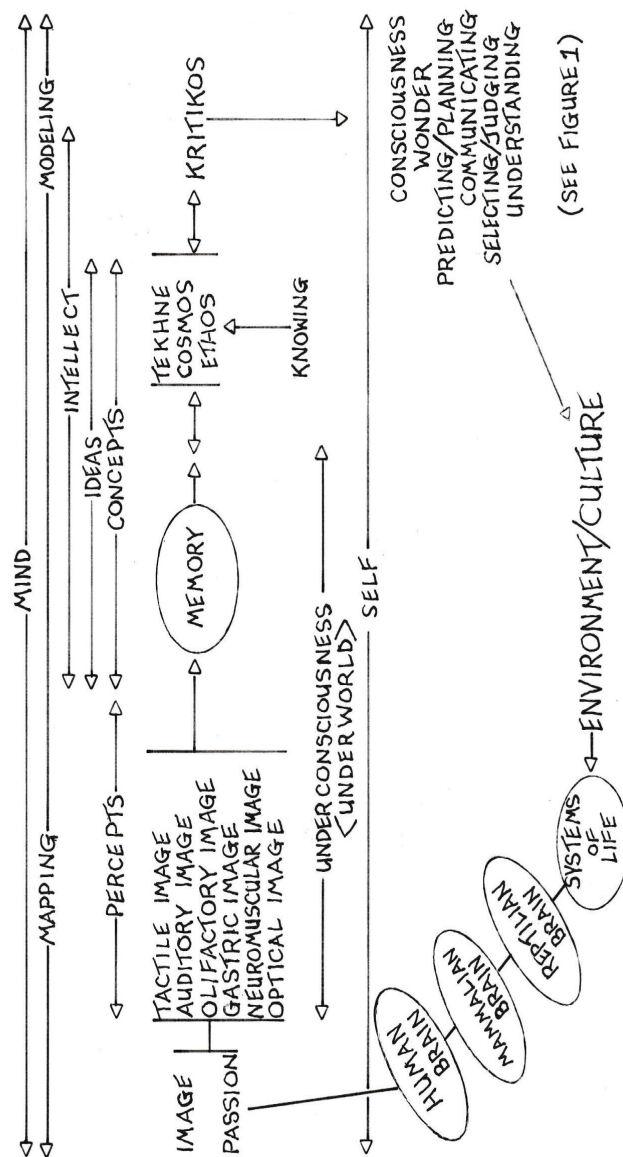
I look in the mirror and I don't see an ellipsoid. Yes, but I am composed of "atoms" and "molecules," ellipsodic fields of matter-energy, of complex ellipsodic cells, the totality emitting an ellipsodic field of energies.

Ellipsoid is used here as a symbol of a four dimensional field of matter-energy, avoiding the more perfect "circle" or "sphere," suggesting the imperfect motion of elements and avoiding the sterility of "system." Qualities of natural ellipsoids include attraction/repulsion, electromagnetic polarity, cycles, contraction/expansion, elasticity, heat, and, of course, when identified and discussed, it is a universe. Figure 10 pictures a framework for the universe of psyche.

Supplemental: Figures and Operations

Human imagination is a fabric which ripples itself. A fabric of images and networks of images (figures), it is pinned between a sensory membrane, dividing inside and outside, where life systems respond to environmental flux, and a complex of voluntary constructs. The images, networks, the fabric and the voluntary constructs form through time on the loom of activity. Woven into the fabric is a flexible array of mirror-like formations onto which images light themselves. The interaction of the general structures of imagination (see Figure 1), through voluntary constructs, in the flexible array creates Critical Imagination which positions, combines and separates images and networks of images with their skills, their somatic circuits (operations).

FIGURE 10
ELEMENTS OF PSYCHE



Philosophy

Philosophy, studying universe, life and society, encompasses all of the sciences and arts. The literature of intellectual elites contains a record of thousands of years of wonder and fantasy and mind games. The literature tells stories of the world of experience and the world beyond experience. Some argue that stories which begin in the world beyond experience reflect a desire to defend political inequalities, justify the superiority of some. Elites were educated to rule. Their stories confined the natural metaphysics of early people, binding the skill passed through the many generations.

Stories beginning with the world of experience, and striving to improve the natural metaphysics of the ancestors, seem to have occurred in the commercial towns of ancient eastern Mediterranean. Some efforts were probably inspired by interest in agriculture, navigation, construction, military technique, medicine, public administration and commerce. Others occurred to people wealthy enough to indulge in extended wonder. These written stories seem to have circulated in a time when defenders of tribal ownership, small landowners, artisans, traders and soldiers challenged and limited the political and religious power of landed aristocrats. It was a time of talk of citizenship and democracy.

Stories beginning with the world of experience reflect a search for a set of principles to aid in organizing information, explaining that world, and grounding a language for communication, for citizenship.

Interest in agriculture developed principles of the stars and signs of seasons. Interest in navigation developed principles of fixed stars, their relation to others, and the movement of the sea and wind. Construction developed the measuring stick, lines and angles, characteristics of material. Medicine sought causality. Public administration sought logic, principles of debate and decision. Commerce sought the calculi of

accounting and money, of the management of material. All attempted to find foundational ideas grounded in the world of experience. Figures 11 and 12 attempt to capture the efforts of the many generations to find and use such grounded ideas for productive activity in the world of experience and, for some, speculation about the world beyond experience.

Empire attempts to separate the “sciences” from Philosophy in order to limit the study of morality and politics, and focus them on Empire interests.

FIGURE 11

PRINCIPLES OF PHILOSOPHICAL ACTIVITY

- NATURALISM → SOMETHING (NATURE) = A COMPLEX OF FORMS, FORCES AND PROCESSES IN CONSTANT MOTION
NOTHING (THE VOID) = A NEGATIVE FORCE ON SOMETHING, PRODUCING WOBBLE, RANDOM, VARIATION AND PERIODIC DISINTEGRATION
- ESSENTIALISM → IDENTITY OF A THING IS ITS SYSTEM OF ELEMENTS AND THEIR INTERACTIONS THROUGH TIME, VIEWED FROM MULTIPLE PERSPECTIVES
- INSTRUMENTALISM → DISCIPLINED THINKING (RATIONALITY) SERVES HUMAN PURPOSES AND ACTIVITY
→ MIND MAPS AND MODELS NATURE
→ MAPS AND MODELS, COMPOSED OF PICTURES AND STATEMENTS ABOUT INTERIOR AND EXTERIOR THINGS AND EVENTS, PROVIDE THE MATERIAL OF UNDERSTANDING
→ RATIONALITY EMPLOYS MAPS AND MODELS TO CONSTRUCT INFERENCE AND INQUIRY (GUIDED WONDER)
→ INFERENCE IS VERIFIED BY ACTIVITY, OBSERVATION AND JUDGMENT
→ INFERENCE AND INQUIRY ABOUT THE WORLD OF EXPERIENCE CAN GENERATE INQUIRY ABOUT THE WORLD BEYOND EXPERIENCE
- WISDOM → SEEK UNDERSTANDING AND AVOID HARM

FIGURE 12
TYPES OF INFERENCE

PROJECTIVE INFERENCE: GIVEN SPECIFIC CONDITIONS,
SPECIFIC CONDITIONS FOLLOW

ANALYTIC INFERENCE: AN IDENTIFIED THING OR EVENT IS
COMPOSED OF A SPECIFIC SYSTEM OF
ELEMENTS AND THEIR INTERACTIONS
THROUGH TIME, VIEWED FROM
SPECIFIC PERSPECTIVES

EVALUATIVE INFERENCE: SPECIFIC CONDITIONS AND ACTIONS
ARE REQUIRED TO ACHIEVE
SPECIFIC VALUES AND GOALS

RETROSPECTIVE INFERENCE: GIVEN SPECIFIC EVIDENCE, SPECIFIC
CONDITIONS AND ACTS PROBABLY
OCCURRED

SUPPLEMENTAL —————> A CONDITION IS A SET OF VARIABLES

THE DISTINCTION BETWEEN THINGS
AND EVENTS, SYSTEMS OF ELEMENTS
AND THEIR INTERACTIONS THROUGH
TIME, IS DRAWN BY PERCEPTION

MATHEMATICS, A QUASI PRIVATE
LANGUAGE, CAN BE USED TO DESCRIBE
AND MEASURE THINGS AND EVENTS,
AND TO ESTABLISH PROBABILITIES

PERSUASIVE ARGUMENT FOLLOWS FROM
SHARED MODELS AND SOUND INFERENCE

Modeling and Meaning

Underlying words, which we define in various ways with various languages, are conditions and processes, the swirl of universe, life and society. The imaginations of our ancestors captured regularities and irregularities with pictures, mapping, modeling. Liquid crystal ellipsoids of word, number, mark and model grew within the living of the hamlet people who carried them into ethnic alliances. They have been carried in the living of the many generations. They form a foundation of language. (In the Euro-americas, these are especially Hellenic, Italic and Germanic). As in all systems, the meaning of each element, each facet of these ellipsoids is its position and functional connection to all within the whole. Each element is reciprocally referential to all other elements in the system.

Communication occurs because the current ellipsoids, matrices, fields of meaning, are more or less shared. With goodwill, the shared fields of meaning can be refined in conversation. With practice, personal imagination can fly through and around conventional ellipsoids and entertain alternatives from the present and the past.

Financial Empire

The sovereign state is the center of communal power which regulates and adjudicates all activities within its sphere of control to maintain order and promote the survival of the community. Some form of state organizes even underground and bandit communities. Individuals are rarely ever “free.” For thousands of years, in most areas, the patriarch, or matriarch, was the state of the kinship group. With the expansion of kinship alliances, ethnic groups, the council was the state, regulating and adjudicating with debate and the preserved understandings of the ancestors. Increasingly complex hierarchies followed (see Figure 4).

Historically, Empire is a political and economic command organization, a form of state, which methodically incorporates, by conquest and merger, diverse territory, ethnic groups, and other political and economic organizations. Its objective is to acquire and increase wealth, eliminate threat, and promote in the leader, and his gang, the perception of glory and supremacy. Empire is the ultimate manifestation of the ideology of selfishness. Empire originates with an aggressive state of various forms from kingship and landed aristocracy to commercial aristocracy. It is characterized by a myth of origin, managing bureaucracy, lines of communication for information and supply, and systems of force (religion, police, spies, functionaries, military). From his citadel, the leader presides over his gang, lieutenants, advisors and functionaries, concubines, luxury playthings, palaces and plantations. The officers of the organization, from top to bottom, are essentially exempt from common accountability. They are accountable for delivering the goods up the chain of command.

Empire is a disease of the body of the people and the sustaining Earth environment. Ideology of selfishness is the virus of the disease. Once formed, the empirical (imperial) organizational machine continues devouring Earth resources and human labor, distorting and destroying traditional

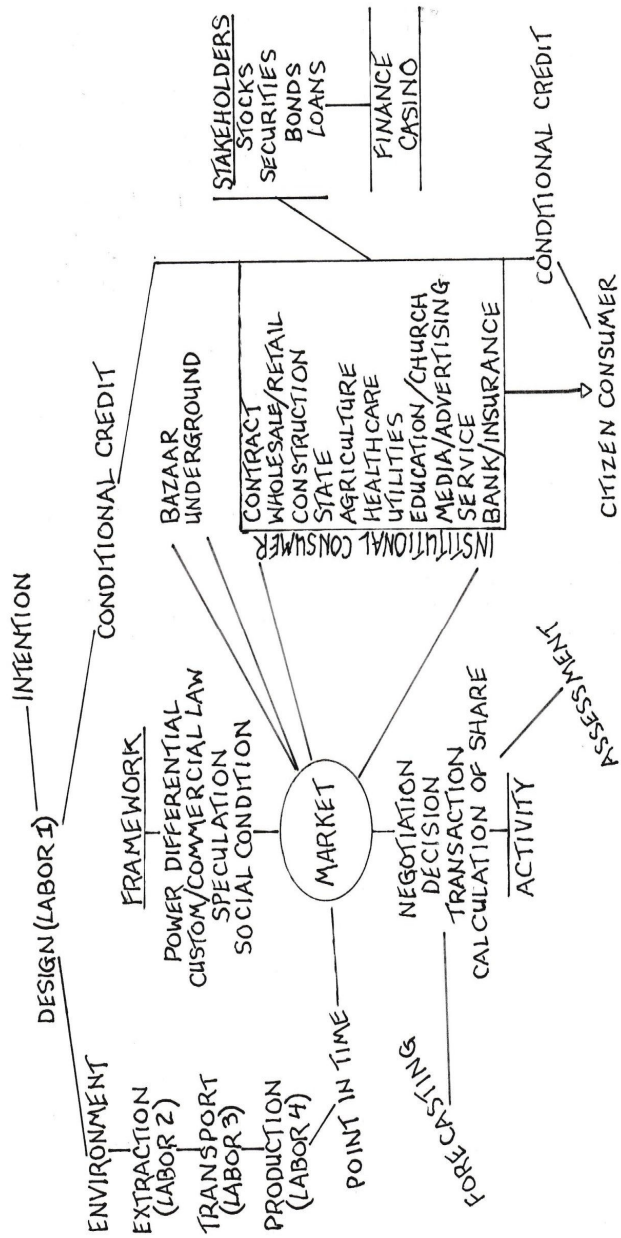
organizations and cultures, and casting countless refugees to the sand storm as successive gangs gain control.

Originating as a tool of trade, banking and taxation, the use of money infused itself into every aspect of civic and empirical life. It became the primary measure of personal worth and object of desire. Accumulated in its various forms it became an increasingly powerful social force. For thousands of years, in the rise and fall of Empire, money served political and military power. After the European invasion of the trans-Atlantic lands, political and military power increasingly served the money power. Empire transformed into the legal structure of Corporation while maintaining its historical characteristics.

For centuries, traditional elites of land and trade exerted their power through the state to limit the legal entity of the corporation. Agents of the growing money power cultivated relationships with political (including religious) and military power for its protection and expansion. With gifts, bribes, and debt coercion the agents maneuvered authority to expand law beyond rules of land, rules of tenant and slave property to money property, law written and unwritten, of contract, debt and liability. Military force was used against pirates, bandits, and rebels. The agents of money power became a state behind the state, a puppet master, a stage manager and director of public performance, regulating and adjudicating through actors of public office. In 18th and 19th Century England and North America, the state of money began to emerge from behind the scenes in its Corporate form. A unitary social force, viewed from a global perspective, the money power Corporate form presented itself regionally and locally as multiple extracting machines, protected by fences and postings of property law, grinding the resources of Earth into the objects of artificial life. In the earlier days, driven by competing groups of agents, the social/legal machines captured transportation and trade. As they grew in power, they captured most every valuable element of human economy, established and emerging. Recently, though often centered on an element of human economy (Figure 13), they occupy, devour, and often abandon various elements of the economy

in the global competition for more. If they commit prosecutable crimes, or fail significantly, if the sovereign state, wielding official power, responding to public outrage, attacks, they change their name and/or relocate and continue. The money merely moves to a different citadel with different commanders. They remain empirical states of commerce, Financial Empires.

FIGURE 13
ELEMENTS OF DEVELOPED
HUMAN ECONOMY



Democracy

Public Good Law

How do you pay for democracy, all the facilities, services and officers, the political infrastructure of democracy? In order to pay for and achieve democracy, the inherited Empire law must be replaced by democratic law. Empire law is centered on the concept of property with the assumption that whatever Earth resources an individual can claim and hold is that individual's right to control in exclusion of others. This property is licensed and protected by the state and cannot be taken, according to the law, without due process and compensation. Democratic law is centered on the concept of livelihood with the assumption that Earth resources are the common inheritance of all living things and that all living things have a right to access to the means of life. Property is a subset of livelihood. Livelihood is licensed and protected by the democratic state and cannot be taken without due process and compensation. With this principle, the democratic state pays for itself.

Democratic law is the codification of the infrastructure of a democratic economy. Economy is the way people get the raw materials, tools and services they need to live a decent life. It is the management of work and Earth material. It is materials management. Democratic economy is organized to maximize participation and regulate systems so that persons can have a decent living, livelihood. How do people move from Empire to democratic law and economy? It depends on the current reality. The United States has a different reality than, for example, El Salvador and Yemen and Congo. United States people can vote for a transformation from Empire to democracy, vote for leaders with a vision of legal and economic democracy. How do people recognize that vision?

The primary element of that vision is the belief that Public Good is the foundation of all personal good. The vision includes the belief that centers of economic and political power must be limited in order to cultivate personal power. It

rejects the notion that an invisible mechanism can effectively regulate economic and political power. This requires Public Good law. The vision asserts that economic strategy for Public Good is sustainability, not growth. It includes a theory of democracy which empowers and includes as many citizens as possible, with a broad definition of citizenship. The vision of Public Good centers on the legal and economic support of livelihood.

Law, as custom, developed organically in the pre-literate experience of human beings in community to achieve and maintain peace and order. Positive results of trial and error were built into hamlet culture followed by ethnic culture. Custom regulated relationships, ownership and transaction, and resolution of disputes. Empire broke or distorted the customs of conquered and merged peoples and imposed legislation by command. This legislation served as a set of instructions and sanctions which pumped the wealth of the people into plantations, palaces, luxurious practices, and war. After thousands of years, though modified periodically by democratic movements, this law remains dominant worldwide.

With citizens of good will, with consensus, leaders of the Public Good can work for a public law that provides instructions and sanctions which promote and defend peace, order and health. The goal is a civil and criminal code reflecting equality, fairness and accommodation. The notion of Public law for Public Good unites diverse communities, with variable customs, by respecting custom but drawing clear and distinct lines so that group specific customs are not imposed on unwilling citizens. It is the responsibility of the adjudicative profession, with the elected assembly, to review constantly the law to remove or modify law driven by traditional, religious and racial, custom, often distorted by Empire and hierarchy, imposed on unwilling citizens. (You may ask yourself: what problem does this law solve, and does it?) For justice, the democratic state while seeking accommodation must enforce standard human rights. Community specific practices must not do harm, including depriving livelihood, even to its own members.

Imagine Public Good

Let's imagine what it would be like to empower the people (ethnos), the citizen. For Public Good, the most important modification is the rules of enterprise, livelihood. The categories of enterprise are personal, partnership, joint-stock, and public enterprise. Basically, each must get a license or mandate from the relevant state (local, regional, federal) and pay taxes. Each must not lie, cheat, steal and do violence to others and Earth. Each must report standard enterprise information to licensing and tax authority. Each must adhere to standard labor and safety rules. A national standard, with Federal appeal, for waiver and violation, will assure minimum compliance. Local and regional authorities will be able to add requirements which do not conflict with the standard. License for joint-stock enterprise issued by local or regional authorities will be valid only within those jurisdictions. A Federal license, imposing strict Federal standards, will be required for national activity.

During the transformation, licensing for joint-stock enterprise must include a narrow, specific, time limited statement of purpose, as it was in the beginning. Legacy, national joint-stock enterprise must divest holdings not specific to stated purpose and project. Vertical and horizontal integration is prohibited. Vertical ownership of land resources must be divested. Divestment of conglomerate holdings required. An overall goal is to return primacy to local and regional enterprise and restore the spectrum of occupations, livelihood, jettisoned in the 100+ years of consolidation. Large scale activity should be organized, whenever possible, by common sense and contractual collaboration of each category of enterprise, something like the early railroad system.

The primary Public Good improvement for joint-stock enterprise will be the change to shareholder voting for election of board members, officers and by-laws. Shares do not vote. In addition to investing shareholders, each employee, upon hiring, will receive one share which can be sold at termination

of employment. In this way the shareholder will have as much opportunity to influence the operation of the enterprise as voters for local, regional and federal political authority, with the additional opportunity to vote for by-laws.

The “stock market” should be regulated like any other gambling enterprise. Audit professionals must assure that groups owning stock in an enterprise have one vote. Enjoy the dividend; let the enterprise be democratic.

Liability for each category of enterprise will be limited. Enterprise must be accountable for debt, injury to persons, communities, and Earth, and for contract failure. For the Public Good, civil and criminal court must impose standard sanctions for financial and contract failures, and for injury, as artfully as possible so as to preserve, if possible, livelihood of enterprise participants. Courts and assemblies must establish new precedents which do not reward poor and unlawful management.

The law of Public Good requires that adjustments in, and dissolution of, enterprise at each level be managed according to the principles of justice (equality, fairness, accommodation). For example, reductions in wages and benefits must be applied to each component, including management, of the enterprise. Managers and employees of enterprise are removed only after due process and compensation. The terms of temporary and contract labor must be clearly stated, in writing, including provisions of termination for each party. Verbal agreements in emergency situations must be converted to written agreements as soon as feasible if relationships will continue.

Civil and criminal courts adjudicate disputes and application of sanctions. This is a Public Utility, a public enterprise. People do not have to pay extra for justice. Healthcare, education, power, water and sewer, public transportation, state services are utilities for which people do not have to pay extra. Credit is a Public Utility for which people do not have to pay extra. Under Empire law, people pay extra. Under democratic law, taxation and some simple fees pay for utilities.

Wealth comes from Earth, which belongs to all living things, and is created by the labor of persons in various enterprise, employing knowledge and skills developed by the many generations of ancestors. Figure 14 pictures democratic finance. The primary flow of wealth in democratic political economy is through the Public Bank to Public Enterprise which includes state (all areas) facilities and services, emergency response (including police and military), water and waste management, power, education and health, public transportation, public housing, child care, retirement and postal service. Credit is provided to the public system according to justifiable budget request. Credit is provided to non-public enterprise according to justifiable request and sound banking procedure. The Public Maintenance Income, supportive underlayment of citizenship, is provided to all adult citizens as a dividend of Earth Wealth.

Employment in the public system is available upon request and provided according to personal qualification. A professional auditing corps, a state service at each area, accounts for each stream in the flow of credit. Figure 15 pictures a democratic economy.

In order to achieve cultural balance, legacy concentrations of wealth must be reduced by restoring and expanding the inheritance tax which returns wealth to the Public while respecting the accomplishments of enterprisers and the livelihood of descendants.

FIGURE 14 ELEMENTS OF
DEMOCRATIC FINANCE

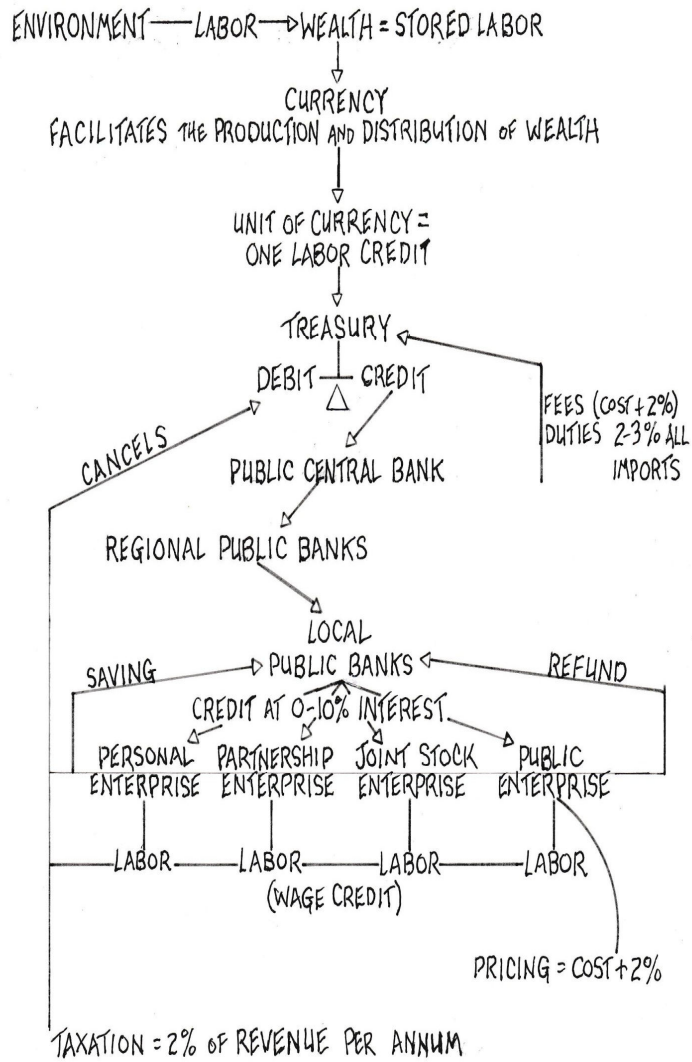
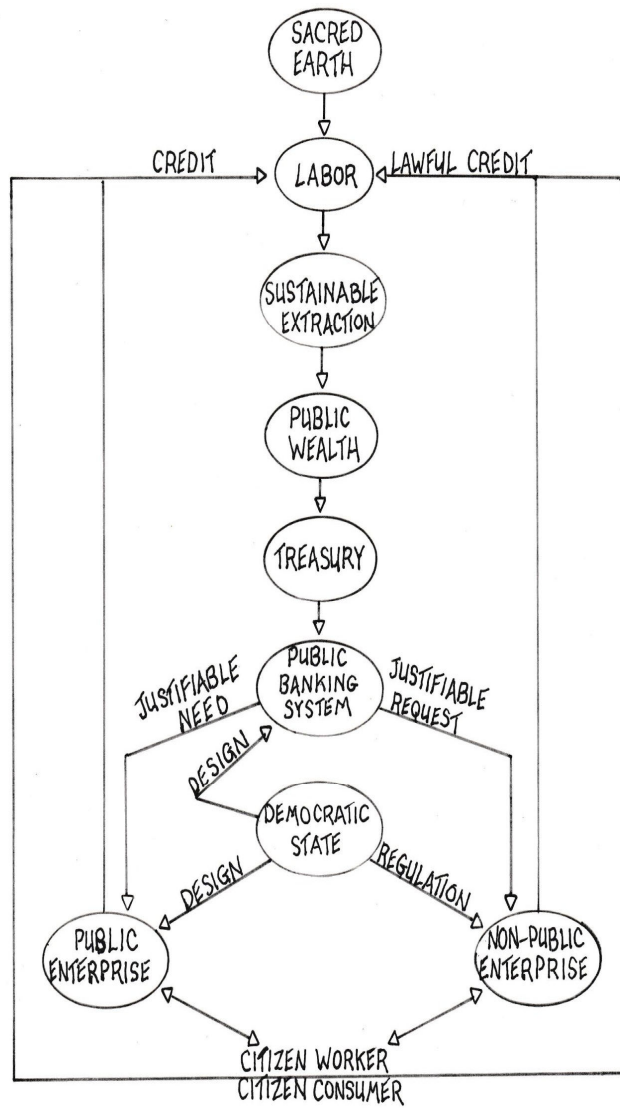


FIGURE 15 DEMOCRATIC
ECONOMY



Beyond the necessity for the state to license and regulate, with democratic law, non-public enterprise for good order, non-public enterprise depends on the community at large for the realization and success of its purpose. Raising the level of wealth in persons, raises the opportunity of non-public enterprise to thrive. With citizens empowered, with concentrations of wealth and power reduced, the variety of non-public enterprise should increase greatly. Within this design, non-public enterprise pricing, regulated according to supply and demand, might actually work.

Would, or could, this vision result in an oppressive state? Without common understanding and good will, any organization can deteriorate into various negative forms. This vision gives the people of the Public the wherewithal, access, and systems to keep the state organization on a path toward peace, order and health.. For the people of the Public, it has to be better than states controlled by a handful of organizations controlled by a handful of very money rich persons. These historic re-publics which promised rule by the best, by enlightened guardians, gave us systematic lying, cheating, stealing, domestic and international war, and degradation of Earth.

Public Good Federalism

The Federal System of authority must be adequately funded and staffed by professionals in order to assure that local and regional organizations do not unjustifiably dominate their areas of activity or abuse their customers. The process for grievance should be easily understood and relatively free of cost. The backbone of the concept of “checks and balances” is the Federal System.

The Founding Fathers were the men, women and children, including Natives, small holders, small enterprisers, artisans that beat the British and kept pressure on the Liberal Elite to make the Constitution as good as it was. But the committee that struggled the Constitution into existence created a Liberal Republic, individualistic, self-interested, more concerned with increase of property than the general welfare. “General

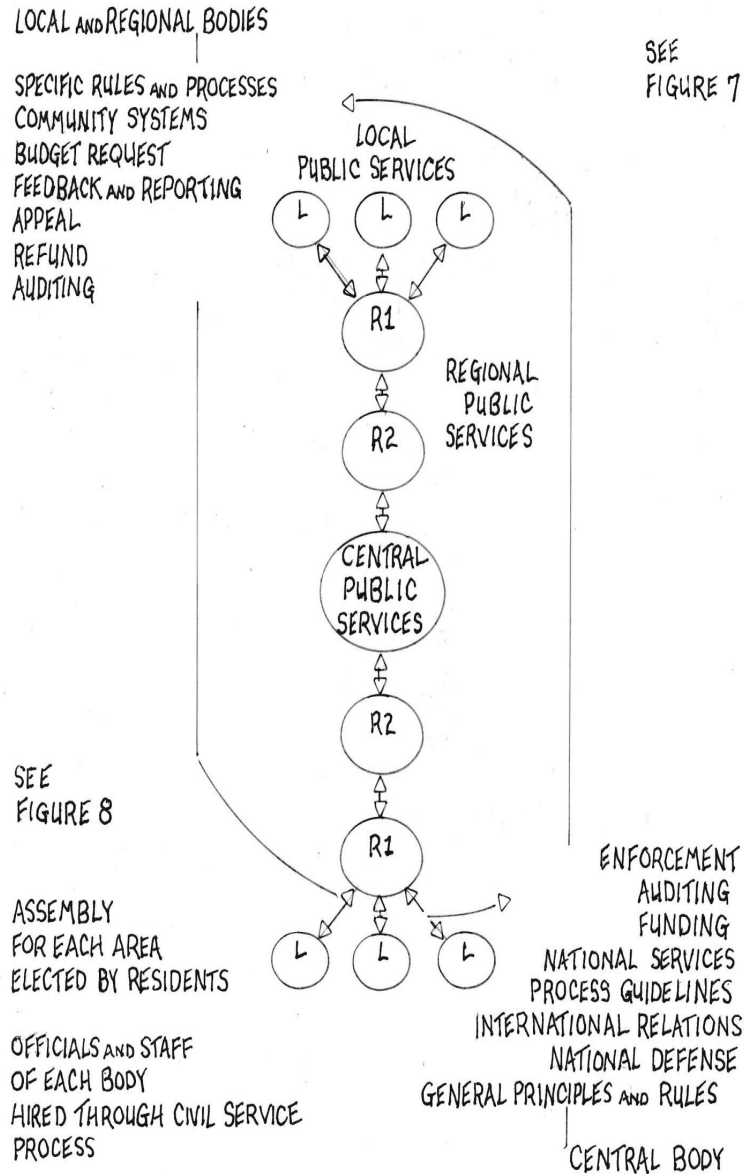
Welfare” may have meant accumulation of wealth by those strong and talented enough to get it. The committee required a central government strong enough to defend against European enemies and build the American Empire by taking the “public lands” from indigenous peoples. They needed to service debts to European and domestic “capitalists” so that they would finance expansion. They wanted to avoid interference from hereditary kings and lords. They wanted to limit political power. They wanted to acquire the sacrifice and allegiance of little people through contractual participation which was diffused, defused and terminally checked. There was much talk about federalism but almost exclusively to serve the Liberal Republic.

A Public Good theory of federalism would re-define the purpose of the Constitution. “General Welfare” would mean sustainable public good and “liberty” would mean equitable, fair, accommodating distribution of the Public Wealth with humane sanctions for injury and disregard of public rules.

A Public Good theory of federalism would presuppose an organic public structure: sustaining management of the whole depending on the co-operative self-management of each part (Figure 16). The whole organization is composed of parts, bodies not levels, each with a part to play: persons, local organizations, regional organizations, and central organization. Genetic design of organic parts wobbles; artificial design fluctuates, vacillates, wall bounces. Public Good code for each part, in addition to its area of responsibility, would include functional division of labor with consensual decision-making (democratic division of power), checks and balances, and lawful relations with organizations of other areas which would help with internal adjustments and defend against external stresses, wobble. A well regulated part organization being necessary for the stability of the whole, the right of appeal and relief against acts repugnant to the code must be sacrosanct. Of course, nothing works optimally unless persons are supplied with eu-information, eu-nutrition, eu-activity, meaning healthy.

Change the law designing and regulating the Federal Reserve system to institute the Public Banking System. Let

FIGURE 16
CO-OPERATIVE
SELF-MANAGEMENT



each organization submit an annual budget request for operating funds to its regional organization (Central Assembly assesses and funds budgets for Central Body). Regions submit to central organization. Well trained managers assess and submit to Treasury which disburses funds accordingly through the Public Bank System. No more bake sales to fund schools and medical care. No more magical processes to evaluate and tax property. No more extra charges on utility bills and consumables. No more gaming the rules. No more tax subsidies, shelters, and off-shore accounts. No more tax exempt organizations. Records of totals of all transactions of wages, sales, rent, dividends, interest and donations are copied to the Public Treasury and submitted annually with 2% of total revenue by persons and enterprises. From Earth, the Public creates and distributes credit which flows through persons and enterprise generating revenue of which a percentage is returned.

Balances of Federalism

A design of the balances of Public Good Federalism includes more than the Constitution Committee's concern with majority and minority rights and powers of national and state government. It includes participation and competence, continuity and changeability, and specific power of the several parts. In 2020 U.S. of A. cultish ideological factions and money power distort the balances of practical politics. The gentlemen, with classical educations, envisaged by the Constitution Committee apparently no longer exist. New rules are needed. New rules for the Senate are needed to prevent factional dictatorship refusing to debate and decide on legislation sent by the House. Something more practical than constitutional amendment should be available to over-ride Supreme Court rulings. Office of President should be returned to servant of constitutional law and legislation. Authority for emergency action by the Office of President should be clearly limited. Foreign policy should be returned to advise and consent process between Office of President and, at least, Senate. Executive departments, like Justice and State, should

be given clearly defined legal autonomy. Civil service processes must be revived and strengthened to increase likelihood of competence in public officials. Can we do better?

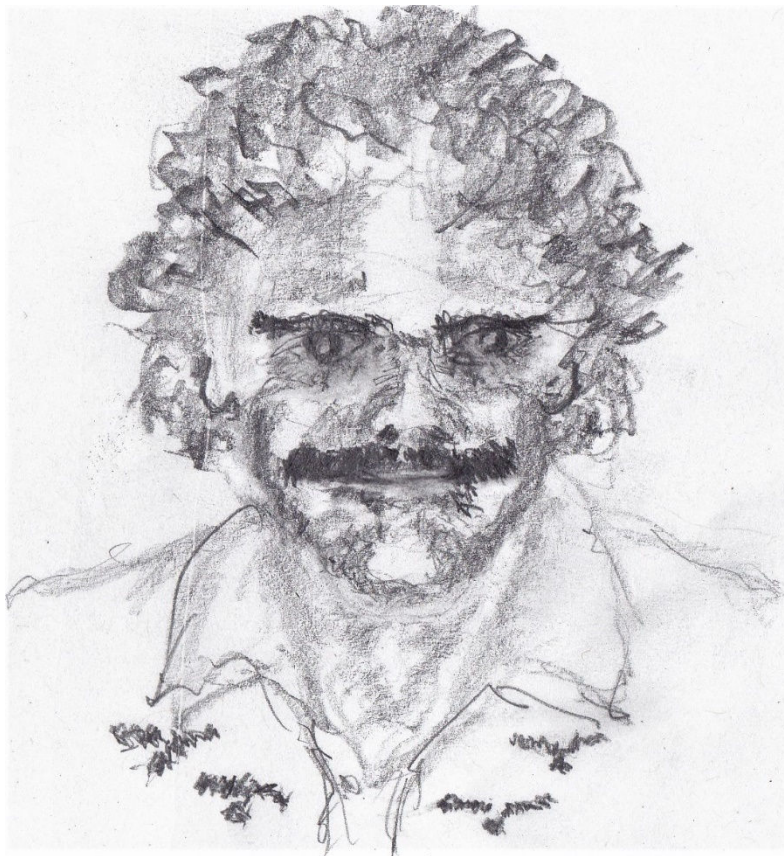
Livelihood and Competition

How can political areas protect livelihood and benefit from innovation and change? Focusing on local political areas, for most of the history of United States, economic, technological and political change has constantly created and destroyed livelihood. Under Empire law this has been a brutally blunt instrument. Democratic law protects livelihood with due process and compensation. The central political body provides general principles, rules, court of appeal and ultimate enforcement protecting livelihood. Enterprise, public and non-public, cannot just move into a town (or region) and create or destroy livelihood. You got to get approval and a license, in a clearly defined process. A good process would include all of the stakeholders: the interloper, the established enterprise, the assembly and officials, and the resident citizens, in a Court of Commerce. If there is a demonstrable need, no problem. If established enterprise is threatened, an accommodation of compensation must be designed. If the principles and practices of democracy are functional, public good will benefit, livelihood will be protected and enriched.

Early in 19th Century United States, the money power used agents, politicians and judges to drive us down a path which unleashed the devastation of Financial Empire. Late in the 19th Century, with the end of the frontier, it drove us down the path toward world economic and political domination, crushing bodies, cultures and environment. The goal has always been the increase of the money power. At the point of every decision on this path, the Public was warned of the danger and the money power was resisted. Nothing was inevitable or irreversible. With a vision of the Public Good, a path toward peace, order and health can be found and followed.

“Freedom” in democratic thought is participation of the members of a community in the decision making process. With their participation, they control the activities of the community. Each learns about her social and physical environment in the self-generating process of education and activity. Members learn the public arts through participation, and, in the process of determining the public interest, they learn co-operation.

Michael James Avey 1947-2004



Natural and Human Right

The historic debate about natural right and human right is long and complicated. Do the concepts have or require divine origin or sanction? Are they only convention, artifice? If a concept is advocated as the ground for political and personal life, how much more important could any concept be? More important than the origin, or status, is the design of it, the intentional act of choosing principles and developing their consequences.

For Empire, it doesn't really matter. The conceptual framework is a series of veils for the real mechanisms of power. Democracy, however, depends on its constitution: this is why we are; this is our model and meaning; this is the foundation of our law; this is our definition of justice and public good.

A "right" is a given. For democracy, the most fundamental assumption underlying the concept of "right" is the given, the gift, of Nature and Community. Natural Right is the opportunity for all living things to live in the gifts of Nature. Birth Right is the inheritance of all living things of the material of Nature and the culture of Community (non-human life depends on mutual aid with humans). Human Right is the human inheritance of the gifts of the many ancestors, human and non-human. Nature and Community are the endowment for which democracy must design a constitution and processes to manage for the living and the generations to follow.

It follows that Life is given as the fundamental value. Democratic principles and processes for Justice serve that value for the goals of peace, order and health. It is work, which requires Good Will, a commitment to the value and the goals, shared understanding of the model and the meaning.

(The valuing of Life does not include public control of a living woman's body. Birth Right does not begin until birth).

Art of Philosophy

Beyond the ability to move effortlessly between part and whole, micro-universe and macro-universe, between the inside and the outside, the craftsmanship of philosophy includes the mastering of the tools of reason. The apprenticeship is self-assigned by wonder, by problems, by positive and negative comments in community, by failure, by humiliation. Doubt and wonder generate questions. The quest begins.

While the inherent operations of imagination appeared before language, created by the ancestors, language provides a framework of symbols (clusters of images) which aid the set of voluntary operations of imagination, critical imagination, we call consciousness. Voluntary, intentional, operations of imagination use the inherent operations of imagination: sequencing, stringing image clusters, duration, repetition, mapping, selection, projection, reflection. Voluntary operations arise from desire and project toward a prize: wanting, planning, grabbing. Fields of values and goals emerge in imagination in the course of living a life. The organic fusion of image and passion, overlain with commands and comments by caregivers, forms these fields. Symbols anchor these fields in the developing ethical-esthetic imagination and support its evaluative operation. Symbols anchor maps and models of universe, life and society in the cosmological-anthropological imagination and skills in the technical imagination. Symbols aid the differentiation of human imagination through time.

Community provides a human being a symbol, a name, which anchors voluntary structures and operations in reflection. "I" begins. Human being begins to see fragments of "self," flashes of the totality of its imagination. Quest symbols, who, what, where, when, how, why, promote intentional use of elements of self. This anchoring of self in critical imagination increases the power of human being, the ability to move images, recognize signs, and manipulate objects, the power to act.

In action, human being discovers the core of advanced operations of imagination: valuing, modeling, technique. Philosophical craft depends on the understanding of the centrality of valuing, the operation of wanting and choosing, the concept of Good. What is the purpose of the acts of life?

The purposive schema underlies all standards of truth, reality and technique. Though primary, its artful development can only be achieved in the interactive processes of framing the cosmological-anthropological and technical imaginations. Skills of modeling develop in pursuit of the Good; skills of technique develop in pursuit of Good Modeling, in the winnowing of the chaff. Disciplined application of standards of truth, reality, and technique fashion inherent and voluntary operations of imagination into tools of reason: doubt, modeling and meaning, measurement, evidence and intuition, simplicity.

Like the great masters of the Lyceum, the comments of others, opinions about universe, life and society, are gathered. The art of philosophy is a constant conversation with literature and the people. The art of philosophy is constant questing: purposive looking, purposive guessing, purposive trying and testing, purposive explanation, purposive modeling. Evidence molds the material of inquiry. Intuition knits fragments into patterns of plausibility. Doubt and simplicity are tools of refinement. The art of philosophy is constant grinding and polishing of pictures of the inside and the outside, the true and the real. Each imaginative capture of space and time releases a starburst of questions.

There is something
and there is nothing.
Something is divine.
All things are sacred.
Evil comes
from out of balance
human culture.

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