

Toward Democratic World Federation

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POLITICAL DEMOCRACY AS A CHECK ON ECONOMIC CAPITALISM

by Ronald J. Glossop of Saint Louis

THE PROBLEM: HOW TO HUMANIZE CAPITALISM

A critical problem for contemporary social philosophy is how to hold in check the deleterious effects, namely the increasing disparity between the rich and the poor, brought about by unregulated capitalism not only within democratic countries but also in the global community. In response to this phenomenon, some economists are calling for "economic democracy" and "cooperative capitalism" where fair trade would do more to advance social welfare.

KEY CONCEPTS

In order to deal with this issue of the meaning and significance of concepts such as "capitalism" and "democracy," we need to get clear about some very basic distinctions between a **leftist** or egalitarian view and a **rightist** or hierarchical view and between an **economic** ideology and a **political** ideology.

What distinguishes leftists and rightists is their concepts of what constitutes a just or fair society. Leftists typically prize the principle of equality while rightists emphasize the principle of merit. The less talented and those who are more disadvantaged, the "have-nots," complain about the unfairness of a competitive system where background conditions are ignored and only the final score in the competition matters. In contrast, those who are more talented and hard working, the "haves," are likely to complain about the unfairness of bestowing unearned equal rewards on those who are not so talented and hardworking. The goal of a rightist is to advance his or her own position through competition. Leftists have two kinds of issues to address. First are the *ethical* issues of whether someone who has more than the average is obliged to share some of that excess with others who have less, and if so, how much should be given, to whom, and in what way. Second, there is the *political* question of whether and how individuals who have more should be forced by the society to share, and how much?

Most people find both of these principles to have some intuitive appeal and look to find a way to seek some level of balance.

To understand the current debate about the world political-economic order, it is crucial to understand the difference between economic ideologies and political ideologies and comprehend how these rightist-leftist distinctions apply to them. An economic ideology addresses the issue of how the goods (and "bads" such as taxes) should be distributed in a society, while a political ideology addresses the issue of how the decision-making power in

a society should be distributed.

The farthest left economic ideology would be Marxist Communism, while the farthest right would be monopolism. The more moderate leftist view would be socialism (wealth should be based on labor alone; those who work more should have more), while the moderate rightist view would be capitalism (wealth should belong to those who know how to invest wisely, who invent new and useful things, and who do useful high-quality work).

Turning to political ideology, the farthest left view would be pure or direct democracy (each person in the society gets one vote in determining what policies should be adopted), while the farthest right view would be absolute monarchy or dictatorship (one person decides what the policies of the whole society will be). The more moderate leftist view would be representative democracy (periodically elected representatives determine what the policies of the society will be), while the more moderate rightist view would be that a small elite group (such as an aristocracy or members of a special Party) should make the laws.

THE DANGERS OF UNRESTRICTED CAPITALISM

Many of us understand that without regulation the capitalist system can easily abuse the public good in the name of profit. We are all familiar with cases in which capitalists have sought to externalize their costs, manipulated bargaining practices, taken advantage of workers, created monopolies, or produced products despite their being harmful or unsafe.

However, the biggest problem resulting from an unregulated capitalist system is the widening gap which develops between the rich and the poor. Checks and balances must be put in place to prevent those with economic power from corrupting the system of political power. But one must also recognize that unrestricted capitalism is inherently immoral, for a built-in characteristic of the system is that the rich do get richer. While the poor must work to care for current needs, the rich are afforded the time and resources for a good education. The money they already have can be invested, and thus multiplied. With their increased buying power, the wealthy can have a larger influence on what gets produced.

Another way of looking at this rich-get-richer tendency of capitalism is to consider who gets discriminated against in a capitalist system. Some of its opponents claim that capitalism is racist and imperialistic. Although some capitalists may be racists,

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A CITIZENS ASSEMBLY: ANTIDOTE TO LEGISLATIVE STALEMATE?

Despite the constitutional requirement to promote the general welfare, hardly any government -- the lawmakers and the law-enforcers, in any place and at any level -- has faithfully served its citizens and the public welfare at all times. Governments may be comprised of a myriad of factions and, being weak, fail to coalesce to do their job properly. In contrast, others may be controlled by a single, dominant faction, so that the welfare of that special interest, rather than that of the people is pursued. Or else, there may be a stalemate, and the legislative process grinds to a halt.

Even though in some places there may be an excellent constitution on paper, it may fail in reality. (Recall the constitution of the Union of Soviet Socialist Republics!)

When the legislative process breaks down and new elections can't improve the situation, it becomes the duty of the citizens to change it (in other ways than simply holding another election).

A century ago, when the entrenched interests were controlling governments in the U.S.A. and failing to serve the citizens, a populist movement led to direct democracy with the initiative, referendum, and recall process.

A century later, another form of direct democracy is appearing -- the **Citizens Assembly**.

Initially in the Canadian province of British Columbia and now in California, there are movements led by civil society and progressive legislators to form citizen assemblies to reform the electoral process. Be sure to follow developments. -- *JOS*

THE PURPOSES AND OBJECTIVES OF DEMOCRATIC WORLD FEDERALISTS ARE:

A. To promote an understanding of the principles that:

Common Humanity

The people of the world, as interconnected members of a common humanity, must recognize that the well-being and safety of anyone should be of concern to everyone.

Global Problems & Benefits

The people are confronted by global problems, such as war and civil conflict, crimes against humanity and anarchy, large-scale poverty and disease, and degradation of the environment. These can be dealt with, and peace and the well-being of the people promoted, through enforceable world laws.

Sovereignty & Citizenship

The people, as sovereign citizens, are inherently endowed with the authority and the duty to govern themselves, either directly or through elected representatives, on all levels of society and ultimately the world. As citizens, they should respect the rule of law, which their civic participation creates and legitimizes.

Good Government

The government of all political units must be open, democratic, and accountable to the people and have effective legislative, executive, and judicial branches, with checks and balances.

Federation

Planet Earth, with unity in its diversity, requires a democratic, federal system of government, where problems from local to global are dealt with by governments at the appropriate level.

Constitution

A world constitution with a declaration of rights should be promoted by any means possible, e.g., restructuring and democratizing the United Nations, federating a number of regional unions, expanding a community of democracies, or building a new set of institutions of government through a world convention.

B. To develop an organization/movement without borders and spread its message throughout the world via contacts with other civil-society organizations, educational institutions, the media, lawmakers, and the general public.

Mark Your Calendar!

Sunday, 2 April: Democratic World Federalists, 2006 Good Government Luncheon-Lecture (See details in flyer)

23-26 June: World Peace Forum 2006, Vancouver, British Columbia. For Details, phone Tania Aguila, 1-604-687-3223

26-29 October: World Federalist Movement Annual Meeting, New York City. For details, e-mail Stephanie Getson, getson@wfm.org

FROM THE PRESIDENT'S DESK



SAFEGUARDING THE PEOPLE FROM TYRANNY

"The accumulation of all powers, legislative, executive, and judiciary, in the same hands, whether hereditary, self-appointed, or elective, may justly be pronounced the very definition of tyranny." --James Madison, The Federalist Papers, No. 47.

The reflexive (some might say "knee-jerk") reaction to "world government" by many is a fear of tyranny. We have seen how the rights of the people have been stolen at the *national* level in many countries by monarchic or elective dynasties, dictators, and even by administrations claiming extraordinary powers resulting from their election to high offices. (President Dwight Eisenhower warned against the danger of a rising military industrial-complex, to which ideological -- neoconservative, neoliberal, or neofascist -- think tanks could be added.)

Would a world government incur the same fate? Well, in the Autumn 2005 issue of *T.D.W.F.*, Professor David Ray Griffin presented arguments against the claim that global government would lead to world tyranny. He cited the necessary safeguards provided by the Framers of the U.S. Federal Constitution of **separation of the executive, legislative and judicial branches**, as well as a **Bill of Rights**.

These checks and balances should indeed be mandatory. But further safeguards against tyranny at any political level, be it local, regional, national, or global, are needed. The first precondition is that the Earth's government -- like the governments of its political units -- should be **democratic**. To assure **free and fair elections** (also at the national level), certification by independent observers should be required.

The world should not have a *unitary* government, with absolute control over its political subdivisions. No, the system should be **federal**, where the powers to govern are delegated by the world citizens (the source of sovereignty) via a **constitution** and distributed between the central government and the member states, and possibly other political units. In other words, there ideally should be a **democratic world federation**.

Finally, an important institution found in the Scandinavian countries -- and even in some newspaper companies -- is an **ombudsperson**, to whom anyone may report when an official performs his/her functions in a fraudulent or other illegal way. Related to this, every unit should have a law that protects whistleblowers from threats by the official lawbreakers. For details of the "World Ombudsmus," see Article 11 of The Constitution for the Federation of Earth.

With such safeguards, humanity -- the Earth's residents -- could look forward to becoming more effective and prosperous citizens, living in a well-governed world. --JOS

[Any additional suggestions from readers would be welcome.]

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WELCOME PETER BAILEY!



At its Winter Meeting, the D.W.F. Board of Directors elected Peter Bailey of Ottawa to fill a vacancy. Peter studied philosophy, politics, and economics at Oxford. After emigrating to Canada, he worked 28 years as an economist at Export Development Canada. A dedicated Democratic World Federalist, he also serves on the WFM-Canada National Council and heads the World Federalist Foundation of Canada.

COOPERATIVE CAPITALISM WITH A "HUMAN FACE"

J.W. Smith of Sun City, Arizona

America gained only its *political* freedom from the Revolutionary War. Britain's warships continued to deny Americans the right to control their own trade. Winning the War of 1812 gave us our *economic* freedom, which is the essence of economic democracy. Most other former colonies never gained their economic freedom.

America's creation of a bloc of wealthy nations (Western Europe, Japan, Taiwan, South Korea, etc.) to stop expanding socialism was done through **cooperative capitalism**, not through Adam Smith free trade. Imperial nations utilized cooperative capitalism to build powerful blocs to protect their monopolies.

BACKGROUND

Until about sixteen hundred years ago, all around the Mediterranean, societies were well developed with substantial educated populations and with large libraries and cultural centers. They were intellectually and culturally advanced, much as we are today. There was even a functioning steam engine in the Library of Alexandria.

However, under the alliance between the Roman Empire and the Church in 324 C.E., all other religions and the empire's educated came under assault. Over a period of 350 years all the libraries within the Roman Empire were burned, education was taboo, Hellenic culture centers were destroyed and their priests and educated were assassinated or forced underground. It's possible that -- if the suppression of the rights of other people had not occurred -- the communication and transportation systems of today could have been invented and in use over a thousand years ago. However, 350 years of suppression of the educated classes dropped Western Civilization into the Dark Ages.

Powerful societies plundered by *raids*. But 800 to 1000 years ago they learned to plunder by *trade*. During the Middle Ages the Free Cities of Europe had no resources within their walls. When serfs came to town and saw the tools for producing cloth and other handicrafts, they returned to their villages and produced such goods. The struggle against rural trading and handicrafts lasted at least seven hundred years, as armed expeditions were sent against the villages, and their primitive machinery was destroyed.

The battle over who will control resources, control the **wealth-producing-process (WPP)**, and thus who ends up with the wealth produced, is reflected in the violence and wars ongoing throughout the world today. City-states became nations, but much of the natural resources it took to be powerful and wealthy still lay beyond their borders. Thus empires spread across the world.

In World Wars I and II those empires went broke battling over who sets the rules of unequal trade. Then they allegedly no longer had the wealth to maintain control, and the whole world started breaking free. But the struggle over resources and the WPP continues to this day; witness the effort to gain control of Iraq, the initial move to control the oil of the Middle East.

PROPERTY RIGHTS

Property rights are the foundation of both *capitalism* and our

monopoly structures; *monopolies* are rights to exclusive title to nature's wealth. All wealth is processed from humankind's heritage, which is the natural wealth on or under land, and monopolies claim an excessive share of that wealth.

Henry George declared that no one produced land; thus those *exclusive* titles should be restructured to *conditional* titles with society collecting the land rent. Through elimination of monopolies, economic waste would be largely eliminated resulting in a drop in consumer prices. The gambling casinos called stock markets, where those technology monopoly profits are collected, would shrink to a stable market for investments.

As our system of law slowly evolved from aristocracy, more and more people gained more and more rights, partly to the natural resources. However, due to wealth stolen from the impoverished world, and its broad distribution through military and other unnecessary expenditures, our system of law has become very close to aristocratic law, from which it evolved.

As rights of ownership, use rights, individualism, and competition are increased, monopolies -- which only intercept wealth as opposed to producing wealth -- disappear.

Through a system of stolen wealth distributed through the waste of wars and monopolies, roughly half the labor, capital and resources are wasted unnecessarily. It is through this system of wasting that the top 1% of the population owns more wealth than the bottom 90%, resulting in a duplication of the aristocratic system that supposedly disappeared centuries ago.

The reason that we do not see these massive covert actions kept secret from our citizens is that we are in the heart of this empire, and we live within its created beliefs of enemies. That is how the masses of every society are controlled.

Over the past 50 years we have covertly destroyed countries breaking free whose only threat was that they were establishing governments more democratic than ours. This would cause the loss of control of those resources and WPP, and would expose and destroy the current monopoly structure. America's destabilizing of emerging free nations and the reality that we have a monopolized economy are buried through the false writings of history.

The soft sciences (economics, political science, some sociology, and history) teach beliefs protecting wealth and power as opposed to an open discussion of truth. America's founding fathers rejected Britain's attempt to impose Adam Smith free trade philosophy upon America. **Friedrich List** came to America, became an American citizen, and helped educate Americans on how to protect their industries and markets. On returning to Germany, he wrote *The National System of Political Economy*. Every nation which successfully developed did so under his principles; none, under Adam Smith monopoly rules hiding under the title of free trade. Yet, once the U.S. was industrialized, and as the old imperial powers collapsed, America immediately replaced Britain as the imperial power imposing Adam Smith fictitious

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Cooperative Capitalism continued from page 4

free trade upon the world.

After World War II, full faith in Adam Smith free trade was imposed by academia. Imposing beliefs on society that protect a power structure and their unearned wealth and are so far from reality is a matter of deep concern; not only for the massive violence and oppression it imposes upon weak people but also for its potential for mankind destroying itself.

This system of control through control of belief systems of the masses has been in place for centuries. If you challenged the system 300 years ago, off came your head. Today if you in academia were to challenge the system, you would be ostracized, your research would not be funded, and you may lose your job. Thus each new crop of students trusts what they are taught, and they go on to teach the next crop of trusting students. The irrational belief system we function under today is not that much different from the belief system which dropped us into the Dark Ages.

The 40-year nuclear Cold War standoff could easily have destroyed the earth. Between 12 and 15 million were killed and tens of millions more died due to the destabilization of their economies. We are living under an imposed belief system of enemies which suppresses freedom and rights even as we say how good we are and how we are trying to help other poor souls -- just as that alliance of church and state did when it destroyed its own culture 1,600 years ago.

Democracy & Capitalism continued from page 1

racism is totally foreign to a capitalist system since its only requirements are competence as a worker, manager or inventor and the possession of money in order to buy as a consumer or invest as a saver. The race, religion, gender, and age of one's employees or consumers are irrelevant. Some capitalists may also have been imperialistic, but nationalistic imperialism is directly contrary to the theoretical basis of capitalism. Capitalists want to make the biggest profit possible on their investments regardless of location. Thus theoretically (as Adam Smith tried to show) they should favor a worldwide "free-trade" market economy rather than a mercantilist system of national tariffs and regulations. For capitalists national boundaries are obstacles.

However, because it works on the basis of market forces of supply and demand, the capitalist system does discriminate against the poor. Their needs will not constitute part of the demand because they lack money to buy. They also lack money to invest and earn profits. Moreover, capitalism doesn't work when wealth is concentrated in the hands of too few persons, for a lack of demand prevents products from being bought.

SOCIALISM AS AN ANSWER?

A socialist system could be expected do better than capitalism at distributing more equally what is available within the society. It might also be more humane, especially in the short term, while the capitalist system is indifferent to the plight of individuals. However, the tendency toward stagnation and an absence of inventiveness make it a poor fit as a national and global economic system. We can't overlook the positive effects of a capitalist

Eliminate the waste of battling over the earth's resources, and there is enough on this earth for all. It is time we shared with the world's impoverished. We are wasting the very wealth that should be producing a quality lifestyle for both those impoverished people and ourselves.

For 50 years the mainstream media and the university system faithfully blanketed society with a belief system of enemies, hiding the real purposes of violence imposed upon the world by the very nations putting out the propaganda; suppressing those nations attempting to gain control of their resources and thus control of their destiny. Now we see the reality of those depredations right on the evening news.

Money that flows through monopolies falls into the coffers of those who produce nothing. Under **Cooperative Capitalism**, the average standard of living can rise rapidly, even as the hours worked per person drops by possibly half. Eliminate military waste protecting monopolies and the waste of monopolies, and there are enough resources on this earth for all. Under Cooperative Capitalism poverty can be eliminated in 10 years and a quality life for all can be attained in 50 years. That is "Capitalism with a Human Face."

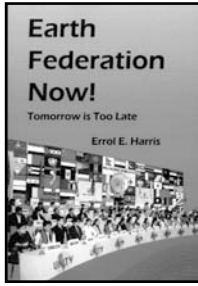
You have the opportunity to go down in history as the generation that brought peace and freedom to this earth with a quality life for all.

system driven by the desire to gain more profit from one's investment. Society needs this continuing drive toward greater efficiency to encourage new inventions and to make use of such inventions quickly.

DEMOCRATIC CAPITALISM

The balanced solution may be a rightist economic ideology checked by a leftist political ideology. This combination exists in one of the more successful countries in history, namely the U.S.A. While the United States has benefitted from some very good luck, a big asset has been its combination of a rightist capitalist economic system (which encourages entrepreneurship and economic growth) with a leftist political system of representative democracy (which exercises some restraint on the power of the "haves," partly by gradually extending voting rights to more and more of the "have-nots"). This combination has proved successful in most counties of the *developed* world.

At the global level, we see a different situation. A rightist capitalist economic system exists on the international level (even though not all countries are capitalistic within their national boundaries), but there is no leftist global democratic political system to restrain it. While the economic forces of an unregulated capitalist economic system are leading to greater disparity in wealth between rich and poor countries, there is no worldwide democratic political structure to adopt the global laws that would correct the situation. We need a **democratic world government** to establish a just system of taxation and redistribution of wealth and use it to check the disastrous consequences of the activities of unrestricted global businesses.



EARTH FEDERATION NOW

by Errol Harris (Radford, VA: Institute for Economic Democracy, 2005)

Review by Lyndon Storey

The great merit of this book is that it divides its argument equally between the case for a world federation and the practical question of how to bring one into existence.

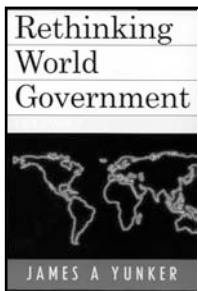
The opening chapters offer a broad survey of world problems, including population growth, depletion of natural resources, deforestation, desertification, nuclear armaments, terrorism, war, and international conflict generally, and methodically shows how all of them can be solved only by global action. Pollution controls in one country can achieve nothing if they are not practiced elsewhere. Unilateral disarmament only makes the disarmer a prey to others if there is not a globally-managed move to disarmament and so on. The book then points out that it is national sovereignty and national loyalties which currently block cooperation to solve such problems. The solution is for there to be some form of world federation to replace the existing system.

The real problem is how to bring about global reform. Professor Harris analyzes four popular approaches: UN reform, international law, the growth of an international civil society and

ratification of a world federal constitution. He points out that the UN is based on respect for the sovereignty of its members and so can never become a true world governing system. He similarly critiques international law and international civil society as subordinate to national political systems and lacking enforcement powers. Thus he concludes that only a world federation can provide an enforceable government system to properly address world problems.

The book recommends ratifying the **Constitution for the Federation of Earth** as the best path to a world federation. This particular constitution has been refined by activists and supporters of world government over several decades. Harris recommends this constitution (which is reproduced in the book) not only because of its range of democratic safeguards but also because he believes that people need a model of a constitution to help visualize, rally around, and build support for a world federation. In other words, the constitution is his model of both a completed **democratic world federation** and the process of building it.

This is an important argument simply because so many people can see the case for a world federation but then cannot see how it will come about. A world federation will not just spring into existence simply because people see its merits. It will require a credible political dynamic to develop first, and this book argues that *continued on next page*



RETHINKING WORLD GOVERNMENT

by James A. Yunker (Lanham, MD: University Press of America, 2005)

Review by Ronald Glossop

James Yunker has proposed a systematic program for channeling wealth from rich to poor countries in his 1993 book *World Union on the Horizon* and in his new book *Rethinking World Government*.

His latest is a must-read book for everyone interested in the idea of world government. Professor Yunker strongly supports the need for a world government and sharply criticizes what he calls "the dysfunctional myth" that "global governance" or "global civil society" can adequately deal with global problems.

Supporters of world government should give some attention to the question of why their proposal is ignored by those interested in world politics. Yunker claims that, "Global economic inequality represents the single most important impediment to world government." Those throughout the developed world understandably fear that a world government (especially a democratic world government) would try to bring about what Yunker calls "Crude Redistribution" (that is, rapid drastic redistribution) of the world's wealth in order to deal with the huge global economic disparities which now exist. At the same time, the poor countries fear that a world government would be controlled by the rich countries as a new mechanism for maintaining colonialism.

To address these disparities, Yunker asserts that the redistribution of wealth must be done gradually. His third chapter advocates the implementation of a **World Economic Equalization Program** (WEPEP), a global Marshall Plan, where richer nations annually pay a certain part of their national income into a distribution fund to increase the generalized capital of the poorer nations, resulting in their economic growth. Yunker's extensive computer simulations show that WEPEP, if carried out over several decades, could bring about substantial equalization without seriously slowing down the rate of economic growth of the rich countries and without aid going into the pockets of a few leaders in the poorer countries. Yunker believes that the program could work and that its success would constitute "a significant moral victory" for humankind.

Of even greater interest to world governmentals is Yunker's "blueprint for a limited world government." Tentatively designated the **Federal Union of Democratic Nations** (FUDN), the blueprint would provide virtually full immunity from the possibility of a drastic worldwide income redistribution. Security against this possibility is embodied in three specific provisions: (1) a constitutionally specified, permanent and inalienable right of each member nation to withdraw from the world federation at any time it desires; (2) a constitutionally specified, permanent and inalienable right of each member nation to maintain whatever military forces and armament (including nuclear weapons) it desires to maintain; and (3) a dual voting system in the world government legislature that would essentially enable both rich *continued on next page*

“Earth Federation Now” continued from page 6

debate about ratifying the constitution will provide that dynamic.

There are problems with the "constitutional" approach. This particular constitution is a highly detailed document. It would be very difficult for anyone to agree to it without some reservations somewhere. As well, the entrenched support for national sovereignty, which Harris identifies as a threat to paths such as UN reform and international law, would presumably be just as strongly opposed to this constitution. Likewise, as it is a constitution for a fully fledged federation, it offers no halfway house or gradual progression to federation. The potential ratifier must join a carefully worked out system for world government rather than a movement towards world government.

If we look at the European Union as one existing example of a workable system of international government, albeit one falling short of a federation, we can see the difficulty in practically applying Harris’s approach.. The EU has developed, not because it started with the best and most detailed blueprint, but because it evolved in a step-by-step manner without a detailed blueprint. Its members were never asked to make the comprehensive transformation required by something like the Earth Federation Constitution. What would have happened in 1952 if the future EU members were offered a comprehensive constitutional document? They would have rejected it out of hand.

This is not to say that Professor Harris' argument is wrong. But there are many possible paths to world federation and what history seems to show is that great political reforms, such as the EU or the emancipation of women, happen in a piecemeal manner, as people gradually grasp all the implications rather than through someone developing a perfect blueprint and then society suddenly transforming.

Even so, this book forces us to consider just how a democratic world federation will come into existence. Although I believe it is more likely to emerge through gradual development as with the EU, Professor Harris and the supporters of the Earth Federation Constitution have at least committed themselves to a method of arriving at a world federation. What we need now is more discussion of what will be the best path to that goal.

“Rethinking World Govt.” continued from page 6

and poor nations to veto any proposed legislation they would regard as unacceptable.

Yunker realizes that traditional world federalists will complain that what he is proposing looks more like a confederation than a federation. But his proposal at least allows us to start moving forward. We must think long-term rather than insisting that we aim immediately for a federation such as now exists in the United States. By eliminating the fear of Crude Redistribution of wealth, we could begin to make some headway toward the creation of a world government, an “authentic state entity with the authority to promulgate and enforce laws, to impose and collect taxes, to raise and maintain permanent military forces.” An important part of its effort would be supervising WEEP, a program which would bring about gradual economic equalization that the world so desperately needs. As such, it would represent a qualitative advance beyond the U.N.

From an academic perspective, it is a shame that many books and proposals crucial to world federalist thinking related to Yunker's own proposal are not mentioned in his book. Nevertheless, his novel proposal -- "the 'unexplored alternative' of limited global government" plus WEEP as a way of generating some needed action and not just more talk -- should be given serious consideration by all interested in world government.

Help us share the knowledge that can lead to a just and sustainable world by supporting the Democratic World Federalists.

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**DAVID RAY GRIFFIN: 9/11 COMMISSION REPORT, A WHITEWASH?
ATTEND THE 2006 D.W.F. GOOD GOVERNMENT LUNCHEON-LECTURE**

(see details inside)

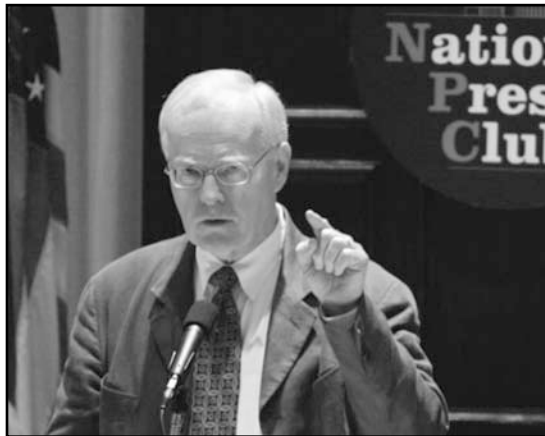
Following publication in 1995 of *Our Global Neighborhood*, a disappointing compilation of recommendations by "high-level" world luminaries for reforming the United Nations, leading world governmentals published *Toward Genuine Global Governance* debunking the earlier report.(1) In one of its chapters, Professor David Ray Griffin answered objections put forward by skeptics of world government.

Since the events of September 11, 2001, Professor Griffin has wondered about the hundreds of conflicting reports about what happened before and on that date. He collated some of the reports in a book entitled *The New Pearl Harbor* (Northampton, MA: Interlink Publishing Group, 2004). This recalled that the ideologues of the Project for a New American Century -- which calls for the U.S. to spend huge sums expanding its war-making potential to dominate the world and control land, sea, air, outer-space, and cyberspace -- worried that a passive American populace would not support their scheme without some catastrophe, a New Pearl Harbor.(2)

Then 9/11 happened! Since then, but only after foot-dragging for over 14 months by the Bush-Cheney Administration, the 9/11 Commission was appointed. (Prof. Griffin terms it the "Kean - Zelnikow Commission," for Philip D. Zelnikow, a Bush White House insider and colleague of Condoleezza Rice, was primarily

responsible for the wording of the report.) In his new book, *The 9/11 Commission Report: Omissions and Distortions*, (Northampton, MA: Interlink Publishing Group, 2005), Prof. Griffin takes issue with its impartiality and debunks the thoroughness of its investigations.

Come hear Professor Griffin speak on "9/11: The Myth and The Reality" on Sunday, 2 April, at the Democratic World Federation's annual Good Government Luncheon-Lecture,(3) held this time at the First Unitarian-Universalist Center of San Francisco, and have him autograph his new book.



Notes:

1. For recent publications by its editors, Harris and Yunker, see pages 6 and 7.
2. For an earlier example of how an administration allowed a "surprise attack" from "A" to justify launching war against "B", see *Day of Deceit: The Truth About FDR and Pearl Harbor* (New York: Simon & Schuster, 2001) by D.W.F. Supporter Robert B. Stinnett.
3. In 2003 Prof. Stephen Zunes of the University of San Francisco related the roots of terrorism to U.S. policy in the Middle East and its denigration of the United Nations; in 2004 Jim Garrison of *State of the World Forum* spoke on the expanding American Empire; and in 2005 Prof. Joseph Baratta, a D.W.F. Supporter, reviewed political efforts to establish a constitutionally limited, democratically representative, federal world government in order to abolish war.

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DEMOCRATIC WORLD FEDERALISTS

55 New Montgomery St., Suite 225
San Francisco, CA 94105-3421
Phone & Fax: 1-415-227-4880,
E-mail: dwfed@dwfed.org
URL: www.dwfed.org

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*"If Tyranny and Oppression come to this land, it will
be in the guise of fighting a foreign enemy."
-- James Madison*

