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Title: The path to global "Inclusion Morality" on human identity.

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Background:

Honesty has a comfortable home in consciousness; how are we to reach it circumventing synthetic conditioning to the contrary?

The First World Populations (FWP) of about 1.2 billion people,(18%), residing in all countries and making more than \$8 per head per day, have implicitly arranged the global political economy (GPE) to distribute 80% of the annual global production of goods and services amongst themselves, leaving 20% to be distributed amongst the remaining 5.4 billion people.

About 15% of the global production of goods and services is distributed to 2.7 billion people forming the global lower Middle-Class (earning from \$2 to \$8 per head per day), constituting 41% of the global population, and the remaining 5% for the left over 2.7 billion, 41% of the global population forming the global Poor, who are *allowed* less than \$2 per head per day, leading to 30,000 daily **poverty deaths** from their ranks. Data extended form (1).

In the 21st century, do we of the First World Population (the 18%) have the ability within the "Idea of the Human" (5), to set aside the structural violence and poverty deaths, built into the global political economy under our name?

Do we have the ability to "Meet the Minimum Needs of All", (MMNA), www.mmna2030.org, through a program of initiation, acquisition and implementation of "inclusion morality" acknowledging for "you too", on minimum needs? we *capable* of achieving it?

By and large the response is likely to be: *YES, I shall make the necessary adjustments if we are able to help each other make the transition.*

The **affective** basis for such an adjustment is grounded in the content of the message of Jesus the preacher *in human form on the Cross*, to all then around, and all else, later: "Love thine enemy; what is to be gained, if we only love in return those who love us?"

There is an enduring social contract embedded in this non-violent message that our consciousness has not yet brought to fruition, even as we acknowledge that its members subscribe to a host of starter religious traditions. No one, in or out of the Temple,

Synagogue, Church or Mosque, is exempt from the benefits associated with the practice of this universal call *present in all spiritual traditions, theist or otherwise*.

Historically, when we experienced scarcity in the context of our command over material resources and communicative abilities, we practiced 'exclusion' (succumbing to the view "first for me then maybe for you"). This unmet 'minimum needs' of many has led to a 'clash' at the socio-political 'inclusion / exclusion' interface, locally and globally.

Since the 'group within' as the group in control justifies and demands its minimum needs on all economic fronts be met by society, there can be no rational or moral bases to concurrently orient society to exclude meeting *the minimum needs* of other human beings. Global *distributive justice* (7), on minimum needs is indicated and its realization becomes the responsibility of the "order to be established by the people", through non-violent global dissent in consciousness.

The fears associated with 'scarcity' are the major enforcers of 'exclusion'.

In the 21st century, society is materially and communicatively able. Inertia aside, there is *no imperative* that the 'in group' *is required to* condition the younger generation for a morality of 'exclusion'.

The younger generation *could be conditioned* to be '**globally inclusive**' in meeting the minimum economic needs of all. Its initiation and practice would allow all people to lead creative, productive, equitable living, *while tending to the transformations* that are necessary, consuming what is needed while avoiding waste.

The population undergoing the transition would experience some anxiety.

Incorporating 'Moral Inclusion' in consciousness:

· *allows* consideration of 'fair play' for the other, due to 'connectedness'

- *leads to* willingness to allocate, and share resources
- *leads to* willingness to make sacrifices to foster the welfare of the included
- *extends* the psychological boundary of the 'scope of justice' to the included.

It enhances mental health, and would endemically *nurture* global security for everyone.

The **analytic** basis for Inclusion, would be a spiritual acknowledgment of 'subject centered justice' for all on minimum needs, (not to be pacified by the privilege given to 'me' of the FWP), but granting in consciousness 'the scope of justice' to all, with a *concurrent* effort to structure the emerging global society to deliver the associated birth

freedom (6) of 'subsistence, security, and liberty', resulting in 'distributive justice', (7) on minimum needs, for the global population.

Moving Forward: This approach acknowledges that consciousness had bifurcated its concerns into the 'spiritual' and the 'secular', creating institutions to supervise the overlapping areas, with the expectation that these institutions would *naturally* communicate and coordinate with each other on basics. During the growth of consciousness in recent centuries, the 'separation of church and state' (8), occurred *en route* in certain locations, leading to some efficacy in the functioning of both sets of institutions, but the 'scope of justice' achieved, (law and order), while marginal, was functional only for the group within.

Consciousness has also understood that lack of coordination between these institutions and the non-delivery of basics to all, has led to suffering, and the limited reach of consciousness may have required the practice of 'exclusion morality', ("first for me then maybe for you"), (2), to enable coping during our days of sparse knowledge and material scarcity.

Nevertheless, the current distribution presents a wake-up call for 21st century consciousness:

Putting it in simple terms for our discussion,

Representing the global production of goods and services for the Year 2002 by **10 plums**, through the global political economy,

The global First World Population (FWP) of about 1.2 billion people *kept* 8 plums for themselves, (earnings greater than \$8 per head per day),

The global Lower middle-classes of about 2.7 billion people were *given* 1.5 plums (earnings between \$2 and \$8 per head per day),

The global Poor of about 2.7 billion people *had to live on* 0.5 plums (earnings less than \$2 per head per day).

Hope leads to optimism and joyful action, granting each of us appropriate rewards.

1. To facilitate 'inclusion morality' ("for you too"), through the "Nonviolent Earth Rights for All Program of Action", (NERAPOA), described below, we must *engage the spirit* of the global 5%, the leading monopolists amongst the FWP of 18%, who endemically practice "exclusion morality", (*), ("first for me, then maybe for you") educating their labor force, (the middle-classes), to go along with them.

2. We'll acknowledge that the joint development of the people and the stratification of opportunity was based on guidelines adopted by human consciousness from spiritual movements tagged as Nature Worship, Paganism, Hinduism, Buddhism, Jainism, Judaism, Christianity, Islam, Atheism, or variations of the same, and our language based, analytic, scientific endeavor.

3. The historical record shows that humans labored in their enterprise, concurrently locally

During 5300 BC- 1900 BC, at Sumer,

During 5600BC - 1890 BC, at Harappa and Mohenjo-Daro,

Around 1470 BC, under the Pharaohs in Egypt

Around 330 BC, under Alexander the Great,

Around 310 BC, under Chandra Gupta Maurya,

Around 250 BC, following Ashoka the Great,

Around 50 BC, under Julius Caesar

Around 0 AD, imbibing the teachings of Jesus the Preacher

Around 630 AD, imbibing the guidelines for the Shura by Prophet Mohammad (PBUH)

Around 1066 AD, under the Norman Conquest

Around 1215, creating the Magna Carta

Around 1653, participating in the British Civil War guided by Oliver Cromwell,

Around 1776, participating in the American Revolution,

During 1789-1799, participating in the French Revolution,

During 1861-65, participating in the American Civil War,

Around 1867, participating in the Meiji Restoration in Japan,

Around 1917, participating in the Russian Revolution, Lenin,

During 1939-45, WW2, addressing invasions by Hitler and the horror of the Nazi Holocaust,

In 1945, witnessing the dehumanized killings at Hiroshima, leading to a new calendar for human record keeping, After Hiroshima, 0 AH,

Exercising the principle of non-violence during the period 1922-1947, under the guidance of Mahatma Gandhi, leading to Independence for India from the British,

During the decades leading to 1948, the Long March molding self-confidence for the people of China, under Mao Zedong,

In 1959, a reinterpretation of History leading to the Cuban Revolution under Fidel Castro,

1948-Present, witnessing conflict in the Middle-East despite a "Peace Agreement" negotiated by President Carter, followed by a US Foreign / Israeli domestic Policy of continuous war / peace negotiations and support for addiction to violence in the Middle- East, circumventing 'Rule of Law' inclinations / pleas of the United Nations' Security Council, 'reducing discussion on governance to meaningless chatter'.

Culminating in 1964, Non-violent action under the guidance of the Rev. Martin Luther King Jr, leading to the second U.S. civil rights legislation,

1978-90, guidance for China to global leadership under Deng Xiaoping,

1990, the retreat of Gorbachev offering Glasnost and Perestroika and the advance of a Reagan and Thatcher offering the policy of Neo-Conservatism,

At 1994, the non-violent end to the stench of white supremacy, racism and Apartheid in South Africa and the onset of freedom and Independence for the people of South Africa, under the leadership of Nelson Mandela, Bishop Tutu, and others,

At 2008, (63 AH), the impact of the wanton policy of lack of regulation of financial institutions, make-believe financial derivatives, and 'self-dealings', leading to the crash of the self-serving global financial system and the global stock market, and capitulation by major national Administrations to restoration of the failed concepts of private-banking that represent the 'nurture of an error heralded by Alexander Hamilton and the merchant lobby in 1787, into a mistake', in recent times by Presidents Clinton, Bush and Obama in the present.

These have been some of the practical / conceptual way stations en route, unfolding suppression along with some adoption and integration (inclusion) reflecting the contest between "fear demanding self-preservation", in the status -quo, (conservative fruits of the

Amygdala in the human operating system), competing with "aspects of enlightenment and release", (liberal fruits of **Language**, thought and logical structures, that promote independent, individual and collective action in human operating systems).

In a small measure, some of these past struggles challenged the practice of 'exclusion morality' administered by the evolving, erstwhile national / now global political economy (GPE) of the Blood-Bankers (**1**) and their cohorts, who currently continue to administer 30,000 daily global poverty deaths, through 'structural violence', unhindered by any human law to the contrary.

To soften such and similar negative impacts, evolving consciousness articulated natural expression of human 'empathy and compassion' in the practice of 'kindness and charity' outside the secular system. It was / is transacted through the available spiritual institutions that 'cleanses' the social- conscience of the ongoing Civilization; but 'kindness and charity' is not competent to resolve design structural violence!

During the financial collapse of 2008, the secular institutions joined the effort with small handouts of extension of unemployment insurance in Western democracies for those who had "*lost* their job". These 'exclusion morality' secular democratic institutions were unresponsive to those who had "*no* job" other than comforting them in their 'welfare identity'. Further they have no provision other than politically motivated 'foreign aid' for those residing outside any nation.

4. In this paper human consciousness takes a stand:

We may no longer cooperate with the forces exercising 'exclusion morality', whether it be with regard to land itself, resources on land or in the sea, resources of space outside the Earth, the utilization of the electromagnetic spectrum, the utilization of natural forces and their applications, fruits of the intellect, research data, knowledge, logical structures, or even the content of consciousness itself.

5. Non-cooperation with the schemes perpetrated by 'exclusion morality' of the Blood-Bankers and their military industrial- complex could be exercised through:

Organizing to manage:

5.1. A declaration of Conscientious Objection (CO) (a genuine stand), to their expectation that the Middle-Classes will conceptually and practically join, in the practice of violence, to enable the 5% to retain control amongst themselves, utmost with nominal change, as in 'elections', or 'coups', or outright wars.

5.2. An unwillingness to surrender one's existing rights despite creation by the elite of **an altar of 'induced fear'**, and an unwillingness to bear arms when instigated to do through provocative 'incidents', publicized by the noisy, cooperative, main stream media, and

5.3. Non-cooperation by the employees (the 13% of the FWP) who are currently beholden to the 5%), and

5.4 With the orientations above, at the global level, as global dissent.

6. All through history we have been conditioned and continue to be conditioned,

6.1. to be job-seekers in the military-industrial complexes nurtured in the various nations, to precisely deliver the ends of 'exclusion' designed by the Blood-Bankers, corporations and judges who are 'politicians in robes' on critical issues, and

6.2. to be member-employees from the various middle-classes, to serve them, but

6.3 principled non-violent defense of 'birth freedoms' (6) and 'earth rights' (5) of the people and its acknowledgement and practice by all, must supersede paying homage to the concocted claims of the Blood Bankers and the 5%, that they are entitled to a global pool of employees to work on the land

And resources they have sequestered from all other people, including the job-corps of the middle-classes that are designed to form a buffer between them and the Poor.

7. In formulating an 'inclusion morality' policy to address the above, the lessons learned, and the experience gained from the practical non-violence movements (not non-violent movements) of Gandhi who overcame the practice of violence of the British Raj in India, and Martin Luther King Jr., who processed the violence of racial discrimination in consciousness for a second time in USA, must be incorporated.

That aside, the global political environment addressed through the framework of 'exclusion morality' is debilitating and continuously worsening, wherein:

7.1. Robots would deliver most physical work, (*good-bye labor unions*),

7.2. soft- ware programs would undertake most managerial work, (*good-bye service employee's international unions*),

7.3. the adoption of the Nazi V-2 rockets strategy by nations able to deploy enhanced versions of the same, resulting in extra-judicial assassinations of leaders by the use of drones and predators, has comodified the nature of physical resolution of political conflicts between / amongst nations, bidding fare-well for the need of *large* standing armies in nations that possess such capability.

7.4. Every aspect of relationship in Nature is translated by Capitalism (a policy decision) into a 'commodity', devaluing human relationships, leading to a calculated

enforced acceptance of poverty deaths as a necessity, thereby replacing democracy by a plutocracy, in practice.

7.5. It calls upon Pharmacy to contribute to seduction of free-will, probably achieving only a temporary abduction, (recall: China was able to overcome the set back from the opium-play), to enhance and continue the practice of "exclusion morality" by the 5% global monopolists, enslaving the rest, to their self-serving, limited vision of the future.

8. In contrast, *visualize human* future where our 'birth freedoms' and 'earth rights' would formulate and implement 'inclusion morality', investing in an "environment- based governance philosophy / structure", with appropriate global administration of the biosphere for the welfare of most of its species, (DNA data files would be maintained on species near unavoidable extinction), leading to a *new* Civilization in which **major social injustices would be absent by design**, the need for social violence reduced, and the "form and practice of 'integrative power' ", (Kenneth E Boulding), (3), operational.

No public policy of any national Administration we have in 2010 is directed towards achieving 'inclusion morality' as stated above.

9. Public policy continues to be controlled by private-banking and the military-industrial complex, through a global rhetoric that is either 'dumb' or 'smart' and of vanilla or chocolate flavor, placing people of the Middle-Class on a treadmill 'seeking employment', and the rest stagnating in poverty, both groups unable to access their birth freedoms and earth rights, stolen by the 5%, and encoded into law, to be accepted as 'order': to most of the newborn we sheepishly say: "sorry, you arrived a bit late: almost every thing is taken " .

The people want their birth freedoms and earth rights and *have a duty to manage the implied opportunity* through language and evolution and may not settle for the lesser principle of simple self-centeredness by a few for the few. . .

The spiritual, emotional, intellectual and political struggle to achieve the same has to continue, under a program of principled non-violent engagement and exposure of the ongoing co modification and 'exclusion morality' of the 5% that are contrary to the interest of the people, leading to those designated "Poor".

Experience of the natural need for this transition is the cause of global unrest, and any success in attempting to curb it by the blood-bankers through violence practiced and delivered by the middle-class would at best be temporary, and would lead to the 'paradox of repression', (4), granting momentum to the globalization of dissent.

Discussion of the NERAPOA to this end, would raise consciousness and engender favorable participation of probably well over 75% of the global population through their

national democratic governments, and the Bankers who hold out through violence by surrogates would have no place to hide in consciousness.

Resolution of the unrest would thus be shifted from the practice of violence to the practice of non-violence.

The Bankers and the corporations would have to negotiate non-violently with the 75%, and implement birth freedoms and earth rights for all, bridging access to it through collection of 'ground- rent' from the monopolists for land, non-renewable resources, the electromagnetic spectrum, space, and human creativity (reserving a short time period for personal credit on individual contributions), resulting in the demolition of the '**exclusion morality**'- **wall**, thereby opening the future ahead of us to human 'integrative power'.

11. To achieve this transition for the global population, the Internet would be used as an open source by the NERAPOA, to inform (webinars), to associate with (hear and see) one another, and to organize, leading to local town hall meetings all over the globe, training the population in 'principled non-violence' (3), for the encounters that challenge 'exclusion morality' that is opposed in practice to the realization of birth freedom and earth rights for all..

Everyone is invited to participate and establish a relationship in this long overdue conceptual and intellectual transition, supported by our primary spiritual life that wants to seat all the people at the Table and not leave them on the Menu for the blood bankers and their corporations.

12. To be seated at the table:

Organize to:

Remove the provisions for a line of credit through private banking. Replace it with a line of credit for every child, (the potential source of practical creativity) at birth. Reorganize the banking system to facilitate the same.

13. As to be expected, the 5%, the monopolists who control money, would try to undermine the rise of such consciousness.

The people must protect and ensure continuance of a free Internet, (delivery of data, information, communication), always supporting genuine good-faith from any quarter.

14. Unbounded personal energy and global material support to secure birth freedoms and earth rights of human beings would come into existence in the natural course of events.

15. Even though accommodations were made by the people at the way stations of history, birth freedoms and earth rights are gifts of God or of Nature depending on one's belief system.

Given that origin, they are destined to unfold, and flourish.

16. Despite programming to the contrary, the individual is unable to surrender these rights,

To anyone, **or**

To any process, **or**

To the view "that pursuit of global capitalism suitable for the monopolists, the 5%, enabling them to pursue and uphold their illicit past and current intake of what belonged to and belongs to others, and submission by the Middle-Class, (13%), who ensure their own employment as sufficient return for their complicity and their cooperation", **or**

To the view that birth freedoms and earth rights for the people are unnecessary and may be squashed by a "5 to 4" Ruling of a *trend setting* Supreme Court.

We must discern the points highlighted, amplify them and continue the journey, non-violently translating earth rights and birth freedoms for all the people into practice

The assumption here is that nascent 'spirituality' is experienced by each and every one of us independently, and MMNA when properly articulated and communicated to the public would obtain, our individual and group attention, affiliation and support, (since that of God is in each of us), for its implementation.

The institutions of 'kindness and charity', soft institutional armor carried by 'exclusion morality' holding us in its tight embrace, may continue, but would be superseded, by the eminence, power, and timeless assurance of real, economic security and enhanced mental health, through a credit line for each child at birth, leading to global 'distributive justice' under 'inclusion morality'.

"Nonviolent Earth Rights for All Program of Action", (NERAPOA), would enable us to achieve the same.

Hope leads to optimism and joyful action, granting each of us appropriate rewards.

In Peace,

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References:

- (1). **The Blood Bankers**, Tales from the global underground economy, by James S. Henry, Introduction Senator Bill Bradley, 2003, four walls eight windows.
- (2) **Moral Exclusion and Injustice: An Introduction**. Susan Opatow, Columbia Univ., Journal of Social Issues, Vol. 46, No.1, 1990, p1-20
- (3) [Integrative Power](#)

Integrative Power is the third and least understood of Quaker peace theorist and economist Kenneth Boulding's "three faces of power." Integrative Power can be articulated: 'I will take positive action to represent the truth as I see it, and I have faith that in the process we will draw closer in our relationship.' Boulding argued that neither Threat Power nor Exchange Power produced a lasting peace. Instead, Boulding contended that Integrative Power calls on each party to follow what they believed to be true, maintain an open mind, and trust that this interaction would produce a result that is mutually respectful of all parties' human needs and dignity. Integrative Power is [principled nonviolence](#) in action. (The Metta Center)

- (4) [Paradox of Repression](#)

When repression becomes so oppressive that it forges its own demise, we arrive at the paradox: use of violent repression can contribute to the instability of the regime that sponsors it.

Repression is an invasive force that has the potential to occupy every corner of civic and political space. It is a total system, whose rules, mandates, and customs can corrode or even dominate nearly every facet of human existence. Herein lies a glaring weakness: repressive systems can only become more dominating, and eventually, so unbearable as to provoke increased resistance against it. As Professor Michael Nagler, (Metta Center), notes:

"Once a state commits itself to a repressive posture, it's going to have to intensify the violence and repression in order to uphold it, and at some point the repression will reach an intolerable level."

In the context of a nonviolent struggle, the Paradox of Repression often plays out when a regime cracks down on a nonviolent movement, and as a result the nonviolent movement gains in strength as many more civilians rally to its cause. For instance, Gandhi's campaign for Indian civil rights in South Africa gathered exponential momentum when the regime passed dehumanizing anti-Indian laws known as the Asiatic Registration Act or Black Act in 1907.

(5) Earth Rights:

Land itself, resources on land or in the sea, resources of space outside the Earth, the utilization of the electromagnetic spectrum, the utilization of natural forces and their applications, fruits of the intellect, research data, knowledge, logical structures, and affective orientations,. are resources held in common by human consciousness to be utilized in trusteeship for the welfare of all life in the biosphere

Governance must be guided by a philosophy and ethic of environmental sustainability for all life

(6) Birth Freedom:

<http://www.youtube.com/watch?v=zSdRNoiRkQw&feature=related> :

(7) **Distributive Justice** The principle or set of principles explaining what **justice** requires when some good (or bad) is distributed amongst persons. The general requirement of **distributive justice** is *suum cuique*, to each his or her due; but this does not yet explain how we should determine what is due to a person. Common bases for this calculation are needs, rights or entitlement, and desert. Hence what is due to a person would depend, respectively, on level of neediness, on rights or similar claims already possessed, or on desert. All three notions need further elaboration, and desert is especially open to interpretation. (The concise Oxford Dictionary of Politics)

(8) Although this term is in near universal use throughout North America, it can be confusing. The principle actually involves separation of *religion*, not just *churches*, from the government.