

I SHALL FEAR NO EVIL

Emanuel Pastreich

*WHY WE MUST HAVE
A TRULY INDEPENDENT CANDIDATE
FOR PRESIDENT*

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PREFACE

For my fellow Americans

This book consists of a series of speeches that I gave as an independent candidate for president of the United States since my first announcement of my intention to run in February until July (2020). I will continue to give speeches, to meet with fellow Americans, especially those who are suffering the consequences of the profound moral rot in our country. With their input, with their help, we will map out a positive direction for the United States. It will be a future in which we move away from the dangerous culture of consumption, extraction, and endless war that has infected the nation like a horrific virus and that has been amplified by dangerous parasites.

It has become instinctive for the privileged and the educated to dismiss my campaign from the start. When they deem to meet me in person, they immediately remark that I do not have the funding, the infrastructure, the media coverage, or the support of the famous that is necessary to get my name out, that is required to get my name on the ballot in all states.

None of them ask whether I speak the truth, whether my proposals are the most appropriate, whether I am honest and sincere. I suspect that many of them secretly know that my campaign is the only serious campaign out there.

Few indeed among Yale and Harvard graduates I once associated with, the people who were my peers when I started my career, are willing to even ask whether those other so-called “candidates” are qualified to be president, or whether this election, or the last one, granted the extensive manipulation of the vote and misleading reporting about the issues, deserve to be called an election at all.

The working people with whom I meet, with whom I work, understand what I am talking about. They know that I was unemployed from January, forced out of my home, and that my wife became gravely ill because of the traumas resulting from trying to keep our family together. I know what they are talking about because I experienced it.

There are two kinds of knowledge. If you are an expert on tigers, you may know everything about tigers: where tigers live, what they eat, and what their habits are. But in a critical respect your knowledge of tigers will never approach the knowledge of someone who has been bitten by a tiger. I have had the experience of being bitten by a tiger. I know what you are suffering.

I say that if we do not have an election in which someone like me can be a candidate, can have a chance to be covered in the media, then we are not holding elections, but rather holding an impressive sham.

We have no intention of recognizing any such sham elections. In fact, until there is an election in which someone like me can get proper attention and a chance to be on the ballot, we will not recognize any of these “elections.”

Even if I am entirely blocked out of the media in the United States, even if I am not allowed to raise any money in the United States, even if my name is not on the ballot in a single state, my candidacy has tremendous significance in that I am systematically presenting a vision for what the United States could do, rather than repeating key terms like “healthcare” or “diversity” (on the left) and “freedom” and “values” (on the right), which are designed to evoke an emotional response, but that offer no roadmap forward.

This campaign is a roadmap and it demands that everything should change in the sense that John Brown demanded that everything change when he and his group put forth a “Provisional Constitution and Ordinances” in 1859 declaring that slavery was criminal by its very nature. You must have a candidate who is willing to speak the truth, who is willing to advocate for what the United States needs, and not for what our corrupt media is willing to print. As Frederick Douglass wrote so eloquently, as he pushed politicians like Abraham Lincoln to take a strong stand,

“Men may not get all they pay for in this world, but they must certainly pay for all they get.”

Nothing, my fellow citizens, has changed about the United States, or about human nature, since then. Let us focus on the real and demand real action. We have had enough of pretty words.

Introduction

Why run as an independent candidate for President?

Emanuel Pastreich

Independent candidate
for President of the United States

May 20, 2020

My name is Emanuel Pastreich and I have declared myself an independent candidate for president of the United States in the 2020 presidential election.

I have been a teacher for most of my career, teaching at the university level, but also for high school, starting back in 1998 at University of Illinois, Urbana-Champaign. My specialty has been East Asian studies, covering the cultures and histories of Japan, China, and Korea. More recently my writings have expanded to cover contemporary politics, security, technology and economics.

I made up my mind early on that as Asia became more central in the international community it would be critical for the next generation (which I thought of as people like me back then) to have a deep understanding of Asia and to be able to engage with Asians with at least the same level of sophistication that Asians have when engaging with us.

I also spent part of my career in Japan and Korea and that experience not only gave me understanding of what the United States needs to do to respond to a new world,

but it also allowed me to see our country with greater clarity from the outside.

As president of the Asia Institute in Washington D.C., a think tank that conducts research and holds discussions on diplomacy, security and economic issues, I work to help Americans understand Asia accurately. I do so with a minimum budget, working with those committed to the truth, not to obtaining big budgets from military contractors.

I could see from January of this year in Washington D.C. that the entire Federal government had shut down and that a dangerous cloud of uncertainty had descended over the institutions that determine our future.

It was also clear to me that the current political system is incapable of addressing any of the serious challenges facing the United States, whether climate change, or the concentration of wealth, the global arms race or the negative impact of technology on our lives.

I looked around at the politicians, not just candidates for president, but others too, and it was crystal clear that those politicians have fallen into empty rituals, the repetition of phrases like magic incantations and that we are no longer engaged in a dialog with citizens about ethical issues, about science, or about the future.

This political culture is not only disturbing, it is frightening. I could see signs even in January that the entire Federal Government was marching forward towards unmitigated catastrophe.

I decided to declare myself a candidate for president because there were no candidates out there, even among the minor parties, that were addressing seriously the challenges of our age.

I drafted my declaration over a period of several weeks with the conviction that nothing could be done in the United States unless we worked outside of the established system and that only an independent candidate would be capable of moving the country in a healthy direction.

When I mentioned this idea to my friends, most of them immediately responded that

unless one has high media exposure, lots of funding from corporations, and deep connections in political parties, that there is no way you can run for president, or for congress, or even for local government.

Any such effort would be perceived as nothing more than a stunt.

But when I heard those words, I felt only the more strongly that in the midst of the growing chaos and uncertainty that for me to make such a declaration could make a difference if I did so, not as an appeal to the corrupt institutions that dominated Washington D.C. today, but rather as an appeal to the words and the spirit of the constitution. This core document, which defines the United States, clearly recognizes me as fully qualified to make such a bid for the presidency.

Moreover, after I wrote the speech and spoke with a variety of people, from working poor to teachers and restaurant employees, I came to believe that I was able to represent precisely the needs of the country because I have not accepted any external funding, and I was myself unemployed. As someone in the same position as the majority of Americans, I can represent them in a manner that privileged politicians could not possibly do.

Established powers have erected high walls in Washington D.C. to make sure that no one like me will ever be covered in the media, will ever be invited to any events, will ever be considered as someone worth listening to.

Yet this reality encourages, rather than discourages, me. So obvious is it to me that only a complete transformation of the politics of the country can save us, and that the two political parties, wallowing in money and privilege, cannot measure up to the task. Also, so-called independents are incapable of mounting a serious campaign.

Today's pundits and politicians, whether they call themselves progressive or conservative, fight with each other for the honor of offering up an unholy sacrifice before the filthy idol known as the corporate media. They dumb down their words, avoid critical topics, and bend over backwards to please powerful.

That media is a racket. It creates profits for corporations and denies us the right

to understand what is happening in our country.

Other politicians assume that the corporate media has so much power to make or break anyone, through slander, or by cooked up scandals, that they will not dare to look the false god in the eyes.

If the requirement for becoming a presidential candidate is having the backing of the rich and being praised by a corrupt media empire, then clearly I am not qualified.

The United States Constitution, which should always be our starting point, does not say anywhere that money or power is required to be president.

I want to take the opposite position, to say that if the other candidates are taking money from investment banks, from multinational corporations, or from the super-rich, that it is they, and not I, who are not qualified to be president.

I am certain that if you read my materials, or listen even to a few minutes of my speeches, it will be clear just how serious this campaign is.

I am committed to you and I want my policies to reflect your insights. I have no interest in tired-out phrases like “conservative” and “progressive” designed to confuse and to divide us. Please let me know what you think and let us work together to create new hope in the United States.

Thank you for your valuable time.

Chapter 1

I shall fear no evil Declaration of Candidacy for President of the United States

Emanuel Pastreich

Independent candidate
for President of the United States

February 24, 2020

There are turns in the river of history so dramatic, even overwhelming, that we must demand more than progressive adaptation, we must demand a fundamental restructuring of every aspect of our society.

This moment is such a moment and I declare my candidacy for president of the United States not because I desire the perks that accompany that position, perks that have grown gaudy as that institution has decayed, but because there will be no hope of stanching the flow of our nation's lifeblood unless those who have benefited the most from our finest traditions are willing to throw themselves into the battle.

The time has come for a politics founded in truth, and not an appeal to whim or to fleeting emotions. We cannot look away from the profound moral decay that has laid waste to our beloved United States. We must combine a deep empathy for the sufferings of ordinary people with an inspiring vision for what this country could be.

This campaign does not offer you glittering false promises. Until we restore a discourse in politics that is honest and we reestablish a government that holds up

an ideal, and implements that ideal, promises made by politicians, whether they call themselves “conservative” or “progressive,” will not mean much.

Today, our government, our journalism, our educational institutions, our communities and our families all teeter on the brink of collapse. Lost in self-deception we cannot even bring ourselves to face the wasteland that lies before us.

All that I contend for is this: We must struggle together to build participatory institutions in every neighborhood that will permit our citizens to establish the ideals, to practice the habits, and to prepare the policies that will form the foundations on which we will rebuild this republic.

If we cannot form communities, if we cannot see each other as anything other than objects to be used, to be exploited for profit, no degree of policy reform at the highest levels can save us.

Citizens today are no longer citizens, but mere consumers who are force fed pre-packaged fantasies cranked out by public relations firms, firms hired by the same corporations that shower money on every politician.

We are taught by the corrupt media that we have only a role as observers and that we have no choice but to send money to politicians who will never meet with us, or represent us, or even answer our phone calls. The media, controlled by a handful of powerful corporations, works hard to convince us that we must seek out magicians to solve our problems for us, and that we must shun leaders who could inspire us to build a better society with our own hands. There is no road to good government until we start to build it, with our own hands.

As Frederick Douglass wrote, “Who would be free themselves must strike the blow.”

This campaign for the presidency is not about exposure. It would be better to create our own citizens’ journalism than to grovel before the fetid media swamp that demands of us that we be its slaves. That media is unanimous in their contempt for me — and I welcome their contempt.

I do not ask you merely to vote in November. I ask you to join us a struggle to

transform the United States, and to work with us, every day. Your efforts will create the sinews that bind citizens to a government which is accountable. If our neighborhood organizations are not democratic and participatory, they cannot support a national democracy.

Whether it is the sprawling prisons filled with the innocent, the decaying infrastructure that condemns our children to misery, or the promulgation of a culture of consumption and indulgence that has destroyed the virtues of frugality, modesty and humility, truly, the hour is late.

This republic should function like a delicate clock, responding predictably to the needs of citizens. But what do we do if the clock's fan fly is gummed up with muck, if its escape wheel is fractured, or its hammer rod is warped?

Do we leave the clock alone, knowing that it will slow down, eventually coming to an irreparable stop? Or do we pause the clock for a moment, and clean the entirety from head to toe, repairing and improving? The later approach runs the risk of tempting tyranny. But the former virtually guarantees it. Better to prepare for a dangerous, but critical, surgery than to watch in idle indulgence the collapse of the republic.

When it becomes painfully self-evident that a long train of abuses and usurpations are born of the pursuit of absolute despotism, it then becomes our right, and our duty, to provide new guards for the people's future security.

Let me suggest two fundamental principles that will undergird all future action:

The scientific search for truth

Democracy is the process by which the needs and the wisdom of the people are converted into policy. But if the people are misled, sated with distorted and embellished journalism, if they are taught to be self-indulgent and thus lose interest in governance, then we are democracy without people. If the debate on policy is not grounded in truth, then we have a fantasy democracy. However, and this is the hard part, truth is never democratic. If we are voting to determine what is true, then we

have already slipped into an orderly, and all too reasonable, psychosis.

We will seek out the truth about the poverty in our country and its causes, about the motivations behind the foreign wars that we fight, about the decline of education and of communities, and we will encourage you, support you, as you go forward to investigate your neighborhood, and we will help you raise up in yourself the moral courage to formulate, and then to implement, solutions.

The establishment of a government that is, to quote President Abraham Lincoln, “of the people, by the people and for the people” is our purpose. This goal cannot be achieved through the election of a single person, or by the passage of a single bill. It will only come about as a result of a profound shift in our culture and in our habits.

We offer not fool’s gold to distract you from the massive transfer of wealth from the commons to the hands of the super-rich; bloody and deceitful men. We will speak the truth and fear no evil. Only then can we end those endless wars, only then will the ruthless exploitation of ordinary people in the United States be stopped.

A Government for the people

The United States Constitution lays out a blueprint for a government that represents the people, and not the powerful. The process of building this republic has been imperfect, tainted by the crimes of slavery and marred by the slaughter of the natives. Nevertheless, we can still glimpse the flame of the Constitution shining from behind the shattered edifice that remains.

Now is the moment to reinvent government, not as a PR gimmick funded by corporations, or as a gateway for contractors in search of profits, but as something that protects the welfare of the people and defends those who oppose the powerful.

The radical concentration of wealth, the catastrophic collapse of our environment, and the foolish drive for militarism as a road to riches, these crimes are not even considered as topics for discussion in polite company today. Those who are supposed to lead us, prefer rather to wrap themselves in a blanket woven of cowardice and

hypocrisy, and to ape the honored practice of the three monkeys.

But there is a terrible hidden cost for that choice of silence. Nightmares wrap around our youth, in the stark mountain passes of Afghanistan or in the dank hallways of Walter Reed Medical Center, where they lie in their own urine trying to piece together a fragmented mind, or in the cells of private prisons where they stare all day at blank walls.

Let us bring a ray of hope to those who must work constantly at miserable jobs, day and night, to feed their children. Let them know that a government will be created that places their interests at the center of the national agenda. Let them know that we are not afraid to call slavery, slavery and that we are not afraid to call war, war!

The Truth goes marching on

With all lowliness and meekness, with longsuffering and forbearing, let us go forward together. Our campaign must be confrontational at times, but it will always be rooted and grounded in love. We will demand that the wealthy who gather by vanity shall be diminished and that those who gather by labor shall increase. We will make it clear to all that the most valuable things are precisely those that are invisible: the core values that guide us, as individuals, as groups, and as a nation, to sacrifice ourselves readily, not only for the benefit of the whole, but also for the pursuit of truth.

The damage done to our environment by petroleum and plastic, the trillions of dollars squirreled away off-shore by the rich, the manner in which the Internet is used to reduce us to base animals with no self-control, these facts, and more, will be made manifest for all to see as part of this great transformation. Verily, fellow citizens, the truth shall set you free.

Chapter 2

Seventeen Planks of 2020 Campaign Platform

1) We will not recognize any election that is not fair

The current election system is so corrupt as to be meaningless. The qualified candidate is not allowed on the ballot, and his or her ideas, and activities, are blocked out by a media that denies citizens access to critical information. Votes are counted using computer systems designed to be hacked, leaving no evidence of the sacred choice of the people. Regions inhabited by the poor are supplied with so few voting machines that tired mothers and fathers must wait for hours in line, shivering as the dusk descends.

We cannot recognize as legitimate any election for president, or for any other office, until the nation holds an internationally-supervised election in which every citizen is guaranteed the right to vote in a manner easily verified, and every qualified candidate can present his or her policies directly to the people. The entire election must be handled in a transparent manner and commercial advertising must be banned.

We do not have legitimate elections, but we do have a moral obligation to reject this entire process. I do not worry that, running for president, no rich men will fund me, no political parties will back me. We know that the election of 2020 will be so fraudulent that we cannot accept the results, or recognize those who claim to have won. Moreover, those who are “elected” will soon prove that they do not represent

“We the People” in any sense of the word. We the people will wait until a legitimate election is held, one in which candidates, like myself, are allowed to participate.

2) Climate change is the overwhelming security threat—

The response must involve every aspect of domestic and foreign policy

A full commitment to a hundred-year plan for the mitigation of, and the adaptation to, climate change must be at the center of all security, economic and educational policy for the United States. We must devote all resources, committing ourselves to the moral equivalent of a war economy, in order to reduce the use of petroleum and coal to zero within two to three years.

The government will set forth directives that require the rapid reduction in the use of fossil fuels; that end the use of private automobiles and that restrict the use of airplanes. We will finance the installation of solar power and wind power generators in every neighborhood. All intellectual property rights for these technologies will be taken over by the government for this purpose. Upgrades for all buildings to near zero carbon emissions will be undertaken immediately, including maximum insulation for all homes within two months. The government will do so, employing 50-year loans that will make renewable energy cheaper than fossil fuels.

We will end all subsidies for petroleum, coal and uranium. Those fuels will be designated as controlled substances that cannot be sold for profit.

The military will convert to 100% renewable energy more quickly than the rest of the country and it will be transformed thereby from the greatest enemy of the environment to its most powerful defender. Polluting fighter planes and outdated aircraft carriers will be scrapped immediately without concern for the profits that they might generate for corporations. Those who stand to lose their jobs will be guaranteed employment in renewable energy projects.

Oil and gas corporations have made trillions of dollars pushing dangerous substances on citizens that they knew full well were destroying the environment. Such actions are criminal by law. The assets of these corporations, and of their owners, will be seized by the government and used to finance the transformation of our economy.

Wasting energy, food and natural resources will be recognized for the abomination that it is and will never be promoted as a symbol of a better life.

The government will supervise the creation of truly sustainable urban and suburban communities and undertake the restoration of wild areas to assure biodiversity. That will mean tearing up the malls, the parking lots, the factories and the freeways that have defiled our sacred forests and our precious wetlands.

3) Eliminate nuclear weapons by any means necessary

Humanity faces an unprecedented risk of nuclear war, made even more dire by the promotion of “usable” mini nuclear devices. We will commit ourselves to the elimination of these dangerous weapons from the Earth, painful as that process will be. For the sake of our children, we will forcibly confiscate, and destroy, all nuclear weapons, starting in the United States, and then in all the other nations of the world. We will work with committed groups of citizens at home and abroad, inside government and outside. The development of nuclear weapons must be stopped.

4) Launch international scientific investigations into the past that so many refuse to confront

We cannot come to grips with the threat of climate change and of nuclear war until we shake off the culture of denial that has gripped us for the last twenty years. We must conduct a fearless investigation into the actions taken by a small group of powerful men after the 2000 election, including the so-called “9/11” incident.

The power of the scientific method must be employed by international “truth and reconciliation” teams to reveal the honest story for our citizens, and for the world, to see.

There should be no limits on how far the investigation goes. Granted the seriousness of the case, all related materials must be declassified. Nor should we be satisfied with simplistic tales that blame just one group or another. Murder on the Orient Express was a solvable crime.

5) Bring the US military home and upgrade the United Nations

The United States must bring back the troops deployed around the world, troops often exploited in mercenary enterprises to serve the interests of the wealthy. We must be ready to fight, and to die, for true international security, but to do so only in the strictest sense as defined by the Charter of the United Nations. It would be better to risk our lives in the noble battle against the forces of greed to protect the soil beneath our feet, to assure that the pure waters of our oceans are not poisoned, and to preserve forests in perpetuity than to fight these pointless wars.

The United Nations must be the primary space wherein we plan the future for our fragile planet, and then implement it. But that can only be done if that institution undergoes a complete reform that empowers it to represent the citizens of the Earth without the interference of corporations or of wealthy individuals.

6) Corporations are not people— The rich get only one vote

Corporations are not people and they have no role to play in the formulation of policy. The same is true for the super-rich and for the investment banks through which they exert their will. The information required by policy makers must be supplied by life-long civil servants, professors and other experts who can engage in an objective evaluation of the current state of our country without pressure to derive profit.

The rich are just people. They have no more rights than anyone else. They should not have a special role in the determination of policy. Those who use money, directly or indirectly, to influence policy are engaged in corruption and bribery; do not hide such criminality by using the innocuous terms “consulting” and “lobbying.”

We must empower the civil service so that the government regains independence from corporations and can produce strict regulatory systems to protect the people. We have done it before, and we can do it again. In that process, many corporations, such as banks, or communications and energy companies, will be nationalized, and run by a competent staff of civil servants who have the common good as their sacred

mission. Such ethical governance has precedents dating back to ancient times and does not require ideological decorations.

7) An economy of the people and for the people

Without economic equality and the strict regulation of finance, democracy is not possible. While we slept, an elite faction generated great wealth by illegal and immoral means for decades and then hoarded it overseas. Most of our citizens cannot even conceive of the corruption that has spread everywhere behind the sparkling facades of industry and government.

All this will stop. We empower thousands of professional auditors at the Internal Revenue Service, and other government bureaus, who, supported by the FBI, will go forward and fearlessly conduct complete audits of all branches of government, including the Department of Defense. We will demand a full financial audit of the Congress and of all its members. So also will the entire Executive branch and all the major members of the Judiciary, be audited. We will not be afraid to fire, fine and imprison thousands of people, or more, if necessary.

Once the government is focused once again on the concerns of our honorable citizens, only then can we start to tax and fine in earnest corporations and the super-rich.

Remember that those who roll in obscene wealth obtained it through unfair access to capital combined with illegal business practices. Their assets must be cut down to size so that they can no longer use these funds to undermine journalism, politics or education. Finance from now on will be a highly regulated field, primarily overseen by government organizations accountable to the people. Regional banks will be transformed into cooperatives that are run by the citizens for the sake of the local economy.

8) Support true education and investigative journalism

Politics cannot be legitimate if our citizens are denied access to the quality education they need in order to think critically about the state of our society and to make full use of the infinite potential locked away in their imaginations. They need to learn history and literature, philosophy and science, from a young age in order to be able to comprehend the complex issues of our generation.

We will create a new education system in which all citizens are treated equally. The funds for schools will never be tied to local real estate taxes. Teachers will be as well rewarded as any member of society. Everyone will be entitled to a quality education because we expect everyone to be an active citizen.

Journalism is an extension of education. Journalism should inform our citizens about real issues, not sensationalist happenings, and it should teach them how to think critically about the economic and cultural realities behind the surface of things. Sadly, journalism has degenerated into a disgraceful sludge that fills newspapers, TV broadcasts and Internet postings with grotesque images and meretricious phrases, content that appeals to our worst angels.

Whereas citizens should be learning to think objectively and to work together to create a better society, they are bombarded instead with refuse that stimulates sexual desire or promotes mindless consumption.

The government must support an independent media at the local and national level that is dedicated to the pursuit of truth and that encourages citizens to think for themselves.

Investigative journalism about the serious issues of our time, brave journalism, must once again become a viable career.

Art, whether painting, sculpture, design, drama, music or literature, must be part of our citizens' lives. The government will support such activities because they give citizens the confidence to express themselves, and to articulate a vision for our future on their own, without relying on shiny images or glib phrases produced by the corporate media.

Fostering artistic expression will free youth from the banal and manipulative culture they face today, one which directs them towards short-term pleasures and robs them of the ability to contribute to their society. Giving them the opportunity to make their own films, their own newspapers and their own paintings and photographs, while being paid a decent wage for that work, will give them confidence they can change society. We will replace banal and demeaning commercial art with the redeeming and inspiring art of our citizens.

9) The 13th amendment and the end of slavery

The 13th amendment of our Constitution explicitly prohibits slavery. Yet we have citizens, many forced into debt by contemptible practices, who work in factories and stores as effective slaves. We have citizens in prisons, often on trumped-up charges, forced to work for no pay, forced to pay for the right to see their loved ones. All these crimes are for the profit of corporations. These despicable practices will be ended, without exception, by the rigorous application of the 13th amendment.

10) Trade must be ecological and truly free

Trade can be helpful on occasion, but as it is practiced today it is deeply damaging to our precious ecosystem and to our people. Trade has become another word for massive container ships, controlled by investment banks, spewing horrid smoke as they carry goods across oceans in the interests of the few, not of those who make the goods, nor of those who use them.

It is not a positive, and it certainly is not internationalization, for local industries and farms to be destroyed by “trade” and for citizens to be rendered dependent on imported goods against their will.

We must, together, completely rethink what trade means and create a 100% fossil-fuel free trade system that is accessible to everyone and that respects the needs of local communities.

11) Moral decadence lies at the core of this political crisis

The current crisis is above all a spiritual crisis. We have fallen deep into decadence and narcissism. They taint even those with the best of intentions. Modesty, frugality and integrity have vanished from our vocabulary. The invisible inner world of values and character has been replaced by a spectacle that renders the citizen a passive consumer of filth.

Until we can control our own actions and, only then, form communities that can demand justice and righteousness, until we can trust our neighbors, talk frankly with our children and uphold common values, we will be incapable of standing up to the powers that have seized control of our country.

Moral corruption means that many of those who speak of “freedom” and “justice” are happy to take covert payments that they avoid speaking too much truth. This also must end.

12) Transform the military-intelligence complex

The out-of-control military allows corporations to take our tax dollars and transfer them directly to their bank accounts through the sales of overpriced weapons, not subject to outside review or to scientific tests.

We need men and women willing to give their lives for their country. Those noble sentiments have been cynically misdirected. The military, and the intelligence “community” that surrounds it as a penumbra, must be transformed and dedicated, above all, to the mitigation of, and the adaptation to, climate change, and to other real security threats.

The bravery of soldiers must be redirected to the dangerous duty of ending the rule of our country by fossil fuel giants, and their lackeys, and to the task of transforming our economy. Soldiers! If you cannot stand up to the energy czars, how can you call yourselves brave?

In violation of George Washington’s warning of the dangers of “entangling our

peace and prosperity” with the intentions of foreign countries, we have launched into numerous secret treaties, casually termed “intelligence sharing” and “security cooperation,” that are leading us to a catastrophe like that of 1914. Back then, a horrific domino effect was set off by such secret treaties that dragged the world into a catastrophic war.

All of you who work at underpaid contract jobs for the NSA, all of you who must read through our endless emails, all of you required to harass simple folk over foolish things for wanton corporations, listen to me! Verily, I say unto thee, “Come with us! Thou hast nothing to lose but thy chains.”

13) Stop the dangerous influence of technology on our citizens

The corporate media presents the exponential evolution of technology as an unmitigated positive. Yet, in most cases, exposure to such new technologies robs us of the ability to focus, deprives us of the power to think for ourselves, and strips us of the awareness necessary to function as citizens in society. Technology is used increasingly as a means of inducing in us addiction to short-term stimulation. Such products generate profits, but they render citizens incapable of understanding the seriousness of the crisis we face.

We want to interact with others, and we need jobs that let us cooperate with others. But all we encounter is recorded messages, automated checkouts and long rows of supercomputers coldly calculating corporate profits. We find ourselves entirely alone in a digital desert. This is no accident but rather a premeditated crime.

We must critically review how technology impacts society before we employ it. Technology can be immensely helpful, but only if it is applied to solve the real challenges of our age, and not used to manipulate us.

Scientific understanding of the state of our Earth, and of our society, must be our goal always. We confuse science with technology at our peril. As Paul Goodman wrote, “Whether or not it draws on new scientific research, technology is a branch of moral philosophy, not of science.”

14) Halt the anti-intellectual campaigns to dumb us down

Our citizens are subject to unending campaigns that encourage anti-intellectual sentiments and that discourage thinking deeply about the world. These changes in our culture are not natural, but are imposed by hidden forces seeking to render us docile.

We must raise the level of intellectual engagement in every corner of our country, and encourage people to think for themselves, and to propose solutions of their own. Reading, writing and debate are critical to that process and must be encouraged. Citizens should never rely on the facile and jejune opinions offered up by celebrities.

We cannot allow the poisonous forest of advertising and public relations firms to dumb down the citizenry, to impose from above a culture of narcissism and to promote the insidious cult of the self. Terrible indeed is the damage they have already done. Our citizens confront a banal wasteland that offers nothing, but has taken over every TV channel, occupied every mall and conquered every office.

The advertising and PR industry must be subject to the strictest regulations so that our citizens are exposed to images in the media which encourage intellectual engagement and that support a healthy community. Citizens have the right to read articles, and watch broadcasts, that describe the reality of our lives in a scientific manner, and the right not to be subject to programs that hold up as a model scenes from the indulgent lives of the rich.

15) Revive the Iroquois principle of seven generations- End the cult of growth and consumption

Although the constitution of the Iroquois Nation had a profound influence on the United States Constitution, its focus on sustainability was tragically overlooked by our founding fathers. The traditions of the Iroquois, and of other native nations, must never be forgotten. The “seventh generation” principle of the Iroquois Nation demands that we consider how our decisions today will influence the lives of our descendants seven generations in the future. This principle is scientific and rational, and it stands in marked contrast to the irrational assumption that the oceans, forests

and grasslands are commodities that belong to individuals or corporations, and can be destroyed for personal profit.

The “seventh generation” principle must be added to the Constitution as an amendment, serving as the basis for the complete revaluation of our economic and cultural assumptions.

We must stop using deceptive terms like “growth” and “consumption” to assess the well-being of the nation. We must consider together the health of all our citizens, the weal of the environment and the prosperity of wild animals and plants.

Cooperation is essential to our survival. We cannot solve problems through budgets if budgets merely encourage dependency on money. We must create barter systems between citizens so that neighbors can assist each other and set up programs for mutual support that make families and communities self-sufficient.

Health care cannot be provided merely by sloshing government money from one account to another. We must also empower citizens to care for each other, to learn enough of medicine, of herbal remedies and of proper exercise, to cure many illnesses on their own without using money at all.

16) Farming for the people and a healthy and fair food economy

The rapid rise in temperature brought on by global warming will cause an exponential increase in the cost of food over the next decade and make farming once again the most critical activity for survival. We have not even started to prepare for this catastrophe.

We must leave behind this bankrupt system of industrial farming and return to farming by the people and for the people. The land must be distributed to large numbers of citizens to be used as family farms. There is nothing to lament or decry herein. The soil and the water granted to us by our mother Earth has never been, and never will be, the property of corporations.

The entire distribution system for agriculture must be regulated and thereby made

fair. It is far more important to produce food in a manner that does not damage our soil and water than it is for the few to make fortunes from agricultural exports. Americans must embrace sustainable organic farming, and do so now.

17) Neither the Republican Party nor the Democratic Party are described in the Constitution

The three-ring circus of impeachment revealed to us that the current political system has nothing to do with the Constitution. Governance is dead and politics has been reduced to a brawl between corporate lobbyists, investment bankers, media pundits and the rich whom they serve. The media, having long abandoned any scrap of journalistic integrity, merely eggs on the wrestlers like a drunken mob.

All debate surrounding the formulation and implementation of policy must be handled in a transparent manner within the government offices defined by the Constitution.

Yet today, policy is made by corporations, or debated within opaque and unaccountable political parties, in a blatantly unconstitutional manner. Do not be deceived. The Democratic Party and the Republican Party are not described in the Constitution and they do not represent the vast majority of our citizens.

Leaving decisions on policy to political parties that are not regulated by the Constitution is both criminal and unconstitutional, and the practice must be stopped.

Political parties are an appropriate venue for citizens at the local level to meet and to exchange ideas. The Constitution grants the Democratic and Republican parties no role in governance or in the formulation of policy.

Chapter 3

A Democratic Economy

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April 27, 2020

The COVID-19 crisis is not the result of a single virus. No single virus could create such deep uncertainty and fear in our country; no disease could unleash such horrific ambivalence and unspeakable loathing.

No, we face the collapse of an economic system that has been so puffed up with air, so corrupted by derivatives and quantitative easing, so diluted by stock buybacks and other financial products cooked up by experts who know, better than you do, what is in your interest. In a word, the economy no longer has anything to do with our lives. It had become an ethereal realm, a kingdom of deception where the powerful live in cloud castles by experts who think they know, better than you do, what is in your interest.

This “economy” if that is the right word for it, had nothing to do with us, with working

people who try to feed our children. We watch hopelessly as our country is being torn apart, all beyond our control, beyond our knowledge, and above our pay grade.

The economy has collapsed, and we must rebuild it.

But if we try to restore the rotted house that stood there before, our future will be grim.

The Federal Reserve cannot print up jobs, or print up clean air or pristine water. In fact, as long as the government remains the prisoner of the rich and powerful, it cannot do anything at all. We must cut the strings of this devious puppet master; we must create a government, and an economy, of the people, for the people and by the people.

The currency that is driving the rapid transformation of our economy is the currency of fear; it spreads like a horrific virus, mutating everything that it touches into despair and uncertainty. It is a monstrous Midas that destroys all value and all goodness.

And what about that check for a thousand dollars they said they will mail you? Will the post office still be delivering mail? Will one thousand dollars still buy the same amount of food, or of toilet paper, in six months? Certainly, the investment banks that speculate in derivatives do not have to wait so long for payment, nor the fossil fuel companies destroying our climate.

But we do not have to have the rules dictated to us by Mammon. We, as citizens, can take control of our nation's economy and we can transform it. That transformation will not start in the cushy offices of a Senate committee, nor in the hip cafes frequented by the bankers at Blackstone or Morgan Stanley.

No, the recovery from this catastrophe will not be provided by those who intentionally created this crisis. Salvation this time will not be found by following the same bloated swine who led us to slaughter back in 2008.

What is the economy?

What is the economy? It seems like such a simple question as to be beneath the dignity of financial experts who strut out on news shows to tell us how things have to be, who lecture us about interest rates and competitiveness, while preparing their own nest eggs in secret.

Let us focus on this critical question which we were supposed to forget about in the current panic.

The basics of the economy have nothing to do with the complex equations produced in the pseudoscience of economics for the purpose of intimidating us. It is a profound farce that experts assume that a person who has not taken calculus is not capable of understanding economics.

But the basics of the economy are simple. The basics of the economy are assuring that all of us have healthy food to eat, a clean place to live and meaningful work to employ us that contributes to the wellbeing of society. In addition, there should be time in our days for artistic expression, for spiritual inquiry, for the care of our beloved family members and friends, and for participating in our local community.

As we know well, those whose lives are spiritually meaningful, those who love their work and who feel comfortable with family and friends, do not feel a need to spend much money or to live in a big house. The traditional value of frugality, however, has been demolished over the past fifty years. In its place corporations have erected a shrine to the cult of the self, to greed and to narcissism.

That march towards moral decay is being led by the super-rich today. I want to share with you a quote describing the very rich by the author F. Scott Fitzgerald:

“Let me tell you about the very rich. They are different from you and me. They possess and enjoy early, and it does something to them, makes them soft where we are hard, and cynical where we are trustful, in a way that, unless you were born rich, it is very difficult to understand. They think, deep in their hearts, that they are better than we are because we had to discover the compensations and refuges of life for ourselves.”

What is sold to us as an “economy” consists primarily of the speculative activities of the stock market, and the sloshing of huge sums of money around the world by investment banks. And those bloodthirsty banks are not even run by people anymore, but by cold ruthless supercomputers that calculate profits to twenty decimal points.

This false economy promotes mindless and depraved consumption; it demand of us that we must buy and waste food, that we must drive cars to get to work, that we watch pornography, and buy frivolous cosmetics and clothes in order to be happy, in order to appear successful. This economy of appearances was cooked up by public relations firms and advertisers to make us buy.

Consumption is at the core of this economic system. But no one is permitted to question this false idol. It is assumed that we must waste things, the more the better, every day, so that the economy will grow. Much of the money we pay in taxes, directly or indirectly, funds consumption-based corporations, and encourages people to consume, and thereby destroy the environment. That process brings little happiness, but it does downgrade our experience, crushing spirituality, personal relations and degrading life into the pursuit of the superficial.

Growth is the conjoined twin of consumption that represents by a number how much we destroy. If we look at the extinction of species, the warming of oceans, the poverty in our nation, we can see that there is no real growth. Yet empty skyscrapers and shopping malls keep being built, plastic and meat are shipped needlessly across the oceans in the pursuit of ephemeral wealth.

If we define the economy in terms of growth and consumption, if we assume the only thing we can do to improve things is to either raise or lower interest rates, that means your love for your family, your moral struggle for a better world, your decision to be frugal, your decision to honor the traditions of your parents, have no value. You are supposed to throw everything away and to buy new things, fashionable things, at the mall.

There are other crimes lurking behind this false economy about which you must know.

You hold in your hand those printed pieces of paper, what we call money. You have

been told that they have value. You can exchange them to get food, or a computer, or a lawnmower, at the store. But where does that value come from? Why can you make that exchange? And why are so many of us dependent on corporations, and not people, to provide with it?

In the old days, currency was backed by gold, and you could take your money in and exchange it for gold. But America gave up that gold standard a long time ago.

The value of that money does not come from any contract, any agreement, between you and your community. That money is made by the Federal Reserve, an ambiguous and unregulated organization run by private banks for the profit of the few.

Your wages buy less and less because the banks create money out of nowhere in that evil black box of finance. The destruction of your lives does not bother them at all. In fact, they are pleased to have you dependent on them. You are so scared of losing your job that you do not have time to question where those trillions of dollars went that they created to pay off speculators after the recent crash.

All the money they are creating through magic has opened the door to hyperinflation. When hyperinflation comes, the cost of a loaf of bread could go from \$3 to \$10 to \$100, or even to \$1000 in a short period of time. It has happened before under similar circumstances.

The lying media will not tell you anything, but the writing is on the wall. The truth is that inflation for food and for services is already far, far higher than what has been reported for the last decade. You know this from your own experience. You do not need a Harvard professor to tell you.

Money today is not anchored in anything. Its value is determined by impressions, by mood, and by culture. Money has value in that people trust the United States and trust the global system in which it plays a central role. If they cease to believe in the United States, or in that global system, then our money will not be worth much.

There are plenty of signs that such trust is dissolving as I speak.

The bankers have tried to make sure the dollar keeps its value while printing money

to line their pockets. They have employed two magic tricks.

First, they have encouraged the use of military force, and cultivated militarism among the people. Militarism allowed them to make trillions of dollars from the sales of weapons, the promotion of pointless wars, and a Pentagon that has become a black hole for money. The use of military force made the United States seem powerful and that has, so far, helped to keep the value of the dollar up even though it is backed by nothing.

But the bankers also tied the dollar to petroleum, working ceaselessly to make sure that petroleum is sold in US dollars and that the major producers of oil use the dollar for all transactions. This creation of value through the promotion of petroleum is criminal in nature. Petroleum is destroying our climate and dooming our children to a bleak future. Yet, sadly, petroleum defines our economy, forcing you to use throw-away plastics, forcing you to drive automobiles, forcing you to use the electricity that they provide.

Corporations pay off experts to pretend that polluting our environment, forcing people to drive for hours every day, is natural. And the blood of young Americans flows in foreign wars so that money can be printed with the black ooze of oil.

The dependency of our economy on petroleum was made clear in the recent crash of the price of oil. That event has led to the utter collapse of the domestic economy. The forced dependency on petroleum means that ordinary people have been devastated by obscure battles between the powerful. Enormous sections of our population have had their lives forcibly tied to the petroleum economy (whether they are building highways, working at refineries, or at gas stations, or at car repair shops).

An economy of the people, for the people and by the people

The economy has not collapsed; it has rather been fundamentally transformed so that it services only a tiny group of the rich. We face doom if we follow the foolish advice of the economists telling us we have only the choices of raising or lowering

interest rates, or of printing more money, or of printing even more money.

The economy must be democratic, and it must be participatory. All citizens must be provided with knowledge of the true economy in a transparent manner through honest journalism, and they must be given the education necessary to understand how that economy works. They must be provided the means to produce value, to produce goods and services that contribute to society, and the means to exchange those goods and services with each other, or to sell them to each other, at the local and national levels.

But most such economic activities today are undertaken by massive corporations like Walmart, corporations that make tens of billions of dollars for their owners while paying starvation wages to workers. Workers, and “consumers” (as we call citizens who have no choice about where they shop) are not permitted to make suggestions as to how such markets, restaurants, convenience stores or other businesses are run. You may work for a company like Walmart for a lifetime but you will not be given any stock (any ownership) and your opinions will be completely ignored. In fact, you are encouraged to be passive, to think only about eating food, about watching silly videos, or reading fashion magazines. This passivity is no accident.

The wealth of those running these corporations is not a result of their genius, or of their innovations. Those companies get massive loans from banks, loans backed by you, for decades at low interest rates. With that money they can put all smaller competitors (like you, or like the mom and pop store your parents ran) out of business in a brutal manner. Truth be told, if the big retail chains did not have all that free money, their inefficient, wasteful and corrupt stores could not compete with a healthy local economy run by the people.

And remember, when those banks, which are neither democratic nor transparent, print up their own money out of nowhere they thereby reduce the value of your money.

But there can be an economy which brings us great richness without ecological and spiritual destruction. We can build houses that last for five hundred years. We can use furniture that lasts for a hundred years, and wear clothes that last for thirty years. We can share tools and skills with our neighbors---and thereby reduce our

expenses while improving our health. We have no need for a destructive fourth industrial revolution that uses AI to render us docile.

If we had a democratic economy, you would have as much right, more of a right, to get a loan as Walmart does. If you wanted solar panels, or a windmill, that allowed you to generate your own energy and thereby save our planet, and thereby be independent from the oil companies that prey on us, then the bank, which you would own stock in as a member, would lend you the money you need via a low-interest 50 year loan. That would make wind power, or solar power, cheaper than the dangerous fossil fuels that the banks want to pour down your throat.

There will be no more of the brainwashing perpetrated on us by advertising firms that encourages narcissism, the cult of the self, and mindless consumption. This dangerous business has destroyed families and has torn our neighborhoods apart.

A lot of us, most of us, are now unemployed; we find ourselves under lockdown at home. We are made even more dependent on a corrupt government. Suddenly we need someone to send us a check to help us buy food.

This is the stage before a slave economy. My words are so harsh that many do not want to hear them. They want to dismiss such talk as the blather of conspiracy theorists. But that is where we find ourselves today.

What do we do?

There are two critical steps to creating a democratic, participatory and sustainable economy.

First, we need to organize ourselves at the local level to create real villages made up of the members of our community. We will transcend ethnicity and culture, working together for the common good. These communities will create their own value and plan their own activities. They will not let the multinational banks and corporations interfere. Eventually we will create their own banks and cooperatives that are entirely independent. The first step will be to sign a contract between the individual members of our communities and hold a series of meetings for us where we, not overpaid politicians,

start thinking for ourselves about what needs to be done and how we will do it.

The second stage will be to create local, national and international institutions in government, and in civil society, that will protect the efforts by citizens from interference by the rich and the powerful. The government must be transformed into an institution that can seize the trillions of dollars squirreled away by the rich, and that can assure that the decision-making process in our nation is never for sale.

But we must not be naïve. Governments can be used to restore democracy and equality, but they can be used just as easily for nefarious purposes. Moreover, even the bravest reformers can be overwhelmed, or put in a gilded cage, if they try to make revolutionary changes, or even little improvements, in a corrupt system.

We will not be able to implement policies at the national and international level unless we have powerful support from citizens at the local level who are organized and informed. They will not be organized for some fleeting election, but rather to fight for an honest and just economy every day.

Our participatory and democratic groups will create our own economy, one that is honest, transparent and ethical.

We do not need, and do not expect, approval or support from Washington, or from any authority figures. If your organization is administered like an ethical and committed government, then the “so-called” government will start to learn from you, to take inspiration from you. That would be a far smarter way to change our country than to elect magicians.

Unlike the United States of sixty years ago, most of us have literally no way to produce food, or furniture, or tools locally. All that was taken away during the abominable rites held to satisfy the dark gods of technology and globalization. We buy unnecessary items because the media tells us we must be more fashionable, more modern, than our neighbors.

We do not recognize the authority of banks, billionaires and other elite players to create money out of nowhere and sprinkle it on their friends.

This time we not going to bail out those criminals; no, my administration is going to

confiscate all the assets that they amassed illegally and to cancel all the fake money that they have created with their pals at the Federal Reserve. Truly, the party is over.

We will build an economy that is shared between us, the citizens, an economy that we create, and develop, at the local level, and the national level, and through cooperation with other citizens around the world, people like us.

You know much better than elite bankers, people who speculate in futures and in foreign currencies, what is necessary for a healthy economy and for your community.

I am certain that once you are in the driver's seat, you will feel a deep sense of commitment to help your children and your neighbors. If there is profit to be made from the food you eat, or from the tools you use, that profit should come back to you, to your children and to your neighbors—and not go to speculators.

And what about this COVID-19 pandemic? It has become a bonanza for the rich and the powerful. America's richest have added another \$280 billion to their pile just as many Americans find themselves locked down at home, facing the possibility, for the first time since the 1930s, of starvation.

But please, Mr. Banker, don't get me wrong! I completely understand your position. You have made such a fortune from COVID-19 that I am sure you can hardly wait for COVID-20! You would love more vaccines for viruses, but most definitely not for parasites.

Let me close with a few words about our campaign. A close friend asked me yesterday where our funding comes from. She said that it is impossible for an independent, especially one who is not popular with the rich, the powerful, with the lobbyists and consultants, to raise the money required for a campaign.

This is what I told her,

"I discovered a remarkable fact the other day. I discovered that the most valuable thing in the world is truth and that although one may pay a terrible price for it, in monetary terms, the truth is absolutely free. In fact, the truth will set you free."

Thank you for your valuable time.

Chapter 4

Movementism, Complaining and Magicianism

Emanuel Pastreich

Independent candidate
for President of the United States

May 16, 2020

As the rate of the economic, institutional and cultural collapse in the United States increases, almost everyone can sense that something is fundamentally wrong with our country, that the newspapers and TV stations are incapable of doing anything. We seem powerless to stop the transformation of our country into a moral desert, to be reduced to the status of slaves servicing a handful of the powerful.

But why, if that many people are aware of the profound contradictions in our culture, of the loathing beneath the surface, why do we remain paralyzed? Why are we so convinced that no action can be taken? Why do so many talented young Americans have trouble organizing, making sure that every action is focused on transforming our society, working together with neighbors to create a better society?

There are several reasons for this paralysis. We have been soaked in a saccharine consumer culture created by advertising firms for the last seventy years. That sickly bath has stripped us of our powers as citizens, rendering us consumers of images and feelings.

We watch on TV authority figures talk about everything except what is critical to our country as part of a macabre carnival.

Suffice it to say that our nation suffered a grievous wound twenty years ago that turned to gangrene. Rather than bravely cutting off the infected finger and halting the rot, we covered it up with a band aid and let the poison course through our veins, unseen and unheard, until the infection reached every corner of the body politic.

That is where we are now. For those who still have a job, you can go to Starbucks and have a pleasant conversation with a friend about family life.

Most of us, however, are returning from a long day of trying to do something, anything, working but getting no pay. We barely have the strength to cook supper for our kids. We feel hopeless and so does everyone around us. We hear stories that the lock-down will end soon—but no one really believes it.

My most urgent role as an independent candidate for president is to bring you some hope and to sketch out a road forward which is proactive, and not reactive to increasingly unrealistic demands from moneyed interests, and the parts of government that they control.

I want to talk about the three trends in America that have contributed to this sad state, one in which we feel we have no freedom, no power, and so we end up being tossed and buffeted by invisible forces. We sense the flow of obscure power behind the surface at the mall, in our living rooms, and in our offices.

The three trends that have robbed us of our freedom, stripped us of any confidence in our actions, are “movementism,” “complainism,” and “magicianism.”

These terms are unfamiliar and perhaps a bit jarring. They are supposed to be unfamiliar and jarring, because we want to wake people up, to shake them out of the

current slumber so that we can once again think for ourselves, so that we can believe that we can actually change this world.

It is far more important for me to shock you than it is for me to recount platitudes about how things can be just great if we make a few minor corrections.

The first problem is “movementism.”

“Movementism” refers to the organization of large movements involving public gatherings, fund raising and campaigns to promote the signing of petitions and the collection of endorsements for a perspective or a policy.

Movementism focuses on exposure, on image making and demands attention from a depressed and discouraged population via for-profit newspapers and for-profit social media.

The leaders of these movements are promoted in the corporate media where they publish books and meet with famous politicians, popular singers, royalty and other celebrities.

The best examples of movementism can be found in the failed opposition to the Iraq War in 2002, the effort to address the sexual abuse of women through the “Me Too” movement, and the drive to increase awareness of climate change as seen in the activities of Greta Thunberg.

These activities take up an enormous amount of time, they fill up thousands of Facebook postings, and they require huge budgets. The movements give the impression that something is being done, but they deliver measly results, serving often to draw attention away from more committed people who are more capable of effective organizing.

Those caught up in “movementism” are often sincere and unaware of the ineffectiveness of their actions.

The protests against the United States’ plans for war with Iraq, starting in September 2002, were classic movementism. The anti-war protests were certainly impressive,

forming the largest coordinated mass demonstrations around the world in history—or so we are told.

There were also hundreds of government officials, and even a couple of politicians, who bravely stepped forward to oppose the Bush administration. But none of these inspiring efforts was effective in stopping a pointless war to enrich a handful of the elites. The bombings went forward unimpeded, and the conflict continues to this day.

What went wrong? How could you have that many people protesting and still a tiny number of the rich and powerful were able to make such a dangerous decision with impunity?

Why has there been so little serious discussion of the reasons that those protests failed so miserably?

We have been completely seduced by the idea that getting attention in the media is critical. The core assumption of “movementism” is that if lots of people know the truth, that somehow that will impact the decision-making process of elites. No one even considers the possibility that the super-rich may have value systems that are fundamentally alien to us.

The media suggests that a cause must get sufficient attention and endorsement from celebrities to be a legitimate movement. But we forget that celebrity-hood is the commodity that the media sells.

Movementism is process by which citizens are convinced that their actions are valuable by media and social networks run for profit, and not to save the world. Money is generated based on promotional activities that increase engagement. Success is not of any interest to these media conglomerates.

The activities that are widely reported by the corrupt for-profit media cannot be activities that undermine their profits. That means that the movements reported on cannot be economically independent, and they cannot draw attention to how the heroes promoted by the media derive profit from those corporations.

“Movementism” is part of the promotion of a consumer culture and the cult of the

self. The goal in “movementism” is self-realization, and not the formation of organized groups with a deep moral commitment to a cause.

Many of us assume that a movement must have lots of money, media recognition, and the backing of famous people before we can support it. That is what we were taught to believe.

Remember that you are not the user of Facebook or of Twitter, but rather the product that is being sold to corporate clients.

What do the corporate clients serviced by Facebook and Twitter want from you when they purchase you? They want you to think you are doing something very important but to have no real impact.

So what might a true movement look like?

Let us consider the anti-slavery movement of the 1850s which led to a transformation of the economy and improved the living conditions for many people. Anti-slavery was a massive movement that engaged people in local organizations where they met in person to debate policy and to promote radical action. It involved actions, like the underground railroad, in which members of the anti-slavery movement risked their lives repeatedly in dangerous efforts to smuggle African Americans out and to aid them as they organized a terrible struggle inside the plantations. Few of those sacrifices were even recorded, but the organizations grew only more powerful.

The members formed participatory institutions and bonds for life. They were not obsessed with voting in elections, or with circulating petitions to sign. They knew that such harmless activities would do nothing to end the profitable crime of slavery. For them, their strongest card was not the support of wealthy philanthropists, or likes on Facebook, but rather their willingness to die for the cause.

The leading anti-slavery activist Frederick Douglass wrote about why African Americans had to struggle, whether they wanted to or not. He noted,

“This struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a

demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress.”

Whether Occupy Wall Street, Ferguson, or the strikes against the oppression in private prisons, such struggles are going on right now. No celebrities are present. No kind opening remarks by supporters in the business community.

The second problem in American politics is “complainism.” Complainism is the practice, especially in journalism, but also in our conversations with friends and family, of complaining incessantly about what is wrong in the United States and about how unfair things are, but not offering any deep analysis, any concrete alternatives to the current situation, any suggestions as to what the listener can do to help.

Such journalism, and political debate, discourages citizens. We are presented with catastrophes and convinced that we have no option but despair. One cannot help suspecting that the powerful are delighted by this relentless “complainism.”

The political crisis is worsened because the alternative media does not present opportunities to take action either. It may offer more accurate reports, but the alternative media offers no suggestions as to where you can go in your neighborhood to discuss issues and move forward with collective action. You are not taught how to become independent of monopolies like Amazon, Facebook, Viacom, or Microsoft.

“Complainism” journalism focuses on a few “bad apples” like Donald Trump, George Soros or Jeff Bezos, often suggesting that if these individuals were more caring, or more enlightened, the problems could be solved.

There is no analysis of how the structure of the economy encourages greed and exploitation or of how the control of finance, manufacturing, or trade by the few determines our economic reality.

We have public figures, who are presented in the media as independent thinkers, but who are tied directly to the corporations who make fortunes from the waging

of war, or the promotion of fossil fuels, through their retirement accounts, or their stock portfolios. This connection remains an overwhelming taboo which cannot be discussed.

This incestuous relationship between the educated people who are supposed to be standing up for the public interest, serving as a watchdog, and corporations is the reason why their critiques are so shallow, so ineffective.

If we organize into effective groups committed to each other and to achieving our goal, we can start to change the economy and the political system. That approach is never suggested as a response in “complainism” journalism.

Complainism in the media cannot be separated from the radical degradation of intellectual discourse in America. Analysis in the media, in universities and in think tanks is completely devoid of any serious consideration of history. If we talk about the White House or Congress, there is no discussion whatsoever of the institutional history of those organizations, or even a description of their functions. The CIA or Google are described as if they are the same organizations that they were ten or twenty years ago without a single word about their internal organization or about their financial interests.

This lack of historical context leaves the reader with only piles of negative information. Without an understanding of deeper issues, or a roadmap, we have no idea where to go next.

The last problem is “magicianism,” or the promotion of magicians in politics.

The assumption in the discussion is that we need to elect, or to follow, someone special, and that if that person has sufficient power, then our problems will be solved.

It is assumed that our only role as citizens is to vote for this magician in November and then go back to our lives and leave it up to that magician to solve our problems for us.

Such “magicianism” rhetoric was employed to great effect in the presidential campaign of Barak Obama, which pivoted around the slogan “change” and was aggressively promoted by the advertising firms paid for by the Democratic Party.

Corporate funding pushed the message that if we just supported Obama, this brilliant and articulate political figure would transform the United States. In other words, all that was required for real change, after the massive criminality of the late Clinton and Bush years, was for a Democrat to be elected president.

This was a bald lie. Any real solution to the corruption of institutions had to involve citizens at all levels and to put forth a plan for required dangerous, but essential, housecleaning.

But for Obama it was all too easy. All we needed to do was vote for him and to tell others about what a great job he would do.

But then, low and behold, Obama, the agent of “change,” cool and collected, rushed to bail out corporate banks and lent a ready hand to gutting financial regulation as a reward to his supporters—the financial interest groups who bought him media coverage.

The Bernie Sanders campaign had some appeal for citizens, but he was similarly sold as a magician who would solve problems for us. His election campaign used the dollars sent in by working people to pay companies to run expensive ads in the primaries. He may have meant well, but Sander’s campaign did not invest a single penny in building long-term organizations of citizens on the ground. Such organizations could allow ordinary citizens to become politically self-sufficient so that they could continue to work for reform. If anything, the Democratic Party, like the Republican Party, cultivates dependency. That is what they do. To ask them to do differently is like asking a tiger to become a vegan.

Professor Theda Skocpal’s book “Diminished Democracy: From Membership to Management in American Civic Life” describes how Americans moved away from regular participation in local organizations, like the YMCA, the Masons, the Veterans of Foreign Wars, or the Lion’s Club, where they practiced democratic administration in their daily lives.

Over the last five decades, however, a political culture of management has taken the place of participation, causing a catastrophic drop in democracy and transparency. That loss of participation by citizens ushered in the unaccountable and opaque political culture of today.

I ask you, have you ever been invited by the Democratic Party, or by the Republican Party, to attend an event in which they ask for your opinion, or allow you to participate in the process by which they determine their policies?

We will not defeat the superficiality of political engagement in America by writing Facebook posts or by complaining about how corrupt Donald Trump is. We cannot create a healthy political culture by buying TV commercials for politicians.

We must build powerful institutions that are made up of people at the local level and that work daily with those people. We must engage in transformation. That means turning off the internet, knocking on the doors of our neighbors, and getting back in the habit of talking with friends about real issues. No one can do that work for us.

The Japanese philosopher Ogyu Sorai wrote,

“In the game of chess, there are two ways to become a master. One way is to learn all the strategies of chess, all the openings and end games, and to have a deep understanding which informs every move. That mastery is most familiar to us. But there is another way to become a master and that is to make up the rules of chess.”

The moments when it is possible to make up the rules, to create a new political culture, are few and far apart. But the current political crisis in the United States is so profound and so complete, the horrific dangers it poses are so clear, that it offers the rare opportunity for complete transformation. I would even go so far as to say that we have no choice but to throw ourselves into the battle.

Chapter 5

What is Security?

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May 26, 2020

What exactly is meant by the word “security?” The question is so simple as to be overwhelming. And, as critical as the question is, granted the billions, trillions, of dollars that we spend on security, most of the security experts who strut around at lavish think tanks, or who pontificate to us from the Pentagon, or from the National Security Council, or from various news programs, do not want to talk about the true nature of security.

One thing we can be sure of is that your tax dollars, and the national debt that is reducing your ability to purchase, pay for the development of new weapons and satellites, and other military and intelligence programs, about which you have never heard, and which are not subject to external review.

Many insiders confess that they do not even know if all these things we spend our

money on are even built; are even deployed, because the programs are classified and innately opaque. The Department of Defense refuses to be audited. Intelligence agencies are equally inaccessible.

We know one thing for sure. We are building up an enormous debt for your children. We are galloping towards a world war. We are digging a grave for someone with all that spending on “security.” Who might that someone be?

Trillions of dollars have been spent on security and yet we feel less and less secure.

That spending on security, combined with the trillions of dollars sprinkled on investment banks, has opened the gates of hell and poured gasoline all over the economy. Now the psychopaths who manage portfolios for billionaires come with matches in their hands.

Security is defined often in terms of the military. Over the last ten years even the soldiers are not important to the masters of security. It is rather products like fighter planes, satellites, aircraft carriers—many of which are of questionable value, that are beloved because they produce big budgets for corporations.

Why do those military officers fall all over themselves to endorse weapons that they know are not appropriate to security threats? They do so because they know that when they retire they will be employed by those same corporations. Many joined the military in the first place to make money consulting after retirement.

Many of those who are concerned about real security, however, have been punished, even banished.

At some level we need men and women in security, But often young people are fed fairy tales about threats from evil nations that blind them to true security threats.

Those fairy tales justify unholy budgets. There is no scientific basis for those tales, just the word of lobbyists for defense contractors.

Over a trillion dollars will be spent to update the US nuclear arsenal even though many experts think we would be safer if we got rid of nuclear weapons all together—and we

agreed to do so under the Nuclear Nonproliferation Treaty.

Today, in the pursuit of profit, the complex network of treaties limiting weapons which was carefully constructed over the last fifty years to reduce the risk of an arms race (and nuclear war) has been torn apart.

The United States is running away from the global treaties that prevent nuclear and conventional war. The recent announcement that we will withdraw from the Open Skies Treaty that assures transparency in the military is only the most recent example.

And then there was the shocking announcement of the possibility of renewed American nuclear testing, the first such announcement since 1992.

The capacity of the United States to address conflicts in a productive and rational manner, by contrast, has been crippled by the reduction of the budget for the State Department, the removal of experts from key positions and the cessation of even basic diplomatic functions over the last three months.

At the same time, big business is forcing us to depend on weapons production to feed ourselves.

They have worked insidiously to send all manufacturing overseas, and to automate farming and other services in the United States. There are no jobs left. Solid manufacturing work can only be found in the making of weapons. That scheme makes us support the arms industry in order to find work.

And now, wallowing in debt, our factories shuttered, the only tool left for our decayed government to stimulate the economy is to plan for war with China, Iran, and or Russia.

It is no secret that these dangerous, catastrophic, plans are well advanced and that they could easily bring about the end of human civilization, even if that was not the intent.

The time has come for rationality in the approach to security. But you will not find much rationality in Washington D.C.

So, what are the true security issues for the United States as we drift closer to world

war and our citizens are kept terribly ignorant of the impending doom by the media? Let me present a few key threats to security:

1) Anti-intellectualism

The greatest threat to our nation's security is the malignant cancer of anti-intellectualism, the dumbing down of Americans and the discouragement of deep thinking that is propagated through the decayed media. The death of reliable sources of information independent from financial interests, the withering away of local community discussions about critical topics, has opened the door to catastrophe.

The brave pursuit of truth is a must for any meaningful policy on security. If we cannot focus for more than a few minutes, if the newspapers, television broadcasts and social media do not present to citizens a scientific and detailed analysis of real issues, and if we are not encouraged to play our role as thinking citizens, there can be no meaningful planning for security and we will drift towards world war in complete ignorance.

2) Climate change and the poisoning of the environment

The military threats from China, Russia, Iran and North Korea are extremely unlikely, but the catastrophe of climate change that will leave large swaths of our Earth uninhabitable in the next ten to twenty years is 100% guaranteed.

That is right: the most catastrophic security threat in human history is consistently understated and ignored in the media and the trillions of dollars spent by the military and intelligence has virtually nothing to do with responding to this challenge, but rather helps to increase the risk because the US military is one of the greatest polluters.

Decades of deregulation took away from government the authority to demand that industry stop poisoning citizens. But the final step of appointing lobbyists for industry to top positions has transformed the government from a powerless lump into an

aggressive beast seeking to force fossil fuels on all of us.

Any objective assessment of the threat posed by climate change over next 30 years reveals that the danger is so great, and that the cost of adaptation to, and mitigation of, climate change is so enormous that we have no choice but to sign agreements with all countries for deep cuts in conventional weapons, and for the elimination of nuclear weapons, so that we can focus all resources on the complete transformation of our economy to a 100% renewable one.

If the military, intelligence and other parts of the existing “security” system can be fundamentally transformed to meet this goal of ridding ourselves of outdated and dangerous weapons and focusing our efforts on getting to zero fossil fuels, and transforming the Earth’s economy in a few years, then they can play a role. Otherwise, they must be shut down.

No tanks, or missile defense systems, or intelligence satellites, can do anything to stop the spread of deserts, the warming and acidification of oceans and the destruction of agriculture by global warming. This will be a life-and-death struggle. Food costs will go up exponentially and most of the world will have trouble feeding itself. All this will happen while a handful of billionaires hoard resources.

We have no long-term plans for responding to the collapse of our food supply system, or to the rising sea levels. Many Americans do not even know about these threats. The current administration has become a tool of fossil fuel interests. It cannot make meaningful policy and it tries to crush scientific debate.

3) Disparity of Wealth

Our inability to grapple with security threats is in part a result of the unprecedented concentration of wealth, which has accelerated over the last thirty years, and reached an extreme over the last six months. The government and the military have been reduced to a play-thing for a handful of the super-rich.

The destruction of family-owned businesses, the declining quality of the jobs available to young people and the power of investment banks and other speculative

financial organizations over economic planning is remaking our society.

Such interests have no concern for the lives of citizens and they profit from creating insecurity. The rich would rather order another 100 F 35 jet fighters of questionable value at \$120 million each than help citizens to obtain basic education necessary to understand the security challenges that we face.

Until we take back the trillions of dollars that the superrich have stolen and create an accountable government focused on the long-term interests of the people, there can be no security policy.

4) The Emergence of New weapons

Although the overwhelming threat to our country is climate change, we must also recognize that a response is demanded to the runaway arms race around the world and to the emergence of game-changing new weapons.

The exponential rate of technological evolution means that weapons that can kill tens of thousands, or more, are becoming cheaper and thus accessible to small groups, or even to individuals. The response to this unprecedented threat will require collaboration and trust between accountable organizations around the world. Most international organizations, however, have been hijacked by the rich and powerful and they no longer serve their original purpose.

Who controls emerging technologies, and how they are applied, and how regulated, will be the decisive question for the United States, and for humanity. Today, there is effectively no regulation at all. But this crisis can only be addressed through global agreements and binding treaties.

The threat from new technologies has little to do with nation states and the manufacturers and promoters of these dangerous weapons have no loyalties other than to profit. Let us consider some of these new technologies:

1. Drones and robots

Killer drones and robots are a rapidly developing technological field being promoted by companies in search of fast profits. The dystopia of killing by out-of-control machines has already started in impoverished nations. Unless we have binding treaties, it will be imported to the United States in full force—not by foreigners, but by insiders.

Both robots and flying drones are becoming more sophisticated, more agile, smaller in size and able to kill without any mercy, or accountability, on a massive scale.

In the future, drones will form swarms of 10,000 or more, each containing different weapons, and many so small as to be nearly invisible. They will destroy everything in their path. Current fighter planes and aircraft carriers will be a quaint tribute to an outdated concept of security.

Autonomous killing machines will be able to operate without a human in the loop. They must be the subject of rigorously enforced international treaties. We must first create accountable governments capable of taking the necessary steps.

Cyber warfare and the propagandistic media

Cyber warfare is being used on a massive scale today. Misleading information is fed to us with the intention of creating confusion and division, and of promoting dangerous military solutions to complex problems.

Moreover, future cyber warfare will make it possible for the few to take over weapons around the world that have been foolishly made to be controlled electronically.

The basic assumptions about state-to-state conflicts that underpinned national security policy are no longer valid. But, if anything, the great power conflict model is promoted by the media all the more.

There are also other emerging technologies like 3D printing whose military applications are still poorly understood, but which may become game-changing threats and that need to be carefully considered.

What to do?

Our citizens are entitled to a security policy that is grounded in the quest for truth and guided by ethical commitment. The profits derived from the sales of weapons systems has no place in the discussion.

The question of how we will transform the wasteful and dangerous military into a force that protects the environment and that addresses real security concerns is our biggest challenge.

I am not going to pretend that I know the right answer. My point in this speech is to identify the contours of the problem and to call on all citizens, and on all members of the military and of intelligence to have the bravery to stand up for our true interests, to oppose militarism, and to refuse the bribes and threats, direct and indirect, used to push us forward on the road to catastrophe.

We have no business stirring up problems with other nations like China, Russia, Iran or Venezuela. We face overwhelming global threats that demand, by their very nature, global cooperation.

Let us join together, with thoughtful citizens around the world, to rewrite the rules for security and to promote thoughtful, brave and wise people who can turn the apocalypse we face into an opportunity for fundamental institutional transformation via an ethical alchemy.

Many have impugned me for unrealistic idealism, for an overly optimistic perspective on security and on international relations. I say in response that I have studied history and I have experience working in diplomacy. I think that such dismissal of values and of vision serve only to make our world more dangerous.

And this cynical argument is essentially untrue. Enough of scaring people with bogeymen, terrifying them with gruesome images. Let us rather inspire them to do great things and encourage them to stand up for security in the true sense of that much abused word.

Chapter 6

The Aikido of Politics after the Death of George Floyd

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June 3, 2020

The political, social and economic landscape we face in the United States is transforming at a terrifying speed. Small groups have monopolized resources, assets and knowledge and they have left the vast majority of us to suffer in ignorance the catastrophic consequences of criminal mismanagement.

The super-rich stole between five and ten trillion dollars from you over the last four months, in addition to what they had looted before then. And just when we are starting to pull ourselves together to confront the criminal regime of Wall Street, we were confronted with the brutal murder of Mr. George Floyd, slowly tortured to death and those images were spread across the entire country.

Such brutal killings by police happen every day. Increasingly, honest police are forced to quit the force. But this incident was practically created for television and broadcast

so as to foment massive domestic conflict that will benefit the wealthy who are terrified that working people might come together in response to their looting of the nation, and of the Earth.

The murder of Mr. George Floyd is the confluence of two horrific subterranean rivers that flow beneath the surface of the United States. One is the river of hatred and contempt for those who are classified as alien, as inferior, on the basis of their skin color, or the habits that they have learned from their parents. This river of hatred has been exploited for hundreds of years to distract from economic exploitation. The Fusionist Party of the 1890s brought together black and white to fight for social justice. They were brutally suppressed, and segregation was the result, a scheme in which pathetic privileges were given to poor whites and a mindless racism was encouraged as part of a divide and conquer strategy.

The other terrible subterranean river is that of destruction for profit, the controlled demolition of the United States' economy. There is a faction among the rich and powerful who see opportunity for profit in the unspeakable act of tearing the United States apart. They want us to fight each other, and to be so divided that we are incapable of coming together to demand a righteous, equitable and transparent society.

Those dark forces have spent enormous sums of money to create rifts and to pit one poor man against another.

It is impossible to have a conversation on issues like climate change and vaccinations, about the role of government and of the military, about the power of banks and multinational corporations. Different parts of the population have been fed narratives that are so divergent as to make it difficult to agree on what is true and what is false. And too many of the establishment have signed a blasphemous contract with the devil to be silent about the massive lies in plain sight in order to be allowed to become famous and to live a comfortable life.

The intentional confusion created by the media and by authorities around COVID 19 has exacerbated this trend. The murder of George Floyd is the final stage of this plan. Citizens of the United States are confronted with a baited gambit, an impossible choice. Choice A: question the COVID 19 narrative, and the plan for

vaccinations and be forced into alignment with isolationist and racist militias; Choice B: denounce brutal racism in the government and the systematic efforts of the Trump administration to encourage racist acts and find yourself aligned with Barack Obama, Elizabeth Warren and a panoply of “think left, live right” closet globalists.

Who forced this choice on us? That is my question for you.

I condemn this brutal murder and demand justice. But I appeal to your native wisdom, your innate ability to rise to the occasion, just as Robert Kennedy did when he spoke on the night of Martin Luther King’s assassination. Please, please, please! Do not be drawn into this trap set for you by the rich and the powerful.

We must start by facing honestly the advanced moral decay in the fabric of our nation.

Many poor people have been deprived of educations and have been misled by powerful forces to blame the other (whether it is the black, the Asian, or the rural white worker) rather than thinking strategically about how we can all come together to fight against these dark forces.

Most people I know have given up on trying to build bridges. The threat of violence from the White House is a clear sign that the age of bridge-building is dead.

And as violence is encouraged in the streets, the current political “COVID 19” crisis encourages people to stay at home, to interact only with those of similar minds. Social media, like Facebook and Twitter, is promoted by the people who are supposedly our moral leaders as an appropriate way to organize. But that social media, and the news that we read, is intentionally designed to make our thinking shallow, to render us foolish. Until we start making our own news, start organizing our own social media, we will be played for fools.

If we cannot create a positive trend in America that gives hope for progress to the people, if all that the people can see is collapse and conflict, then the powerful can go forward with their plans to keep us from meeting each other, from being able to send mail to each other, from travelling, from communicating effectively via email or via social media. Google will never tell you that you are effectively living in a prison.

The forces thrown against us by corporations, by investment banks, and the various anti-immigrant and anti-minority groups that they prop up behind the curtain, are warping the bearing walls of our nation. These forces want to make attacks on minorities acceptable again-as was the case in the 1920s.

They want you to ignore the looting of the government by banks and to obsess with the looting in the streets that is replayed over and over again in that disgusting media we are forced to rely on.

We need a plan for what we are going to do and we need to follow that plan.

We do not need politicians who tell us that things are bad, but are afraid to explain to us why they are so bad. We do not have time for vague hope that things will get better by magic.

We most certainly should not think that replacing the brutal, brash and narcissistic Donald Trump with some other corrupt politician will solve our problems.

What we need is a new politics of habit, of thinking and of action that is neither “conservative,” nor “progressive,” but is rather transformative. We need a politics that addresses root causes, not their grotesque consequences.

We must grieve for George Floyd, for his family and his friends and his people. At the same time, we must see through the rouse, understand how this incident was rigged up as a chance to use race as a means to tear the country apart and to promote conflicts that will be an excuse for martial law.

Donald Trump sent out a message by Twitter (which is a cynical for-profit corporation that squeezes billions out of us) saying “When looting starts, shooting starts.” Supposedly Twitter blocked this message because it was offensive. I doubt this story. Rather these media companies are working overtime to manipulate us, trying to make us think that they are objective, they are our friends, through false images and deceptive rituals. Facebook and Twitter do not have experts in the field confirming scientifically what they ban as untrue.

The violence perpetrated by the police cannot be separated from the horrific foreign

wars we are engaged in now. Police are often soldiers who have returned from those wars. The violence they practice is incubated in violent video games, in movies and in a militarized value system. The violence has swept through our entire society.

The writer James Baldwin wrote of those who have been trained to see the world in terms of race,

“They are, in effect, still trapped in a history which they don’t understand; and until they understand it, they cannot be released from it. They have had to believe for many years, and for innumerable reasons, that black men are inferior to white men. Many of them, indeed, know better, but, as you will discover, people find it very difficult to act on what they know. To act is to be committed, and to be committed is to be in danger. In this case, the danger, in the minds of most white Americans, is the loss of identity...The black man has functioned in the white man’s world as a fixed star, as an immovable pillar: and as he moves out of his place, heaven and earth are shaken to their foundations...

“And if the word integration means anything, this is what it means: that we, with love, shall force our brothers to see themselves as they are, to cease fleeing reality and begin to change it. For this is your home, my friend, do not be driven from it; great men have done great things here, and will again, and we can make America what America can become.”

Baldwin was talking, frankly, of what it takes to make America great, not great again, but great for the first time.

What do we do now?

The ancient art of Aikido offers a strategy for the resolution of the social and political crisis, bordering on hybrid war, that we face. But it demands that we first engage in a thoughtful, philosophical consideration of the larger dynamics in our nation that has brought us here.

Although the Aikido approach may not appeal to those who wish to indulge their

emotions, it is the most effective response to what could easily become a catastrophe for the entire world.

Conflict in the United States cannot be separated from conflicts around the world. The violence used in our streets was learned from our numerous foreign wars. What happened there, hidden from the sight of citizens, has changed who we are.

And now, if things fracture, the question of who controls nuclear weapons could be a crisis tomorrow.

Aikido shows us how we can avoid an emotional response to the images we are fed by the corrupt media in an attempt to get us mad, and we can rather focus on building our own communities, and our own brave organizations, so that they can stand up to the powers behind what we see on TV.

Aikido teaches us that we should not respond to the blow thrown at us with an equally powerful blow against our opponent. Rather we should redirect the energy of the blow thrown at us in a harmless direction, or even in a positive direction.

A hostile attack must be disarmed by subtly redirecting the very energy that is thrown against us.

The larger significance of these words is that there is a balance in the universe that we must tap into and the only way that we can truly solve problems is precisely through such a redirection of energy.

Political history shows the truth clearly. Efforts to oppose terrible wrongs have often led to the overuse of force and created new problems, sometimes worse than original ones. The sad process is similar in each age. And such an overreaction is precisely what the dark forces in the United States are hoping for, planning for.

And yet, we cannot expect the people to suffer terrible injustice in silence. As the American patriot Thomas Paine wrote, "Moderation in temper is always a virtue; but moderation in principle is always a vice."

What would an Aikido master say if he were giving us advice about how to rebuild

this country after this horrific spiritual damage, and how to respond to the terrible blows thrown at us by hidden forces?

Where would he suggest we should start to heal this commercialized, commodified, fragmented, frightened, defiled and demoralized country?

The terrible racial conflicts that are being encouraged by the corrupt media, and by banks like BlackRock and Goldman Sachs, are intended to make people on both sides go too far, to create lasting conflicts that distract attention away from looting of our country, not by poorly paid workers, but by banks, and by those who profit from such disasters.

We can see immediately the negative impact of this blow. But, if we use our imaginations, and if we are disciplined, we can redirect the energy.

People have been awakened out of their slumber.

That is good.

People have been made aware of deep injustice that they previously pretended did not exist.

That is good.

They have come together in the streets, sometimes working together, sometimes in confrontation.

This could be good.

The intention of those who have promoted images of destruction and chaos intended for different groups was to encourage horrific conflict.

That is bad.

But if we are able to pursue the truth, not sensationalized reports, and if we are able to make use of this awakening to get people involved into real conversations with

each other, and even with the people whom they are supposed to hate, then the forces unleashed to tear us apart can be redirected to bring us together.

We can also start a deep conversation between citizens, gathering at home, in our neighborhoods, to talk about what the real history of America is.

We can ask ourselves questions that demand answers:

When did things go wrong in America?

Did everything go wrong after Donald Trump was elected? Or did Trump play some positive role in that he spoke the truth about the endless wars and corruption in the country.

Or did the problems start with the deep corruption of the late Clinton administration and then the George W. Bush administration?

Or should we trace the sickness back to the assassination of John F. Kennedy?

Or should the evils in our country be traced back to the colonization by Europeans in the 17th century, and the extractive economy the slave economy they imported?

Or is there something fundamentally depraved about humanity that goes all the way back to Adam and Eve?

These are critical questions to ask about America and the answers are not simple.

The current wave of disruption projected across our country must be redirected to energize people and to get them engaged in constructive discussion. That discussion could lead to transformation at the deepest level, rather than the propagation of painful conflicts egged on by, set up by, the media and their corporate backers.

The politicians we see on television are expert at dividing us. That is all politicians know how to do.

But we could have a politics dedicated to unity, to transformation of thinking, to

honest perception.

Not all Americans have an equal role in transforming the negative powers that have been unleashed in our country.

Some of us will have received education and specialized knowledge that allows us to understand the world in ways that others cannot. We, as intellectuals, have an obligation to help those around us to perceive the world more clearly, to make sure that they are not abused by the powerful.

At the same time, we intellectuals have much to learn from those who have worked at hard jobs, standing all day in restaurants, living in inadequate housing, suffering terrible abuse.

We can start to create a positive cycle by working together with those who know firsthand the hardships of our society, but who do not have our specialized knowledge needed to change things.

Such an alliance between workers and intellectuals will redirect the forces of exploitation in a positive direction. But such a redirection requires of us, those who have benefited the most (like myself), a willingness for sacrifice.

Consider the quote attributed to Winston Churchill, “never waste a good crisis.” The expression is normally used in the negative sense, meaning that a crisis is a chance to force through changes that would be resisted by the public normally. The passage of the Patriot Act in the United States after “9.11” is a perfect example—a radical restriction of liberty that could never have been achieved without a manufactured mood of crisis.

The crisis today is being magnified and distorted as a means to fundamentally alter American society. The intention is to block all opposition to the concentration of wealth, to the destruction of the environment, and to decrease the autonomy and the liberty of citizens.

If we observe carefully, however, we will notice that there are unexpected positive changes generated by those negative practices. If we can seize the positives, we can

push for a constructive transformation. We have no choice as the forces have already been unleashed.

For example, suddenly, without any form of participatory process, or even consultation with experts, global travel has been profoundly restricted, along with trade. Airlines are in bankruptcy; airports have been shut down and ports are quiet.

But although politics in this case hobbles towards tyranny, the use of petroleum for transportation and the runaway consumption society that has taken over are killing our ecosystem. It was precisely the right time to shut down the globalization machine and this disruption could be an extremely positive move if we have the vision to recreate our society.

Air transit has to end. Frivolous travel has to stop.

The lock-down orders that have kept us at home, that have destroyed small businesses and empowered corporations, that have allowed the super-rich to make billions and have driven most of us into poverty, are a negative force.

But again, staying at home and working together with our family can be healthy if the direction is healthy. If we must stay in our neighborhoods, it could be an opportunity to build communities that are strong enough to stand up against the power of the rich. We can use the opportunity to get to know our neighbors and learn how to work together with them.

Teaching courses online could reduce the need for automobiles, and even allow for innovative connections between students and teachers around the world that could promote an international perspective. But today online education is being pushed primarily by those in search of profits. We will have to seize control of on-line education and change its direction.

I make these suggestions here just as that, suggestions. We will need to work together to redirect, to block, the dangerous forces that have been unleashed in the United States.

But I would like to suggest that as we mourn the deaths, as we lament the destruction

and the damage to our society, that we also keep our eyes open to innovative and creative ways in which these negative forces can be redirected so as to achieve a fundamental transformation of our society. Such a transformation was, to be honest, way, way, overdue.

The aikido of politics and policy that I suggest here is complex and subtle. Most politicians would not dare to approach you with such a policy proposal. They assume that messages must be dumbed down for an American audience that cannot concentrate, that is made foolish by social media and commercial content.

But I take you seriously fellow Americans, I will never talk down to you. I assume that you, standing behind the counter at Wal-Mart, you, taking orders at Amazon, you, wiping down tables for McDonald's late at night, that you are entirely capable of understanding these complex issues, that you can, and you will rise to the occasion. You will shake off the poisonous consumer culture and move forward in this struggle.

As we move forward, let us recall the vision put forth by President Franklin Delano Roosevelt in his State of the Union address of January 6, 1941 as a challenge to the specter of fascism.

Roosevelt called for the protection of “Four Freedoms” for all citizens: “Freedom of speech,” “Freedom of worship,” “Freedom from want” and “Freedom from fear.”

Roosevelt was not ambiguous about the significance of the four freedoms.

He declared: “In the future days, which we seek to make secure, we look forward to a world founded upon four essential human freedoms.

The first is freedom of speech and expression — everywhere in the world.

The second is freedom of every person to worship God in his own way — everywhere in the world.

The third is freedom from want — which, translated into world terms, means economic understandings that will secure for every nation a healthy peacetime life for

its inhabitants — everywhere in the world.

The fourth is freedom from fear — which, translated into world terms, means a worldwide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbor — anywhere in the world.”

Achieving such a vision will require tremendous energy and focus, it will require us to come out into the streets and work with our neighbors to create a just and fair society. We have been given such an opportunity, by accident, perhaps. Now is the time to seize it and push forward in a righteous direction.

Chapter 7

Universal Basic Income: Economic liberation or the first step towards slavery?

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for President of the United States

June 7, 2020

During the Democratic primaries, Andrew Yang brought up universal basic income (UBI) and made it central in his vision for the economy of the United States. The theme was echoed by Bernie Sanders who cited the income guarantee that is offered by countries like Denmark and Finland as a possible model for future development.

Both Yang and Sanders argued that automation of production and other technological changes taking place in America have created a lag in job creation even as the economy flourishes, and that such a state can be responded to best with a universal basic income.

There are advantages and disadvantages to a basic income that demand a thoughtful debate among citizens, in the media and in the halls of government. Such a debate is absolutely impossible in the current environment of oppression.

What we have now is a universal basic income being forced upon us without any democratic due process or accountability. It is known as the “corona virus stimulus check.” The newspapers tell us that we may get another \$1,200 in the mail soon if Congress passes a bill.

So let us step back and think about this check for \$1,200 that the government offers us. For many of us, the current shutdown has ended our economic lives, left us unemployed. The stimulus check is the only form of payment we receive. It is our de facto “universal basic income” –like it or not. But does this universal basic income allow us to be creative artists, to volunteer in our neighborhoods, to have the financial security that will allow us to fully realize ourselves?

No, sadly, this universal basic income has been imposed upon us from above. Who knows who made up the idea. Certainly no one asked our opinions. We have no say in how much it is for, or who gets it. One thing is certain: for most of us, it is not anywhere near enough.

Also, the debate on the universal basic income assumes that income is the critical issue for Americans. No serious economist believes this fraud. The primary issue in the United States is assets, ownership. And assets are dominated by a tiny handful of the rich.

The over-the-top response to COVID-19 has shut down the United States economy and led to massive unemployment in the course of just a few months. This pre-planned controlled demolition of the economy has left us begging for a universal basic income and we are getting it.

Meanwhile, billionaires are getting billions of dollars in subsidies, as are CEOs. They do not need a universal basic income because they make their money off of speculation, off of the money they print up, off of what they take from us. COVID-19 is about a massive transfer of wealth and unless that transfer is stopped, basic income will be of little help.

Most of us are facing eviction, our small stores are being shut down by arbitrary regulations on our free movement, and no small number of us face starvation and homelessness in the next few months unless action is taken now.

Giving us a basic income without addressing the massive concentration of wealth, which has grown exponentially worse over just the last five months, is a recipe for disaster. Doing so after creating an environment in which we have no choice but to accept those checks is criminal.

The super-rich have spent the last twelve years, and especially the last three months, printing up money through the Federal Reserve and giving it back to themselves. If we do not take that money back, economic inequality cannot be countered.

Between five and ten trillion dollars disappeared while you were distracted. If we leave the artificially created economic disparity in the United States untouched, if we let the looters at the top keep their loot, the free money from the government will not be free. It will be paid for with your taxes (certainly not taxes on multinational corporations with their headquarters offshore) or it will raise the national debt and eat away at your buying power.

We cannot grow our own food, we cannot produce our own energy, and we cannot create our own clothes, furniture, and other products for daily life. We can only use the money that we are paid by corporations to purchase products at big stores run by multinational corporations, offering products produced overseas by poorly paid workers.

The government has become the toy of the rich and powerful. High government officials, judges and even middle-level officials are appointed with the backing of multinational corporations and investment banks. The politicians are even worse.

The actual experts in government have been removed and government functions, which are essential, have been outsourced to private corporations who do today what the government did, but with a focus on short-term profits, and not on the people. These companies are paid with your tax dollars to do the job of government, but they never swore an oath to the Constitution, and their primary mission is delivering profits to their owners.

The redistribution of assets, the complete transparency of the government and the complete end to the unwarranted and dangerous influence of the wealthy, and of the banks and corporations that they control, over the formulation of policy must come

before we can start to discuss basic income.

We need to consider why the banks want to cultivate in us habits of dependency and passivity. After all, if all we can do is sit around watching TV until our stimulus check comes, we will be unable to organize ourselves into groups capable of taking action, we will be unable to build our own economies.

Let us talk for a moment about the relationship between technology and the proposed universal basic income. The argument advanced by Yang and Sanders was that automation, and the growth of AI and other technologies, are reducing jobs because they are not being formed in other sectors even as productivity increases. Therefore, we need a UBI to assure that workers displaced by new technologies have employment and can adapt to a new work reality.

It is assumed that, just as the sun rises in the East, automation, the implementation of AI and the end of human to human interactions is a natural law that cannot be violated, that is beyond the realm of policy discussion.

But are we truly forced to tear apart the natural order of society in order to satiate the cruel god of technology demanding endless sacrifice for the sake of an inevitable fourth industrial revolution, for the sake of the inevitable domination of the Earth by automation, driverless cars, robots and drones? Is the internet of things truly the Kingdom Come?

Is the promotion of AI (artificial intelligence) in accord with God's covenant with man? Or is it rather a scheme to increase profits for the few, and drive the common man, the common woman, into poverty and dependency?

The answer to this question is not obvious. It demands an open discussion involving experts on society, on technology, on governance and on economics, but also ordinary citizens who understand better than anyone else what the impact of technology can be. Moreover, the discussion should be transparent and scientific in nature, leaving no space for the wealthy who benefit from automation and AI to disguise their wish list as scientific truth.

Productivity without job growth is the standard line used to justify this basic income.

Productivity is the holy cow that cannot be approached by any but the anointed high priests, a false concept cooked up to justify just about anything. It is not the law of gravity or the second law of thermodynamics. It is the biased and warped idea that holds that certain forms of economic activity are more important than others.

If you spend the day helping your sick mother, tending vegetables in the community farm, volunteering with the handicapped, or playing with your children, that activity is not considered productive by those who make up the rules of productivity.

But if you destroy forests or farmland to build unnecessary shopping malls, if you poison rivers and lakes with the run off from factory farms, or from uranium mines, or if you wage wars abroad, that is considered productivity. The gap between employment and productivity is most certainly not simply a result of technological change.

Finally, we need to consider where the United States stands in history at this moment, and where we have come from, before we can talk about where we are going.

In the previous generation there was a profound ideological and economic competition between the market economies of the United States and Europe and the socialist economies of the Soviet Union and the People's Republic of China. We refer to it, imprecisely, as the Cold War.

The United States held up the ideal that there was no limit to what the individual could achieve through his or her efforts and we argued that individual freedoms were more critical than the common good.

The socialist economies assumed that economic equality was central for a healthy society and took preemptive measures to assure a relatively egalitarian economy.

I grew up in the United States. We assumed that we could have economic fairness and at the same time the ability obtain rewards in accord to our special efforts in an appropriate manner.

But, what we assumed to be a natural state was not at all natural. The massive accumulation of wealth, the exploitation of workers, and the abuse of child labor were standard practice in the late nineteenth century, and even into the 1930s.

But the existence of the socialist block out there, imperfect though it was, put unending pressure on the United States to modify the system and to allow for a more just society—granted there were profound limits.

In the late 1930s, the threat of revolution within the United States also was real and it forced action on labor issues that would otherwise have been ignored.

We may not have been aware of that pressure, but it made things like welfare and the minimum wage possible.

The salaries of CEOs were capped. Taxes on the rich went up to 90% and there were no billionaires, or offshore havens. America was not that way because the rich were virtuous. It was that way because there was endless pressure.

When the so-called “communist block” was subject to commercialization from the 1980s on, and the ideological opposition dropped off, the United States slowly shifted back to the ruthless market economy it had once enjoyed, one in which workers were expendable. This time, however, automation and drones, AI and robots, made it possible to engage in an even more ruthless experiment.

But the shifts in American society, like climate change, were too slow for us to grasp. We were too caught up with email and Facebook to notice.

We could not perceive that the rules we had accepted had disappeared, that a ruthless shiny brave new world had been born.

Ultimately, we cannot discuss a universal basic income in the United States until we start to create a culture, a system, in which some counter force exists to stand up for the interests of ordinary citizens. That is the ultimate question. That counter force, however, must be built by you, by me and by us, and not by experts or by politicians and most certainly not by corporations with their drones and robots.

Chapter 8

The future of global governance and the Earth Congress

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June 14, 2020

We have been given a hopeless choice, and it is no accident.

The world is being pulled together by hidden forces, by the transfer of money from one bank to another, by the transfer of information, photographs and texts exchanged between media monopolies, banks, and public relations and consulting firms that service billionaires and make their most cynical ploys appear to be humanitarianism.

The world is merging as wealth and power concentrate in the hands of the few. The information fed to working people is increasingly banal and trivial. If we want to respond to international issues, we are forced to work with these new powers, to bow before these false gods, the self-appointed lords of global affairs.

We are being trampled by ruthless globalism which controls all money, produces all the things we need to live and even tries to control our minds via postings on social

networks that reduce us to instinctive animals responding to suggestive images. But the anti-globalist alternative presented to us consists of racist, isolationist groups; groups that use violence and deeply disturbing rhetoric. These groups are increasingly powerful, but they are not interested in the truth, but rather make an equally misleading appeal to the emotions of the frustrated worker.

These groups do not want reform of global institutions, but their complete dismemberment. They do not offer any solutions to climate change or to the domination of society by technology—in most cases they ignore these threats entirely.

Or we can turn to the global institutions with visionary goals like the United Nations, or the World Health Organization for guidance.

I am moved when I read the inspiring words of the UNESCO Constitution (United Nations Educational Scientific and Cultural Organization): "That since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed."

But, although these internationalist institutions like UNESCO retain a few smithereens of their noble past, they have become so infested with money from corporations, direct, or indirect, that their priorities are dictated by billionaires like Bill Gates who are promoting their own money- making agendas under the false flag of charity.

Given this impossible choice, most of us who have the time, the education, and the incentive to try to respond to globalization do not know where to turn for help. Many have simply given up. The investment banks could not be happier with this result.

There is a critical difference between the drive for globalization dominating business and financial activities and the inspiring vision of internationalism, the coming together of the citizens of the Earth for informed and ethical governance, and all that led to the founding of the United Nations and other international organizations intended to solve mankind's common problems.

Globalization brings together people, often extremely bright, to pursue profit through trade and technological development. The assumption in globalization is that the

decisions of banks and multinational corporations will help ordinary people and that growth and consumption will bring happiness to everyone. But businesses can only measure success in profits and although they may use some of those profits to help out poor people, their motivation is exploitative.

We need to return to the tradition of brave and fearless internationalism and forge an alternative to globalism that is not isolationist nor grounded in ethnic identity.

Think about the current destruction of the Amazon jungles by the regime of Brazilian president Jair Bolsonaro. The current actions, now ignored by the media, threaten to end civilization and to condemn our youth to a barren planet. We cannot do anything. Our international institutions are powerless.

The Amazon is being cut down and, in its place, the massive corporation Amazon extends its tendrils to seize control of the global economy. The jungle that purifies our air is slashed and burned and a digital jungle that chokes out economic freedom flourishes.

We need a system that can identify global issues and coordinate a response at the local level. The United Nations can make statements. Famed intellectuals can write editorials. NGOs can hold protests and let citizens sign petitions. But there is no coordinated effort to block the criminal drive to destroy our future.

A progressive form of regime change on a global scale (as opposed to corporate-led regime change scams) is an entirely appropriate goal for citizens to pursue.

Do not forget the thousands of youth from around the world who went to Spain in the 1930s to fight against Franco's fascist regime. There was no shame in the word "regime change" in that context, nor should there have been.

Nor was there any shame in the use of force to combat the fascistic governments set on slaughtering the majority of humanity in a ruthless quest for "living space." There really was no choice.

We cannot ignore the pressing need to transform the governance of our Earth and that will require more than just signing petitions. It will require us to reinvent global

governance, not as a tool for investment bankers and wealthy philanthropists, but as a means to address the threat of ecological collapse, militarism and the massive concentration of wealth.

We need a vision for a future that moves beyond suicidal consumption-driven economics and a paranoid militarized society, a vision that will inspire us to risk everything as we fight against hidden forces tearing our world apart.

The United Nations did not suddenly spring into being.

A small group of intellectuals and activists risked their lives in all corners of the Earth to fight against totalitarianism, and to advocate for internationalism and for world peace. Eventually, they got support from the governments of Russia, China, the United States and Great Britain, and other exiled governments. There were profound compromises required for that support. But the dream of not only defeating Fascists, but also establishing true international cooperation did not die.

The roots of the United Nations can be traced back to the Hague Peace Conventions of 1899, 1907 and 1914 (the final one disrupted by the outbreak of World War I). Those peace conventions codified the international law, proposed, and implemented, global regimes for disarmament, and promulgated humanitarian laws for the conduct of diplomacy, trade and war that included punishment for war crimes. The Hague Peace Conventions were the source of much of what we think of as international law.

The Hague Peace Conventions led to the formation of the League of Nations after World War I. For the first time, the Earth had a form of global governance to counter global governance driven by multinational corporations. The League of Nations produced such achievements as the Kellogg-Briand Pact of 1928 setting up a framework to end war. And the achievements of the League of Nations, and other international movements, laid the foundation for the United Nations.

Sadly, the United States, flushed with confidence after its victory in the Second World War, could not resist inheriting the legacy of exploitative global governance, the spoils of the British Empire. American financial elites with deep ties to London ultimately suppressed Americans still committed to the struggle against fascism and United States turned the Soviet Union into a threat, rather than a partner for world peace.

The Cold War was spawned and the mandate of the United Nations was limited.

Yet, even after the United Nations' budget was stripped to the bone during the George W. Bush Administration, even as American policy drifted further and further away from international law under the Obama and Trump administrations, the United Nations remains a vital place where citizens can appeal for justice and for guidance.

However, the United Nations and affiliated global institutions have drifted far from their founding ideals. They are run by retired bureaucrats in cushy jobs, and the funding comes (directly and indirectly) from multinational corporations and billionaires in a blatant conflict of interest.

Climate change and the drive for war, the exponential evolution of technology and its negative impact on human agency are massive civilizational challenges that call out for a true global governance. Yet the ability of citizens of the Earth to work together for common goals remains intentionally limited.

We desire an organization of global governance that is accountable to the people, in contrast to secretive and self-interested institutions that dominate like the G7 or the International Monetary Fund.

The well-fed experts at the United Nations offices who chase after funding from foundations set up by the wealthy are completely unprepared for the real dangers of economic, ecological and systemic collapses. The queer opinions on climate, economics, health and geopolitics of billionaires like Bill Gates, Michael Bloomberg, and Warren Buffett, are valued over those of ethical experts, or citizens of the Earth.

Nor is this problem of globalism simply one of billionaires. Networks connect tens of thousands of supercomputers around the world that purr softly as they calculate how to maximize profit every day, every minute and every second. Those supercomputers make the ultimate decisions for BlackRock and Bank of America, trying to assess the monetary value of the entire Earth and extract profit in perfect accord with the algorithms they are assigned without any ethical qualms. Those supercomputers are becoming our default global government.

And if social networks, videos and games remap the neural networks in our brains,

encouraging dopamine-driven short-term thinking, the computers will take over.

We humans have not lost our minds completely, but we have delegated the real work to supercomputers without even noticing it.

Don't reform the United Nations; Transform the United Nations!

The United States never regained the commitment to the United Nations it had under President Franklin Roosevelt. My administration will place the United Nations at the center of diplomacy, economics, and security, but it will be a different United Nations than the shell that we see today. It will be an entity committed to the common good that does not scramble for the scraps tossed to it by the rich and powerful.

The attacks from the right on global governance (especially the United Nations) are often based on fact, but the intentions are not noble. The hidden powers wish to privatize what little remains of a global system that has played a vital, if hobbled, role in establishing international law, regulations and promoting a scientific response to international threats.

Our dangerous and unstable world demands from us a global response. "Global" does not refer to shared Facebook postings, but rather to a coordinated international effort by committed citizens of the Earth who are at least as well organized as the bankers and the super-rich that we are up against.

The Earth is excessively integrated in terms of finance, manufacturing, distribution and consumption for profit, but we remain complete strangers when it comes to collaboration between ethical intellectuals and citizen's groups around the world.

We need an international system that supports, first and foremost, the rational scientific analysis of the causes of the threats that we face, and that oversees the immediate implementation of a massive response for the entire Earth.

The Earth Congress

The current situation is so serious that presenting a laundry list of piecemeal reforms will not do. What we need is a massive structural transformation, not a progressive adjustment, that will change the function of the United Nations.

We must make the United Nations a bicameral representative institution, vaguely akin to Congress, so that it no longer represents only nation states (which have been torn apart by global finance), but rather represents the citizens of the Earth in a democratic manner.

Such a move will give the United Nations back the mandate that it had in 1942.

The current United Nations Assembly will serve as the upper house, the equivalent of the Senate. This upper house, retaining the title “United Nations,” will offer each nation a single representative. The current Security Council, however, will be replaced with a speaker elected by all members of the United Nations, who will work together with permanent and ad hoc committees to address economic, security, welfare and environmental issues for the Earth.

The authority of global governance, however, must be transferred to a new body that will serve as the equivalent of a lower house, or a “House of Representatives.” The analogy is limited in that this assembly will play the central role.

This legislature, referred to here as the “Earth Congress,” will represent the needs and the concerns of the citizens of the Earth at the local level and function as a global institution for the formulation and implementation of policies for the entire Earth.

The Earth Congress will carry out the global governance function that is currently monopolized by investment banks and multinational corporations who force their policies upon nation states in secret.

The Earth Congress will be directly engaged with citizens around the world, responding to the concerns of local populations and also informing them about global issues in a scientific manner. It will establish a global dialog for the formulation

of policy for the entire Earth. The Earth Congress will be far more democratic in nature than most current nation states even as it spans the entire globe.

The first rule for global governance is that there is no role for private capital, no role for foundations and non-profits funded by the wealthy, in the discussion of the future of our Earth.

We need scientific analysis based on rigorous and critical debate, we need deep ethical commitment by the members of the Earth Congress and we need the imagination and the creativity to find solutions in unexpected places.

The Earth Congress, funded by local contributions, will serve as a global organization that is capable of assessing the impact of corporate exploitation of resources and of definitively stopping such actions. It will be an organization capable of overriding the criminal actions taking place in Brazil today, or the drive for endless war by factions in the US Department of Defense.

Although the Earth Congress will take full advantage of new technologies in a positive sense to facilitate the promotion of true cooperation around the world, whether dialog between citizens, joint research between scientists or cooperation on global issues between governments, it will not have a central building where representatives gather, but will have its meeting places distributed across the Earth, coordinating the formulation and implementation of policy at the local level in a fair manner to meet the needs of humanity.

The Earth Congress will offer the citizens of the Earth the chance to learn about the critical problems that we face and at the same time opportunities to participate in governance at the local level that will be reflected simultaneously in policy discussions at the global level.

The Earth Congress will take the lead in formulating strategies that allow citizens to work together with their peers around the world. Trade will no longer be limited to the import and export of goods monopolized by large corporations in a manner that greatly increases carbon emissions.

Rather a shared economy will be established in which communities around the

world can find partners with like interests and coordinate their own micro-trade and manufacturing cooperatives. Strict regulation will come from the bottom but be applied internationally.

The Earth Congress will protect, on behalf of the population of the entire Earth, the oceans, the Arctic and the Antarctic, the atmosphere and the satellites and other devices that orbit the Earth, and it will set out transparent and effective regulations to assure that the Internet is powered entirely by renewable energy, is accessible to all and promotes an open intellectual discourse based on the scientific method.

The Earth Congress, as the primary legislative body of the Earth, will determine representation according to the population of the entire Earth.

Perhaps one representative can be assigned for every 50 million people (120 representatives for 6 billion people). Some representation should be determined geographically (to represent regions like Africa or South America) but at the same time, there should be members of the Earth Congress who represent groups who are a significant part of the Earth's population, but who are too few in number to have direct representation in local government, such as the extreme poor, or the handicapped.

The Earth Congress must insist on long-term (minimum of 30 years) solutions to the most critical issues facing the Earth and will encourage thoughtful and frank discussions that are not driven by a need for symbolic images, but by a demand for real solutions. The Earth Congress will also provide long-term financing globally that will make solar and wind power, and organic farming readily affordable for citizens of the Earth.

For the Earth Congress, security will be defined as protecting the Earth and its inhabitants. The Earth's inhabitants are not only humans but also indigenous animal and plant life. It will be a basic assumption in global governance that no one owns the oceans, the air, or the land and that all modern concepts like "real estate" and "extraction" are not applicable to these shared resources. The Earth Congress will strictly regulate fishing, the pollution of the air and the water, the destruction of soil and of natural habitats. It will fund projects to restore the natural environment, often by removing the structures erected as part of the cult of "development."

The interaction of experts in the Earth sciences, the environment, agriculture and technology with groups that are deeply engaged with ordinary citizens, and with representatives of local governments, will create a positive cycle of inquiry, objective analysis, constructive proposals and transparent implementation that will usher in a new age of meaningful governance.

The future of global governance is critical to addressing the completely unnecessary conflicts between the United States and the People's Republic of China being promoted for fun and profit. These two countries should be working together at the highest levels to respond to the challenges of the current day and to create true global governance for the people.

Instead we are bombarded in the United States with calls for war with China; with campaigns to demonize China.

The two countries have been linked together through systems of production and consumption, not through ties between people. We need decoupling in that the economies and the people of both countries have their lives controlled by ruthless multinational banks. But we need a deeper integration between the United States and China in terms of a concrete dialog between the peoples of both nations about our shared future that will be implemented through honest and transparent governance for the sake of the Earth and future generations.

Who owns Facebook?

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Independent candidate
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June 19, 2020

When I discussed my plans to run for president of the United States with friends, I was told that my ideas and my purpose were noble, but that that I had to get my message out via social media, specifically Facebook, and to make sure that my profile was readily available in search engines, specifically in Google.

I understood the good intentions of those urging me to do so, and to the degree that I could, given my lack of funding, I made a concerted effort. Sadly, as I explored the Internet and the means for me to get the word out about my campaign, I discovered that truth has no value for the cruel and cowardly powers that lurk behind the curtain in that jungle known as the Internet.

The cyberspace that we depend on as we try to seek out fellow travelers in the struggle for justice around the world, that we use to communicate with each other about momentous issues of our time and to plan together for a better future, that

medium has been sold off to those obsessed with their short-term profits.

My friends were, oddly, completely unaware of the monopoly on information held by the search engine Google, which is run as a ruthless means of extracting profit by the wholly unregulated multinational corporation Alphabet. They were equally ignorant, or perhaps in complete denial, about the manipulative, and ultimately criminal, nature of private corporations like Facebook and Twitter that manipulate discourse and block conversations between the citizens of the Earth.

We want desperately to see themselves as the customers, or the owners, of these internet services—and we are encouraged by massive PR campaigns by these corporations to think that Google or Facebook are run like a benevolent charity or an accountable government organization devoted to the scientific pursuit of truth.

Of course, these corporations will tolerate our efforts to promote good government and a healthy society, but only in that such efforts do not threaten their profits, or the profits of corporations that are their clients. That means that, more often than not, their primary function is to take your demand for real change in our country and divert it towards ineffective, or even dishonest, political parties, NGOs and other similar bottom-feeding creatures.

These corporations pose as noble institutions (along with a whole range of sham charities that they have created) but they make money by distracting you and your friends, keeping you from thinking in an organized and effective manner, and getting you addicted to instant gratification via postings and messages.

They saturate us with reports and discussions about minor issues in the United States so as to keep us from coming together as a nation to confront the moral and political crisis that we face.

They say you are a user of Google, Facebook, Twitter, Snapchat or other search engines and social media, but in fact you are a product whom those companies sell to other parties. They sell your private information, including detailed profiles about your personal life, your interests and your peculiar habits, and about your friends and associates.

More importantly, they offer to the corporations robbing you, and the United States,

the service of distracting you and misleading you. The most valuable product that they offer to the rich and powerful is confusing you, creating uncertainty in your mind as to the truth, as to whom to trust.

The corona virus has become a big part of that business. The corona confusion is what they sell to third parties. The contradictory information that they present to you has nothing to do with the scientific search for truth.

So what is the purpose of the media and social networks feeding us contradictory information, customized to different populations, and different demographics?

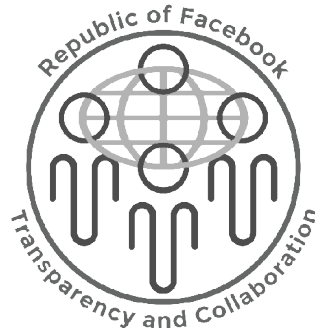
There are several motivations, but the primary one is to create a deep distrust of all institutions. Citizens are being taught by the media, and by corrupt government officials, and other corrupt experts, that they should distrust all news, distrust all government, distrust the police, distrust universities and research institutions, and distrust all experts. That will mean that there will be no institutions left that can resist the push for the consolidation of power by the rich. Part of the strategy is creating truly corrupt government and corrupt institutions. In that sense, the reports are not untrue.

Google, Facebook, Twitter and others, by posing as reliable institutions presenting scientific fact, play the central role in pushing forward this horrific process.

The destruction of all public institutions, of all sources of independent and objective analysis is a necessary step before the ruthless privatization of the government, of education and of the means of communication.

Let us think about that last point. How we communicate with others is the part of the political system that these corporations want to control. They already control how we produce food, where we live and what we buy. But if all our interactions with others become their property, if we must pay, directly or indirectly for the right to communicate with friends and family, to form organizations, and to defend ourselves, then we are essentially slaves. If we cannot meet in person, cannot travel, cannot communicate by letter, email or telephone without going through them, that means not only that they can spy on every part of our efforts, but also that they can completely shut us down whenever they feel like it.

The Republic of Facebook



I would like to take a few minutes to talk about the platform Facebook that a certain corporation “Facebook” claims ownership of and uses as a means to manipulate and mislead our citizens. I do not want to suggest that Facebook is unique in its unethical behavior, or even that it is the worst. Rather I offer it as an example because I have had experience with Facebook and because it has tremendous potential for the United States going forward if it is used for the common good.

Facebook has made its owners and investors many, many, billions of dollars by selling the entire world a lie. Facebook is presented as a shared, transparent, platform for cooperation that allows anyone to use it for free. But it does not allow its users any rights to determine how Facebook is run, it gives citizens information intended to manipulate them, and it sells off the information it collects about them for profit. It is accountable to no one but the supercomputers calculating those profits.

Facebook, however, offers access to more people than any of its competitors. That is because the corporation was able to borrow so many billions of dollars at low interest that it could take over the global market.

At the same time, Facebook has become a powerful platform for international exchange that allows people around the world to seek out peers with similar interests

and to begin exchanges with them. That could be used to share photographs of fat cats and café lattes, or it could be a platform for a productive discussion about how we can build a better world. Facebook would prefer you stick to the superficial.

You cannot easily seek out other people with common interests (or by region) on Facebook and you cannot systematically store the materials that you send or receive through Facebook for easy reference. Information posted is designed to essentially become inaccessible to anyone but Facebook, and its customers, after a few days. There is no way for third parties to develop original apps to run on Facebook that would allow users to expand its functionality or to customize their pages.

Nevertheless, even in its primitive current format, Facebook offers the potential for a broad conversation between thoughtful individuals around the world. In spite of its limited, even hostile attitude towards those seeking the truth, it is still populated with thoughtful activists, including middle school and high school students.

That is to say, although it may not have been designed for that purpose, Facebook offers an opportunity for people who are completely locked out of the policy debate to collaborate and make a contribution to their local community or to the Earth as a whole.

If we compare Facebook, a for-profit company, with international organizations for global governance like the United Nations, the World Bank, OECD or any of the international organizations, one is led to the conclusion that Facebook is a far, far, more participatory system that allows for broad discussions.

International organizations like the United Nations carry out their own internal debate, and the decisions are announced in a one-way manner to the people via arcane technical texts, or broadcasts in the corporate media. There is literally no means for someone like you, a Nigerian street merchant or a Chinese high school student, to have any say at all about the policies those organizations promote, even though those policies impact them directly.

The United Nations only recognizes nation states as its members. But, now that the institutions in most nation states are being torn apart by multinational corporations and by internal class divisions, there is literally no way for ordinary citizens to put

forth a proposal to the United Nations General Assembly through their government.

But if Facebook were transformed into a global institution owned and operated by the citizens of the world, it could play such a role. It could be a form of true international governance.

Remember that Facebook, the company, did not build Facebook. We the users did. Just as we built Twitter or Snapchat or other institutions that corporations claim to own. We, the people, did the work of actually populating Facebook with valuable contents and of forming effective networks.

We should think of the corporations who claim ownership of Facebook as the equivalent of the robber barons who built the Union Pacific railroad in the 19th century. Figures such as Clark Durant or Mark Hopkins raised money from banks and built the Union Pacific for the shrewdest of profit motivations. But over time those railroads were turned into regulated organizations because of the activism of citizens. The Interstate Commerce Act of 1887 outlawed short-haul discrimination and other predatory practices. The free-wheeling railroads were made to conform to strict codes.

The Postal Service was transformed from a hodgepodge of for-profit companies into a non-profit government agency that serves a vital service. Now the push by corporations is for the privatization of the Postal Service. But none of them takes the opposite position: not only should the postal system and public utilities not be privatized, but Google, Facebook and Amazon must be made regulated monopolies.

Sadly, although we as citizens of the United States, and of the world, are deeply connected with each other through systems of production, logistics and data distribution and collection we do not know each other at all. We must overcome our ignorance and indifference, towards each other and form an entirely new approach to of participatory global governance to respond to global threats.

Facebook could be a platform that brings us together. We must force it to become that platform. We must assert that Facebook belongs to us, not to the corporation that exploits on us. We must make concrete proposals for what Facebook will become in order to push forcefully Facebook, and similar companies, in the right direction.

Building a true, common, global community online by lobbying Facebook directly for changes in the rules of governance (allowing the users to decide by a democratic process what the design and structure of Facebook will be) is impossible in that such a for-profit organization has no incentive to accept our demands.

On the other hand, alternative social networks tend to be extremely limited in their participants because they lack the access to private capital and are purposely starved by multinational corporations.

We need a concrete plan for how Facebook will be governed internally, how individual users will debate policy for Facebook and how that policy will be approved and enacted at the local and global level.

The governance of Facebook starts with reforms that make it more accessible, more transparent, and more oriented to the needs of individuals and of communities. We can start with demands for simple reforms like allowing individuals to design applications on their own within Facebook and to have the right to give or sell them to other members.

That process could involve the formation of local elected communities that debate and then determine local and global Facebook policy.

The question of ownership

The process of making Facebook a collective controlled by us will only start when we forcefully assert that the content of Facebook, and the profits derived from Facebook, belong to us. That is to say that Facebook is ours.

Although Facebook Incorporated claims the right to all profits generated and gives nothing to the users who produce all content and form all the networks, this assumption is questionable. Facebook clearly belongs to those who create it, not those with access to international finance and rows of lawyers that they use to

dominate Facebook from above.

We need a discussion about ownership and to develop concrete proposals for what the ownership of this shared space for communication will look like in the future. Those proposals must be backed up with concrete demands including plans that will be implemented by organized groups of users for the shared ownership of Facebook and for shared profits.

Making Facebook our own requires us to rethink what our role in society is. We must snap out of the slumber of consumption that we been steeped in for so many years. I believe that the current economic, ecological and ideological crisis may be enough to wake us up.

Part of the process should be a convention at which we draft a constitution for Facebook that will establish the means for governing Facebook.

The constitution will

- 1. Create a mechanism by which Facebook is made responsive to the needs of its citizens;**
- 2. Make Facebook accountable to a set of ethical principles;**
- 3. Assure complete transparency concerning Facebook's financial dealings and its administrative structure, and assure that all profits are shared between the users who create content.**
- 4. Make sure that access to private capital is never used as a way to control the establishment of policy.**

A group of experts from fields such as computer programming, design, law, art, philosophy, literature, engineering, and the social, physical, biological, and information sciences, will come together at this convention to set out the basic framework for the constitution.

After the convention, there should be a six month period of consultation within

the entire Facebook community, through which we will modify the group's initial proposals and work to establish a general consensus.

Following the consultation period will come ratification, when Facebook's entire user base will become its citizens and will vote on the creation of a "Republic of Facebook" with a transparent and accountable administrative system.

Under my administration we will establish a micropayment system that allows for the fair distribution of profit from the Republic of Facebook to its users, that is to say its owners. Citizens of Facebook will be allowed to sell or exchange their creations and will be paid at appropriate rates for their posts, designs, memes, video, and music. We have no need for a Facebook Inc. except, perhaps as a contractor, just as Merit Network was the contractor who administered the mechanics of the early Internet.

An ethically administered Facebook can serve as a place for those with similar concerns around the world to meet and to engage in global participatory democracy, forming teams to propose projects for collaboration and creative solutions to common problems.

Facebook could be a means for those who pursue similar goals in every corner of the globe to seek partners for research, policy debate and implementation. In an age of limited financing, the potential to share funds between similar groups has tremendous potential.

If we have the will in the face of the current global crisis, we can transform the platform of Facebook into a legitimate form of global democratic governance. The entire Internet as well will be transformed in the process into a constitutional democracy that promotes participation by citizens through peer to peer networks and is powered by 100% renewable energy.

Putting an end to fossil Fuels, America's peculiar institution

Emanuel Pastreich

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June 22, 2020

All talk of a “Green New Deal” has vanished in Washington D.C. recently. The Democrats, the Republicans and the Trump administration all bow down before the awesome idol of COVID19. As the poles melt and deserts spread, the very word “climate change” has vanished from all discourse. The excitement inspired for some by Alexandria Ocasio-Cortez has melted away like a glacier.

But, even at its best, that “Green New Deal” was overinflated and is sadly insufficient for the task at hand.

Is true, of course, that the media highlighted for educated upper-middle class readers the corruption of politics by big oil, but it has not even started to scratch the surface of the twisted economic system we live in that forces us to use plastic, gasoline or coal at every turn in our daily lives, while we are fed vague tales of foreboding, and of

polar bears, while we are given no options for action other than waiting for the next election or carrying a tumbler around.

Something is so deeply wrong that we can no longer ignore it. It is like feeling sick after eating spoiled food. You can try to ignore the pain in your stomach, but eventually you are going to have to throw up if you want to get it out of your system.

We must face the truth. We must recognize that despite the impressive photo ops for the “Green New Deal,” its content was not aimed at immediately ending the use of fossil fuels, or even at giving citizens the means to move their communities to renewable energy on their own.

But there is another political response out there. We have seen large protests take place in the United States about climate change that have drawn enormous crowds. These protests demand an honest political stance on climate change that addresses the issue head-on and that assumes that unless politics is grounded in action and in the pursuit of truth, it is not politics at all.

We must focus on the climate catastrophe, the massive crisis of our age, and make human extinction the central issue for our global campaign. The next step is not about flattering politicians, or about schmoozing with corporate CEOs and lobbyists. This political movement must not be concerned about hurting people’s feelings and it must not tone down its message to meet requirements for coverage in the corporate media.

Our priority must be shutting down the carbon-based economy immediately, and bringing major cities around the world to a standstill in order to do so.

We must demand that carbon emissions be reduced to zero within six years through a complete remaking of the global economy, and through the creation of a new culture in which consumption is dramatically reduced and basic economic and social values are redefined. It would be accurate to describe such policy demands as revolutionary.

Some may dismiss my words as extreme. But I am merely the only candidate speaking the truth, the only candidate interested in the scientific evidence. We must move

beyond the abject failure in the response to climate change since the Kyoto Protocols, due to the cowardice of politicians, intellectuals, and that pathetic institution known as the media; they all refuse to tell the bitter truth about the mushrooming catastrophe.

This entire culture, seeped in petroleum from the beginnings of the consumption economy in the 1950s, must end.

All of us are guilty. Every time we check our email, every time we take a hot shower, every time we drive to the market or fly to see relatives, we are hammering another nail into the coffin of humanity, into the coffins of our children and grandchildren, not to mention into the innumerable unmarked coffins of other species.

The Peculiar Institution

We are struggling to come to terms with the need for radical action, as opposed to the “progressive” approach that we have been brainwashed to embrace by “progressive” media sources like “Common Dreams” or “Truthout,” or dishonest intellectuals like Robert Reich, men who refuse to acknowledge the scale of the crisis, or its dire implications for humanity.

We are struggling to acknowledge that the Paris Accords, commonly held up by the progressives as a breakthrough — from which Trump foolishly walked away — was never intended as a solution to the impending crisis, but rather as a face-saving political ploy.

Survival demands that we reduce fossil fuels to zero, starting tomorrow, not that we slowly increase renewables to 40 percent by 2030. At this point in the game, donating to progressive causes and waiting for the next election is suicidal.

Nothing less is required than ending this culture of consumption, overturning the assumption that production, consumption and growth are necessities, and asserting that every aspect of our consumption has a direct impact on our planet.

Equally important, we must make sure that our youth are not misled into accepting dangerous half-measures and bad policies that are being promoted by the very banks and corporations that benefit from the fossil-fuel economy. I am referring to carbon trading, hybrid cars, geo- engineering or next-generation nuclear energy.

The response of citizens to the inaction of all institutions in the U.S. on climate change (local and central government, corporations, NGOs and educational organizations) must be massive and immediate. We recognize, painfully, that the watchdogs we counted on have become lapdogs in constant search of ample funding from corporations, and that they are incapable of taking on the fossil fuel powers, no matter how green their rhetoric may sound.

We must engage in governance ourselves.

350.ORG is a major NGO that provides critical information for the policy debate on climate change. It sent out an email to members last year that stated,

“On Friday, presidential candidate Elizabeth Warren announced a bold climate commitment: if elected, she would sign an executive order on Day One halting all fossil fuel drilling on our public lands.”

350.ORG praised Warren’s words as an “incredible step,” but although Warren may be a step ahead of the other candidates running for president, from the perspective of a species facing extinction her call sounds hopelessly weak.

Halt all drilling on public lands? That step is so obvious that we should demand that a candidate who does not support such a policy pull out of the race immediately. A real demand would be a permanent halt to all drilling for oil in the U.S. and in the world. A more substantial, and more convincing, demand would be to make the use of petroleum illegal within a year.

There is a helpful precedent for such an action (nationally and internationally) in the 1987 Montreal Protocol which banned internationally the use of chlorofluorocarbons that were destroying the ozone layer. We need a “London Protocol” that bans the use of petroleum, coal and natural gas because of the damage to the atmosphere caused by their production and their consumption. Such an international agreement

with parallel national bans makes perfect sense and it would be the first step towards forcing a rapid end to their use globally for the generation of energy.

The political mythology employed by Elizabeth Warren and Bernie Sanders is that we are confronting conservatives with different values, men who are greedy and whose limited perspective must be overcome gradually through a political process.

But the reality is that we are confronting not “conservatives” but rather a massive criminal enterprise that has seized control of our economy, and our culture, and that is destroying, using illegal and immoral tactics, what few institutions remain to regulate its actions.

The apt analogy for how vested interests got us addicted to fossil fuels, and encourage us to remain addicted to them, can be found in the morally corrupt use of slavery to drive the American economy in the 19th century.

Slavery exploited unpaid labor without limit to power the economy and to increase profits for southern planters and for the northern banks that financed them. In a sense, slavery provided seemingly cheap energy to power manufacturing and agriculture at a horrendous price that was hidden from view.

The human qualities of the African Americans who served as “slaves” were denied by a false legal system reinforced by fraudulent science that “proved” racial inferiority. Altogether, slavery debased the politics and the culture of the U.S., creating a society in which criminality was set on a pedestal and worshipped as a unique culture. But the genteel families of the southern states leaned over backwards to avoid seeing this reality.

The term coined to describe this horrific system was the “peculiar institution,” an expression that suggested the South had some distinctive habits that set it apart. But the “peculiar institution” was only a dishonest manner of referring to a criminal system of exploitation that no healthy society could support.

The response of many progressives (abolitionists) in the 1850s was to fight tooth and nail to keep slavery from spreading to newly admitted states, and to try, through reform, to reduce the cruelty shown to slaves in the south — and to permit them

freedom if they escaped to the free states. But the basic assumption among most reformist “abolitionists” was that slavery was a bad policy that should be slowly reformed.

Similarly, the political debate today in the U.S. is about how to increase the use of wind and solar power, how to make renewable energy financially attractive to corporations, and how to end the extreme policies of the Trump administration of subsidizing coal while taxing renewable energy.

But this political argument only makes sense if one closes one’s eyes to the fact that fossil-fuel companies are engaging in a massive criminal effort to force us to use fossil fuels, a source of energy that not only creates enormous profits, but that is condemning much of humanity to death. In other words, one must first deceive oneself for the argument to make sense.

We need to seize control of the economic system itself and to leave behind the middlemen, the class of educated people who make their living writing articles describing long-term progressive responses, lobbying congressmen with softball proposals that appeal to corporate profits, suggesting that wind power can be “competitive” with coal, and playing down the threat of ecological collapse described in United Nations reports so as to be sure that their research institutes continue to receive funding from corporations and banks that have an interest in fossil fuels.

Our John Brown moment

If we are looking for a moment in the battle against slavery that parallels the current global effort to mobilize on a massive scale against fossil fuels, the most apposite example is the decision of John Brown and his followers to rebel against slavery. John Brown and his followers declared that because the government promoted the immoral practice of slavery it had no legitimacy. We also must move beyond the “progressive” arguments for the elimination of fossil fuels in light of the threat of human extinction, John Brown was dismissed by most as the leader of a rebellion and vilified as a rebel and a lunatic by southerners for a century afterwards. But one need

only read Brown's writings to see that his actions were impeccably supported by logic and informed by moral insight. When Brown launched his raid on the federal armory at Harpers Ferry, Virginia, in October 1859, the intention was to end the institution of slavery by establishing a new government that would forsake the entire corrupt economic system. Brown's forces were quickly overwhelmed. He was then tried, found guilty of treason (the first such conviction in American history) and hanged.

Those who derived their wealth from slavery (the Democratic Party) condemned Brown's action as a dastardly attack on their way of life. Most progressives in the North (the Republican Party) distanced themselves from the incident, stating they would not interfere in the affairs of slave states.

But let us look at the opening of the "Provisional Constitution and Ordinances" that Brown drafted:

"Whereas slavery, throughout its entire existence in the United States, is none other than the most barbarous, unprovoked and unjustifiable war of one portion of its citizens against another portion, the only conditions of which are perpetual imprisonment and hopeless servitude, or absolute extermination, in utter disregard and violation of those eternal and self-evident truths set forth in our Declaration of Independence. Therefore, we, citizens of the United States, and the oppressed people who, by a recent decision of the Supreme Court, are declared to have no rights which the white man is bound to respect, together with all other people degraded by the laws thereof, do, for the time being, ordain and establish for ourselves the following Provisional Constitution and Ordinances, the better to protect our persons, property, lives, and liberties, and to govern our actions."

Let us revise this text so that it describes the current crisis and our addiction to petroleum and coal:

"Whereas forcing on us the use of fossil fuels is none other than the most barbarous, unprovoked and unjustifiable war of a small portion of citizens against the great majority, creating conditions of perpetual imprisonment in a catastrophic system that will render the Earth uninhabitable, leading to extinction, in utter disregard and violation of those eternal and self-evident truths set forth in our Declaration of Independence.

Therefore, we, citizens of the United States, as an oppressed people who have been declared by the Supreme Court to have no rights to resist that the fossil-fuel industry come together with others degraded by the laws thereof, do, for the time being, ordain and establish for ourselves the following Provisional Constitution and Ordinances, the better to protect our persons, property, lives, and liberties, and to govern our actions so as free ourselves from the death march of a fossil-fuel-driven economy.”

We must turn the tables on institutionalized criminality.

John Brown changed the rules of the game when he referred to slavery not as a “peculiar institution” but rather as a criminal action, a “war” on the population. We too must take control of the discourse on energy and start to define the terms of discourse ourselves. Carbon emissions are not little inconveniences to be traded away, but rather a direct threat to our survival.

Rather than responding quickly to the latest atrocity committed by fossil fuel interests, we must proactively present to as many people as possible of an entirely new culture and economy that must be implemented *in toto* immediately. We cannot support a piecemeal attempt to achieve change while depending on who are deeply invested in the current economic system, or on Democratic politicians who have a long history of supporting fossil-fuel interests.

There are numerous “conservative” politicians in the U.S. Congress who make statements in committee that dismiss the threat of climate change and even assert that climate change is a fraud. They are funded by the fossil-fuel industry and they frequently call in expert witnesses who have been cultivated by fossil-fuel conglomerates like Koch Industries to provide evidence in support of the claim that fossil fuels are safe. Their research is fraudulent, and their claims fly in the face of scientific evidence.

The current response of progressive politicians to their actions is to bemoan the ignorance, the selfishness, and the short-sightedness of these “conservative” politicians, to lament “foolish” experts and their “stupid” followers. This attitude is similar to that of Republicans who wanted to limit the use of slavery to the southern states in the 1850s, rather than abolish it.

But the issue of climate change is not one of opinions, or of interests, but of law and scientifically verified truth.

What does the law say?

The law is quite explicit. If a congressman gives testimony in committee, or brings in an expert to give testimony, that suggests that climate change is a fiction, or that it is not a serious threat, that act is not the expression of a conservative perspective, but is rather the presentation of false testimony. Such actions, according to the law, form a felony offense. At the minimum, the congressman should be forced to resign from his or her office for doing so, and he or she should face jail time. Any expert presenting such false evidence should face similar charges.

And yet there is not a single Democrat with the guts to bring such an entirely logical and perfectly legal charge against the congressmen and expert witnesses who engage in such blatantly criminal activity on Capitol Hill. The fact that this criminal practice has gone on for decades is not an excuse, just as the fact that slavery was practiced for hundreds of years was not an excuse for its immorality.

If no one in the Congress, if no one among the insider lawyers, lobbyists, consultants and staff who run it, is willing to take such a moral and legal stance, the people must rise up and demand that such criminal activities be punished and the perpetrators should be banned. If enough people protest, politicians will feel the pressure and change their behavior.

Some suggest that taking such a hard line would be the equivalent of demanding that hundreds of congressmen, thousands of staffers and lobbyists, resign from office and face prison for their actions. I respond that if we want to survive as a species, we should not shy away from such a scenario. We should be ready to embrace it.

For that matter, if we find that all the members of Congress are engaged in such criminal actions, at some level or another, it is not only our right, but our moral responsibility, to demand that they all step down and that we be allowed to hold elections that are free from the interference of any organizations linked to these immoral fossil fuel interests.

It is currently accepted practice for congressmen to take contributions from fossil-fuel corporations, and from investment banks that promote fossil fuels.

But the promotion of fossil fuels over the last 70 years, often with federal subsidies for refineries and highway systems, was a criminal conspiracy from the start, not a democratic process that represented the will of the people. Whether it was the purchase and destruction of public transport by General Motors, Standard Oil and Phillips Petroleum (operating through front organizations) to increase the dependence of our citizens on the dangerous chemical compound petroleum, or the restructuring of the U.S. military so as to be deeply dependent on petroleum and to be employed primarily to secure supplies of petroleum, there has been a series of policy decisions made that must be recognized as criminal in nature.

We now know that corporations like Exxon and Shell that provide petroleum were fully aware of the phenomenon of global warming, and of the dangerous impact of their toxic product on the environment, from at least the 1980s, if not earlier. They hid such scientific results and instead hired experts and public relations firms to present misleading and dishonest information to the public through advertising, through doctored academic research and through lobbying. They were fully aware of the scale of the threat. Yet the best that we can do is to grumble about the selfishness of these corporations, and ask struggling citizens for contributions to Democratic Party campaigns for the next election, or for the election after that?

Ask yourself, what would happen to you if you sold a product that was extremely dangerous to the environment and that killed hundreds of thousands, if not millions, of people globally, and that was likely to lead to the deaths of billions due to global warming? What if you had known since the 1980s about the dangers of your product and had hidden that information, using your tainted wealth to bribe politicians and to promote fake science experts who lied to Congress in order to defend your illegal activities?

Your fate would be quite certain. You would be jailed immediately on conspiracy charges and your entire assets would be seized. You would be criminally liable to pay for the costs resulting from crimes that you committed.

So what should we do to the fossil-fuel companies that have behaved in precisely this

manner and the investment banks and other financial institutions that support them in the face of overwhelming scientific evidence of the danger of this product?

The situation is identical.

Citizens must demand that these corporations be treated as criminal organizations and that they be stripped of the right to use those ill-gotten funds to defend themselves. Those responsible must be jailed immediately and prosecuted for the crimes that they committed over the last four decades. The politicians and lobbyists who assisted them should be subject to the same treatment.

The assets of corporations like Exxon and Koch Industries, and those of individuals who own those corporations, should be seized in total for the purpose of cleaning up the damage and compensating victims around the world.

There is no need to mope about how much money fossil-fuel companies contribute to the election of “conservative” candidates, or how much harder “progressives” must work to win elections in this unfair political environment. Once the assets of these fossil-fuel companies have been seized, once all lobbyists and experts who worked for those companies in their criminal campaigns are blocked from participation in politics (like the disenfranchisement of former Confederate leaders during Reconstruction), we will be in a position to determine what is appropriate policy for the response to climate change based on scientific consensus and in accord with the Constitution.

We have the right, and the obligation, to demand that politicians who have been bought off by fossil-fuel companies, or by banks and by billionaires linked to fossil-fuel companies, be blocked from testimony to Congress and from participation in the political process. The same applies to think-tank researchers, professors, lawyers, lobbyists and other public personalities who have been involved in this massive fraud.

The debate in politics must be grounded in unbiased scientific findings, not in opinions. We have allowed corporations to be treated as people and we have allowed fraudulent arguments about the climate to be treated as worthy of attention because they were backed by money. That must all end now.

But there is more that we must do. We must condemn advertising in general for its effort to mislead Americans about the dangers of industrial society, specifically about the impact of cars, of planes and of coal and natural gas on our lives. We must demand an honest discussion about the dangers of industrial production. As long as the commercial media feeds citizens doctored and distorted information they will not be able to make objective decisions, and democratic politics will be impossible.

We must demand that academic research (and journalism as well) be funded by transparent government grants supported by taxes and that other self-interested “research” with hidden agendas be eliminated from the debate on policy in government and among citizens. This is essential for the response to climate change.

Taking on the false ideologies of free trade and military security

If we want to launch a nationwide campaign to address the terrible truth, we will need to take on the two big monsters that politicians tiptoe around: free trade and military security.

The myth that the international trade of goods is a positive for the citizens of the U.S., and for the world, and that trade should be constantly increased to help us prosper, has been embraced by both political parties, and by most intellectuals in the U.S. since World War II.

But the massive promotion of trade means not only that corporations can move factories abroad— and threaten workers and communities with the closure of local factories as a means of obtaining government subsidies, they can offer cheap products to Americans that are made abroad and thereby hide the horrific impact that such manufacturing has on the local environment and on our shared climate. Every styrofoam box, every nylon sweater, every plastic toy is not only poisoning our soil, our rivers and our oceans when it is disposed of, but its manufacture did tremendous damage to our climate that has been hidden from us because the manufacturing was in India or Thailand.

Free trade has seized control of our economy, forcing us to buy products that were made far away, and shipped using tremendous amounts of fossil fuels. The pollution created in the manufacture of throwaway products has the exact same impact on the climate over there that it would if the factories were in Kansas or Mississippi. Moreover, transporting goods over oceans for thousands of kilometers produces tremendous emissions.

Going further, almost all of the alternative media readily accept the deeply flawed systems of measurement for economics like GDP (gross domestic product), “consumption,” “growth” and “development.” The fact that these measurements leave out the ecological, social and cultural impact of economic policies and practices, that they make no account for long-term degradation of the soil, water and air is rarely pointed out by intellectuals. Although there have been proposals for alternative systems of measurement, they are hardly discussed, let alone adopted.

The military has emerged as a massive part of the U.S. domestic economy that is linked at every level to the exploration for, the production of, and the consumption of fossil fuels. It is a major polluter and a far larger contributor to climate change than most countries.

The U.S. military is grossly overextended, with hundreds of bases around the world. More often than not, its primary role is promoting the extraction of fossil fuels and other minerals to power a consumption economy that is destroying our climate. Such a military has nothing to do with “defense” or “security.”

The U.S. cannot start to adapt serious climate policy until it undertakes a revolutionary change in the military’s role. That change must be grounded in a shift in the definition of security to make mitigation of climate change the highest security concern. Such a shift will not be easy, but it is theoretically possible, and, granted the scale of the crisis, it is absolutely critical.

Ironically, even as we move away from weapons, we will need the bravery and the discipline of warriors as we confront the fossil fuel powers. With inspired imagination and steely courage, we can transform the role and the nature of the military from within and from without so that it focuses exclusively on climate change.

Ultimately, the Department of Defense must be transformed into a “Department of Human Security” or even into a “Department of Climate Change.” Spending on unnecessary weapons for profit must be eliminated following a carefully organized plan. Whether that plan is achieved by an institutional transformation, or by shutting down the existing system completely and starting anew, will be decided in the process.

The scientific predictions about how climate change will unfold suggest that we will not have any money left for fighter planes, or aircraft carriers, or even for highways and stadiums. We will have to commit most resources to surviving climate change.

Sadly, a revolution is taking place right now in the United States, but it is happening in all the wrong places. The government is undergoing revolutionary change as the Trump administration strips departments of expertise, punishes those with a sense of responsibility and quickly privatizes functions so that government serves only to increase the wealth of the elite and can no longer serve our citizens.

Chapter 11

Tear Down the DMZ On the seventieth anniversary of the outbreak of the Korean War

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June 25, 2020

Exactly seventy years ago, the Korean People's Army crossed over from up there and set out to invade, or (as those in the North thought) to liberate, the southern part of Korea. The division into North and South was an entirely artificial one, a product of the geopolitical struggles between the United States and the Soviet Union that emerged as the consensus on the need for a new international approach to governance that had powered the struggle against Fascism faded into the background. The United States and the Soviet Union had worked together as allies against the ruthless Fascist push to destroy wide swaths of humanity in the pursuit of profit and against an agenda of eugenics that assumed much of humanity had no rights at all, not even the right to exist.

This invasion of the South was not the start of the conflict, but it transformed it. Getting the historical and cultural significance of what happened seventy years ago right is critical to the future of the United States and above all, to the continued role of the United States in East Asia.

As an American who was trained as an Asia expert and has spent a career trying to understand Asia, and to make a concrete contribution to the future of Asia, this question of what the role of the United States has been, and what it can be, is critical. Although it is clear that there are numerous examples of Americans, and of American institutions, that have made positive contributions in Korea to the lives of the people, those efforts were mixed together with other, far less benign, activities.

As the United States turns back to extreme isolationism, as racist and anti-Asian rhetoric spills out from the corporate media in the United States, as we see the commitment in the United States to Korea increasingly conditional on the sales of weapons, the hyping of a China threat and a North Korea threat, the greatest danger is that everything that the United States did of value will be buried in a wave of anti-American sentiment, some of it with justification. We can already see that wave coming.

But the response cannot be to embrace the American flag and try to defend the indefensible. If we Americans do that, we will no longer have any positive role in East Asia, and I fear we will no longer have any role in the world either. Our only choice is to condemn the racist and destructive efforts to blame America's culture of decadence and corruption on East Asia and to go forward with a completely new vision for America's role in Asia, and in the world, that makes a clean break from the destructive habit of promoting conflict, competition, containment and consumption. We can, we must, embrace a vision for the future based on cooperation, coexistence, climate science and cultural exchange.

Let us go back to the moment on June 25, 1950 when the Korean People's Army swept down through Kaeseong towards Seoul, through Chuncheon to Hongcheon and through Gangneung towards Pohang. It was a tremendous shift in the nature of society. Family members would not be able to see each other again, millions would die in a war which produced one of the highest percentages of civilian deaths in history. Nothing would be normal again. As we today anxiously await a return to

“normal,” a return to an environment in which we can work as we did before, travel as we did before, we cannot help thinking about that terrible transformation of Korea seventy years ago.

But the invasion was most certainly not the start of the conflict. The uprising against the administration of Rhee Syngman in the south that started in Jeju on April 3, 1948 would leave tens of thousands dead. It was, in effect, a war. So also conflicts between Christian and socialist groups in Pyongyang were equally catastrophic and tragic in the years before 1950. The conflict was a continuation of the battle against colonialism and imperialism that had been going on for decades beneath the surface in Korea, and in China, in Vietnam and even in Japan itself.

The nature of the political and cultural struggle in Asia started to shift even before June 25. The collapse of the Chinese economy in 1948 and the collapse of the Guomindang (Republican Party) of China altered the political landscape. When Mao Zedong made his declaration of the People's Republic of China on October 3, 1949, the United States was pushed by domestic factions to move away from the anti-fascism alliance with the Soviet Union, and the efforts to avoid taking a stand against the Chinese Communist Party. Pro-business groups in the United States campaigned for close affiliation with the British Empire, for the United States to take advantage of the opportunities for power and financial advantage to be gained from accepting the mantle of a decayed London-based global system. The battle against fascism, the battle against eugenics and racism was buried in a cynical campaign of “Who lost China?” That campaign was designed to remove all sense of complexity about the political and economic situation and to make the United States the bastion for an anti-communist global campaign. It was a tragic choice that was made in Washington D.C.

The United Nations was not able to realize its sacred mission as an international organization, promoting internationalism, and the gates were opened for a treacherous form of globalism that would lead the United States in a dangerous direction. That is not all. The dream of establishing a culturally and politically open Korea, a unified Korea, freed from the shackles of colonialism, that had been held up by the Shanghai provisional government under Kim Gu, and also by other Korean groups across Asia, was shunted aside. Voices of reason and cooperation in the United States were silenced through a campaign that suppressed all so-called “leftist” discourse in policy.

The Senate Internal Security Subcommittee was formed in 1950 in the United States and set out to destroy thoughtful Americans who tried to cooperate with the Chinese Communist Party in any way in the pursuit of peace. Most notable was the attack on the insightful Chinese scholar Owen Lattimore for his promotion of the investigation of the truth. That campaign made cooperation impossible and permanently altered the role of the United States in Korea, and in East Asia. The battle against fascism, against colonialism, against racism, which had been supported by many thoughtful Americans was buried.

Where do we stand today, seventy years later? The United States still has many troops here in Korea and the Korean Peninsula is still divided. The political establishment in Washington D.C. and in Seoul assumes that somehow the United States must have troops in South Korea forever. There is no vision, at all, for when American troops will come home, or how Koreans will be brought together again.

The Constitution says nothing about the United States stationing the military abroad for seventy years. When President Donald Trump says that American troops will be withdrawn unless the Republic of Korea coughs up an enormous amount of money, he is representing cynical financial interests who want to squeeze more out of Koreans. But he is also appealing to a profound truth: the United States is not supposed to have troops in Korea forever and a military alliance is something that requires a state of war and should not be the driving force in a relationship between two nations. Cooperation in education, science, culture, cooperation in understanding the true threats of our age and responding to them must be the true goal of our relationship.

As an independent candidate for president of the United States, I would like to put forth a new vision today for what the United States relationship with Korea will be from this day forward, from the 70th anniversary of the start of the Korean War.

We will promote cooperation between Koreans and Americans to respond to the true security challenges of the 21st century. The development of nuclear weapons by the Democratic People's Republic of Korea is not anywhere near the top of that list and the question of nuclear weapons on the Korean Peninsula cannot be solved until the United States itself completely commits itself to the principles of the nonproliferation treaty and sets a plan for the United States to quickly get rid of all the dangerous nuclear weapons that remain in our country.

Cooperation between Americans and Koreans will not be limited to South Koreans. Americans should work with all thoughtful, brave and peace-loving Koreans, whether they be in South Korea, North Korea, China, Japan, Russia or the United States itself, to pursue an inspiring vision for what can be realized on the peninsula.

Security will be a critical part of that project. But we will have to redefine security.

Security must be a global response to the four horsemen of the apocalypse. That response must be along the lines of the battle against Fascism of the 1930s and 1940s, and not the tragic division of the Korean Peninsula in the 1950s. That tragic division must end, and it must end now! It must end today!

What are the four horsemen of the apocalypse? Well, at this point, the term “apocalypse” is no longer hyperbole. The apocalypse is no longer for fundamentalists anymore. “Halleluia! I believe!”

The first horseman of the apocalypse is the collapse of the climate, the death of the oceans, the spread of deserts and horrific destruction of biodiversity brought on by the thoughtless pursuit of a consumption and growth economy.

The second horseman of the apocalypse is the radical concentration of wealth in the hands of a few billionaires who plot now to completely control finance and currency through their supercomputer networks and to create a human-free economy for their own profit and amusement.

The third horseman of the apocalypse is the rapid evolution of technology that is rendering humans as passive animals that have lost all agency and are incapable of meaningful political action. This transformation is pushed forward by the promotion of artificial intelligence and automation in cynical effort to increase profits for the few while dumbing down citizens through the promotion of a culture of consumption.

The fourth horseman of the apocalypse is the extreme militarization of the economy, often out of sight for citizens, which has set off an unlimited global arms race on land, on the oceans, and now even in space that could easily be the end of humanity.

These horrific developments must be the focus of an international effort to create

a sustainable future for our children and that effort must be at the center of any cooperation between the United States and Korea. To put it more sharply, if cooperation with Korea is not directly related to a concrete and immediate response to those four horsemen of the apocalypse, then that cooperation should stop. We do not have the funds, the manpower, or the time to pursue projects that are unrelated to the central imperative of saving humanity.

Finally, the unification of the Korean Peninsula offers us a tremendous opportunity, one that comes only once in 500 years, an opportunity for Koreans to lay the foundations for a nation that will not only offer inspiration for its citizens, but a new hope for all citizens of the Earth.

Koreans can create new institutions on a massive scale that cannot be easily done in other nations precisely because Korea is in the midst of a massive transformation. Korea can end the use of fossil fuels, create finance that is focused on citizens, not international investment banks and pursue an honest and brave internationalism that brings us together for true cooperation.

The frugal and modest lives of North Koreans are not something that must be quickly replaced by mindless consumption or thoughtless development. If anything, North Korea is perfectly positioned to be a nation which is 100% fossil-fuel free. North Korea can take the brave position that the minerals and the coal beneath its forests and fields shall remain there, untouched by multinational corporations because it is the people, and the ecosystem, that are far, far more valuable than money.

The traditions of sustainability, of humanism, and of moral philosophy date far back in Korea. I have had occasion to learn about Korean concepts like “hongik” (the spread of benefit to all members of society, or “seonbi” (the intellectual committed to social justice). Those ideas will bring Koreans together, will unify Korea. It will not be the investment banks or sovereign wealth funds.

The United States, or more accurately, those in the United States who are deeply committed to peace, to freedom and to the fight against totalitarianism and against the destruction of our ecosystem, must combine forces with similar movements around the world much as we did in the 1930s and 1940s. There will be a struggle, but it must be one that is inspiring and one that is based on the pursuit of truth, based

on a scientific approach to policy, and that brings back the best of the American traditions of internationalism from that time, traditions that have been buried for so long.

That means tearing down the DMZ. That means reaching out to those with the will to address real security threats, that means creating a new future for Korea, for Northeast Asia and for the world.

I cannot support the rhetoric of Donald Trump especially the racist message of “Make American Great Again.” But I will say that, with the help of all citizens of Korea, of Northeast Asia and of our precious Earth, we can work together to give hope again to the discouraged and the oppressed. In that process, I believe, we can take the first steps towards making America great for the first time.

Chapter 12

Take a Step towards Democracy: Why a special election is absolutely necessary

Emanuel Pastreich

Independent candidate
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July 4, 2020

Few indeed are politicians who start their frequent tributes to our country without a few words about democracy. They do not bat an eye, they do not even fidget, when they praise democracy, even though democracy lies crumpled and bleeding at their feet.

Democracy has been constant struggle from the beginning in United States. There most certainly have been moments of democratic brilliance that were inspiring to the world, and an equal number of tragic setbacks. Moreover, many who visited the United States in the past were able to learn something of our practices that helped them back in their own countries. We played a valuable role.

Those days are long over. The United States must be the most humble student now, eager to learn from other nations, from thoughtful people around the world about

what democracy can be and what it should be.

What democracy means in the United States remains an open question.

The question is open in the sense that there are many parts of our democratic process that have always been limited, from the moment that the Constitution was drafted. Democracy was limited by the electoral college, limited by the conditions for voting, and limited by various mechanisms that reduce participatory democracy and limit the decisions made by citizens.

Citizens were denied the vote because they were black or native American, because they were women, because they could not afford to pay taxes, or because they did not own land in the past. Many are denied the vote today because they have some criminal record (often the result of a forced plea-bargain), because they live in poorer neighborhoods that are not provided with voting machines, because they do not possess the identification that is recognized by local authorities, or simply because their vote is conveniently lost in the counting process.

The barriers to voting are growing higher and higher by the day. The election this November is not likely to be an election at all.

There is much more to be said about democracy. Most of our honored politicians will not touch the real issues. We must ask whether we can have a democracy if the members of our community do not know each other, if they cannot participate in decisions concerning their own neighborhood, their own city, or their own state? If the construction of highways, schools and office buildings that profoundly alter our environment for the worse are made without the slightest consultation with citizens, can we consider this approach to be democratic? How can we leave these decisions up to banks, developers and corporations without any direct input from citizens?

Does that fact that we are occasionally asked to vote, if we have the time to do so, for a pre-selected candidate for local, state or national positions, does that make a difference if all policies are decided by politicians following the instructions of investment banks and billionaires?

If we are not allowed to participate in the process by which the policies that most

impact us are determined, do we have a democracy?

The assumption among the vast majority of American opinion makers held up to us as leaders by the corporate media is that although there are problems with elections in the United States, and there are problems with the process in governance, these problems are secondary. These problems, they tell us, should not be the focus of attention, and they should not be the grounds for denying the legitimacy of elections, or for questioning the system itself.

The result of this approach? The democratic system has decayed even further and the blocking of citizens from voting, the denial of voting machines to neighborhoods, and the blatant manipulation of the vote in primaries, and in general elections, has only gotten worse, much worse.

It is assumed that to deny citizens the right to vote based on their social economic status, or their ethnic background is never grounds for demanding that an election be held again, or that those involved in the crimes be charged with felonies and sent to jail. It is assumed that it is not a big deal to have easily hacked software on voting machines, or voting machines that leave no verifiable trace of the intended vote.

But such easily hacked technology for counting votes would be unthinkable in ATMs, or in other systems for the control of money. That is because money is critical for the current system, but the vote of citizens is not.

What we do not have in the United States is politicians who demand that fraudulent elections must stop, that we cannot hold any more of these sham elections, that we will not recognize such elections as legitimate.

Let me say what others are too cowardly to say, but that must be said. The series of primaries held by the Republican and Democratic Parties in 2020 were not democratic efforts to select candidates. The election for the House of Representatives, the Senate and for the Presidency scheduled for November 3, 2020, will not be a legitimate election in any sense of the word.

We cannot accept this so-called election and we must start now to take the necessary steps to guarantee a legitimate election that will restore democracy in the United

States. The election must go beyond that, moving to give the chance to vote in a fully verified manner to all citizens and to make sure that various criminal schemes such as ID laws are not used to deprive us of the right to vote.

We must reestablish democracy in the United States. That means returning to the relatively transparent process of voting that existed before the privatization of vote counting in 2000. But that goal is far from sufficient. This election must establish a truly transparent and accountable process in the election across the United States for the first time and open the door to both participatory and representative democracy. Poor neighborhoods, native American reservations and remote towns inhabited by those abandoned by the power brokers must all be guaranteed transparent and verifiable voting.

We must have a special general election that is legitimate.

Here are a few of the issues that must be addressed if we wish to have a legitimate election.

The role of political parties

The special election to be held will be a significant change in the direction of the United States. In a profound sense it will be the start of a positive cycle in favor of participation and transparency and away from marketing, consumption and governance by the few. For this reason, it is critical that we get the foundations poured right. Much of the preparations for the election mean going back to the spirit and the words of the Constitution.

Above all, the corrupt political parties, specifically the Democratic Party and the Republican Party, will play no role in this election. The constitution grants them no special authority in governance and their collusion with corporations and with the rich to exclude other voices and to present themselves as the only alternatives available is unethical, criminal and unconstitutional. Organizations using these names are free to meet up and to engage in discussions with citizens. But they must not be

favorable over other citizen's groups. Although candidates may be affiliated with either of these parties, or other parties, in the election itself, policies, achievements and the long-term solution for problems will be the focus for discussion, and not political parties.

Science and opinion

All discussions in the campaign before the election must be grounded in scientific analysis. Whether we are talking about the long-term impact of climate change, about the consumption of energy, about discrimination, the concentration of wealth, the militarization of society or the privatization of the public sector, the campaign and the election must be based on the accurate presentation of facts to the public. False and misleading statements have no part in this election and the citizens are entitled to a scientific and logical assessment of the true issues in this country. If the commercial media cannot behave in that manner, it will have no role in this election.

The presentation of objective facts and the use of scientific analysis do not guarantee that there will not be serious divergence of opinion. Human nature is complex and by nature problematic. But there is an infinite distance between differences of interpretation within the boundaries of objective analysis and a politics rooted in bias, indulgence and narcissism. This election will make citizens into citizens and put an end to the criminal process of selling citizens to advertising firms and consultants who are backed by corporations. We will start to create the self-awareness among our citizens necessary to maintain a lasting free society.

The decay of journalism

Journalism is not something optional, a service that is available to those who can pay for it, or who have the education required to make use of it. If our citizens do not have access to reliable sources of information, if they are forced to rely on biased

reports produced by journalists who are public relations agents for multinational corporations, there is no chance of creating anything approaching a democracy.

It is required for democracy that we have accurate and detailed information available for all citizens. A culture that encourages deep thinking and rational analysis is an absolute requirement, not a vague goal for the future. We will establish sources of accurate journalism for all citizens over the next six months that will guarantee that we have an informed public and a road forward towards democracy.

The Constitution

The Constitution is the basis for the United States government and it has an authority beyond the blustering politician. But the Constitution also, like our parents, or our grandparents, is far from perfect. It must be updated to meet new circumstances.

In the current crisis, some have gone as far as to say that the Constitution is so fundamentally flawed that something new is required. Remember the great abolitionist William Lloyd Garrison wrote that the Constitution is “a covenant with death and an agreement with hell.” He meant that by the very nature of the constitutional convention of 1787 that this critical document was dedicated to the preservation of private property and specifically to the treatment of citizens as private property—better known as “slavery.” Today we still find the rich and powerful treating fellow citizens like property, like cattle. The game has changed, of course, but the basic struggle remains.

Yet, the other abolitionist Frederick Douglass went to great lengths to demonstrate that as a living text that is committed to democratic and accountable governance, the Constitution is inspired and can be pushed in new directions so as to include all citizens.

Douglass suggested that if we read the words of the Constitution and we assume that they apply to everyone, no matter how poor, or how challenged, he or she may be, that the potential in that document can be unlocked.

There is much to Douglass's argument about the potential of the Constitution, even in this dark hour.

Access to information about candidates and about policies

The selection of candidates for office must be based on the spirit of the Constitution, and principles of ethical and scientific governance. That means that back rooms where investment bankers and the lackeys of the rich gather will play no role.

All women and men of the United States with the vision, the skills and the moral commitment to the cause of social, legal and economic justice, all who strive to create a better United States for our children's children, should have the right to participate as candidates in the elections for the House of Representatives, for the Senate and for the Presidency.

Their abilities, their plans and their innate moral qualities, along with the nature of the organizations that support them, must be known to the public as part of the campaign. Moreover, there is much we can do as citizens, and as a government, to change the political culture, to encourage rational debate, the participation by citizens in policy decisions, and an unwavering focus on the true dangers of our age.

I believe, wholeheartedly, that such a process will transform how Americans think and act, how they perceive themselves. Creating a space for such a debate in the United States will allow new leaders to step forward who have been blocked out by the high walls of privilege that surround political parties. It will encourage those who started out in the Democratic or the Republican fortresses to move beyond their limited mandate of serving their funders and their patrons.

It is far more important to hold open events in which citizens, block by block, door to door, are encouraged to meet together and to consider in detail the policies proposed, than it is to permit lies and distortions to go out via advertising that are aimed at blocking participatory democracy. The meetings between citizens will create bonds that will grow in the future and allow citizens to solve problems

themselves rather than always voting for strangers who are expected to solve problems for them.

Financing of elections

The money game behind the election is the real election. Office holders are determined before anyone casts a vote. The opinions of citizens have become irrelevant to that process. The “Citizens United” ruling that allows for unlimited dark money to pour into the political system was but the last nail in the coffin of democracy. But like the sin of incest, the abuse of our citizens by their self-appointed rulers is so grotesque, so humiliating and so base that it is easier in polite company to merely pretend that nothing happened, to feign optimism that things will be better the next time, than it is to confront the truth.

Sometimes, however, we must confront the ugly truth. This is such a time.

The only solution is to plan for an election in which there will be no financing of candidates by the rich and the powerful, an election in which reliable information will be made available to all citizens about the issues and the candidates, and a culture will be promoted in which citizens actively participate in debate on policy.

All members of society should be encouraged to channel with their better angels in the open, rather than commune with devils and demons behind closed doors.

Such a change in the election process may seem revolutionary, but in fact it is the only way forward, the only way to make progress. We can already see where the current course of institutional and moral decay is leading us.

Advertising

Advertising is one of the greatest blights on the citizens of the United States. Advertising has vastly expanded to include public relations and image making; and thereby controls all aspects of our lives. Corporations have become so powerful thanks to advertising that they are able to manipulate us at will, while keeping their true clients, and their true agendas, entirely hidden from view.

It is the advertisers who have ripped the living guts out of what were once newspapers and magazines, the advertisers who work day and night to convince the ordinary citizen, tired from a long and tedious day at work, that the abominations of endless foreign wars, the profiteering by the super-rich, are somehow a normal, even a logical state of affairs. Those advertisers, and their slick television commercials will play no role in the election. This election is about the quest for truth, the search for good governance and the mission of creating a just and fair society.

How to conduct this special election

We have no choice but to hold a special election in the United States for the Presidency and for the Congress this time, and to do so in a fully transparent manner that is closely supervised by an international commission and subject to numerous objective criteria to assure that citizens have access to accurate information, that all viable candidates have equal access to exposure, that all citizens have an opportunity to vote and that all votes are tabulated in a manner that is verifiable and that concrete records remain after the election for every single vote cast.

Such an election is our only choice. But we will not be prepared for such an election by November, 2020.

That fact should not worry us. The so-called election planned for November 3 will be blatantly unconstitutional in nature and therefore completely unacceptable in a legal, constitutional or ethical sense.

Such a situation demands that we hold a strictly regulated and transparent election at the beginning of 2021.

The exact date can be set in upcoming negotiations to be held between devoted and honest citizens, but I will suggest here, for the sake of argument, the dates for voting could be January 15 to January 20, 2021, thus allowing time for every working person to vote. Obviously, there will not be any reporting at all about the outcome of the election until all ballots are scientifically confirmed.

It is possible that the election could take even longer and that a temporary government must be established for the transition. As the current Executive and Legislative branches are entirely unaccountable to the law and are controlled by finance and by the rich, such a temporary transitional government is far preferable to what we will get if we do nothing.

Here are a few suggestions as to how this special election can be conducted. I would like to stress, however, that the details should be determined in the process of implementation and that my role today is merely to convey a general outline.

Budget

The American election will require a significant budget in order to be conducted in a transparent and reliable manner. Once we prohibit all commercial advertising, and end the corrupt practices of fundraising from the wealthy, or the employment of dark money via ill-defined political action groups, the cost of the election will be far, far less. But enforcing those bans will be costly.

What we can say definitively is that the costs of holding the election (including getting information out to citizens about the issues) cannot be provided by either corporations, or by wealthy individuals, who have a financial interest in the outcome of the election.

In a normal age, it would be best for the government to finance the entire election

and to do so in a transparent manner. Sadly, we do not live in a normal age. The Federal government, and state governments, have had many of their vital functions outsourced to private companies. The decisions made within government are often at the command of powerful financial interests with complete contempt for the needs of citizens.

The budget for the election must be provided in a manner that is reliable and transparent, and it should be controlled by parties who have no financial interest in the outcome of the election.

Granted the level of corruption in American politics, the request seems near impossible.

I do fervently believe, however, that there are individuals in the United States with the ethical commitment, and the bravery, to play such a role in devising an ethical financing system, and that if they step forward, that a significant number of Americans will respond to their call, and follow their initiative.

This election must be funded in a creative manner that assures that the money used has no strings to the rich and powerful and that if the funding is provided by the government, or other transparent non-profit organization, that it is used in a manner that is not easily manipulated. We can create a government of the people, by the people and for the people.

Date

I propose a period of one week in the middle of January, 2021 (January 17 to 23) for the election. This will give sufficient time for the preparation of a transparent and accountable election process in which all citizens can participate and in which all legitimate candidates are permitted to have their ideas introduced to the public.

If we provide one week, we can assure that everyone will have time to vote and that any problems related to voting can be resolved before the election is over. Even

those who work long hours most days must have a chance to vote, and even more importantly, to talk with their neighbors about the issues.

The ultimate goal of this election is not to offer power and status to those supported by corporate interests, but rather to make sure that the citizens are properly educated about the issues and that they have sufficient motivation and a sense of empowerment to play the critical role of determining our future.

Supervision

The process of the election for Congress and for the Presidency must be strictly supervised by a group committed to true democratic process and to transparency. This group cannot be influenced by factions of the rich and powerful who wish to subvert democracy and to undermine the right of the citizen to accurate information.

The level of corruption in the electoral system in the United States is such that at first we will need an international committee to oversee the process. Being international in nature, however, does not guarantee the transparency, the accountability or the honesty of the committee.

There are any number of international NGOs with attractive names and images who are all too happy to follow the orders of the rich and the powerful.

Critical to the election will be identifying and empowering a group of ethical and brave individuals globally who will be capable of leading the process.

Granted the level of corruption in the federal and state governments and in the political organizations that have taken it upon themselves to run our country, we have no choice but to ask help from this international committee to oversee the election. There are valuable precedents for committees that have played a similar role in other countries.

But although international in nature (including Americans of course) this committee

will not be composed of representatives of nation states, but rather of experts on democratic process and elections who cannot be pressured easily by domestic interests in the United States. The international committee will determine the general approach to this election and oversee the results. The legitimacy of the election will be determined ultimately by this committee.

A domestic committee will be tasked with overseeing the election process in the United States that is similarly composed of ethical and brave individuals committed to due process and to the rule of law. In order to restore democracy it will, ironically, be necessary that they be selected based on their ethical standing, rather than through the corrupt political system dominated by Republicans and Democrats.

This domestic committee for the election will spell out the process, state by state, district by district, by which the election will be held. The committee will need to address the question of the Electoral College and its deeply undemocratic nature, the gerrymandering of districts to favor political parties, the use of unreliable electronic voting machines and other serious challenges to voting. The domestic committee and its staff will work together with citizens to address the specifics of the process.

The domestic committee will make sure that all candidates have a chance to address the public and that the campaign will be focused on the needs of the nation and a scientific analysis of issues and policy. It will also make sure that accurate and verifiable voting machines are available for everyone and that there is no room for manipulation of the vote. The accurate counting of votes, a transparent process by which the voting machines are selected, and a guarantee that voting machines cannot be hacked and that they leave a verifiable record on paper, will be critical to the committee's work.

Looking forward to the future

No one should fool himself or herself as to the challenges facing us as we set out to hold an accurate election. The forces who stand to lose their privileges because of the access to accurate information and the accurate calculation of votes are many and

they have been determined for decades to stop any push for true democracy.

But so great is the need, so powerful the desire of our citizens, that I believe that we can rise to the occasion and move forward towards democracy. Please join us.

Chapter 13

The Future of the US-ROK and US-Japan Alliances

Emanuel Pastreich

Independent candidate
for President of the United States

July 31, 2020

The recent declaration by Secretary of State Mike Pompeo that engagement with China is dead and that cooperation with China has come to an end in just about every field marks a historic shift. We can already see a massive campaign unfolding to promote suspicion about any interaction with China and a call has gone out for so-called “decoupling” for the United States, but also for its traditional partners in Northeast Asia—South Korea and Japan.

This campaign must be seen in the context of President Obama’s signing of the bill HR 4310 in 2012 that authorizes the use of propaganda against US citizens, thereby ending the restrictions imposed by the Smith-Mundt Act of 1948. The recent statements of Secretary Pompeo take this propaganda to a new high, and the wave is entirely bipartisan.

Secretary Pompeo stated,

“If we want to have a free 21st century, the old paradigm of blind engagement with China must be replaced by a strategy to ensure the free world will triumph over this new tyranny (of China).”

Secretary of State Pompeo’s evocation of reductionist Cold War rhetoric clearly marks a shift, granted that it can also be described as the latest stage in a process of confrontation driven by the radical anti-China faction in the United States military and in American politics that backed President Trump in his campaign from early on. The fact that the Democratic Party is incapable of articulating an alternative vision for US-China relations, and that Presidential candidate Joe Biden has even gone as far as to accuse Trump of coddling China as a means to score political points suggests that we are seeing a transformation of American political culture.

We are in uncharted territory now and the rapid shifts we have seen over the last few weeks, from calls for regime change in Beijing to the dispatch of aircraft carrier groups to the South China Sea with unprecedented and unjustified frequency suggests there is a consensus in Washington D.C. on the political value of the China threat. Extreme xenophobic claims have become the norm. That unfortunate trend has combined with the virtual shutdown of the State Department as a functional institution.

The mainstream press is nearly universal in its description of a “new Cold War.” I think that the circumstances are profoundly different from the original Cold War and that new elements, such as technological integration and climate change, make such a description deeply misleading.

Certainly Pompeo’s comments at the Nixon Library in which he declared, unilaterally, an end to engagement as he ham-fistedly buried decades of engagement in a shallow grave at precisely the moment that the Arctic is melting and releasing catastrophic levels of methane gas, was a shameful moment. I would like to say that we are seeing how “cold wars repeat: first as tragedies and again as farce.”

Let us come back to where we are right now. No, let me start with who I am right now. I am an American trained at Yale and Harvard as an expert on East Asia. I spent a total of seven years in Japan and a total of almost 14 years in Korea in the course of

my life, and I taught Americans about Korean and Japanese history and culture for 14 years of my career.

The question of what the US-Korea Alliance and the US Japan Alliance mean is in a state of flux today. The confusion as to what the relationship is and what the purpose of the alliance is, has become so tenuous and so charged that most in polite company avoid the topic.

It would be wise for me to avoid the topic too, Yet, I am compelled to take it on head on. The role of the United States in East Asia is the critical question for us today and we must confront the two basic facts. First, if the United States does not play a constructive role and does not engage in an effort to present an inspiring vision for the future, the risk of serious conflict is high and the risk that the United States will completely lose its mandate in Northeast Asia is higher.

The assumption behind the radical rhetoric of Mike Pompeo is that the United States and its military allies in Northeast Asia, especially the Republic of Korea and Japan, will fall in line behind this new cold war agenda, and the push for an “arc of democracy” –a new term for the military cooperation between Australia, India. South Korea and Japan. These countries are under enormous pressure to fall in line and take a hostile position towards China and to rapidly “decouple” from China in terms of manufacturing, distribution and finance.

Let me say a word about decoupling from China to make my position clear. The globalization of finance, industrial production and distribution that ties these countries together, and tethers them to China, has not been an unmitigated blessing and we will not go back to that previous paradigm, nor should we.

The environment has been destroyed, workers horribly exploited and tremendous resources wasted in the pursuit of short-term profit and glorified consumption happiness in the United States, in Asia and around the world.

But if we need to move back to local production, to organic farming and to healthy communities by decoupling from unaccountable global production and distribution networks, that does not mean a rabid hostility towards China, one sixth of the population of the Earth and the core of the current global economy.

No, quite the opposite is required. We need to work more closely with Chinese scholars, policy makers, local government and above all with ordinary citizens. We need connections with China at the level of partnerships between elementary schools in Korea, China, Japan and the United States so that we can learn about each other and cooperate more closely. We need more consortiums to address global warming and the crisis in the Arctic made up of teams from the United States, Korea, Japan and China. We need above all to be creative about how we will work together.

What we can be sure of is that the current radical arguments in Washington D.C. have connection to the long-term interests of the people of South Korea, Japan or the United States. We have tolerated such political rhetoric in the past, but it has lapsed into dangerous territory and if we continue along this road, even if war or climate catastrophe is avoided, the United States role in East Asia will be permanently altered. The United States cannot rally a coalition of the willing against China in the way it tried to do against Iraq in another age.

Such an effort is suicidal for the United States, and for humanity, at this critical moment.

The origins of the alliance system

The US-Japan alliance has its roots in the 1951 U.S.-Japan Mutual Security Treaty which postulated the threat of communism as a reason for the United States to provide security to Japan as it rebuilt its economy. It was linked directly to the Korean War which fundamentally altered the relationship of the United States with China and Russia. The United States and South Korea established their formal Mutual Defense Treaty in 1953, after the Korean War, a treaty which has evolved into a tremendous bureaucracy, and produced enormous budgets for weapons systems.

That alliance system took form as part of the ideological fight between the United States and the Soviet Union (but more importantly, within the United States) as the previous consensus on the need for a new international approach to governance, a consensus that formed the backbone of the anti-fascism alliance of the 1930s and the

1940s took a back seat.

The United States and the Soviet Union worked together as allies against the ruthless fascist push to destroy wide swaths of humanity in the pursuit of profit, both were fighting against an agenda of eugenics that assumed much of humanity had no right to exist.

Getting right the historical and cultural significance of the Korean War, and the US-ROK and US-Japan alliances is essential to making the rapid transition to the next stage for the alliances so that they address emerging threats that are unlike anything encountered in the last 70 years.

I have spent my career trying to understand Asia. The question of what the United States' role has been, and what it will be, is critical to my work. It is not morally responsible to simply follow directives from politicians who understand nothing of Asia except its financial value to their patrons.

There are numerous examples of Americans, and of American institutions, that have made positive contributions in Korea and in Japan. But those efforts were mixed with other, far less benign, activities.

As the United States turns back to extreme isolationism, as racist and anti-Asian rhetoric spills out from the corporate media, as we see the commitment in the United States to Korea and to Japan increasingly conditional on the sales of weapons, the hyping of a China threat and a North Korea threat, the greatest danger is that American contributions will be buried in a wave of anti-American sentiment. We can already see that wave coming even as the newspapers tell us that it is the China threat we must be concerned with.

We must also remember that the Chinese Exclusion Act of 1882 was aimed at Chinese, but was later extended to severely limit immigration from Japan and Korea and that it was the result of a broad “Yellow Peril” campaign that made no distinction between the nations of Asia. We can see precisely the same patterns today.

When Mao Zedong made his declaration of the People's Republic of China on October 3, 1949, the United States was pushed by domestic factions to move away from the

anti-fascism alliance with the Soviet Union, and the efforts to avoid taking a stand against the Chinese Communist Party. Pro-business groups in the United States campaigned for close affiliation with the British Empire, for the United States to take advantage of the opportunities for power and financial advantage to be gained from accepting the mantle of the decayed London-based global system. The battle against fascism, the battle against eugenics and racism, were drowned out by a cynical campaign of “Who lost China?”

That campaign was designed to remove all sense of complexity about the political and economic situation and to make the United States the bastion for an anti-communist global campaign. It was a tragic choice that was made in Washington D.C.

The United Nations was not able to realize its sacred mission as an international organization and the gates were opened for a treacherous form of globalism that would lead the United States in a dangerous direction from the 1990s on.

Where do we stand today, 70 years later? The United States still has thousands of troops in South Korea and Japan. The Korean Peninsula is still divided. The political establishment in Washington D.C. and in Seoul and Tokyo assumes that somehow the United States must have troops here forever. There is no vision at all for when American troops will go home, or how a peace regime will be established in East Asia and the Korean Peninsula reunited.

The new “Cold War”

Although the newspapers tell us of the increasingly close working relationship between the United States, South Korea and Japan, I can tell you as an Asia expert who has worked on Asia issues with the governments of all three countries for the last twenty years, that I do not see that to be the case. There may be bigger budgets for weapons systems, and more articles describing a new Cold War, but on the ground, I see fewer American experts in Seoul and Tokyo (and quarantine had reduced that number even further). In Washington D.C., where I was until February, I saw a State Department and Department of Defense essentially stripped of

people who understand Korea, Japan and China (and it is increasingly difficult for people who know China to get security clearance). I met friends of mine from my last tour in Washington D.C. who know Asia well and who once were regularly briefing the White House. They are not playing any role now. The United States embassies in Seoul and in Tokyo have become haunted houses run by local staff.

Nor is this shift a creation of the Trump administration. The Democratic and Republican Parties have been happy to trash expertise and rely on caricatures and straw men to describe the complex economic and security relationship with Northeast Asia.

Our only choice as intellectuals, as American diplomats, academics, journalists and lawyers, is to openly condemn the racist and reductive efforts to blame the worst of American culture, the decadence and corruption on China. I observed first-hand how that cowardly approach paralyzes policy on Asia in Washington D.C.

Part of that transformation must include a return to the original inspiration of the alliance system. The alliances established when the United States recognized for the first time formally Korean independence at the 1941 Moscow Conference and combined forces with Nationalists and Communists in China, and with the Soviet Union, were alliances focused on the battle against fascism. And that meant at the time Fascism at home and abroad, the efforts of small interest groups to use racism, militarism, essentialism and the debasing of science and intellectual discourse as means to achieve complete power. It was true for the Nazi Party as it was for the Ku Klux Klan in the United States in the 1930s.

We are facing on all fronts a threat from fascism today, in varied new forms. That threat, and not an imagined threat from “communism,” must be the focus of our global alliance as it was before, in Korea, Japan and across Asia.

The term “alliance” suggests a conflict, a war. That is a danger in that it encourages a state of war in order to preserve the alliance and undermines peace. But at the same time, we are in such a perilous state now, one in which totalitarianism and fascism are creeping into every airport, every convenience store and on to every TV broadcast globally. Such a campaign against fascism is demanded of us again.

But it is an open distortion to suggest that it is China that poses the threat. China is wrestling with exactly the same demons that we are wrestling with today in Washington D.C., Seoul and Tokyo. All these capitals are dominated by the power of investment banks, the super-rich, and the ruthless supercomputers that work day and night to exploit our precious Earth for short-term profits.

We will promote cooperation between Koreans, Japanese and Americans to respond to the true security challenges of the 21st century. The development of nuclear weapons by the Democratic People's Republic of Korea is not anywhere near the top of that list and the question of nuclear weapons on the Korean Peninsula cannot be solved until the United States itself completely commits itself to the principles of the Nonproliferation Treaty and sets out a plan for the United States to quickly get rid of all the nuclear weapons that remain in our country.

There will be a struggle, but it must be one that is inspiring, based on the pursuit of a scientific approach to policy, and that brings back the best of the American traditions of internationalism dormant since the 1950s. The radical degradation of science in all three countries over the last few months in the response to the corona crisis has disrupted everything.

The COVID19 virus has infected every aspect of American society, implanting its vicious DNA deep in the body politic and rendering a nation that offered much to the world unrecognizable to many of us. The origins of this horrific virus remain uncertain, but it has been abetted by a deep moral bankruptcy, by the collapse of a sense of ethical commitment on the part of those who had the good fortune to receive good educations, who have had the leisure to be able to think for themselves.

We, those who have had such good luck, must not consider our benefits as something we possess, most certainly not something we should defend, but should first and foremost always have in mind those who work late at night at the convenience store, or mopping up in office buildings, or who, homeless, huddle together behind cardboard walls along a freeway. Those Americans have not had the chance to learn our skills, to understand economics or culture, history and security. It is first and foremost our duty to stand with them and to protect them.

An American vision for the Northeast Asia

The United States must play a leadership role. That does not mean praying before the false idols of war propped up by Lockheed Martin and Booz Allen Hamilton, insisting that the only thing that matters is weapons systems, free trade agreements and more weapons systems.

We must put forth a vision for the future of Northeast Asia and of the world that is about global governance with a focus on the Earth and on local governance. True science, education, ethics and new models for participatory democracy must inform this vision for the United States, at home and abroad.

I will close by suggesting that cooperation between South Korea, Japan and the United States can be directed to a successful path forward towards unification of the Korean Peninsula.

Koreans, North and South, can create new institutions on a massive scale that cannot be easily done in other nations precisely because Korea is in the midst of institutional transformation. Korea can end the use of fossil fuels, create finance that is focused on citizens, not international investment banks, and pursue an honest and brave internationalism that brings us together for true cooperation.

The frugal and modest lives of North Koreans are not something that must be quickly replaced by mindless consumption or thoughtless development. If anything, North Korea is perfectly positioned to be a nation that is 100 percent fossil-fuel free. North Korea can take the brave position that the minerals and the coal beneath its forests and fields shall remain there, untouched by multinational corporations because the people, and the ecosystem, are far more valuable than money.

That model can be imported back into South Korea, into Japan and into the United States. The fact that North Korea does not have many automobiles, that it is not automated, can be its strength, not its weakness. I look forward to a day when South Korea, Japan and the United States are as dark at night as North Korea is.

Japanese and Americans can help in that project for North Korea, and for a healthy

and sustainable Northeast Asia. But American and Japanese investment banks and wealthy speculators should not play any role whatsoever.

Let us go forward together, with bravery, ready for self-sacrifice, ready to do our best to end this consumption-driven extraction economy, to address the peril of climate change and to create a culture for cooperation in education, true science, the arts and moral philosophy, one that will bring the United States, South Korea and Japan together as a true team dedicated to internationalism via people and ideals, not supercomputers calculating profits.

Chapter 14

Creating a sacred unity of peoples, cultures and nature for the Americas

Emanuel Pastreich

Independent candidate
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September 14, 2020

The United States of America is a term that contains in it all the hope and all the contradictions of our country, and of the Americas. That hope dates far back in the past, to the inspiring words of the Declaration of Independence that articulated a form of governance that was, at least in terms of its potential, unprecedented.

The enslavement of Africans and the attacks on the native nations belied those powerful words "All men are created equal." But the power of those words transcended the limitations of the men who wrote them and echoed around the world.

America's contradictions, which we have buried out of shame, continue to hold us back from realizing our potential to be great in word and deed.

If we were at last "united" as "states" we could achieve our destiny and find strength in unity. That would require us to recognize not only the shadows that have accompanied the bright light of hope, but also the tremendous wisdom left to us by the original peoples of the Americas, men and women who wove intricate tapestries of life and spirit completely invisible to the dull men who drafted maps far away; men who sold off mountains, rivers and forests as a dry and exchangeable thing called "real estate."

The sad legacy of those past sins is that politics and economics in the United States have been reduced to a game of division. People are divided using symbols and motifs that appeal to unconscious associations; nations are divided using misperceptions and false generalizations; land is divided using alien concepts like real estate, national borders and property rights. Security for one's family and for one's home has been distorted into a right to destroy nature and community in the pursuit of profit.

The "United States of America" ends today in a militarized wall, a DMZ of the South that defines in a precise manner, to the inch, where one nation state ends and where another nation state begins. Yet, for all the precision of this division, it has no basis in human experience, in the natural world and it certainly means nothing to the sun and the moon that have offered their light to the diverse nations of the Americas for tens of thousands of years.

When the sun and the moon look down from above they see a long stretch of land between the two poles that narrows to a delicate isthmus in the middle, forming an exquisite whole, balancing the mountains that rise up above the ground with those that lie beneath the ocean.

Unbroken bands of culture and natural chains of plants and animals link together the Americas from South to North. From the concentric stone circles that form Moray, the agricultural laboratory developed by the Incas to assure a sustainable future for all, and the soaring temples of Tenochtitlan, erected by the Aztecs to reflect the unity of Heaven and Earth, to the delicate communities of the Karitiana people deep in the pristine jungles, and the Mesa Verde city carved into the face of a cliff by the elders of the Pueblo Nation, the human achievements of the Americas are diverse and exquisite.

From the soaring peaks of the Aconcagua Mountains, and the surface of Lake Titicaca that reflects the skies so perfectly, to the waves of sand constantly reshaped in fantastic patterns by the winds of the Mohave Desert, the surface of the Americas forms an inspiring mosaic.

Those climates and habitats are inhabited by the golden lion tamarin that swings gracefully through the lush Amazon trees, by the magnificent Magellanic penguin standing watch confidently on the shores of Patagonia, by the indefatigable armadillo that has roamed over the grasses between Big Bend Ranch and Canon de Santa Elena—long before humans gave those formations names.

Moreover, the working people in the cities of the Americas, whether they speak Spanish or English, or other tongues, have so much more in common with each other than they could possibly know. There is a great unity of experience, whether it is the pleasures of being with our children in the mornings, or the frustrations of work, or the sorrows of communities torn apart by hidden forces.

Yet, there are hidden powers and subterranean currents that are not blocked by borders. No, those powers make the borders, enforce the borders, so as to keep the little people, the honest people, North and South, penned up like cattle, so as to deny them the freedom of the eagle or of the taruca.

There is the flow of money and currency, a flow of agricultural goods, finished products and components, a flow of information and data controlled by the powerful, and used for their own selfish ends. That flow is unimpeded by borders.

The powerful drink deeply from that flow of money. They want us to be separated from each other, and they will do anything to encourage us to think that it is the hard-working families from the South, struggling to feed themselves, and not the multinational corporations that are responsible for the pain we feel.

Powerful politicians, Democrat and Republican, promote borders, enforce borders, and militarize borders. They have built a horrific DMZ between the United States and Mexico. They make fortunes for their friends pouring concrete where there were once cactuses and wildflowers.

Who are those borders for?

Those borders pin us up inside and make us prisoners. They are also building walls in our neighborhoods, walls around their mansions and their exclusive communities, and walls around private prisons and camps where they detain us and abuse us.

Sadly, many in the United States think that what is being done to Hispanics has nothing to do with them. They could not be more wrong.

What has been done to immigrants in the camps over the past few years is but a trial run for what will be done to all working Americans. The time has come for all Americans to realize that they have much more in common with the immigrant family locked up in a camp than they do with the billionaires.

The peoples of the South do not travel to the North because they like the cold weather, or because they like the wretched taste of processed foods like hamburgers. They would rather live in their villages, farm their fields — the fields where their ancestors farmed for decades before they too lay beneath them.

They are forced to move, compelled to leave behind family, friends and familiar landscapes because of the hidden flow of money over borders that powers the takeover of farms by corporations for wasteful and destructive production. Corporations force farmers to use one-use seeds and pesticides and herbicides that poison our sacred land. They drive the butchery of the majestic jungles and encourage the drilling for natural resources underground at any human cost.

That oil and metal should stay underground where it is. Those soaring trees must be left alone.

We are subject to a psychotic pursuit of profit powered by forces far from the jungles and rivers of the Americas. Investment banks in London, in Hong Kong or in Dallas that seek quick profits for their wealthy clients are driving this suicide march. They care nothing about nature or about people.

Americans do not know about the horrors unfolding in the South because such truths are kept secret from them by a corrupt and decadent media, a media that is a tool for

control, a weapon of deception.

Americans see those forced to immigrate, forced to work for almost nothing to survive and they feel threatened. They would feel solidarity with those people if they could see how much they have in common.

Instead, they are told by the dark powers that these people are the enemy. The newspapers, the public opinion leaders and church ministers repeat those lies.

Those newspapers and those churches have been bought off by the billionaires.

It was those billionaires who manufactured this disaster.

We can certainly understand why some Americans respond emotionally to what seems like an invasion of foreigners. Their emotions are not unlike the emotions felt by those in the Amazon when they see tractors destroy their jungles in search of oil, minerals and timber.

The shooting at the Walmart in El Paso, Texas, on August 3, 2019, represented a terrible evil that is invisible even as it stalks the streets in daylight.

August 3 is not just any day. It was on August 3 of 1492 that Christopher Columbus set off from Spain to "discover" this land and set up, unknowingly, a process that would unleash tremendous evil. It was on August 3 of 1914 that Germany invaded Belgium and started the First World War. It was on August 3 of 1934 when Adolf Hitler declared himself as "Fuhrer" (leader) and ended the rule of law in Germany.

The El Paso attack left 23 dead and 23 injured. It was an obvious bid to turn fear and loathing into outright war.

Who knows what happened in El Paso? We know that people died there and that a terrible evil was unleashed that slouches now toward a murky horizon.

The Bible teaches us that evil is colorless, that evil is invisible, and that evil is seductive. This evil is not the obvious evil encountered by superheroes.

No. It is a more pernicious, a more subtle and more enticing evil — an evil that demands that we be prepared for an epic battle over the soul of humanity.

We do not need a "United States" of finance, of manufacturing and of distribution. We need a "United States" of teachers, of doctors, of social workers, of students, and of farmers. We need a "United States" of mothers and fathers. When we have that, then we will discover how much we have in common. Our universal concerns cross over borders, languages and habits of the mind.

We must go back to the original sin, to the manner in which the Conquistadors took over the Americas, doing such terrible damage, and bringing with them a new culture that remains with us today, a culture that offers us great depths, but also savage cruelty camouflaged as piety. The sins of this day are but the latest variation on that original sin.

Remember that it was Jesus on the cross that gave authority to the Conquistadors. It makes no sense, but it is the truth. Jesus, who lived among the poor, among the homeless, the beggars, and the prostitutes, Jesus who refused to possess anything, Jesus who died on the cross for his spiritual resistance to the decadent power of the Roman Empire. That Jesus was invoked as a cause for the destruction of the cultures of the Mayans, of the Incas, of the Aztecs and of many, many other peoples.

And now, we witness a similar erasure of cultures and of peoples across the Americas.

At the heart of this transformation we find the concept of ownership, specially the ownership of land.

Consider the famous case of the island of Manhattan.

The story we learned as children in school is that Peter Minuit of the Dutch West India Company met Lenape Nation representatives in May 1626 and that he purchased for his company the island of Manhattan for 60 guilders.

We assumed that the Lenape People were simply naive, that they did not understand the value of Manhattan. They were too ignorant, or too foolish, to see how these rocks and forests would become a great center for global finance that would rise up in the

form of skyscrapers where once there were trees.

Now we know that the truth was the complete opposite. The Lenape people were wise and the Dutch West India Company was foolish.

The Lenape Nation did not see the exchange of currency (coins, or beads or trinkets) as anything more than an agreement for cooperation. The very idea that the soil, the rivers, the forests and the wildlife that filled that sacred island of Manhattan could belong to any one person, let alone to a soulless corporation, made no sense to them.

The concept of real estate and of assets embraced by the Dutch West India Company was an irrational, and in a sense a psychotic, misperception of the relationship between people and nature. Perhaps a five-year-old child may have such a self-centered concept of the world, but for adults to be so indulgent suggests it was a spiritual sickness.

The conflict that followed was, at its core, not a conflict between peoples, between interests, or between nations, but rather a conflict between means of perception, between basic values.

A terrible blindness seized the souls of those who trampled on the cultures of the Incas, the Mayans, the Aztecs, and those of their brothers and sisters. Many of those involved in this original sin were not aware of what they were doing.

And now, the environmental and cultural crisis is so great that we are forced to recognize that a sustainable society must be integrated with nature and that there will be no future otherwise. That is what the Lenape people and the Mayan people knew all along. The myth of development and growth that we believed in for so long was a falsehood.

The scars created in the violence of the past are like the bluffs along a river. They are aged, but the fractures are still clear.

The harm resulting from the violence of today in the detention camps, and in the prisons, in places where children are locked up alone and families are torn apart, that

harm remains a gaping wound.

The scars and the wounds are a part of who we are.

In some cases, the scars make us stronger; in other cases, they hold us back. We can be sure, however, that any progress forward must also involve a return to that painful past.

In some cases, money can help. In some cases compensation can ease the pain of the past.

But if compensation to the native peoples of the Americas and of Africa is only seen in terms of money, the results will be limited. If we assume that everything can be solved by money, that assumption will reinforce the horrid centrality of money in our society, in how we perceive land and water, plants and animals, people and cultures.

Memory and history are critical. They are more critical than money because if people remember what existed before, then they will value the past.

If there is no memory, there will be no political will. No political will means no money.

First, before we talk about anything else, we must tell the painful tale of how native cultures were destroyed, recognizing that we are talking about that potential for evil that rests within all of us. There is no border between North and South America when it comes to those past sins, or to current sins.

One possible first step is to establish two new Holocaust museums in Washington, D.C.

A Holocaust museum stands on the Mall in Washington, D.C., that faithfully records the horrific killing of Jews in Europe in the 1940s. It is a source of information of tremendous value to us as we strive to understand the nature of evil. I recommend that you take your children to the Holocaust museum.

Yet, we must remember that the Holocaust documented at that museum happened in Europe, and not in the Americas.

There were, however, two terrible holocausts that took place in North and South America, two holocausts that cry out from the grave for a fit and proper memorial on the Mall. My administration will fight tooth and nail to build both Holocaust museums.

The first Holocaust museum will be dedicated to memory of the hundreds of millions of native peoples in the Americas who were slaughtered, or left to die of starvation, or of disease, in the brutal process of colonization and development that took place over four long and cruel centuries.

We need a Holocaust museum that documents the history of the peoples of the Americas, and records their cultures and their arts. We need this museum so that all of our children learn about that tragedy, about what humans are capable of doing in their blindness.

We need another Holocaust museum on the Mall. We need a Holocaust museum that documents the sufferings and the losses of the tens of millions captured in Africa and shipped to the Americas for slave labor over 400 years. Millions of men, women and children died on the slave ships, millions more were worked to death, or grew old and died miserably in slavery. Their cultures, their families and their very souls were trampled into the mud. All schoolchildren should visit this Holocaust museum as well and learn what was lost, what was affirmed, and what hope remains for the United States if we look back on our past with honesty.

Because these two memorials will make no distinction between North and South America, they will draw the attention of Americans to the common sufferings and the common tragedies of the Americas. The term "American" itself will expand to include both North and South and the artificial divisions created will start to fade away.

Part of that healing process must involve the introduction of the best of the cultures, the medicines, the spiritual practices, the clothing and designs, the architecture and the history of our native peoples into all aspects of contemporary American society. Our fashions should draw on the patterns of the Navahos and the Incas, our hospitals should use the herbs employed by the Hopi and the Cari, and the legends of all the original nations should be integrated into our contemporary dramas, movies and songs.

Only then will their true value be made manifest. Only then will their living spirit, after being buried for centuries, be brought back to life, be rekindled for a new age.

When I imagine the relationship of the United States with our southern neighbors, with our southern partners, with our southern brothers, I keep coming back to the inspiring work of Henry Wallace, the remarkable politician who implemented President Franklin D. Roosevelt's "Good Neighbor Policy" toward Latin America. Vice President Wallace fought for an equal relationship with all nations in the Americas, a balanced dialogue on education, on agriculture, on science and on society that created an inspiring consensus on what was possible. His tour of Latin America in 1943 created excitement about true unity, and ardent opposition to Fascism, that has not been matched since.

It did not stop there for Wallace. He was passionate about the spiritualism of the native Americans and he believed wholeheartedly in the depth to be found in the original cultures. He grasped a potential for growth, not merely in terms of money and products, but in terms of civilization itself.

The policy of my administration toward the Americas will assume the same potential for harmony and unity in the pursuit of a true "new deal." It will be a harmony with all peoples that is respectful, and a harmony with nature that is sustainable.

We will assert that small is beautiful and that the greatest wisdom can be found in the subtle thinking of ancient people, in the cultures of those who left only the slightest traces on the natural environment.

We will shy away from the gaudy rituals of politicians. We will step back and promote a dialogue between people that dissolves away borders just as a swift current cuts a beautiful canyon through the hardest of stone.

CARTOONS



Behold the amusing mistakes of the clown president!

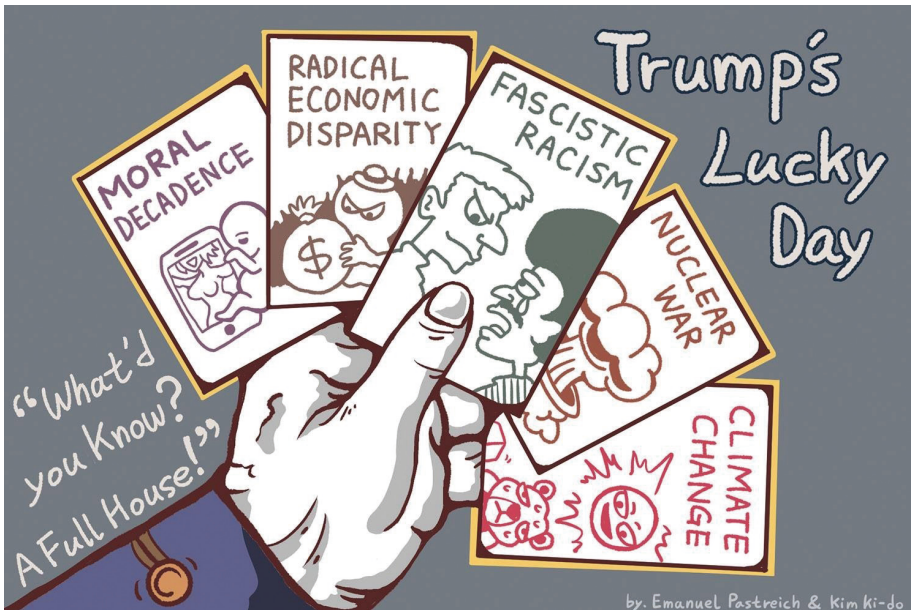
Pay no attention to the men by the doors!

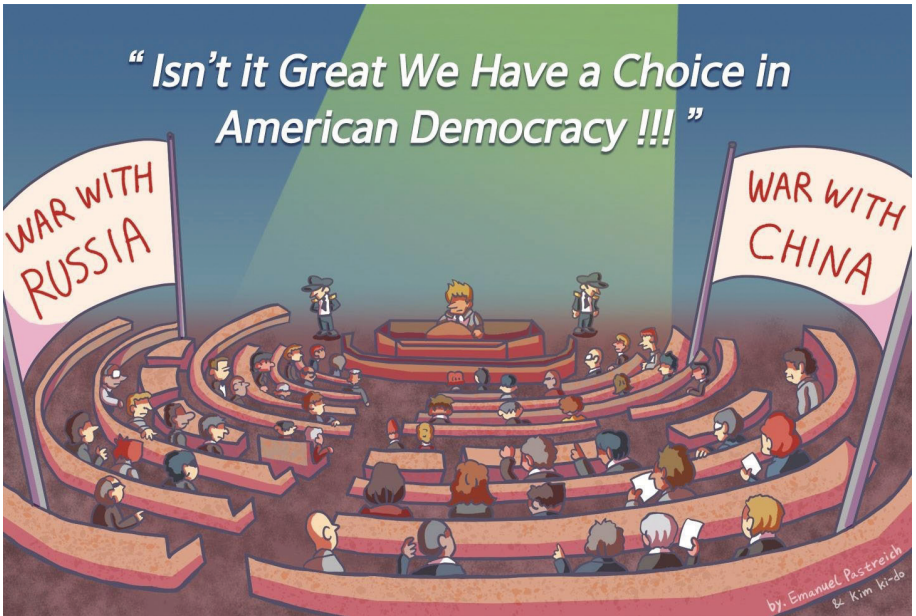
TRUMP OF WAR



"TRUMP SAYS SOMETHING DIFFERENT EVERY DAY. HE MUST BE CRAZY OR STUPID."









Author

Emanuel Pastreich has emerged over the last two decades as the leading voice for a rational American policy in diplomacy and security with a laser focus on climate and biodiversity collapse, the catastrophic impact of new technology on human society, the concentration of wealth, and the global arms race.

Pastreich strives to reinvent the traditions of internationalism pursued by Franklin D. Roosevelt and Adlai Stevenson in his writings and in his speeches. He demanded that the trillions given to corporations over the last year must be returned to the people, that multinational conglomerates like Amazon and Facebook must be run as regulated cooperatives, and that the assets of fossil fuel corporations must be seized immediately and their owners and administrators charged for the criminal actions of presenting fraudulent information to the government, and to the people about climate change.

Born in Nashville, Tennessee and raised in Saint Louis, Missouri, Pastreich started his career as a professor at University of Illinois, Urbana-Champaign in 1998.

An Asia expert fluent in Korean, Japanese and Chinese, he has argued for the last two decades that Americans must obtain a sophisticated understanding of Asia in order to address the challenges of this century and that an emotional or racist anti-Asian response will be profoundly damaging to our country. He serves as president of the Asia Institute, a think tank with offices in Washington D.C., Seoul, Tokyo and Hanoi.

**Video broadcasts for all
of Emanuel Pastreich's speeches
from the 2020 campaign can be found at:**

<https://medium.com/@emanuelpastreich/emanuel-pastreichs-speeches-from-2020-presidential-campaign-de28849e4df1>

I SHALL FEAR NO EVIL

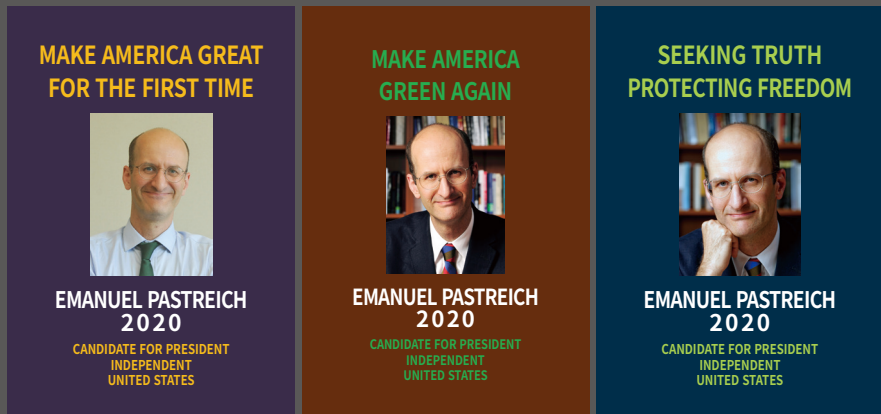
*WHY WE MUST HAVE
A TRULY INDEPENDENT CANDIDATE
FOR PRESIDENT*



Washington D.C., Seoul, Tokyo, Hanoi

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asia-institute.org



A presidential candidate speaks the truth and demands long-term strategies for the real dangers that we face

In the midst of a campaign muddled by hype and poisoned by corruption, a single candidate has stepped forward to describe with unwavering scientific accuracy the decay that has crept over our society. Emanuel Pastreich declares that only an independent candidate can serve as president in light of the collapse of political parties into warring crime syndicates. He presents us with a concrete plan to transform our nation in a series of eloquent speeches that assume we are citizens capable of action, not passive consumers.

Pastreich refuses to pin the blame on any one person, or group, but suggests that we return to the spirit of the Constitution and, like Frederick Douglass and Abraham Lincoln, discover the ethical foundations for good governance that have been buried in a shallow grave by public relations firms, investment banks, and legions of politicians and self-appointed experts.