

**Accounting for Your Life
The Whole Damn Thing**

**Introduction to Extraordinary Accounting:
A Tool for Global Problem Solving**

**Extraordinary Accounting: Transforming Economics
From a struggle into a dance;
From Business as War,
To Business as Love**

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Accounting for Your Life: The Whole Damn Thing

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The Themes

The Short Rap: An Accounting System that Worked

Three Stories: Commerce and the Creation of Wealth
One History of Money
Ernie the Addict

Extraordinary Accounting

Part I: The Calculator

Part II: The Vortex

Part III: The Crucible

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Extraordinary Accounting in One Page

The Short Rap: An Accounting System that Worked - A global economic system that worked would enrich the community, sustain throughout time and produce a better lifestyle for our children and a better lifestyle for their children into infinity.

Three Stories: Three stories about the development of commerce, money and sustainable consumption: Commerce and the Creation of Wealth; One History of Money; & Ernie the Addict

Part I: The Calculator – How we calculate value is the basis of every decision we make. Our present economic system is like a calculator with not enough keys. Every calculation is an approximation. We are not using accurate data. We are not measuring the right things. We are not measuring them the right way. Of course we design an unsustainable equation.

Part II: The Vortex – The vortex is the compound momentum of the forces of nature, including and especially human psychology. The vortex can move in either a constructive or destructive direction and produce or destroy wealth. Our thoughts and actions affect the direction and speed i.e., power of the vortex. Isolation and greed create a self-perpetuating momentum, driving a need to sell, consume and dominate the market. Inclusion and connectedness create the equation of sovereign beings able to act in concert producing the common wealth.

Part III: The Crucible - The crucible makes it possible to purify gold and coin it, magnifying wealth. Through the crucible of attention to sustainable value, only what we truly value remains. Shifting the value system to inclusion and connectedness, our vision and declaration become founts of creativity and contribution. The crucible of attention to sustainable value creates an equation of nourishment healing and wholeness.

Extraordinarily Forward

We have not yet reached the level of consciousness as a society where we achieve simple answers to complex questions. No magic bullet will take the place of each of us learning about ourselves so that we can participate in a conscious and contentious way.

What I ask you to share with me are some questions and some tools to stimulate creative thinking and open dialogue. We as a species can design a system that accounts for value that is elegant and just. Our present accounting system is capricious, made up. If we intend to we can create sustainable societies, improving the life of future generations, as we would like to our lives to improve. To see beyond the system of thought with which we are familiar; to open new possibilities of thinking is the first step in creating lasting foundations for society.

Do unto the future, as you would like to have the future do unto you.

As we look together at designing some simple positive actions, hopefully the thoughts contained here will stimulate your thinking and your solutions will be added to our knowledge base. Thanks to modern technology this book and its accompanying Web site are living documents. When we distill the information of the many conversations that will be had around this topic, the wisdom just might design an accounting system that accounts for the whole damn thing.

Thanks and acknowledgement to all of you, great thinkers past, present and future, who have contributed to and will contribute to, creating a beautiful world.

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The Short Rap: An Accounting System that Worked

A global economic system that worked would enrich the community, as well as sustain throughout time. And - it would produce a better lifestyle for our children and a better lifestyle for their children into infinity.

Looking at the present issues we can predict some of what is coming. On our existing path, drinkable water already a challenge for intra-national and international relations will be the cause of wars. In less than twenty years, the process, already happening less visibly, will be the source of events that dominate the news. Entrepreneurs are not thinking twenty years out. Most are thinking in terms of a few years or less. It is short-term, myopic thinking driven by how we account for value.

Air quality is already a challenge in almost every metropolitan area in the world and many rural areas as well. We are polluting our water, consuming our natural resources and rapidly encroaching on our wilderness in a way that threatens existence. When the wilderness is gone what happens to the human mind? The future approaches. There is no slowing it down.

"We are rapidly destroying the eco system, which is the foundation of all wealth." David Korten Appendix I

"Today's forms of globalization look good because traditional accounting disenfranchises a significant minority, ignores the running down of natural resources, and discounts future risks."

Hazel Henderson Appendix XI

In the present world it is often said that 'business is war'. Mindless consumption is war on the future. As the resources run out people will fight wars over food. They will do it because they believe that is the best strategy with which to eat. They will think that because

of the information they get. Throughout history we have gone to war to solve our problems. Though, it may protect us from the bad, war is not and war will never be the solution to the good.

Ordinary accounting and its enslavement to short-term thinking, fails to see and therefore fails to account for, the long-term costs of our consumption-based model of business. We just see the productivity and are mindlessly addicted to the product.

What Thomas Friedman calls the electronic herd, the mass and immediate movement of capital, stampedes based on this quarter's profits and less. The political system is just as shortsighted as the economic system. All actions are focused on the next election so everything ends up based on short-term thinking. Our reactive myopia has the system headed for train wreck. The coming collapse that is visible on the horizon. Yet, our ability to avoid it is zero as long as the accounting system doesn't register it.

Like a calculator with not enough keys, there is something wrong with the system by which we account for our lives. We are not measuring the right things. We are not measuring them the right way. We are not accurately processing the data. We are not processing it creatively in service of what we truly value. We are not setting up the equation in a way that uses our resources effectively to create the world we want.

A friend wrote this to his mother dying of cancer. "We all know that we are going to die one day but because we all believe that it's going to happen at some undefined time in the future we don't take it into account when living our daily lives." We are reacting to our perceived needs. We are not listening well.

If we accounted for what we valued, properly, we could create the world we want to live in. We need an accounting system that actually measures what we are doing relative to what we value and

feeds back to us accurate, relevant, coherent information so we can make intelligent decisions. Our present a dysfunctional accounting system is living on credit, spending wealth much faster than it is creating it. Everything seems fine till the eco-system closes the account.

The good news is this. A revolutionary can go out for coffee because they really don't have to do anything. The present system is destroying itself. As it stands this level of consumption and pollution is unsustainable! The only questions are how soon and hard landing, soft landing or creative transition. If you follow the logic that the system as it stands is unsustainable, and you lean toward the softer landing or creative transition, what would a system look like that works?

An accounting system to serve the most essential needs of our society will create wealth. We need one that is not only proactive; we need one that is visionary, righteous, divine. To survive the global challenges into the future we need an extraordinary accounting system.

The way we do business formed as one of many possibilities. We can invent other forms of commerce. What kind of system would we have to create so that when people said we had commercialized something; it implied we had done something good? When we are willing to be accountable for that outcome, we call that 'accounting for your life the whole damn thing'. Then we will say, 'business is love'.

Three Stories

His Story: Commerce and the Creation of Wealth: How the way we have related to the differences in our assumptions about value have set in motion a system of conflict based interactions and the dream of a system based on harmony.

One History of Money: A description of how trust allows abstracting value from barter to precious metals to coins to paper money to electronic pulses increasing the speed and power of the vortex of commerce.

Ernie the Addict: A description of consumption, addiction, personal responsibility and the future.

Part I: The Calculator

There is something wrong with the system by which we account for our lives. How we calculate value is the basis of every decision we make. Our present economic system is like a calculator with not enough keys. Every calculation is an approximation. We are not using accurate data. We are not measuring the right things. We are not measuring them the right way. Of course we design an unsustainable equation. We are not setting up the equation in a way that uses our resources effectively to create the world we want.

Like a calculator with only a few keys, without the right keys the numbers that are entered in are always an approximation. Missing the proper indicators it produces incorrect calculations. Inevitably since the calculations are incorrect, the people, basing solutions on those calculations, make the wrong decisions failing to produce solutions, producing instead unintended consequences.

The problem lies in our thinking, which generates the way we account for value. Once established, the accounting system defines the way people feel they need to be and act in order to create wealth. Failing to consider what wealth is, binds us to the beliefs that create the system.

We think we design the accounting system but it happens more unconsciously than consciously. Then like architecture, forever after it designs subtle and not so subtle aspects of our lives. The accounting system is made up, arbitrary, capricious, an invention. Were we to develop and train evaluation as a disciplined science, it would guide our choices, consciously. Otherwise working with an ineffective calculator, what we call choice is an unconscious reactive process.

“In the material realm, it is money that makes the world go 'round. Yet, very few people understand money what it is, where it comes from, how it is created and allocated, and how it determines the outcomes of so many other aspects of our lives. Yet such an understanding is crucial to transcending the current global mega-crisis. The dysfunctions that are inherent in the present systems of money, banking, and finance are at the root of so much violent conflict, economic inequity, and ecological destruction.”

Thomas H. Greco, Jr. See appendix V

We could create a system that serves us, instead of us ending up victim to one that does not. If we accounted for the long-term, whole system, costs of our actions and if we were committed to the lives of our children, we would design an accounting system that worked.

When our accounting system is based on calculations that include the whole, when our calculators have all the keys we need to account for life properly, we will be able to manifest business as love.

Part II: The Vortex

The vortex is the compound momentum of the forces of nature, including and especially human psychology. We create a vortex in a similar way that a tropical depression keeps drawing in more air causing winds that can eventually become a hurricane. A vortex of thought can create a school of art or a military process. Thinking drives the vortex that is business. Our thoughts and actions add energy affecting the direction, speed and power of the vortex. The vortex can move in either a constructive or destructive direction. A vortex of thought can raise a barn or a lynch a man. It can produce tulip mania and dot com bubbles. It can take us into war or create peace and prosperity.

The vortex works like this. If you buy something from me I now have extra profit and liquid capital. So I can buy something from you, or someone else who in turn buys something from you. As business increases the circulation of money feeds on itself. When people have more money coming into their hands, they spend more. The more we buy from each other, the more we make, the more we have to buy more with. A positive economy is an energy flow, a reciprocating echo that continues until acted upon by some exterior force.

A negative vortex might be that in response to a market drop, you pull some money out. So the market drops further. So I think I'd better pull my money out. When I do the market drops further reinforcing that psychology. Reinforced momentum becomes a vortex. We are creating and sustaining vortexes as we add energy or ending them when we do not.

The system rises or falls on a vortex of monetary transfer. Trust increases the vortex of business. Abstracting value is as an evolving process speeding up the vortex and allowing us to do

business in situations where it might otherwise be difficult or impossible.

An attitude of separation causes isolation, which in turn drives the vortex of greed. Isolation and greed create a self-perpetuating momentum, driving a need to sell, consume and dominate the market. An attitude of unity generates inclusion and connectedness and creates the equation of sovereign beings able to act in concert producing greater common wealth.

We frequently find ourselves victim to the vortex that is created. The energy that creates a crash or war is a vortex of emotion that feeds on itself because it lacks a center of value. That is why an accounting system that gives us really good information is so important. If we had a calculator with all the keys, an accounting system that measured our true sense of value, we could use the power of the vortex to our advantage.

The lowered pressure created by fear and selfishness can spin into a vortex of war. We destroy resources reinforcing the belief that we need to fight over resources and it becomes a vortex of energy that dominates our thinking for eons. As a result our system creates wealth for the few, sending the direction and speed of the vortex in a negative direction.

“THE primary lever of power in today's world is the overly centralized, monopolistic control over money, banking, and finance. Money constitutes the greatest and most acute current problem, while being at once the domain that is most ready for a transformational shift. New approaches to economic processes and relationships.”

Thomas H. Greco, Jr. See appendix V

Part III: The Crucible

Wealth: its source and creation

The crucible represents an economic systems ability to generate, purify and magnify wealth. It is a container that with the fire of inspiration transforms ore into metal increasing its usability. The crucible enables the creation of wealth from potential. It represents the context for business, the sophisticated process of our competitive / cooperative ability to trade. The quality of the trading environment, whether consistent or capricious, forms the crucible within which wealth is created. Perfecting the crucible increases the quality and quantity of wealth produced.

Our ability to trade depends on a market place where people can meet and trade in a safe stable environment without fear of having their goods, land or services stolen. Without trust in the market place, the wealth of society, the commonwealth, is diminished or destroyed. The majority of cultures without those protections or where they are weak do not produce wealth in equal measure to those cultures that do.

“The real problem is that such countries have yet to establish and normalize the invisible network of laws that turns assets from "dead" into "liquid" capital.”

The Mystery of Capitalism, by Hernando de Soto. See Appendix II

The crucible protects the creation of wealth making the process possible. Through the power of the crucible, our vision and declaration become founts of creativity and contribution. The perfect crucible receives everyone's contribution, burns off the dross and prepares pure gold for coining or jewelry. Properly designed, the crucible would facilitate and motivate people to contribute to the creation of wealth. Shifting the value system,

shifting attention to what matters, creates an equation of nourishment, healing and wholeness.

The less effective the crucible, the worse a system becomes, the more precise we get about the details of accounting. We get increasingly precise about the things that we exchange when trust falters between us. When things go well that is not the case.

We become what we reward with our accounting system. We created a system where people are looking for loopholes because people are rewarded for finding loopholes in the complexity. In this process we forget what it is we are really trying to do, what we value and what it is that creates wealth. As we clarify with ourselves and each other what we value, we create a deeper level of trust.

We need a calculator that allows us to understand how to convert each other's currency. A clearer understanding of what we value could create an accounting system that would multiply our possibilities for commerce. All of which increases the wealth of the world infinitely.

“Flaws in the existing structures are the cause of so much unnecessary suffering. We need to design and implement better systems of exchange and need satisfaction.

Through collaborative activities involving the design and implementation of new exchange mechanisms at the local, regional, and global levels; and by promoting cooperative non-exploitative approaches to finance and economics.”

Thomas H. Greco, Jr. See appendix V

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His Story: Commerce and the Creation of Wealth

Through one of many windows: once there was a tribe, in an earlier time when people lived in isolated tribes. They called themselves the people. They were not really in touch with other tribes or familiar with people outside their own immediate groups and locality.

Eventually this tribe began to encounter other tribes and cultures. Some were friendly others were not. The fear that people had of each other, of ‘outsiders’ was understandable. None were of the custom and cultures of the people of the earth. When the different tribes tried to do business together, they were operating on different assumptions and sets of values.

When the discrepancy between their different sets of values and assumptions clashed, how they handled the differences created a level of conflict between people. In not seeing their customs as a system of thought, they fought with people of different customs. Rather than listening to create learning and understanding, they created war. War creates a reciprocating echo of escalation. Victim to the architecture of their minds they developed the arts of war as if that had been the only possibility, to protect the familiar, at the expense of science, to protect our market, at the expense of commerce.

In a question of science or commerce, the greater diversity of cultural windows through which we look at reality, the deeper and richer our understanding becomes. Focusing on discovering what is true, instead of defending what we believe, enriches everyone.

And so this people began to envision the possibility of commerce based on inquiry and understanding, because in an exploration of understanding, an entirely different accounting system is created.

An entirely different universe is created. Through understanding we create a beautiful world.

The many societies that have formed around the globe are gradually becoming aware they must share the planet or fight for it. Since war these days has the thermonuclear potential to end life as we know it there is a strong argument in favor of learning to share responsibility for the ecosystem that sustains us all.

If all the energy that had gone into war since the beginning of time had been used to enrich our lives, we could have created heaven on earth thousands of times over.

One History of Money

Before money people shared what there was on a basis of standing within the tribe. As tribes began to trade with each other a system of barter was established. Eventually the system evolved to using precious objects as a standard for barter. This convention, an early example of abstracting value to increase the vortex -- the speed and ease of doing business -- increased the commonwealth. It became the forerunner of what we now think of as money.

Eventually the process involved smelting precious metals, increasing standardization and broadening the network of tribes, who could agree to commercial rather than hostile relations. Then later for ease of commerce the precious metals were minted into coins to make the transfer of value easier again increasing the vortex. When the weight of coins was too much to carry merchants began to leave them in depositories, the forerunners of banks. In exchange for their deposits they received a slip of paper guaranteeing their ownership. This was the forerunner of paper money, which again increased the vortex of business and the commonwealth.

In the next step in the abstraction of value, countries issued what was known as fiat money. Fiat money is currency issued by a government without regard to reserves of true value behind it. It is issued by fiat. It is our agreement to exchange it with each other that gives it value. In other words it is basically ‘our positive willingness’ to do so, that allows us to use the current money in circulation.

Each of these steps of evolution and the story of money increased the vortex of Commerce. But what is important here is that our ability to generate wealth through business has been based on our ability to develop trust enough to work together. As such, trust is

probably the most significant commodity of value in any system of Commerce.

Trust allowed the transfer of value from something that had actual tangible and usable value to an abstraction, a slip of paper that represented value that had in itself no value, other than the agreements that we would value it. Now in exchange for paper we trade value as a series of electronic pulses. It is virtually abstract. In terms of a system by which we can engage in commerce, through electronic transfer the vortex of business has increased to a level unimaginable in previous generations.

Paper money is a contract between people. Imagine all the energy and wealth that goes into the legal process of writing and enforcing contracts between people going directly into the creation of wealth.

Imagine what a society might look like that had developed trust and understanding between people to a level where contracts were no longer necessary. Dream for a moment no longer needing money or monetary accounting. Picture the possibilities of increasing the vortex to a higher level of creativity and wealth. Wealth is to the spirit what health is to the physical body. Our accounting system should account for that.

Ernie the Addict

Ernie the addict steals and lies because it is in service of his addiction. He continues because his value system is based on satisfying his addiction. That which does is good. That which does not is bad. At the bottom line most value systems support a similar premise of valuing.

Ernie continues because short-term it is pleasurable and long term it is hard to quit addictive behavior. He does not see the affects of his actions. He does not see the pain that he causes others. He does not pay for his actions in the full sense. Since he is only paying the immediate costs and not the long-term costs, the actual costs, he can continue in this behavior for a period of time.

Finally when his entire environmental support system collapsed Ernie decided to clean up. By looking at the long-term costs of his actions and repairing his behaviors in his relationships, he was able to create a life that he could sustain and that could sustain him. He got the message in time. A lot of addicts go down the hard way.

When a society, let's call it Ernie, is irresponsible, it uses the resources for its pleasure with out regard for the larger future issues. It disconnects from its support system or it destroys it and as such cannot sustain. When a society decides to be responsible for its behavior in a relationship to the totality of the universe, it can create a sustainable existence for itself.

Unless it waits too long!

Simple questions

“So much of the energy of a campaign - or of any other enterprise - goes into the small questions, the how questions. Not nearly enough goes into the big, existential questions like " what are we doing?" and "why are we doing it?" Those questions seem simple. And they are. But simplicity and importance are not mutually exclusive. It's been our experience that those simple questions are the hardest to answer and the easiest to avoid.”

James Carville & Paul Begala – *Buck up, Suck up and Come back When You Screw up*

"Not everything that counts can be counted, and not everything that can be counted counts." (Sign hanging in Einstein's office at Princeton)

As Einstein said, “We will not solve the problems we face with the thinking that created them.”

We need to re-evaluate our thoughts and beliefs about life itself. We must open our thinking beyond our established system of thought.

Since things only have a value in relationship to each other, extraordinary accounting must evaluate, dynamically, values that are constantly changing in relationship to multiple influences.

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The Calculator

According to our present accounting system business is war. Our present accounting system is like a calculator with only a few keys. They measure dollars and profit – who is winning. Where are the keys on the calculator that measure the things that really matter in terms of body, mind and spirit? The present system only reads in the physical domain. It reads units per dollar per minute. It does not measure sustainability. It doesn't care. It does not measure fulfillment. It wouldn't know how to. It wouldn't know what fulfillment is.

Without the right keys the numbers that are entered in are always an approximation. Missing the proper indicators it produces incorrect calculations. Inevitably since the calculations are incorrect, the people, basing solutions on those calculations, make the wrong decisions producing unintended consequences.

"Our thought is incoherent when it does not produce what we intend." *On Dialogue*, David Bohm, physicist,

In the opening minutes of the film, *A Civil Action*, John Travolta, playing a personal injury lawyer, explains the value of a human life according to our accounting system.

"It's like this: a dead plaintiff is rarely worth as much as a living severely maimed plaintiff. However, if it is a long agonizing death, as opposed to a quick drowning or car wreck the value can rise considerably. A dead adult in his twenties is generally worth less than one who is middle-aged, a dead woman less than a dead man, a single adult less than one who is married, black less than white, poor less than rich.

The perfect victim is a white male professional 40 years old at the height of his earning power struck down in his prime. And the most imperfect, well in the calculus of personal injury law, a dead child is worth the least of all.”

Does your calculator work like this?

The problem lies in our thinking, which generates the way we account for value. Once established, the accounting system defines what counts and the way people feel they need to be and act in order to create wealth. Failing to consider what wealth truly is, binds us to the beliefs that create the system of laws that regards a child’s death as the least valuable.

We think we design the accounting system but it happens more unconsciously than consciously. Then like architecture, forever after it designs subtle and not so subtle aspects of our lives. The accounting system is made up, arbitrary, capricious, an invention. Were we to develop and train evaluation as a disciplined science, it would guide our choices, consciously. Otherwise, what we call choice is an unconscious reactive process.

“In the material realm, it is money that makes the world go 'round. Yet, very few people understand money what it is, where it comes from, how it is created and allocated, and how it determines the outcomes of so many other aspects of our lives. Yet such an understanding is crucial to transcending the current global mega-crisis. The dysfunctions that are inherent in the present systems of money, banking, and finance are at the root of so much violent conflict, economic inequity, and ecological destruction.”

Thomas H. Greco, Jr. See appendix V

We have set up a consumption-addicted society that does not understand the value and purpose of human life. It defines value based only on monetary economics. We fail to translate the value of our state of mind or quality of spirit and the purity of the physical environment which hosts both.

We could create a system that serves us, instead of us ending up victim to one that does not. If we accounted for the long-term, whole system costs of our actions and if we were committed to the lives of our children, we would design an accounting system that worked.

When our accounting system is based on calculations that include the whole, when our calculators have all the keys we need to account for life properly, we will be able to manifest business as love.

Stuff won't do it

Where I used to live almost everyone had a garage. However almost no one parks in their garage because everyone's garages are all full of stuff, things that were supposed to make people's lives better or more enjoyable. That is why they bought the stuff. Most of it however sits in garages so everyone has to park out on the street or in their driveway. The stuff is rarely used, if ever, and what do most people do on their days off? Shop! Go to the mall and buy more stuff. Like our friend Ernie, people get addicted to buying the stuff.

The fastest-growing segment of the American economy is self-storage. Now there is a system by which you can simply order online and have the stuff delivered directly to the self-storage locker. Do we really believe that having more money buying more stuff will solve the challenges we face? Our minds are subliminally controlled by advertising schemes. We are slaves to consumption.

Our economic system is driven by consumption not fulfillment. Most executives make their decisions based on their profit not our happiness.

Lawnmowers and Ownership

The way our accounting system is designed we are addicted to consumption. In the same neighborhood with garages full of stuff most people have a very small lawn and a lawnmower that they use maybe once every two to four weeks for about 35 or 40 minutes; meaning one lawnmower could easily serve the entire neighborhood though it would mean some scheduling. So OK maybe we could buy three or four and it would be very easy. The money saved could easily pay someone to do the maintenance work on the lawn mowers to keep them in running shape, including probably paying for someone to mow the lawns.

This however would not be seen as advantageous from our society's point of view because it would cost the jobs of many people in the lawn mower business, in production, in distribution, transportation and sales. We could find ways to share, requiring less use of resources, less pollution through manufacturing processes and distribution, less work time required etc. to the benefit of the wealth of the society. However based on the accounting system as it is held, people must be employed. We need the jobs. They are an addiction for which our calculator cannot account.

If this isn't funny I'll tell you something that isn't even funnier. The idea of diminishing consumption goes against the established principles of the present accounting system. Under our present system to increase profits we must keep people working making money so they can spend money.

Buying things enhances the present accounting system at the cost of everyone's future'. We need to see how our thinking binds us to behaviors that create what David Korten calls our 'suicide economy.

Demand, Consumption and Designed Obsolescence

In theory capitalism optimizes the use of resources to satisfy demand. In practice we work as hard as possible through the tools of marketing and advertising to blindly maximize demand, creating demand where it did not exist before. Advertising serves profits, revenues and market share as if nothing else matters. Our consumption-addicted society stimulates demand instead of reducing it, because the workers are addicted to employment and owners are addicted to short-term profit.

The rest of the keys that should be accounted for are missing. Our economy is not designed for efficient usage or durability. Business presently advocates a system based on incorrect and incomplete thinking. To satisfy our revenue goals, we create sales and consumption without consciously calculating what our behaviors cause or cost.

Our economy is driven by sales and almost by sales alone. To increase sales over time much of the stuff is designed under what is called planned obsolescence, meaning it is designed NOT to last. It is designed so that it is easier to replace than fix. So we can increase revenues, we ignore increasing solid waste landfill. We ignore the future.

At present business does not pay the embedded costs of producing, shipping and recycling their products. They are not paid by business because those are the rules of the present game. They are paid out of our children's future.

Dollars and cents is where we have looked. It is where we have worked. It is where we have put our value. It is where we have put our attention.

"When a pickpocket meets a holy man, all he sees are his pockets."

Distilling the criteria by which we evaluate whether or not we are spinning our wheels making money instead of actually creating the world that we want to live in could guide us to intelligent choices.

The Vision, The Dream and the Result

The metrics driving economic decisions by the government, the Fed and business itself is focused on jobs and productivity. During the Clinton years we reached the lowest levels of unemployment and the highest levels of productivity on record. Did it create the world we wanted? Were people happier? Did we improve human relationships? Was there more inner peace? Was there more outer peace?

Growing up in 1950's the promise of robotics and computers let us dream that in the future people would have to work less. There would be more free time. The machines would serve us. What has technology actually brought us, since it serves our present dysfunctional accounting system?

Everyone is of course entitled to their own description but this is what it looks like to me. The pace of life got faster. The pace of business got faster. People spend less time in face-to-face communication. People spend more time working and getting to work. People are working more and earning less fulfillment. They spend more time running around and less time with their friends and families. There is more striving, more fighting to make it, and less inner peace. All this and poverty is on the increase.

The gap between the rich and poor got wider. In the 50's rent was estimated to be about 25% of one's take-home pay. In the new century for the middle-class and below rent often well exceeds 50% of income. None but the upper few percentiles could hope to actually buy a house in the way of the old American dream. Is this the world we want to create? Do we even believe that we have a choice in how this goes?

This is one simple example of how failing to value properly what is important to us, allows whatever we see as important at a given moment to control our lives and destinies. It is why it is so important at this time to stop running on the treadmill. Maybe it keeps us busy and even gets us exercise, but when we get off, we are in the same place where we were when we started. It is time to take a minute to think about what we would like all the energy we are expanding to accomplish and where as a society we would like to go.

As people advance politics through terror, technology has never threatened the quality of our lives more. The world is frightening. We have become the slaves. The present calculator doesn't have a key for economic independence.

The system looks a lot better to those who are rewarded by it than it does to those who are either disenfranchised or victims of its abuses. Like on the Titanic, there are only enough lifeboats for the first-class passengers. Everyone else, 'well, it's just tough luck'.

People will have regard for the system in equal measure to how they are regarded by the system. How long would you obey the laws of a system where a few had many thousands of times what they needed while you and your family starved to death? It is in the interest of the entirety of society to look after the good of the whole.

If you are the only one on your block with food how comfortable will you be, unless of course you have built a bunker and are willing to live inside it guarding your food. It may be that there is not enough for everyone. It may be that you only have to wait in your bunker till everyone else starves to death and then you can enjoy the world.

We need to expand the debate about how we invest our money, our time and our attention, about what we value. Our opportunity lies in open dialogue about the situation, problems and possible solutions. Dialogue expands the internal conversation between the congress of feelings that exists within each of us about what is right and what is wrong.

We are called to experience the truth of ourselves as part of the divine creation. Stuff will never fulfill this need that drives us unconsciously. We will never satisfy this hunger, this longing for completion that we feel, with material possessions. Stuff won't solve the feeling of isolation. As a friend says, "You can't get enough of what you don't want!"

To solve an equation properly we need a calculator that works. To solve the challenges we face we must have an accounting system that works, not just well, but extraordinarily so. We need a calculator that would account for the whole damn thing.

The Game: Growth and Sustainability

"A corporation needs profits to live like a living breathing steer needs air and water." John Steinbeck, *The Grapes of Wrath*.

The present accepted economic model is based on economic growth. Every company feels it must continually increase its revenues, its productivity, and its market share. As soon as the

growth slows the system seemingly dies. This is not reality. It is a way of thinking to which our accounting system has sold its soul.

Business commonly targets growth at twenty percent per year. Think about it for a minute. What has to happen before we realize that this process, this system of twenty percent growth per year is a ponzi scheme. Without any long term thought guiding it, just endlessly growing consumption twenty percent a year is mindless. We are not going to go from 40,000 to 400,000 to 4 million planes in the air daily and keep growing at that pace.

We are addicted to economic growth. Our present business model designs the game for blind commitment to growth rather than long-term sustainability. When everyone has a car and the oil is used up, will the automakers still be trying to grow by twenty percent per year? In the human body, we call growth without intelligence, cancer. In our accounting system it is the same problem on a larger scale.

This unstoppable growth without intelligence has moved to take over at the planet, at the expense of sustainability. Very much like the invasion of the body snatchers the next thing you know people are rabid consumers and they don't know anything different or anything better. We must defend ourselves against this alien thinking dominating our life force.

We are stealing from the future. Designing the system to function on growth does not account for the limits of our time, attention and natural resources. It fails to balance our entertainment, enjoyment and consumption against the long-term sustainability of the world we leave our children.

Short-term thinking does not see the long-term effects of our actions. We are so bought into the system or obsessed with self-interest that we are not looking at what we are doing. When will

we realize that the model that we are building the economic system on is unsustainable? An idiot, who looked, should be able to see it is unsustainable. And the people doing it are not idiots. They are many of the smartest people on the planet. We are trapped in an unsustainable system of thinking. If we calculated the effects, we would understand the impact of our actions on this small and fragile planet.

The system, of twenty percent a year no matter what it costs in any other dimension, is an example of the human power of self-delusion. We fixate about economic growth instead of thinking in terms of economic creativity, economic stability, economic independence, economic inter-dependence, economic fulfillment.

All the money in the world, without fulfillment of the spirit, is not wealth. Yet, if the calculator doesn't account for fulfillment of the spirit, in our accounting system, it doesn't even exist. Sensing into the mystery opens the path to true wealth.

Only after the last tree has been cut down,
Only after the last river has been poisoned,
Only after the last fish has been caught,
Only then will you find that money cannot be eaten.

Cree Indian prophecy

Calculation & Delusion

“With the turning of every year, we expect our lives to improve. As long as the economy continues to grow, we imagine, the world will become a more congenial place in which to live. There is no basis for this belief. If we take into account such factors as pollution and the depletion of natural capital, we see that the quality of life peaked in the UK in 1974 and in the US in 1968, and has been falling ever since. We are going backwards.

The reason should not be hard to grasp. Our economic system depends upon never-ending growth, yet we live in a world with finite resources. Our expectation of progress is, as a result, a delusion.”

by George Monbiot

Published on Tuesday, December 31, 2002 by the Guardian/UK

Our Quality of Life Peaked in 1974. It's All Downhill Now

We will pay the price for believing the world has infinite resources

<http://www.commondreams.org/views02/1231-01.htm>

<http://www.monbiot.com/>

Information and Perception

Memento was a movie about a man who had completely lost his short-term memory. He could not remember anything that had just happened though he could remember things from his long-term memory banks. He couldn't validate any information for himself. All he had was what he had been told. He had to use everyone else's memory, make sense out of everyone else's description. Some were inaccurate. Some were lies, but he could not know which were which. He had no idea what to believe because people were telling him stories that were incoherent.

That is true for all of us. We all build our picture of reality based on what we have been told, how we have been taught, and most importantly the meaning we have made from our experiences. We believe. We have no idea how much we have absorbed at the unconscious level. We are primarily unconscious about recognizing which information we choose to value.

As we try to perceive what is true about our accounting system, our economic system and the way we live together, we are completely vulnerable to the same phenomena. Little can really be known. Things can mostly only be believed. Based on what you believe, you will take very different courses of action.

Over a thousand years ago, Sun Tzu taught, controlling the information the opponent receives, is the path to victory. Controlling the information they receive, affects what they believe, causing them to act in fairly predictable ways. People will generally obey the instincts of self interest based on the information they have, whether that information is correct or not.

Advertising and the media serve the masters of the present accounting system. They ignore or discredit challenges to its

integrity. This is not so much from evil intent and much more from a system of thought based on short-term thinking.

When everything is brought down to that simple process of numbers added up on a calculator with only a few keys, we fail to account for important information that critically affects the outcome. Since we don't look, we don't see what our form of economic thinking actually costs the commonwealth both now and into the future. We only look at how much we make or lose, not what it costs anyone else, now or into the future. In Adam Smith's view we only care for what we own; and this system of thinking clearly does not own the future.

The Media

The media should give us the information that tells us whether or not we're creating the world we want to be creating. Instead they give us information that doesn't tell us that we are creating the world that corporate profits want us to create.

The way to handle the population spiral is to pay attention. It shouldn't be the weather report on the corner of the front page every day. It should be the population growth and resource depletion report. It should say at this rate of consumption we will who be out of timber in ... years. We will be out of oil in ... years. The air will be un-breathable in these cities ... and this polluted and so many years.

A society with all the information they needed, with the complete data, could make the decision of whether they want to have more kids or less kids. The process of having those children needs to be understood because each of us consumes. It should be reporting all we are doing. It should find a way to stick it in our face. Information, with all the keys is vital to the democratic process.

Without valid information to inform intelligent decisions, it is something else in democratic clothing.

The Game: Play or Get Off the Court

When you go into a gym and they're playing fast-break basketball you are not going to sit down in the middle of a basketball court and knit or read. You either play basketball or you get off the court. In the gymnasium of our economic system the game has been defined

When business is fast break basketball, steal the ball, score the points and fouls are OK, as long as you don't get caught, that is the game you play. You don't question it. You don't try to engage the players in a philosophical discussion about if it is the right thing to do. You either play or you get off the court.

When you come to play in the world of business, you think you know the game. We don't understand the game we are playing is destroying the court. We may get to play but our children won't. We are playing with the old mind set that business is war.

Rather than having to play basketball or get off the court, we can change the game. We can give everybody trophies, tell them they won and have a dance. When we realize that business is about more than making a 'living' we open the possibility of creating a game that is fun, sustainable and fulfilling.

Fulfillment is not and will never be achieved through selfish obsession. It is achieved through our commitment to each other, to making each other happy. When that simple spiritual realization guides our behaviors in the mundane realm, then we will say business is love.

Short-term vs. Long-term Thinking

The average C E O is judged on this quarter's profits. The decisions that they make generally reflect how those decisions will reflect in this quarter's profit statement. Decisions get made that are very unhealthy long-term to the environment as well as to the human psyche. However because these things are not measured in the present accounting system and because they do not show up on the balance sheet, at least this quarter's balance sheet, they do not equate in the decisions that the business oligarchy makes. So when someone judged only on the short-term thinks about switching over to something that is short-term costly and long-term sustainable their self-interest identifies the short-term interests as being more important.

Those decisions get made based on what will make more capital available. Capital is made available through investment. So we drive those decisions by making our capital available based on a whole process of illusion. Capital is a key influence on the field of capitalism.

In order to make sound relevant decisions the cost-benefit analysis must include relevant data, not only on how it can be made to look on the balance sheet. Decisions based on the financial benefit to the decision maker at the expense of all other stake holders, inevitably creates small-minded, short-term thinking, not intelligence.

We reward CEOs with millions of dollars per year, and stock options and loans. It turns out to be a lot of money. We reward that behavior thinking only about our return this quarter, without caring about what it produces long-term. And what it produces is people who will do anything to make the numbers look a certain way. When we give them incredibly high rewards for turning in a dollar figure, a number, than we don't check it? We expect them to be honest even though they are being compensated for how it looks?

Then, we don't check it! Then we reward them with recognition and respect for making so much money.

Do the guys who make the decisions make them based on the fact that they are best for the company, society, future generations or that they will be rewarded? Do you see the problem with this accounting system? Because that is what we reward, that is what we have invested in. As long as the system rewards CEOs for the amount of money that they make each quarter on paper -- what do you think we incent?

What are we creating when we give one person hundreds or thousands of times what most of the people in that company are earning because they make the numbers look right at the end of each quarter. Our contributions may not be equal, but is one person's contribution that much more valuable? Are we properly accounting for the contribution each individual is making or is it really just a system of get what you can because that's how it works? Through poor investment of the wealth that we have, we impoverish the spirit of our inter-connectedness? We feed greed, so it grows dominant.

If we judge our interests short-term because the profit looks so good, we ignore long-term interests. We put more money into their stock without a sense of responsibility for what is created. As long as we as investors account for immediate monetary return and don't care whether they make baby food or 'xyklon b' what are we creating?

Is this system that we have, the way that we want to account for our lives? Does this system that we're using to account for our lives, account for the things that really matter to us? Until we can answer those questions, moving forward to a viable system depends on chance or luck. I'd say the odds are long against it.

The absence of mind, like missing keys on a calculator, allows us to invest, thinking only of the growth potential. We don't account for the commitment of the company to the larger economy, to the unity of the economic forces across time-space, to our whole field of awareness, that is the problem that keeps us locked in.

Do we have the courage to look at our thinking and what it creates? The distinction, and it is an important one, is whether wealth is built at the expense of others or by increasing their benefit.

Reward & Incentive

Rewards increase pleasure or diminish pain, punishments the reverse. As such they incent behavior. Since action is prioritized based on the rewards it produces, what kinds of things should be rewarded? Think about what we want to encourage. When we are clear we will create an accounting system with rewards consistent with our values. We need a science of valuing, a calculator with all the keys, empirical knowledge that renounces habituated behaviors and superstitious beliefs.

Though science can help us, we don't need a rocket scientist to figure out how rewarding behavior induces that behavior. As the system exists it is criminal negligence. When we invest without thinking, we support a system that rewards lying and cheating and celebrates CEOs for their excesses when they get away with it. We hold a share of the accountability for that, when we invest in ways that increase the bottom line, this quarter, with out regard for the important issues

We establish our values through our investments by making capitol available. We must account for the quality of the work and whether or not it creates a life and a world that we want to live in. So when we reward our CEOs, when we set their objectives and

compensation, we set the expectations that guide their behaviors. What we invest in and what we create form an interdependent system.

We hold the accountability for investing in a way designed so that our children will have a better quality of life than we do. And their children will have a better quality of life than then they do. Most importantly we should invest in behaviors that guarantee that enrichment is sustainable infinitely into the future.

We need to think about how we will reward the behaviors that are important and whether we as a society will continue to accept the behaviors of the past. We need to set up standards that reward the values that we value.

It is basic common sense. Clear rewards should be given out in terms of recognition and or punishment based on how consistently the work serves our values. We will differ about how to create that end. There will likely be questions about what that takes. If so, then those are the first questions we should be working on.

Who gets the rewards and what they are rewarded for? As we explore these questions together it will become more and more obvious. It is a start to see these costs. As long as we are open to this question as we move forward, as long as we maintain the ongoing dialogue as we learn and grow and develop, than we are as healthy as we can be we are doing what we can do

We invest in the stock market looking for our 20% gain per year. We expect /hope for our 20%, just like every company expects its growth to grow by 20 percent. Growth without any focus or purpose other than fear-based growing to be big, as if it were the only path to survival year after year after year creates and sustains this quality of business.

What is the way you take responsibility for making sure that those things are valued in society and held with the esteem that they deserve? Put your energy (of which money is one aspect / representation) where your values are. Whatever our culture value, if that is what we live true to, business will serve our values. CEO's will serve whatever we reward them for in both monetary rewards and public recognition

We could take at least some percentage of our investments and turn them toward in a larger longer-term outcome. If we believe, we can expect and reward sustainability. Then we will understand our investment pays off in a different ratio or we will continue to rob from our children

If we understood that financial independence is the foundation for creating a free society we would design and create an economic structure that produces financial independence.

Colonialism, Democracy, Slavery & Sovereignty

Colonialism and slavery were ideas for increasing wealth. They grow from a mindset where a few dominate at the expense of everyone else. That mindset exists in large degree to the extent that the present accounting system lacks the keys to effectively account for whether we want to create a system where people contribute wealth or pirate the wealth of others.

Even if you want to reckon properly, your calculator must have a full set of keys. When your calculator does not consider these matters, neither does your culture. An accounting system must lucidly consider what is so in order to divine intelligent action and social architecture. They had a calculator that only figured the good of the few at the cost of the whole.

To advocate the policies that build wealth for the few at the cost of the many, one must see others as separate from one's self. Whereas in an interdependent system a few may build much greater wealth than many of the others but not at their expense. If the calculator worked, individual wealth would be built by increasing the wealth of the community. The community would in turn reward the inventor, artist, craftsmen, or whom ever contributed to the wealth of society.

Slavery was rationalized on the premise that those enslaved were less than those who enslaved. The ‘owners’ sat on their porches in their white brimmed hats drinking mint juleps, judging those whom they enslaved as lazy. The slaves had their culture was taken from them as well as their dignity. They were deprived education and treated inhumanely. They worked in the fields for the enrichment of the plantation owners. As such the slaves were much more than unmotivated. Who was lazy? What was the cost benefit ratio of this thinking?

W. E. B. DuBois framed the argument against slavery and racism in terms of the costs on the souls of those who enslaved and demeaned others. The context of their thinking and the loss of their souls created horrors that we are still paying for. And we are still running up the tab.

The unconscionable creation of an under class wasn’t done so much out of evil intent. It was the product of small-minded, short-term thinking, unconscious of what it produced. Those who advocated white supremacy called them selves Christians. They probably went to church. They probably felt they were ‘contributing’ to the good of society. These people thought of themselves as pillars of the community. Of course their communities only included the people they counted.

These people never calculated what the legacy of their white hats and mint juleps would be leaving to the future. The heritage of that behavior is an underclass of disenfranchised people neither invited nor supported in their entry into the economic system. People disenfranchised, with little to gain, have little to lose. They have little and little opportunity to contribute. The cascading costs of that fact cost the whole world, and will forever into the future.

If we are going to talk about reparations, the reparations should be to correct the specific ills perpetrated by that system. I don't know how we will ever assess reparations but the fundamental honor we can pay to all of the suffering in this horror and all the others throughout the history of the world is to create a system where sovereignty is assured and oppression is no longer tolerated. For anyone with a calculator that works, that must be our primary commitment.

The poverty we sustain with our thinking causes a reciprocating echo of its detrimental effects on the larger society. Those who bought into the slave mentality as the only or best option, created an environment where our society inherits the poverty of their mindset. Their fear of poverty reinforced the wages of poverty for untold future generations.

What ordinary accounting costs us in terms of human spirit is very expensive. The costs that we all have paid for that quality of short-sighted thinking, are unbelievable. The loss of an individual is very expensive to society. The cost of this quality of thinking to a race or religion is not multiple. It is exponential. The pain caused to the original slaves, unimaginable and unjustifiable, is a minute fraction of the clean-up costs.

We cannot calculate the costs to generation after generation in multiple layers of human terms, abuse, emotional suffering, hatred, anger, lynching, crime, prisons, victims of crime, victims of

prisons, security costs, victims of biased courts including our legal system itself, and on and on. Incalculable yes, but again, all of this is exponentially dwarfed by the lost wealth that could have been created had everyone been raised in and contributed to a society of extraordinary expectations.

Had we befriended the primitive cultures, helped them develop and modeled a mindset that creates wealth for everyone, we could have created a positive cycle of energy. The power of harmony could have used that energy, like the energy of the Bosnian war or any war could have been used, to create tremendous wealth. The failure to do so creates a vicious cycle where wealth is destroyed. This creates a situation where the belief in the need to fight over the remaining resources reinforces the cycle.

The process of waking up to the unconsciousness incongruity of our actions with our principles and values is painful for an individual or a society. Admitting the consequences of our actions, seeing our faults and mistakes and correcting them is an even greater challenge. Extraordinary accounting makes those choices clearer, sooner. Because the longer we put off waking up, the more we will pay for it, and our children, and their children.

Economic Chains

Most of us have grown to zero tolerance for slavery and would not work for slavers no matter how much they paid us. Some people would and still do. We are using different accounting systems.

After the war when the slaves were ‘freed’, they were oppressed economically and socially. Can we, will we see what similarities exist between control through violence and control through an abusive monetary system backed by force? Can we see the relationship between a mind enslaved by force of violence and our

contribution to a system that enslaves by force of economic policy, whether intentional or unconscious?

“Some’ll rob you with a six gun and some with a fountain pen.”

Woody Guthrie “Pretty Boy Floyd, the Outlaw”

If, because of the way our system accounts for value, we keep people enslaved through economic chains or manufactured consent, what are we creating. Inclusion is access to opportunity. People made to obey the rules of the system due to fear of punishment and yet never truly bought into the system will never be committed to making it successful. Instead that kind of treatment causes people to think of ways of beating the system. It teaches people to focus on self at the expense of others, as those who control the system have modeled. If we create a system that helps people see them selves as exceptional, we would create a very different pool of wealth.

The outcome has a lot to do with the expectations that are set. In management they talk theory X and theory Y. Theory X sees workers as imperfect machines to be controlled. Theory Y sees them as wanting to contribute and wanting to do a good job and requiring the support and means to do so. How people are seen has a lot to do with how they see themselves, which has a lot to do with how they act.

Expectations create reality. In the now famous Zimbardo - Stanford Prison experiment an imaginary prison was created in the basement of a class building at Stanford University. Some students were told to be prisoners some were told to be guards. Even though they all knew it was just an experiment within a few hours the behavior got so violent between the groups that the experiment had to be stopped.

The U.S. Army did an experiment where they selected two groups of average soldiers. The researchers told one group they were exceptional and the other group they were below average. The groups ended up performing to the expectations they were given and thus the expectations they have of themselves.

In Zulu there is a saying, "Umuntu ngumuntu gabantu." A person is a person through other people. Can you begin to imagine how this wisdom applies to the creation of wealth? Together we can create an alternative reality.

Twin Towers

When the fanatics driven by hate and self-righteousness flew the planes into the twin towers, they could probably have done things that would have hurt us more but they were attacking something specific. They were communicating something. They were making their statement dramatic relative to a specific concept. The reason they chose the twin towers is because they represented the accounting system.

The twin towers were the symbol of the whole financial game, of who got to say what was worth what, who could borrow how much and how much of it they would have to pay back. We track it through numbers. We measure it in dollars. We figure out who owns it and who owes whom. And perhaps specifically in this case, where the oil revenues would go, who would receive them and who would not.

Re-consider the energy revenues. Who owns the energy? Who gets to sell it to whom and at what degree of profits with what accountability to the whole ecological system? And who decides? Energy follows intent. It is hard not to see in our own interests. It is even harder to see, how the way we see, is colored by our interests. It's all about energy though we operate on a shallow definition of

what the word means. It is time we used our energy and power to create a beautiful world.

The accounting system decides who gets the money. The accounting system decides what they get the money for. The accounting system decides how we will qualify and what metrics are used to account for whether they have succeeded or not in accomplishing the goals for which they are to be rewarded. And the accounting system decides the accounting for and distribution of those rewards.

The response of telling the public to, “Fight terrorism; go out and shop,” was a product of trying to re-enforce the old thought pattern, quick before we think about it. This is not about individuals and their ideologies. I am pointing to the system of thought we find ourselves in. It is usually invisible to us.

Terrorism and the war on terrorism is a conversation being held between conventional traditional systems of thought formed of our religions and tribal cultures, with the inevitable ever-increasing force of change. Thought, the past, constantly finds itself in a dynamic tension with thinking, the progress of the modern world. As life changes how we live, everything must adapt. Technology has accelerated the pace of change so many cannot adjust fast enough. People who are confused are often upset so they lash out.

Increasing the vortex of understanding each other could enrich the whole. Instead we invoke the vortex of dogmatic righteousness. The conclusion of those calculations gives us no other solution but killing those who have different values. It is not religion or nationality. No nation, race or religion has a corner on stupidity. These behaviors fill the books of history. When our calculations are wrong our actions are wrong!

What the accounting system should really track is the whole system, the whole damn thing. Instead we get the smoke and mirrors of voodoo accounting practices. It serves those who can play the game at the expense of those who don't know the rules. And nobody tells you the rules.

It seems to the advantage those who can play the game till we reconsider the costs of ignoring the needs of others in favor of our own. If we continue in the path we are on, the path of selfish mass consumption, the increasing struggle, between those who have and do not have access to the game, will reach epidemic proportions. This game incurs costs it cannot pay.

Our Children's wealth

In order to create a sustainable system one has to consider paying the actual costs. If we had a calculator that looked at the long term embedded costs of the process we call business, we would see that the existing 'dysfunctional' accounting system has not really been taking the full costs of our system of business into account. With our accounting system we can't tell whether our actions produce gains or losses. We cannot measure the difference.

What are the embedded costs for the behaviors that make short-term gains important and diminish or ignore the future effects of what we are doing? Nuclear power is a good example of how faulty calculations drive decisions that set up vortices that perpetuate the mistakes. It exemplifies what Einstein meant when he said, "Two things are infinite, the universe and human stupidity."

When the need for electricity grew after World War II, someone decided to use the process of cooling a nuclear reactor to boil water, to create steam, to drive turbines, to generate electricity. Since it saved burning fossil fuels its proponents spoke of it as

clean energy. I recently (2002) heard someone say that nuclear power is still the only clean source of electricity. Though in the face of thousands of tons of nuclear waste, what he said cruelly untrue, I don't think he was lying intentionally. I think he believed what he was saying. It was right according to the calculator he was using. His thinking is a classic example of the infinity of human stupidity. It comes from someone thinking partially, using a calculator with only a few keys, or a brain with only a few cells in it, or maybe missing the cerebrum.

Think about it. Again an idiot should be able to figure this out in a minute. The price tag for these plants cost billions of dollars. That was sixty years ago. That was at a time when you could still buy something for a billion dollars. I don't believe one of the plants ever came in on time or on budget. Generally the overruns were scandalous.

That's the good news. The bad news is these plants only last for 40 years or so. When that time comes, the cost of shutting them down and cleaning them up will be hundreds to thousands of times what it cost to build them. Can we begin to calculate the actual cost per megawatt?

It gets worse. In the meantime they have produced hundreds of tons of nuclear waste that, no matter what we spend, cannot be cleaned up in our lifetime. Actually we will NEVER be able to clean this mess up. Twenty five thousand years from now it will be only half as dangerous to us as it is now.

If that's not funny there are a lot of things about it that aren't even funnier. Their first solution was to put the waste in barrels filled with concrete at the bottom of the ocean. The barrels dissolve in about a hundred years. The pollution of the nuclear waste will continue for a virtual infinity of probably more than a hundred thousand years. Add that to the cost per megawatt.

It gets even worse. We were told we needed a nuclear power because it was clean. We were told that we had to have more electricity than we could produce through any other means. Two assumptions that were accepted as fact by the thinking of the day or generated by what Noam Chomsky calls manufactured consent. The after-effect of accepting those two assumptions and operating on the calculations they produced (using a calculator with not enough keys) will be producing cancer and mutations around the globe for longer than any of us can even imagine. Add that to the cost per megawatt.

If instead we had chosen to assume that the most important thing was to minimize consumption until a sustainable solution could be found, an entirely different universe would have been created.

If this doesn't sound like dysfunctional (read stupid to the point of ludicrous) accounting yet, then think about these two pieces. First - In 2001 there was an energy crisis in California. Without any laws being passed, after several days of rolling blackouts, where electricity was shut off for an hour in a few places, electricity use came down by 40 percent. We could have done this in the 50's. Second - If we had taken a small percentage of the money that will be invested in nuclear power including clean-up costs, we would now have created a completely sustainable grid of non-polluting renewable energy. If our calculator worked, with even a degree of self-discipline we could have created a beautiful world.

We will never account for the costs of the Chernobyl *Accident*. They knew the dangers of a single shell reactor. There just weren't enough keys on the pad to account for the dangers in the calculations. As the waste from the Hanford nuclear plant seeps into the Columbia River we will likely not be able to trace the effects. It will produce costs in human terms that are not

measurable, certainly not the way we account for it. These are just two of how many plants? Add that to the cost per megawatt.

The currency of responsible use – “As has been well documented, if the exemption on SUVs from fleet mileage standards was ended and fleet gas mileage in the US was to increase by a tiny 3 miles per gallon, we’d no longer need to import any oil from the Middle East.” From The Dinosaur War to Protect Corporate Profits

By Thom Hartmann, Common Dreams see Appendix IV

This quality of short-term thinking has guided our business processes and the ecosystem is on the edge because of it. Someone made billions off this process. Will they pay reparations to the cancer victims of the future? Will they pay for the cleanup processes? Our style of accounting has beneficiaries and victims. I would bet dollars to doughnuts the victims will pay, not the perpetrators.

Our inaccurate accounting system causes us to make choices that are irrational, to design an economic system that will destroy the lives of future generations. That precipice is so close now. Our success is a question of both urgency and intelligent design. If the actual costs were computed it would allow us to make much more rational decisions about what we should do. Because the accounting system fails to account for the actual costs and the chart of accounts misses so many important factors and fails to measure so many mediums of currency in the process, we cannot make decisions in a rational way. As long as we kid ourselves about what has what value, we cannot equate value in a more complete sense. We cannot expect decisions based on our perception to be any more accurate than our ability to perceive and evaluate that perception

What are the embedded costs of using up our resources in consumption as a placebo for spiritual nourishment? We are living

at this level only by stealing our children's future and by this point, ours as well. If we recognize, value and reward the people who live on little, we would create that quality of culture. Instead we seem to recognize and value the people who consume conspicuously. We envy their consumption, which drives the game further into the red.

Unless people see the calculator is dysfunctional we will consume ourselves into disaster. If you are looking 20 years out you should be scared. When this quarter's profits take on more important than the lives of our children, when our comfort of the moment is more important than the quality of environment they will live in, we sow the seeds of destruction for future generations.

The way we live on the planet, the way we use our resources, the way we invest our time and our energy, the things that we support with our minds, all this depends on how we account for its value.

It is a question of whether it we really love our children or we just like to say we love our children. The difference is our understanding that lost in our consumption is the wealth we would like to guarantee to our children's, children's, children. Wealth is to the spirit what health is to the physical body. Our accounting system should account for that.

In the past it was said information is power. The information age has inundated us with more information than anyone could ever hope to process. The problem is not accessing information but information overload.

We have come to a turning point. We are moving from the information age into what I call the age of value. The process of transforming information into intelligence pivots on how it is given value. The age of value implies the importance of valuing data intelligently. As the overload of information increases, the valuing (calculating the value) of information will determine the future.

Life's most precious resource is attention. The greatest skill is using it judiciously.

The Creation of Wealth ZanshinRyu.com

Chart of Accounts

Rewards serve what is on the chart of accounts the list of the different categories we track. We have an opportunity to change the chart of accounts and the medium of currency.

The design should reward businesses and CEOs, based on broader criteria. What about a system that rewards wealth creation balanced with sustainability?

What if instead of measuring profit or growth this quarter, bonuses, recognition and employment were based a broad range of accounts. What if we measured, how our system and those who ostensibly serve it, affected a more comprehensive list.

Instead of profit – sustainability / Instead of growth – economic independence / Instead of productivity - free time / Instead of market share - peace

Chart each of the accounts in the physical realm, the mental emotional realm, and in the realm of the spirit.

The ecological environment
The market environment
The political environment
The social environment
The emotional environment
The personal environment

Ideas
Art
Trust
Knowledge
Communication
Skills

Transport

The relationship of money to time

We might account for things like:

1. quality of air
2. quality of water
3. quality of food, clothing and shelter
4. living light on the land?
5. satisfaction of the employees?
6. satisfaction of the customers?
7. how much a business did not leave melting into the landfill
(the packaging, equipment, waste from production etc.)?
8. using less energy,
9. the amount contributed to larger society,
10. to education
11. to art,
12. to the human condition.
13. ?
14. ?
15. ?

Bahrain national happiness indicator

Rate societies by what kind of Loving qualities they show to the children – the weak – other societies

We can do some things to make it better that don't have more costs than we understand. The accounting system used \$ as the medium of currency, measures \$ and it rewards what it measures with \$. We could look for other mediums of currency as ways of valuing what we think creates wealth. We should be looking at what robs from the future. At a minimum we should fail to reward it. In extreme cases we should be punishing behavior that debilitates the well we all share.

Two of the most important keys that are missing on the calculator are respect and appreciation.

At different points in your life what we value is different. Where you would spend your energy and attention and so of course where you would spend your money changes dramatically at different points in your life.

Mediums of Currency

The different mediums of the exchange for value

Money
Services
Things
Land
Structure - domestic, industrial, commercial
Treatment
Inclusion
Love
Kindness
Respect
Cooperation
Understanding
Appreciation
Generosity
Kindness
Support

We should re-recognize recognition and acknowledgement as mediums of currency.

Some Possible Keys to Consider On a Calculator That Worked

| Physical Realm | Mental Realm | Emotional Realm | Spiritual Realm | Time |
|----------------|--------------|-----------------|-----------------|------|
|----------------|--------------|-----------------|-----------------|------|

| | | | | |
|----------------|------------------|-------------------|------------------|--------------|
| Environment | Education | Love | Spiritual Energy | Presence |
| Employment | Creative Thought | Fulfillment | Vision | Now |
| Energy | Knowledge | Joy | Freedom | Past Lessons |
| Health | Diversity | Appreciation | Attitude | Future needs |
| Infrastructure | Human rights | Safety & Security | Respect | History |
| Income | Re-creation | Connection | Contribution | Eternity |
| Shelter | Sustainability | Intimacy | Enlightenment | Time-space |

The Themes

The Short Rap: An Accounting System that Worked

Three Stories: Commerce and the Creation of Wealth
One History of Money
Ernie the Addict

Part I: The Calculator

Part II: The Vortex

Part III: The Crucible

Part II: The Vortex

The vortex describes the compound momentum of the forces of nature, including and especially human psychology. We create a vortex in a similar way that a tropical depression keeps drawing in more air causing winds that can eventually become a hurricane. A vortex of thought can create a school of art, a military process or an economic system.

Our thoughts and actions add energy affecting the direction, speed and power of the vortex. The vortex can move in either a constructive or destructive direction. A vortex of thought can raise a barn or a lynch a man. It can produce tulip mania and Beatlemania, ‘dot com’ bubbles, as well as socio-political change. It can take us into war and devastation or create peace and prosperity.

Thinking drives the vortex of business. The vortex can work something like this. If you buy something from me I now have extra profit and liquid capital. So I can buy something from you, or someone else who in turn buys something from you. As business increases, the circulation of money feeds on itself. When people have more money coming into their hands, they spend more. The more we buy from each other, the more we make, the more we have to buy more with. The system rises or falls on a vortex of monetary transfer. A positive economy is an energy flow, a reciprocating echo that continues until acted upon by some exterior force.

A negative vortex might be that in response to a market drop, you pull some money out. So the market drops further. So I think I'd better pull my money out. When I do the market drops further reinforcing that psychology. Reinforced momentum becomes a vortex. We are creating and sustaining vortices as we add energy or ending them when we do not.

Trust increases the vortex of business. Abstracting value (exchanging the tangible for the abstract – creating money) is an evolving process speeding up the vortex. Trust and a system of exchange allow us to do business in situations where it might otherwise be difficult or impossible. They also increase the possibilities for those who would take advantage of the system.

The negative pressure created by fear and selfishness can spin into a vortex of war. The costs are incalculable but once you start, you can't stop. When people default to pouring their wealth, intelligence and resources into the vortex of war, unfathomable energy is used to create pain (poverty) instead of being used to create harmony (wealth) between people. War spins the vortex in a negative direction where we pour our power, mental, physical and economic, into destroying, instead of listening to the possibilities of creating wealth.

Domination and war ostensibly pivot on access to the resources, usually based on religious or national interests. In war we destroy resources reinforcing the belief that we need to fight over resources. Fighting over resources forms a vortex of energy that dominates our lives. As a system of thought it creates wealth for the few, poverty for the majority. Trying to fill our spiritual emptiness with more stuff drives the insatiable need to sell, consume and dominate the market or political agenda.

The energy that creates a crash or war is a vortex of emotion that feeds on itself because it lacks a center of value. That is why an accounting system that gives us really good information is so important. We frequently find ourselves victim to the vortex that is created. If we had a calculator with all the keys, an accounting system that measured our true sense of value, we could use the power of the vortex to our advantage.

“THE primary lever of power in today's world is the overly centralized, monopolistic control over money, banking, and finance. Money constitutes the greatest and most acute current problem, while being at once the domain that is most ready for a transformational shift. New approaches to economic processes and relationships.”

Thomas H. Greco, Jr. See appendix V

1987

In 1987 the Dow went down by 500 points, far and away the largest percentage drop ever. At that time the Dow was at about 3000. It is said a half a trillion dollars was lost that day and remember that back in 1987 half a trillion dollars was worth something.

Think about the implications. The natural resources were the same. The manufacturing plant was the same. The labor pool was the same. The knowledge base was the same. The system itself in general was exactly in the same position. This was not based on terrorism or oil shocks, 9-11, corporate scandals or the dot com thing. This crash happened in the middle of nothing in particular. So what had happened?

It was the system being the system. It was a vortex of energy created by people's responses to their feelings and thinking. People felt a little differently about it. Then they thought a little differently about it. Once it became a vortex it was seemingly unstoppable. And in a day we change the wealth of the nation and the world.

Can we choose to feel better? How much money would we have created on that date if we had just felt better instead of worse? We don't see it that way but we create wealth with the investment of our attention. Think about how the price of the stock market could

have changed on that October day in 1987 if we designed our system based on love instead of fear.

In most situations, if the vortex were directed consciously it would serve our values. Instead it is commonly taken over and directed by our reactivity. We need to discipline our intent to listen for positive possibilities. Instead we commonly get reactive off a partial description of the whole truth. If we can recognize our reactivity and use its energy instead of being used by it, we could function in harmony with the whole, creating a level of wealth unimaginable to the present paradigm.

When I worked in Bosnia I Herzegovina after the war the economy was devastated. Imagine the economy of Bosnia if all the money and especially the energy that went into the war and then the reconstruction had gone instead into education and commerce. Bosnia would be, thousands of times over, the strongest economy on the planet. Can you imagine what the world would be like if we had done that globally? If all the energy that had gone into war since the beginning of time had been used to enrich our lives, we would have created heaven on earth.

Whether we are talking about business, science or social and cultural development, our worldview affects our feelings and thoughts, which in turn create our goals, strategy and actions. A view of business as multiple systems (each company as an individual entity or management and labor as opponents) develops with a different ethic than a view that sees business as an inclusive system.

Recognizing our inter-dependence forms a unique worldview, as does any paradigm we hold. If we see our business as a separate entity maximizing profits becomes the bottom line. If we see our profits come from other people's money, the more they make - the more they buy, we see one system where their success is intricately

tied with ours at least in the larger sense. An attitude of unity generates inclusion and connectedness and creates the equation of sovereign beings able to act in concert producing greater common wealth.

It gets more absurd than companies fighting with each other or labor and management locked in a battle. Often in the companies I consulted with many of the divisions of the company were at war with each other. We could write it off to genetic coding or bad hormones but it is our system of thought that is the primary force in creating a field of attention. If we thought differently we would act differently.

Why did Henry Ford pay his workers \$5 a day when most would have worked for less? So they could buy cars! The more money a person has the more likely they are going to be our customer at some point in the future. The less money a person has the less likely they are going to be our customer. I believe that kind of thinking was more responsible for his success than his famed ruthlessness or his ability to manipulate the market. Some people just think smarter. The rest of us catch up later after we see that the idea works.

To change our accounting system to improve any system in which we function, we must see the underlying foundation of thought that calculates the decisions. Thought evolves out of the process by which we value information or not. Simply being aware of this process could speed up our evolution immeasurably.

When we see business as a vortex and recognize our interdependence, we can see the intelligence of contributing wealth to the system. We can see it works to our advantage. When we manipulate the system, stealing that wealth that should be shared with others, we weaken the system and damage our souls in the

process. But it is our small-minded, short-term thinking that got us into this mess.

The Vortex of Commerce

We do business to satisfy the needs of people. Through commerce our service produces rewards that satisfy our needs. We advertise so people know our products and services are available. However the vortex can get out of control when we advertise to increase consumption and demand. The difference between satisfying needs and creating needs is when, in order to create business, we market too excessively driving consumption out of balance.

Once it starts, the concept of increasing the market with advertising falls victim to the vortex of greed and megalomania. They might call it spin, but propaganda would be a more accurate term. Advertising could probably work, but not if it serves a system of economic thought that is built on a faulty calculator.

When the idea is to get people to use more than they need, where do we cross the line into creating a vortex of waste? And, at what point does our abuse of the environment, the natural resources or the spirit of another, cross the line from wasteful into criminal? When it doesn't show up on our calculator we don't see the cliff till we are going over it. All we see is our profit or loss on this quarter's statement. Once conspicuous consumption was considered acceptable. Facing the present economic/environmental realities, we must change course. Either it changes by conscious act or the laws of nature will dramatically change our course for us.

Contribution and Worth: Two Forces Driving the Vortex

You Cannot Ignore Human Psychology

Imagine you are driving somewhere in a bit of a hurry. Then someone pulls up along side you and starts to drive a little faster. It is a good place to see the effects of this psychology affecting a vortex. Have you ever recognized your feeling when someone else starts to get there faster than you do? Did you ever notice yourself speed up in a situation like that? If not, I'm sure you have seen that quality of reaction in other people.

What is it in all of us that falls prey so easily to a vortex that feeds on itself? We are constantly interacting in the world through the filter of our self-esteem, our self-value, our self-worth. Not surprisingly we tend to reactively see our value in relationship to other people.

We want to be seen as of value because how we are seen frames how we see ourselves. We want to be loved and to feel love for ourselves. We want to love and to feel love for others.

"Umuntu ngumuntu gabantu."
A person is a person through other people.

Everyone wants to be valued. No one wants to be devalued. We want to feel of value. We want to be seen as of value. We desire contribution because we equate that our contribution equals our value. The desire for contribution is based on the idea that being valued and contributing establish the quality of our connection, our relationship to each other, our tribe and our community.

If we contribute a lot we feel wealthy. When we fail to contribute we feel empty. Then we may try to make up for our lack of having a sense of value, by seeking recognition or having title or owning things. Sometimes we get confused that having stuff makes us valuable, so we fill our garages with stuff we don't use.

Feeling valued motivates contribution, as feeling devalued demotivates it. A man in a seminar once told a story of a classic negative energy vortex. It was about a time when he was working with a group that was having some problems. He offered a solution to the problems they were having in a way that was not well received. They did not appreciate what he was saying. This was because they failed to actually understand it enough to see its value. Since they ignored his contribution he withdrew his energy from active participation. Inclusion encourages contribution. I will reemphasize: he withdrew from participation when he felt devalued.

He never felt like his offering had been received, or the offer even acknowledged. It been rejected instead without ever having been heard. It was a valuable offer that got lost, like people are often lost, in the cycle of not being valued enough to be seen and not being seen enough to be valued.

So in response to their failure to value his offer, to receive his contribution, he felt devalued as a person. His response had been he had withdrawn his energy. Then he felt devalued in that position, and so in return devalued the group. We are all susceptible to this dynamic. It is just that most of the time we don't see our reactivity. We just act on it.

Two of the most important keys that are missing on the calculator are respect and appreciation. They affect the vortex of wealth tremendously but since dysfunctional accounting cannot process them into the equation, much of the value and therefore the power they could bring are lost.

This situation could have created a positive vortex. Extraordinary listening implies being able to differentiate the reactive process of past thinking from the voice of intelligence. If someone had even

thanked him for the offer, he would have continued to contribute to the whole increasing the wealth for everyone. He was extraordinary in seeing the dynamic. Most of us are blindly victim to it.

Status, Ownership & The Formation of Meaning

The vortex of human psychology seems to be driven by several forces. The issue of whether or not we are of value, and whether or not others value us, seems essential. How much we are valued shows up in what has come to be called status. The importance of status to our sense of well-being is identified by the degree to which Madison Avenue advertising uses it to control our thinking, through which they control our buying patterns.

The issue of status was coded in very early. Status within the tribe was commonly based on one's skills as a hunter or warrior as those issues decided the status of the tribe in the larger world. One's status defined who got what rights, what access to the kill. Though discreet in some cultures the issue of status is dominant in others.

The process of status was applied between individuals, tribes, religions or cultures. Usually most people believed their group and culture to be somehow better than the others. Familiarity and habituation makes most people more comfortable with the culture we grow up in and the foods we grow up eating. So naturally each culture believes itself to be somehow superior, not always but commonly

The issue of status shows up in the rivalry between high school sports teams and wars between nations. One diverts the force into a game that develops skill and spirit. In war it devolves to destruction.

The conundrum of status grows out of individuation. We are concerned about our status as a separate entity. We might identify with our person, our religion, our race, or nationality but regardless of where we draw the line, once we draw the line, the die is cast. We are separate from them. The view that we are all aspects of one divine system diminishes the need to establish your status.

An unseen force of the drive for status to the individual or between tribes is the issue of self-esteem. When self-esteem is lacking people seek status as a compensatory behavior. Then we place our criteria for value on money and acquisition. The process of valuing ourselves is a process of experiencing ourselves with out judgment without resistance. When we are very comfortable with who we are and how we fit into the world, status seems much less of an issue.

It is human nature that people would like to be seen as serving their community, however large or small the circle they draw that includes who is in their community. If we stopped to think about it, we know the entire biosphere is an inter-dependent system. Yet, even though most of us have seen the pictures of Earth from space, surprisingly many people in the modern era live in a primitive modality. We believe our group to exist as separate, different from and having to fend off the rest of the world. We believe that about ourselves as individuals as well.

It may be a dog eat dog world. The question is; is that the system of economic realities we would like to perpetuate? For most people our thought system, our economic system and our behaviors are invisible. We do not see or seriously consider the option of creative solutions. We do not understand our needs beyond the physical. So we satiate our physical needs to the detriment of our social and spiritual needs. We consume and pollute at an abusive level.

When our body is injured we compensate in physical movement. Similarly when our self-valuing is injured, we succumb unconsciously to endless compensatory reactions. We will go to extreme lengths to find protection from emotional as well as physical pain. Being devalued, or even thinking you are, is isolation, and painful. Being valued is connection and heals. We need to contribute; and be recognized, acknowledged and rewarded for that contribution, because stuff won't heal the pain of isolation. Imalda Marcos owned two thousand pairs of shoes -- inner fulfillment? I think not. Sounds like obsessive and compulsive behavior driven by a lack of self-esteem and inner fulfillment. When we are in harmony with our own energy it means we are valuing the experience we are having. We are of value ourselves in simply having our experience.

When we deal effectively with the issue of value, of experiencing ourselves as having value, we value ourselves. When we value our self, then the issue does not interfere in our other negotiations. When we do not deal responsibly with the issue of valuing ourselves; then we will find the issue of value interfering in every interaction that we have. Either we deal with it or everyone else we deal with will have to. It is irresponsible behavior, but it is common.

Whatever drives status is the key to the human drama. An extraordinary calculator can easily see how this mainly unconscious process can be devastating to our ability to create a homogeneous multi-cultural society. When everyone feels seen and valued for who they are, it minimizes the need for status. When everyone is on the tribal roster, contributes to and has access to the resources, the need for war evaporates.

Although there is great value in competition, there is great value in our striving together. The enrichment of our differences shows up in the diversity of our dances, music, art and theater. Art and sport

in combination with science and history produce well-rounded human beings. Healthy individuals in turn produce balanced open societies in which everyone is allowed to, encouraged to, and rewarded for contributing.

The success of our society pivots on our ability to use the vortex of communication artfully. When each religion and belief system can engage in respectful dialogue, war will be unknown. Extraordinary accounting results in having the freedom AND vital force to dream the life that fulfills your bestowed mission.

The Power of Love

To be healthy, to be whole, everyone needs to be loved. An infant needs contact with its mother or aspects of its being will atrophy. In extreme cases depravation will cause an individual to die. No amount of food (stuff) in the environment will make up for the absence of the connection between an infant and its mother, or a person and their culture, or an individual and the universal.

We all need to feel love, both given and received. If not there are severe costs, costs we usually fail to account for. Our growth as people depends on whether or not we are treated with that spirit. If we are not, or to the degree we are not, we develop as dysfunctional individuals. Collectively we then create a dysfunctional society.

Lack of confidence in our value generates reactivity and defensiveness. Then our belief systems divide us. Insecurity breeds the tendency to get tight and argue. In a defensive mode, if you challenge my worldview, you challenge my validity as a person. Fear and insecurity generate an aggressive stance towards other's ways of seeing things. Confidence generates listening and understanding. Understanding our differences allows us synergy. It enriches our ability to work together.

Religion prescribes a way to heaven. Its origin is to re-link the individual with the totality. Religions that are confident respect each other's mindsets. They are not imperialists who take over other people's lives to control each other's means to achieve a common end. We should seek the same level of cooperation in our spiritual development that we look for in our global business practices. Unfortunately our belief systems lag behind our commercial interests. We understand each other's money more than each other's values.

Valuing possessions over connection leaves us feeling isolated. The alienation of modern society increases the feeling of one's inability to affect the environment, translating as an inability to control one's life. That lack of control leads to a sense of powerlessness, which is less than the desired state. One may attempt to drown that powerlessness in work or drugs of varying kinds including one of the most addictive drugs of all, monetary accumulation & consumption. Money and other addictions get used, as a replacement for the quintessential human need - love, connection, belonging, all of which are interdependent with being valued.

The recognition of our true identity will heal the need to materially consume ourselves to death. Recognizing the connection between us reinforces the connection with the whole of nature and with the spirit that flows through us all. Only love will overcome the selfish urges that cause us to abuse each other, future generations and ourselves.

Small Change, Dramatic Effect

Talking with a friend he said, "How much I despair, though there is no power in despair. Yet, it's hard to wake people up. When I try to talk with most people their reaction is, 'Don't bother me I'm

sleeping.' I don't want to seek a hard landing. I want to do more than my bit to change the rules. I could do that in a company and yet I do not feel I could do it for the country. I feel so helpless in terms of having some big impact on the big picture."

If you have ever camped in the rain you know how hard it can be to start a fire with wet material. However, it can get so dry that a spark can start a forest fire. When people's minds are soggy it is hard to spark their thinking. However when that tinder is dry the littlest spark can set off a quantum shift.

In another image of change, when water turns into ice, at the right temperature one small seed crystal of ice transforms the whole liquid. Once a crystal forms it seems to affect the subatomic structure of the whole and it turns into a block of ice. The whole thing seems to change at once or in a very small amount of time. All we need is a seed crystal and the right temperature.

We are talking about total transformation of state in a second with seemingly just the smallest change creating the biggest effect and that is what is needed. In social change the seed crystal can simply be a new way of looking at things. The temperature is how open the social climate is to change.

When a quantity of fissionable material is brought together a reaction happens. The amount necessary to generate that reaction is called critical mass. If the critical mass is brought together slowly it produces a meltdown. When the proper quantities of mass are brought together as high-speed it produces a nuclear explosion. Ethnic When and this explosion takes place inside a critical mass of a hydrogen based in material it sets off a thermonuclear explosion. The critical factors are the instability of the isotope plus the appropriate quantities brought together at the appropriate speed.

The vortex is a unified field, a dynamic field of energy not a thing. That is why a small change can produce tremendous effects. It is an issue of timing and context. If you were in a Newtonian mentality you would be looking for of the levers. Through a quantum mentality you would be thinking how do I influence the field.

The shift of the scientific paradigm from the Newtonian machine to quantum dynamics parallels a shift that is taking place in human consciousness. As we move from primitive thinking, to increasingly sophisticated understanding, our perception of the world changes. The insight that ‘matter is energy’ is moving us as a culture, and our cultural paradigm, from seeing things to seeing relationships, from seeing action (cause and effect) to seeing transaction (interaction of one system) The Newtonian view sees us as separate parts of a giant machine with an external creator. As long as we identify ourselves as separate from the rest of the creation and especially as separate from the divine force, we futilely search for peace and harmony. When we identify as the whole, harmony needs neither to be sought nor created. It is.

From *The Endless River*, ZanshinRyu.com

In extraordinary accounting not only are all the keys on the calculator, but they are all connected. Maturity is the shift from the illusion of central position to the recognition of a unified field. It is the gradual transition from thinking that, ‘the only thing that matters is my movie’, to recognizing that all the movies are inter-dependent. It is an ongoing process dialogue between the perception of thing-ness and the divine (or if you semantically prefer the terminology, the whole of nature). It is our inner dialogue that separates us or unifies us, depending on how we use our conscious attention.

The Gautama Buddha said in The Dhammapada, “All that we are is a result of our thoughts. It is made up of our thoughts. What we are today comes from our thoughts of yesterday, and our present thoughts build our life of tomorrow: our life is the creation of our mind.”

That this system seems so intransigent, complex, overwhelming to the point of unchangeable is a way of thinking. The world is what it is “only because thinking makes it so.” When our thinking changes, things change.

East Germany, man for man, had one of the best armies in the world. Their secret police was one of the most severe and effective secret police organizations that ever existed. If ever the forces of violence and suppression should have succeeded, if ever there were a system that should have been unchangeable, it should have been in East Germany and for years it was. But when the vortex catches, something changes.

Some people who were frustrated with the system began a protest march in Leipzig Square. A handful became four thousand. Four thousand became a hundred thousand. A hundred thousand became four hundred thousand and the wall came down. It was not violence against violence. It was commitment to a functional community. The connection of people to one another created a field of energy that transformed a totalitarian regime. When thinking changes, the world changes.

There was a time when women were considered as possessions, not allowed to vote or own property. No law protected them from physical abuse. They were not seen as people. They had no rights. Those who asked for rights, who advocated for suffrage as it was called, were beaten and abused socially, physically and emotionally. The pattern is consistent when people seek

sovereignty in the face of oppression. If they had given up nothing would have changed.

Though there is too much domestic abuse, any is too much, there are now laws. The laws exist in response to social indignity. The game has changed because when thinking is different, the world is different.

There was a time when people beat their children openly. Beatings were not only accepted, they were expected. A predominant theme in western society was, ‘spare the rod and spoil the child’. Under our currant laws if you beat your child it is unacceptable. If you are caught you will be talking to the authorities. If you beat them with a stick, they it will put you in jail. When thinking changes, the world changes.

What is happening is based on the system of thought. The architecture of thought creates the architecture of society. When that becomes dysfunctional the pressure for change builds. If the system becomes incapable of the change that is needed, the system itself becomes the oppressor. We could create a system open to change. We could create a system designed to end poverty when the vortex commands it.

The vortex of wealth is created through the interaction of people. The field of business is a group of smaller systems run by people. It is a network of individual cells. Influence is available both through the whole, and through impacting the individual cells. The solution is not to attack the structures of society. The solution is to challenge the structures of our thought that built the structures of society. Unchallenged our thought will tend to reestablish familiar structures. Once we release our beliefs, the energy bound in our thoughts will create new and improved systems.

Harmonious relationship engenders connection. It creates a remarkably different quality of value than an adversarial model. If we think the economy and its parts are separate from us we look at it as something to take from. As we recognize that the economy functions as a unified field we contribute to it as it is our own wealth.

Our energy is the life source of the economic system. When what we support changes the system transforms. Transformation happens first in the structures of our thinking. It will then inevitably transform the operating system that creates the social architecture that the whole damn thing is based on.

A Job's Value

In a bad job market you might have to accept any job offered. In a good job market, how much more would you have to be paid to accept a job that you don't like, than to accept one you do? How much more would it take to get you to take a job that you hated? How much would it take to get you to do a job that you really wanted to do?

Does how your work affects the well being of other people have to do with what kind of salary you would accept? Think about it in dollar figures. How much would we have to pay you to take a job if you knew it worked to the disadvantage of other people? How much is that affected if you were offered a job that you know contributes to the well being of other people?

When you consider this quality of valuing, can you see how clarifying what we value, creates a system that calculates for it? The hard-nosed, bottom-line, dollars and cents people don't understand how much wealth there is in people working at jobs that are meaningful to them. Dysfunctional accountants can't understand the value of people working at jobs that contribute to a

world they want to create and live in. They don't understand what drives the vortex. The pathway to wealth begins with taking responsibility for making sure that we have jobs that serve what we believe in and that what we believe is viable for the planet.

If you have ever been treated in a way that de-motivated you, and I assume you have, then you will understand how little it takes to dampen one's spirits. In that state one's creativity, effectiveness and productivity diminish dramatically. If you want to spin the vortex in a negative direction, treat people disrespectfully. Better yet don't even see them.

The same friend said, "Too often people at work are functioning at 15% of their capacity and hating it. When people work at jobs they feel to be a waste of their potential it becomes a discharge of energy. When they enjoy their work people could operate at full potential and love it. The possibility exists to develop an environment where people were enthused and functioning at 90 percent of their capacity and loving it." If work were based on love people would exceed their capacity

Then he said, "How much can we include everyone in the process? Democracies have fielded great armies but based on the old accounting system, no great army has been run as a democracy." How valid is developing consensus in a business, a community, a nation and globally?

When we speak of consensus based decision making it does not necessarily imply a democratic process. It is not an issue of running business as a democracy. Decision-making could be highly autocratic. Yet to be truly effective even the most autocratic leader must be listening. What seems important is that all the keys are on the calculator. It must be open and receptive to honest clear feedback so when the vortex spins it creates what we want.

The vortex increases when people feel excited about making a contribution, to work for the common good. People get excited about making a contribution to processes that are perceived to be open, fair and effective. It is exciting for a group to organize themselves to solve problems, to have the opportunity to exercise, train and develop. To the extent that groups work together to solve problems it's possible to build trust and consensus, which is finding the balance between valuing each individual's role and the enterprise they are engaged in.

People can support a system where the vortex works to the benefit of everyone and creates a quality of wealth in which everyone's contribution is welcomed and rewarded. Trust, built through consensus-based processes for making decisions that are perceived to be open and fair, increases the vortex. The opposite reverses it. Learn how to encourage people to offer different opinions. Create safe places for people to do that. Listen to more people. They generally collectively know what is going on, if you listen. The distinctions, subtleties and varieties of ways in which we make meaning together will develop meaning in a way that no single unit could ever hope to achieve.

The smallest and actions can have the most dramatic effects. The most important skill and in being able to use that power of the vortex effectively, is learning how important it is to listen. Listening, problems get handled immediately instead of growing to be big problems. True listening is being empty when someone speaks to you. Listening is letting the meaning find itself instead of having a programmed response. Most powerfully when people feel listened to it changes their level of engagement. A system that incents contribution increases the Commonwealth.

Everybody I know who is retired is busier now than they were when they worked. People like to do things. The problem is not getting them to work. The problem is getting work to them that

interests them. That is the challenge of creating an extraordinary society. The problem is getting them to sit still once in a while and connect with the rest of what is going on.

Figure out what really matters. Spend more time than you think you need evaluating solutions. And it worked on creating a world that is the world you want to live in and the world you want to leave for posterity. When the crucible is designed that way wealth will be created in abundant measure.

The Themes

The Short Rap: An Accounting System that Worked

Three Stories: Commerce and the Creation of Wealth
One History of Money
Ernie the Addict

Part I: The Calculator

Part II: The Vortex

Part III: The Crucible

The Crucible

Wealth: its source and creation

The crucible represents an economic systems ability to generate, purify and magnify wealth. It is a container that with the fire of inspiration transforms ore into metal increasing its usability. The crucible enables the creation of wealth from potential. It represents the context for business, the sophisticated process of our competitive / cooperative ability to trade. The quality of the trading environment, whether consistent or capricious, forms the crucible within which wealth is created. Perfecting the crucible increases the quality and quantity of wealth produced.

A sustainable system understands that the environment is the basis of the commonwealth of any society. In the play of business, the theater includes the land and all of the natural resources. Taking place in the environmental theater is the script of the play, the knowledge base and system of thought upon which the economic system is designed. The combination produces the drama, the spirit of peace and cooperation or war and animosity that guides the field of business and human interaction.

Our ability to trade depends on a market place where people can meet and trade in a safe stable environment without fear of having their goods, land or services stolen. Without trust in the market place, the wealth of society, the commonwealth, is diminished or destroyed. The majority of cultures without those protections or where they are weak do not produce wealth in equal measure to those cultures that do.

"The real problem is that such countries have yet to establish and normalize the invisible network of laws that turns assets from "dead" into "liquid" capital."

The Mystery of Capitalism, by Hernando de Soto. See Appendix II

The crucible protects the creation of wealth making the process possible. The perfect crucible receives everyone's contribution, burns off the dross and prepares pure gold for coining or jewelry. Properly designed, the crucible would facilitate and motivate people to contribute to the creation of wealth.

When individuals create wealth it enhances the wealth of a society. It follows that the more people who contribute at their highest level the more wealth a society will generate. People sharing in that wealth have incentive to contribute causing the vortex to spin in a positive direction creating infinite wealth.

An important part of the wealth is the satisfaction that each person gains from contributing. When they feel their contribution has been done well it satisfies their own commitment. When they feel the community has valued their contribution, it establishes their value within the community.

Through the power of the crucible, our vision and declaration become founts of creativity and contribution. Shifting the value system, shifting attention to what matters, creates an equation of nourishment, healing and wholeness. Spiritual power brings everyone's spirit to the truth of its self. Enlightenment has value as part of the world's wealth. Spiritual power and enlightenment enhance our ability to relate effectively.

The less effective the crucible, the worse a system becomes, the more precise we get about the details of accounting. We get increasingly precise about the things that we exchange when trust falters between us. Then our economic exchanges tend to be down

to the penny. When things go bad in a relationship people start to argue about who has and has not done their share. In the majority of disputes I mediated, it seems human nature that people feel they are doing more than their share and the others are not. When things go well that is not the case.

How we value what we have done and what they have done and who deserves what for doing it is the basis for the majority of conflict in the civilized world. This difference in the assumptions of our value system causes written contracts that get more and more complicated. The complexity of our laws and contracts causes us to need someone else to define our laws and contracts for us. We need to have our agreements interpreted by another party, adjudicated by yet another party, because instead of an agreement we seemingly always have several.

We become what we reward with our accounting system. We created a system where people are looking for loopholes because people are rewarded for finding loopholes in the complexity. In this process we forget what it is we are really trying to do, what we value and what it is that creates wealth. As we clarify with ourselves and each other what we the value, we create a deeper level of trust.

The system of thought or accounting system by which we make decisions and negotiations possible at higher and higher levels of sophistication increases the vortex. At the same time, moving towards systems of interaction requiring less and less contractual law and simpler fundamentals of accounting that make the process of living easier, increases our wealth. We need to design a divine accounting system, so we don't sell our soul to the Devil in exchange for the convenience of continuing with an accounting system that doesn't serve the whole.

Cracks in the crucible represent places where wealth leaks out of the system reversing the vortex. When people steal wealth without balancing contribution, it causes the crucible to lose wealth instead of increasing it. In computer terms, cracks in the crucible are gaps in the software system that allows hackers to take advantage of the commonwealth. Gaps allow hackers to exploit the system of trust, taking instead of contributing, allowing the cooperative trust that we share to be abused. As the cracks in the crucible or gaps in the software system increase the trust in the system is destroyed in equal measure. Would you pour your gold into a crucible with cracks in it?

Some of the cracks in the crucible are greed, selfishness, isolation, separation, racism, caste, nationalism, religious bias. A crucible with out cracks is built on love, understanding, listening, tolerance and the recognition that life is one system, the ecosystem is one system and we all share a single biosphere.

Let's not argue about the differences before we understand them. The unfolding of human wealth lies in the exploration of the differences in what we value and turning the knowledge we gain from that exploration into understanding.

A crucible, properly designed, would minimize leaks or gaps in the software. The crucible is poorly designed when the most rewarded people turn out to be tricksters and con artists. Personal gain at the expense of others is not wealth. It is theft.

The idea of a crucible with out leaks, a system that is difficult to exploit, provides legitimacy so that people feel a part and want to contribute. Then we will rightfully reward most those who contribute true wealth. It would discourage those who try to take unfair advantage of the work of others. It would facilitate their finding a positive way to contribute. People want to contribute to

the tribe and contributing increases theirs as well as the wealth of the tribe -- a very positive thing

Clarifying our assumptions about value would make it increasingly possible to close the gaps in the software system. When the crucible is well designed, the right to take wealth out of the system would be in direct proportion to the value you have generated for others.

We need a calculator that allows us to understand how to convert each other's currency. A clearer understanding of what we value could create an accounting system that would multiply our possibilities for commerce. All of which increases the wealth of the world infinitely.

“Flaws in the existing structures are the cause of so much unnecessary suffering. We need to design and implement better systems of exchange and need satisfaction. Through collaborative activities involving the design and implementation of new exchange mechanisms at the local, regional, and global levels; and by promoting cooperative non-exploitative approaches to finance and economics.”

Thomas H. Greco, Jr. See appendix V

The way the world accounts for wealth, will impact how all wealth is distributed and utilized. Only because thinking makes it so. What we will let ourselves dream and speak becomes our reality, because thinking makes it so. What is the system we would truly like to create? The goals of a system should appeal to everyone's highest nature driving its constituents so their primary desire is to contribute and be rewarded, rather than take unfairly. Understanding the value of giving and balance sets up a sustainable system.

Once there is a clear conception, most people will live to their understanding of what is socially acceptable in terms of contributing wealth and what one takes from the Commonwealth in exchange. There will likely always be those who will try to maximize their benefit at the expense of others. They will do so however, based on the information they receive, on how they have been cultured. We can however minimize their opportunity to exploit and increase the ability to help them educate themselves that freedom, honor and wealth are interdependent. A clearer conception of value diminishes the gray areas for those who fail to see the larger picture and the value to all of us of creating a crucible without cracks.

One of the most critical pieces of the crucible is the freedom that allows us to continue to explore and grow and change. The Commonwealth needs to support an environment wherein the network of connections is free to grow and develop. This is what we should mean by the concept of free enterprise. Another is a balanced game, playable by all, where everyone may contribute. The razor's edge of balance between what is free, what is safe and what is fair would create a crucible that creates wealth for everyone, now and into the future.

The work of extraordinary accounting is both to close the gaps in the software, as well as culture an understanding of the interconnectedness of our system of wealth. It is an exploration into the power of basing value in the realm of the spirit. Wealth is to the spirit what health is to the physical body. Our accounting system should account for that.

The Commonwealth

From he compact edition of the Oxford English dictionary
Weal - from the 15th century in Midland and southern texts a real confusion between W E L E and W E L appears owing to the currency of double forms of the adverb well.

1 defines it as well - riches possessions as distinct from

2 welfare, well being, happiness, prosperity

3 the welfare of a country or community; the general good

4 goodness, virtuous behavior

wealth 1 the condition of being happy or prosperous, well being

2 spiritual well-being often in the testamentary phase

3 prosperity consisting in abundance of possessions; goods, valuable possessions, especially in great abundance; riches affluence

4 economics, a collective term for those things the abundant possession of which (by a person or a community) constitutes riches or 'wealth 'in the popular sense

5 plenty abundance profusion (of what is specified). Also the condition of abounding in something valuable

The ability to increase wealth through commerce exists by virtue of the Commonwealth. Our agreement to share the space and work together creates the commonwealth. The law of the commons was a basic principle of Adam Smith's theory of capitalism. It said if everyone shared a common field, it is human nature that they would over-graze it. Whereas, if everyone owned their own field they would take much better care of it and not abuse it. From this he abstracted the theory that private ownership was good and common ownership was not an effective system.

When communism fell, it seemed to prove to some (mostly those who already believed it) that Adam Smith was right, that each individual going after their own interests creates the best system. There is wisdom in the market that seems better than one centralized group making decisions for everyone else. That would be true whether it is the Communist party or the industrial oligarchy. The thesis falls apart however in an accounting system where business is war.

That opposition is more productive than cooperation is, in my perception, an illogical value system to base action on. Rather history implies the reverse is true. Hunting in groups provides a better return on investment. Cooperation creates synergy and greater wealth than working against or oblivious to each other's interests.

In the true meaning of competition, which is 'striving together' we encourage each other to excel by the excellence of our performance. In the concept of business as war instead of seeing our competition as honored opponents where we are striving together for excellence, we see them as enemies. Thus we create a vortex of, "all's fair . . ." It is only about beating the other, winning at all costs.

Wealth is built through the strivings of individuals based on their self-interest. And it is easier to generate wealth in good economic times because wealth is built through working together. Both are true. Extraordinary accounting does not identify with one position against the other but holds both as forces in a unified field of accounting.

Pure Capitalism And Pure Communism Are Forces That Activate The Field. We Will Never Create A Functional Unified Field Until All Four Forces Are In Harmonious relationship.

The Strong Force -Labor

The Weak Force - Capital

Gravity - The Environmental Limits

The Electromagnetic Force - The Realm Of The Spirit

(I just made this up – you could make up one of your own)

In the movie 'A Beautiful Mind' they quote John Nash as saying, "Adam Smith was incomplete. The system works best when everyone looks after their own interests AND the interests of the whole." Whether or not this actually happened I don't know, but if you look, you can see that it is true. Both the Torah and Jesus taught the way to heaven in a similar vein. "Love thy neighbor as thy self," was simply a wise description of an economic system that works, a system that would produce heaven on earth. Never give up imagining a system of business based on love!

Making a law won't do it. Living in a way that increases the future wealth is a matter of the human heart. It begins with purifying our hearts and making sure that what we consume is in line with what the ecosystem can support. Then we will see the return of compound interest on our choices of investments. Otherwise we are increasing the deficit and interest payments we must make to the future or even more unfairly than the future must make for us in our stead.

Define the well add to commonwealth

Enhancing our ability to work together increases our wealth. The commonwealth includes that wealth that is created from a community working together. As a simplistic example, in the same amount of time that one man could build one house, four men working together could build five houses. In other words by working together an extra house is created. That would be an example of one aspect of the commonwealth. Perhaps learning to work together more effectively could produce six houses.

In theory increased productivity should produce more free time. However what it seemingly generates is an increasing desire for more: money, profit, accumulation and consumption. That is because in war we end up fighting against what we do not want, in this case poverty. In a system based on peace and harmony our energy would be focused on creating what we do want.

The interim problem is we don't really know what we want. What we think we want is probably closer to what Madison Avenue wants us to think we want than to what we actually value. Most of us spend much more time watching their advertisements than we do listening in the quiet to the whisperings of our own hearts.

Without a guiding principle the vortex of monetary wealth disconnects from emotional and spiritual wealth and creates what the Tibetan Buddhists call the realm of unsatisfied ghosts. More stuff won't do it, or money, power, sex or drugs. The only way to satisfy the need driving that insatiable hunger is to connect with and contribute to, each other and the greater good of society. Wealth comes from having enough growth in spirit to be able to contribute to the development of the wealth of others.

Wealth should be what you receive from contributing, not what you can steal from the masses through obscure laws and accounting practices. Enriching others, providing goods and services that enhance the lives of others and your own as well is the creation of wealth. It may be a dichotomy that the best way of enhancing your wealth is by enhancing the wealth of others. It may seem counter intuitive but in the larger picture, it is simply extraordinary accounting.

The net of market interconnections allows business to take place like the Internet allows communication. We might choose to recognize that when someone plugs in, a percentage of any profit gain properly belongs to the Commonwealth. Presently a share of our income and spending goes into taxes.

The problem is always that the ideas of how money should be spent are different than how money should be spent. It should be spent for the common wealth, not like it is, only for the interests of whoever can get leverage on the political process. This is the thinking that undermines wealth creation. A tax on our use of the commonwealth should go to perfecting the crucible first, and only then to increasing the vortex second.

Commerce can become the basis of a new accounting system, accounting for that which is common between us and valuing and restoring value on a sovereign ownership basis. Exploring the distinctions of ownership, between the individual and the Commonwealth, will lead to an accounting system that balances valuing, the individual and the community, creativity and order.

The questions that have designed society have been based around the concept of who owns the commonwealth, whether resources or productivity. Ownership is an abstraction. It is an idea. It is a thought. It can be supported as can the love between people

because commerce is based on need but effective commerce is based on trust.

Turning Trust into Wealth

Trust is a core concept of what economists and sociologists call "social capital." Physical capital is a computer. Human capital is a college education. Social capital can also have a profound effect on economic growth and vitality. Although difficult to measure and define, social capital is the network of connections, values, and reciprocal relationships in a community. The stronger the ties of trust the greater are the potential for the kind of innovation and risk-taking that improves everyone's standard of living. The opposite is also true. A lack of trust and character produces less cooperation and investment.

By Chris Farrell

(see Appendix II)

<http://www.soundmoney.org/columns/chris020608.htm>

The crucible allows us to abstract value increasing the vortex of commerce. As part of our process of improving our economic system we created systems for the exchange of value. We put our trust in gold and then into paper dollars that the government issues which have the value of just about nothing other than our trust. In the computer age we put our trust in electronic pulses, which are even closer to nothing. The value of our medium of currency and our whole monetary system is the trust we place in it. Trust, not things, holds the highest value.

Trust is a medium of currency. The depth, degree & quantity of trust allows us to invent instruments that speed up the vortex. We can continue to distill whatever mediums we have used as a basis for that trust. If we can be imaginative with how to transmit our trust with each other, we could conceivably develop a system that

relies directly on our intention to work together in a creative and productive fashion. We could put our trust directly into trust.

By recognizing the value of trust as the medium of currency we eliminate much of the need for the government and taxes from the whole process. Every time we work together with a friend and help each other out where no money is exchanged, we have created untaxed wealth.

Investment, what we invest and what we invest in, supports the accounting system. It supports the system of thought that allows someone to invent imaginary companies on paper and sell them on paper and then enter the imaginary numbers into the supposedly actual accounting system, draining the wealth of others through false information and falsely inflated stock prices.

The default is to work against each other out of selfish or fear based strategies. The loss of the money that the corporate officers took in the corporate fiascos (Enron et. al.) was small compared to what their behaviors actually cost us.

Underestimate costs on future sales -Enron
Trading inventories with another company - Dynegy
Grow subscriber base through imaginary customers – Adelphia
Subsume production costs into new plant investment – World com
Stock options & Personal loans added to the abuse.

What they cost us was immeasurable quantities of the trust of people willing to invest in the market. Who wants to invest knowing that those trusted as guardians of the crucible were treating our trust not just carelessly or with disregard, they were operating dishonestly. They were intentionally taking advantage of our trust in violation of their agreement with us. The violation of trust caused an annihilation of trust. It brought our willingness to

invest our capital down immeasurably. Inevitably the market went with it.

Of all the losses they caused, the annihilation of trust, by far the largest cost, will never be measured. It would dwarf the money that they took, not just by multiples but exponentially. Yet since we cannot measure it precisely or put the loss in exact dollar terms our accounting system will not account for it.

The trouble is people can't see the system of thinking behind the accounting system, like a fish can't see water. Without a vision of the contextual system of thought, when things go wrong the executive accounting decisions inevitably try to change the processes, inside the same accounting system. The foundation is flawed. Because the formula are based on incomplete and incorrect information, the mistakes change but never innovate a correct view. Instead we will make similar mistakes using different processes.

There is a saying in business, 'what gets measured gets done'. In extraordinary accounting we might say, 'mistakes that don't get measured; don't get corrected'. So when we assess the situation, using a calculator with not enough keys, the information derived will not drive intelligent decisions or design functional systems.

The timing of the exposure of their crimes could not have been worse. It was so confluent with the financial effects of the 9/11 terrorist attack on the U.S. economy, it was as if they were working for the terrorists, albeit unknowingly, or proving the indictment of our accounting system.

When we finally began to see what was happening, the market crashed. The people who caused it took the money and ran. They got millions and it was everyone else who got hurt. The perpetrators just went on with their lives because as unethical as it

obviously was, there was no law written against it. (Our accounting system didn't account for those cracks in the crucible.) The major indictment against the efficiency and efficacy of the system is that the people with the least, many who had worked for years to help build these companies, got hurt brutally. The thieves took these people's money to feather their retirement nests.

The perpetrators of and accessories to these schemes, not only stole the money of their investors and employees, they stole the faith in our system causing uncounted trillions of dollars of wealth disappear. People are rightfully afraid to invest in a system they cannot trust. As it stands investors afraid to invest are right not to trust a system that steals the commonwealth for the benefit of a few at the expense of the rest, just because they can.

The addiction, of those who behaved this way, to the representation of wealth, cost everyone real wealth. To allow themselves behaviors they would not accept from others they must see themselves as separate from and probably better than. The same quality of entitlement thinking allowed slavery to flourish. To act that way one must believe they are not the ones paying the price. But when the world is corrupted everyone pays invisible costs.

We need material things. We need material wealth. However, if in our riches we consume too much, it is unhealthy. If we look at food as a model for consumption too little food is not healthy. Too much food is also unhealthy. Awareness and balance offer a path to wealth.

Wealth takes place in the spirit. In a proper spirit we can develop the things we need. However, when we lose our spiritual values we come to believe the things alone are wealth. The problems with our accounting system ensue from that kind of incorrect calculation.

Wealth must be derived from something more nourishing than consumption. The obsession to consume based on the lack of spiritual nourishment is a misunderstanding. It is like thinking that eating more sugar will make your bones stronger or that mindlessly pursuing 20 percent growth per annum will make your life complete or connect you with the totality.

Our spiritual nourishment comes about through our connection with the divine, especially as it lives through other people. Connection with the divine is essential, whether through wonder, nature or religion or science. As food grown in rich pure soil has a different quality, taste and nutritious value, similarly, life has mysteriously different qualities of value in connection with the divine.

Wealth grows out of a practice of feeling one's self as a part of the whole of divine creation, feeling one's connection to everything. Wealth may be taking the time to sit quietly and listen to what one receives through the connection that always exists but is noticed only once one has quieted the mind and extended one's awareness. Listening to the energy of creation unfolding into our lives connects us with everything that exists. The creation of wealth comes from listening to our inter-connection with all of life and existence throughout the totality of time-space.

Our degree of wealth is the spirit of engagement with which we experience our connection to the universe. When we tune into the force field that manifests the universe, we can see footprints of the divine laws of creation. If we can accept its guidance, the wealth and knowledge of this simple valuing will transform life as we know it. When we feel our connection with the energy of creation, we experience our connection to the universe in a way that we can never violate.

Imagine that you are complete, that you have everything that you want and more. If you can, what would then be important to you? What do we want to do? Where do we find value?

Wandering through this life unconsciously, indulging in it without paying attention to how our choices will affect our lives and future generations is an irresponsible path of reckless endangerment. Failing to account for the ‘whole damn thing’ binds our souls over to the Devil. Do unto the future as you would like to have the future do unto you.

Conversely when we feel the experience of the future generations not as a burden of responsibility but as the vitality of our lives in this moment, nothing more is needed. When we see ourselves as responsible for the future, we feel a connection that we cannot deny. Awareness automatically guides our lives towards their desired goals as inevitably as water flows downhill.

Generating Spiritual Wealth

Our degree of wealth is the feedback of how we are with ourselves, our lives and the whole of creation, how connected or in tune we actually are with the infinite mystery of interconnected interrelationships. What is the degree and for what reasons do we increase our respect, our support, our inclusion or isolation? Are they ‘in’ or are they ‘out’? Do they get included in the equations that divide the wealth of the nation?

The social science of how to interact well should be our study. The power that makes it possible the power of love, of divine connection should be our practice. Wealth is influenced dramatically by the quality of our interactions. So every time we treat someone well or not we don't see it as generating or destroying wealth but that is what it is. Wealth is based on the way we treat everyone and collectively allow everyone to be treated.

Seeing the value of working together better would increase our wealth.

"Umuntu ngumuntu gabantu." A person is a person through other people.

Love is the power that virtually every religious teacher always told us would create heaven on earth. If you were waiting for the Messiah to do it, you're right but you're wrong. The messiah is waiting for our invitation and who would want to go to dinner at a house where everyone is fighting. If you believe in heaven on earth or in an afterlife, or whether you believe in both, love is the spirit that will create the doorway and the path to heaven.

"Thy will be done on earth as it is in heaven" When we approach life on earth in that spirit, divine love will manifest on the earth. The great teachers have always said that we must live that truth.

You must be the change you would see in the world.

Mahatma Gandhi

When we live in the illusion of seeing ourselves as isolated entities, we feel we must fight for our survival. When we feel our survival is threatened we naturally defend ourselves to the death and we don't care who gets hurt. The truth is we are an inter-dependent system. The reality that we've lived in, however, is one of isolated parts, fighting for survival and domination.

When we lose our sense of connection with nature, which includes our community, it causes an attitude of separation and isolation. Without the feeling of being a part of, and in participation with, the totality of the universe we intuitively sense we are incomplete. Isolation drives the vortex of greed. Isolation and greed create a self-perpetuating momentum of compensatory behaviors.

To live in bad feelings is the easiest thing in the world. Love is a practice of intention. The quality of our interactions is driven by our intent, implying our state of being, our vision looking forward and our connection to the perception of the world. Live in a spirit of love. Intend it. It may not seem practical in this world but if you seek true wealth, there is no other path.

Pace of Life, Brain Wave State & Downshifting

‘Through the looking glass’ the wonders of computers and automation have brought us the 80 hour work week. The pace of life will continue going faster and faster on this treadmill/vortex of materialistic technological wonder, until as Newton says, “it is acted upon by some exterior force.” The exterior force likely to affect the ever-increasing speed of our lives is our conscious intention to recognize and re-enforce our connection with the divine.

Reacting from an adrenaline rush, we live in a state without peace, where we keep looking for more. We can't get enough. We buy more things than we need. When the men who came back from prison camps would go to the market, they would buy food obsessively. In reaction to being starved they would buy way more than they needed. Without a ground of being or a spiritual connection we live in the realm of unsatisfied ghosts. We consume beta state things to fill an alpha state hunger.

Unless we make time to relax, the speed of our nervous systems will be driven by external stimulus and never quiet enough to listen to the whisperings of our inner state or the echoes of the universal awareness. This means that certain levels of thought and ideas will never occur to us in the familiar highly driven Beta mind state. In order to hear the whisperings of our hearts, we must attune life something more comprehensive than the domination of Beta State thinking.

Everyone feels short of time because they're not spending their lives on what they want, on what they truly value. We can only hear our inner valuing by slowing our brain-waves, minds and thought patterns to an Alpha state. When you're where you want to be you're not in a hurry. Can we have an Alpha state conversation?

The skills and ability to move from a Beta to an Alpha state, from a state of incompleteness and anxiety to a state of feeling awareness and intuitive knowledge, is what I term spiritual power. Through practicing awareness of breathing and feeling, we engender a calmer, aware, connected state of being. Practicing the shift is what I would describe as a spiritual practice. When it elevates the spirits you are living in, when you feel in better spirits through doing the practice, I call that a spiritual practice.

The work is presence. Getting present with what's going on allows us to see what is going on in such a way that we can almost see the next likely set of possibilities. 'Presencing', being fully present in the moment allows us to see the future unfolding, to see what's coming. Getting present means, 'pre-sensing the unfolding of experience'.

If you know how the economy works, you can see a trend and move in intelligent relationship to it. If not the system takes advantage of you.

A state of presence naturally and creatively evolves to a new system. We need to watch for the tendency of trying to stop what is happening or trying to get away from it, or rushing, trying to get to the end, as if the process were wrong. Presence alone will design a system that works to everyone's sustainable financial sovereignty.

Practice

If you stop and take a breath when the mind is racing it seems to take so long at first. By the second one you start to feel changes in muscle tone, emotional tone and how present you are in the moment. If you continue a minute longer you know even more about what is essential and true for you. That is the process of downtime. If you sit a minute longer before you speak or if you take a walk and think about the meeting with whom ever, you will speak from a state of even greater clarity

Paying attention to your breathing, and feeling its effect on the body-mind state, is the most fundamental exercise in almost every system of awareness or meditation. Feeling one's self is healing. Feeling shifts the attention of thought to experience. Feeling yourself breathing connects attention to feeling. Paying attention to breathing and feeling connects us with all that awareness perceives and with all that creativity imagines.

Wealth is a feeling, a way of feeling, an attitude, a state of mind. When we as a society value being in harmonious unified alignment with the force and source of life, that simple valuing will transform life as we know it.

Just Talking and the Formation of meaning

I say how are you. You say fine. How are you? What's new? Oh nothing - see you later. We are just talking. We think little of it but our conversations have more effect on our lives than most of us know.

Our collective conversation generates our collective agreements about what we believe we see as reality. It defines how we will work together and how we will account for our work together. It was our collective conversation that made slavery possible. It was our collective conversation that made slavery no longer acceptable.

It is our collective conversation but that made our economic system. It is our collective conversation that will change it.

The intelligence of the group can make the adjustments necessary. The stocks we hold in the market or the stores we choose to patronize or the attitude that we choose to express in the world all create the world that we live in. All of us together doing this all at once are creating the life we share. It is based on the values that we create – culturally. Let's talk about the quality and spirit of life we want to support with every fiber of our beings.

Paying attention to the way you feel right now you can move into a place where you feel better. As a friend says, “You feel pain better, you feel pleasure better. You feel better.”

Feel your experience. You will be more authentic with what is going on for you. Watch what happens when you speak what is authentic, what is actually going on for you as you. Watch your experience in the world when you do. Speaking directly and authentically to what you are experiencing and feeling begins to slow your attention from racing in pursuit of the image of wealth to creating true wealth.

True wealth is a feeling in one's self, not what you own. In music we say a player with feeling has soul or is soulful. Feeling, somatic awareness is of the soul. It is the aspect of the being that connects mind and body, thoughts and feelings. Thought without feeling is capricious. When we act on emotion without thought we say we have lost our minds. When we act on thought disconnected from feeling we lose our souls.

Thought and feeling are an interdependent system. We connect them through attention. They become disconnected when we fail to pay attention. Conscious attention to breathing and feeling

Accounting for Your Life: The Whole Damn Thing

connects the mind and body in a unified state of being. In a unified state of being we will create an extraordinary accounting system.

The Science of Human Relations

We have always faced the same choice, to live together and share the space or annihilate ourselves. This is what I describe as the difference between peace and war, (ie what DO you want as opposed to what DON'T you want). May there be peace on earth.

As a science is studied technology evolves out of that science. In the process of learning how to live together across multiple cultural values, the science and technology most critical to the quality of our lives are those related to human relations. We can learn how to live together the hard way or we could look for an easier path.

The degree of our understanding, the clarity of our valuing system, controls the fluency with which we interact across cultural divides. Understanding how we account for what we value, makes it easier to understand how someone else accounts for value and it makes it easier for us to help them understand how we do.

Whether designed consciously or unconsciously the system co-ops people's energy. Once we assume without question profit is the engine of business the assumption produces a system that traps us in service of profits. We need new thinking to design a system to free us. The system must intend to the use people's energy in a positive way, where everyone's life is benefited by the action of the whole. Energy lost to friction could be used to create a beautiful world.

Jonas Salk, renowned for creating the first successful polio vaccine said, "For me, the critical determinant of human evolution is the realm of human values; and that is a matter of education and choice."

If people behave in their own selfish interests, then education can help people cooperate because it is in their own selfish interests. Not a law . . . people must be in their own inquiry about the personal accounting system they are creating. Education is not conditioning. Training is ok with clarity of purpose.

The Commonwealth is like a magical power where when we focus together, vision together, the focus of our energies comes together around any commonly held feeling. I don't know if the dreams are real. I don't know if ghosts are real but they keep haunting me. Everywhere I turn, everywhere I look again and again I see individuals and societies paying for the failure to account for what really matters in our lives. Our failure in accounting for our lives comes about through how we assign value. Eventually we codify our beliefs into our system of law.

If use of the term jihad reflects the struggle for purification that one embarks on within one's self, can we seek a Democratic jihad, a jihad to purify democracy? How about greed for social justice? When the public trust of the commonwealth is given to a judge he is asked to go beyond his biases to read the law for the good of the community. The same should be expected of politicians, corporate leaders etc.

Can we change the future by designing a system that works better, before it inevitably collapses? If we use these crises to bring the present system of thought into question and we examine the thinking behind it, we will change the order of value that we give to thoughts and ideals. Doing so will change our world where natural wealth is expended not exploited. When our decisions are based on proper accounting, we can gauge together for the common good, exponentially increasing the commonwealth.

Choice depends on calculating the right considerations - that is why the calculator is important. It is the path to helping us learn to

think about what we want so we make better choices. Then the collective - vortex – spins considering the whole damn thing. That kind of thinking constructs a crucible that creates infinite wealth.

When we question our values in life it can look like it is dissolving into chaos. So most of us continue with the same business structures, with the same organizational structures, with the same economic structures and the same system of thought even when we feel dissatisfied and frustrated with what they produce. Dis-satisfaction signals possibility, if we are listening.

Our purpose together: To create a larger view. Chaos theory teaches that the size of our viewpoint is critical to understanding the system we observe. Most systems look like chaos if framed too small. The assumption of chaos dissolves when we acquire a large enough view to encompass the next larger pattern at play.

We need to see the big picture. We need thinking that sees the long-term interconnection of the totality of time-space. This is the meaning of Zanshin Ryu and is the purpose of our school and our study. Our job is to help those who are making the transition to seeing in new ways so we are there to posit something when the moment presents itself.

I see three directions

The first is drawing other minds into the pool of thought - I don't know the format e-mail seems good, maybe an occasional conference call and possibly for each of us to be doing that in small groups with our associates because it is cracking the structure of thought in ourselves as much as in the larger society -I think if our insight had power people would be drawn to it and right now at least personally although I have had some progress this last few days with the work and hope to get something but to you both soon at least in part for your feedback -and I don't feel

like I understand enough to do it alone . It is interesting to me how much value of few of my colleagues have offered and how little has come from quite a large number. I am convinced this thinking is either for those on the leading edge or like Hesse's magic theater, "for madman only" but I digress.

The magic will come from each of us sitting in our own right circles of people for these discussions. There are so many people working on parts of this. How can we help connect with each other and help each other see the larger context of the work we are all doing? Then spontaneous combustion or critical mass seems likely. Let's look for those who are ready to leave the inland seas before they dry up. Those who do it out of vision will show the way for those who do it finally out of necessity.

The second is looking for ways to input to thought leaders in the larger community much like Jennifer's conference offered an opportunity for and I believe the conference's you are doing could be similar in terms of disseminating the thinking that we have gone both individually and together. Continuing to disseminate this thinking but in hopes that enough critical mass is achieved to begin a reaction like an atomic bomb starts a hydrogen bomb.

The third is looking for micro economies, small investment groups and creating alternative options in very limited exchange among local groups. I think this is happening and perhaps there may be a way to gather the insights that many of the groups are learning and putting together a simple manual for creating a micro economies that are based on, forgive me, extraordinary accounting practices

The short rap should help people see need for, and possibility of, change. They then need to be invited into the joy of creating something together that works better than we can imagine. Wealth is to the spirit what health is to the physical body. Our accounting system should account for that.

Does this make sense?

How would you describe the forces that create and sustain the universe? How would you align with or oppose those forces? If we lived our lives in harmony with the forces of creation, our accounting system would create a beautiful world.

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Appendices: Science & Fiction Resources for supporting data and further Study

For anyone interested in the science and studies supporting the premise espoused I include a number of links to get you started.

Appendix I The Environmental Implications Part II Economics
<http://www.green-pages.com.au/lets/2.5THESIS.HTML>

Appendix II David Korten; “When Corporations Rule the World”

Appendix III From sound money
<http://www.soundmoney.org/columns/chris020608.htm>

Appendix IV "The Mystery of Capitalism" by Hernando de Soto.

Appendix V Sinful Emissions - Weighing In on Automakers' Carbon Burdens
<http://www.environmentaldefense.org/article.cfm?ContentID=2218>

Appendix VI The dinosaur war to protect corporate profits By Thom Hartmann, Common Dreams
<http://www.commondreams.org/views02/1011-05.htm>

Appendix VII Tom Greco's Priorities
<http://circ2.home.mindspring.com./>

Appendix VIII Poor in Assets and Income By Ray Boshara

Appendix IX A Decade of Damage

Appendix X Victory Gardens for the 21st century
<http://www.cityfarmer.org/rooftopmicrofarm.html#microfarms>

Appendix XI Excerpts from: Hazel Henderson
http://www.hazelhenderson.com/global_energy_transition.htm

Appendix XII The Corporatization of America John Ikerd
<http://www.ssu.missouri.edu/faculty/jikerd/papers/OhioCorporatization1.html>

Appendix XIII Our Quality of Life Peaked in 1974. It's All Downhill Now / We will pay the price for believing the world has infinite resources / by George Monbiot Published on Tuesday, December 31, 2002 by the Guardian/UK
<http://www.commondreams.org/views02/1231-01.htm>
<http://www.monbiot.com/>

Appendix XIV Pushing Accounting Rules to the Edge of the Envelope / Can accounting that follows the stated rules still be unreliable? In other words, is there a gap in GAAP? / NYTimes.com December 31, 2002
By KURT EICHENWALD
<http://www.nytimes.com/2002/12/31/business/31ACCO.html?ex=1042358530&ei=1&en=8f57efdae1139d26>

Appendix XV We must almost entirely scrap the prevailing model of a competitive, growth economy and adopt materially simple economies that stress cooperation and participatory control. Ted Trainer is the author of *The Conserver Society and Towards a Sustainable Economy*
<http://dieoff.com/page116.htm>

Appendix XVI Subject: Have you considered this?
Appendix XVII From Bob S

Appendix XVIII Seven Principles of Organisms & Ecological Systems

Additional Links

Michael Parenti's <http://www.michaelparenti.org/index.html>

Appendix XIX e-mail from Keith And his recommended links

<http://home.earthlink.net/~dbjensen1/stauber.html>

War On Truth

The Secret Battle for the American Mind

An Interview with John Stauber

<http://www.prwatch.org/prwissues/1999Q2/bernays.html>

The Father of Spin: Edward L. Bernays & The Birth of PR

by Larry Tye

book review by John Stauber and Sheldon Rampton

<http://www.westchesterweekly.com/articles/prnation.html>

Anti-spin activist John Stauber penetrates America's lie machine.

By Michael Manekin

<http://www.utne.com/bCulture tmpl?command=search&db=dArticle.d b&eqhead linedata=An%20Antidote%20to%20the%20Spin%20Doctor%27s>

An Antidote to the Spin Doctors -

PR watchdog John Stauber exposes true life tales of corporate disinformation

<http://www.prwatch.org/prwissues/1997Q4/>

<http://archive.nnytech.net/index.php?list=biofuel>

<http://news.ft.com/servlet/ContentServer?pagename=FT.com/StoryFT/ FullStory&c=StoryFT&cid=1035872990995&p=1026553522184>

Appendix I

The Environmental Implications Part II Economics <http://www.green-pages.com.au/lets/2.5THESIS.HTML>

Many economists then infer that being efficient equates to the highest benefit to humans at the lowest dollar cost (Jacobs, 1991, p.243). Measuring value in dollar terms assumes that all relevant parts of an event have monetary equivalents. Items that are outside the market, usually social equity and environmental degradation, are generally ignored or are merely labeled externalities (Jacobs, 1991, p.202). Pollution and other non market 'costs', especially in common use (Hardin, 1980), are treated as an inefficiency of the market. Limits to growth are also often ignored. Finally and generally, orthodox economics discounts the future and ignores non human interests (Birch, 1982, p.14).

Short term economic expediency for political gain using our future as currency can no longer be tolerated (Boase, 1995, pers. comm.). GNP is not calculated for the purpose of assessing quality of life as it does not distinguish between the different types of economic activity. A higher GNP is not better for all, distribution of wealth is not equal, and that material wealth does not equate to happiness.

Currently GNP does not reflect the present environmental damage caused as a result of economic activity. I illustrate this by way of an example of an oil spill. Using GNP as an indicator, effects of the spill on wildlife would not affect the present GNP measurement. The clean up, however, would increase GNP, simply because it is an economic activity, and the economy would then be assumed to be better off. Another example is the damaging effects of pollution on health, leading to increased health spending, therefore increasing

GNP, and implying that welfare has risen while people and the environment suffer. But what is this mysterious economy that benefits? If economics is no longer linked to our welfare then I fail to see the benefit of sustaining and propagating these models.

In the profit equation the basic needs of society such as education, health, transport, and clean air are left to the willingness of government to provide. If it is more profitable to make plastic flags for other nations than to grow food to feed undernourished populations, then this strategy is what interest-laden, growth economics will encourage.

The lower prices that multinationals and economies of scale may be able to provide may be false economies. If the lower prices come at the expense of the environment and poorer working conditions then no real savings have been made (Greco, 1995, chap 7).

Appendix II David Korten from An Email from Marshall Rosenberg

David Korten author of "The Post-corporate World: Life After Capitalism" and "When Corporations Rule the World." He is also president of the People Centered Development Forum and the chair of the Positive Futures Network, publisher of YES!

David had this to offer to those of us seeking to transform the global economic system recorded in an interview published in New Renaissance Magazine. In the interview he suggests that we need to become aware of the danger of believing that by consuming faster we will solve our problems. He goes on to say,

"Even for the persons who have the money to consume at that level, it does not provide a fulfilling life. Secondly, fewer and fewer people are being able to consume because they are being pushed off the edge, and third it is destroying the eco system, which is the foundation of all wealth .

Furthermore, this push towards economic globalization and deregulation in the name of growth is shifting decision-making power away from people to institutions, which are running totally out of control. The global financial markets and the global corporations are beholden to them. The consolidation and concentration of power is enormous and accelerating. These are institutions that are totally blind to the health of society or to the eco- system. They don't see it; it doesn't register in the market system. What these institutions are doing in pursuit of their own imperatives---which is profit, profit and more profit--is that they are restructuring the economic systems so that they are able to pass more and more of their costs on society. By hiring labor below the level of the subsistence wage, by working workers in conditions

which destroy them physically, by bargaining down taxes, so that instead of paying their share of the social infrastructure they become a drain on public funds because you have to pay them subsidies. And of course in the media, the corporations, our whole process of cultural reproduction which used to be a human process growing out of peoples experience and values has now been turned over to TV, the corporations and advertisers who teach us to define ourselves in terms of symbols which fit the corporations needs and not that enhance the sense of our humanity.

The two basic problems are essentially corporate and environmental. Below this there is the issue of our spiritual alienation, which comes from the long process of the scientific revolution. Our whole philosophy of science says that consciousness is nothing but an artifact of material complexity. That is a terribly alienating philosophy because it destroys life of any possible meaning. And our whole market system and economics plays into that because it has essentially institutionalized into the culture a Hobbesian philosophy that says that only purpose of life is the pursuit of material pleasure."

Appendix III

From sound money

<http://www.soundmoney.org/columns/chris020608.htm>

June 8, 2002

One of the most famous exchanges in the history of finance took place a century ago. An aging J.P. Morgan, the most powerful financier in the world, testified before a House committee. The committee was investigating the tangled web of financial interests that dominated the economy. J.P. Morgan's inquisitor was Samuel Untermyer, a tough corporate lawyer.

Untermyer: "Is not commercial credit based primarily upon money or property?"

Morgan: "No sir; the first thing is character."

Untermyer: "Before money or property?"

Morgan: "Before money or property or anything else. Money cannot buy it... because a man I do not trust could not get money from me on all the bonds in Christendom."

Morgan's language may be from another era, but his essential insight remains true today: Markets work off a foundation of trust. And a lack of trust-in a sense "character"-largely explains the disturbing divergence between an economy gaining traction and a stock market flailing lower.

The good news is that the economy is getting stronger. Consumer spending remains healthy. The manufacturing sector is improving. Productivity is up smartly. Profit margins are widening. And business investment in high-tech equipment is taking a turn for the better.

But investors are in a deep funk. What started out as a scandal at Enron has grown into the biggest business crisis since the 1930s. The trouble is reminiscent of Wall Street's "cockroach theory": Where there is one cockroach scuttling across the floor, there is bound to be a whole lot of the creatures not far behind. Each day brings new revelations that there are many more executives that share the insatiable greed and deceptive behavior of a Kenneth Lay of Enron, a Dennis Kozlowski of Tyco, a Rigas family of Adelphia Communications, and a Gary Winnick of Global Crossing. Today, no one trusts the numbers certified by chief executives and their investment bankers, accountants, and lawyers.

America's business and financial elite is morally tarnished. CEOs make sure they get their corporate pension and health care payments for life while scaling back employee benefits. All the while, they are claiming a divine right to gargantuan pay packages with no financial penalty for failure. Character, to paraphrase Morgan, is lacking.

Trust is a core concept of what economists and sociologists call "social capital." Physical capital is a computer. Human capital is a college education. Social capital can also have a profound effect on economic growth and vitality. Although difficult to measure and define, social capital is the network of connections, values, and reciprocal relationships in a community. The stronger the ties of trust the greater are the potential for the kind of innovation and risk-taking that improves everyone's standard of living. The opposite is also true. A lack of trust and character produces less cooperation and investment.

There are positive signs. Investors are forcing some needed reforms, especially in bookkeeping and corporate reporting. Financial regulators are also pressing for clearer financial statements. Transparency or openness is a practical policy for reestablishing trust in a market economy.

But it will take even stronger action to repair the breach in trust. Sad to say, bold leadership among CEOs is lacking. Few executives, outside of the maverick billionaire Warren Buffet and Goldman Sachs chieftain Henry Paulson, are talking about how to enforce equity, fairness, and responsibility. That's a shame. The risk is high that the economy will grow far beneath its potential-hurting everyone's paycheck-without substantial reform.

Appendix IV

"*The Mystery of Capitalism*" by Hernando de Soto.

Editorial Reviews

Amazon.com

It's become clear by now the fall of the Berlin Wall and the collapse of communism in most places around the globe hasn't ushered in an unequivocal flowering of capitalism in the developing and post communist world. Western thinkers have blamed this on everything from these countries' lack of sellable assets to their inherently non-entrepreneurial mindset." In this book, the renowned Peruvian economist and adviser to presidents and prime ministers Hernando de Soto proposes and argues another reason: it's not that poor, post communist countries don't have the assets to make capitalism flourish. As de Soto points out by way of example, in Egypt, the wealth the poor have accumulated is worth 55 times as much as the sum of all direct foreign investment ever recorded there, including that spent on building the Suez Canal and the Aswan Dam.

No, the real problem is that such countries have yet to establish and normalize the invisible network of laws that turns assets from "dead" into "liquid" capital. In the West, standardized laws allow us to mortgage a house to raise money for a new venture, permit the worth of a company to be broken up into so many publicly tradable stocks, and make it possible to govern and appraise property with agreed-upon rules that hold across neighborhoods, towns, or regions. This invisible infrastructure of "asset management"--so taken for granted in the West, even though it has only fully existed in the United States for the past 100 years--is the missing ingredient to success with capitalism, insists de Soto. But even though that link is primarily a legal one, he argues that the process of making it a normalized component of a society is more a political-or attitude-changing--challenge than anything else.

With a fleet of researchers, de Soto has sought out detailed evidence from struggling economies around the world to back up his claims. The result is a fascinating and solidly supported look at the one component that's holding much of the world back from developing healthy free markets. -Timothy Murphy

Appendix V

Sinful Emissions - Weighing In on Automakers' Carbon Burdens

<http://www.environmentaldefense.org/article.cfm?ContentID=2218> 07/30/2002

http://www.environmentaldefense.org/documents/2220_AutomakersCorporate

CarbonBurdens.pdf
524kb Acrobat file

If you own a mid-size car and drive it a typical 12,000 miles a year, your vehicle annually leaves four-and-one-half metric tons of carbon in its wake. If you drive an SUV or light truck, the amount is approximately 40 percent higher.

As far as daily polluting activities go, driving a motor vehicle is probably society's most egregious act. In 2000, 210 million motor vehicles in the United States alone were responsible for emitting 302 million metric tons of carbon dioxide - a greenhouse gas that forms a heat-trapping blanket in the atmosphere. That figure, representing emissions from autos alone, exceeds the total carbon emissions of every nation in the world minus three (China, Russia and Japan).

And not all vehicles are created equal. Sport utility vehicles, a popular ride in the United States, have been a huge factor in changing the landscape of American roads and, it turns out, the amount of carbon dioxide released into our air.

As laid out in a new report published by Environment Defense, America's Corporate Carbon Burdens: Reframing Public Policy on Automobiles, Oil and Climate, the nation's automakers have been producing ever-more polluting vehicles with stagnant or decreasing gas mileage. Coupling an increase in the number of

miles driven with a shift in sales toward SUVs and light trucks, the rise in the consumption of fossil fuels means today's car fleets are posing a greater danger to our climate, to our health, and to our energy independence.

Appendix VI

The dinosaur war to protect corporate profits By Thom Hartmann, Common Dreams

I thought of it as dinosaur blood when it dripped on my hand this morning, and it made me wonder how the US war strategy would change if Saddam made a small recalibration in his business practices.

Of course, the gasoline that spilled as I refilled my rental car this morning at the DFW airport - and the refined kerosene that will fuel the plane I'll fly in today - is far more ancient than even the spectacular Tyrannosaurus Rex bones discovered north of here. They vanished around 65 million years ago, but the fossilized plants and bacteria that made my gasoline are 300 to 400 million years old. By the time dinosaurs ruled the Earth, pretty much all of the oil production of the planet was finished. Strange, when you consider it in those terms, that we'd base a nation's foreign policy on a limited supply of fossils older than the dinosaurs.

But Saddam Hussein has a goodly supply of those fossils under the soil of Iraq - the second largest supply in the world, and perhaps a supply even larger than Saudi Arabia's, which has been draining much faster and much longer. And he has hundreds of miles of shared borders with Saudi Arabia, Kuwait, and Iran - where much of the rest of the oil in the region is held.

Which led me to wonder: How would things change if Saddam, tomorrow, were to say, "I've decided to put my oil reserves up for auction to the highest corporate bidder, and, like many other oil-producing nations, all I want is a commission from the oil company that wins the auction."

Once the stampede was over, I'll bet the US would discover that there are dozens of dictators in the world more vicious than Saddam. Robert Mugabe of Zimbabwe, for example, has engineered a cynical strategy of racial exploitation that has pushed six million of his citizens into famine today. Burma's ruling junta has turned that nation into a slave-labor camp, where torture, executions, and terror are daily fare. And in North Korea, the policies of dictator-for-life Kim Jong-Il have turned a formerly fertile and prosperous land into a concentration camp where people are forced to eat grass to survive, and anybody who questions the great leader's brilliance is executed. There is no shortage of "evil" leaders of nations - the list could go on for pages.

Of course, none of these nations have oil.

But if Saddam were to invite in the oil companies who - through the corporate theft of human rights (more on this in a moment) - have captured control of many of the policies of the United States Government, I suspect many things would change even in our thoughts about oil-rich Middle Eastern countries.

We may notice that Iraq is not the nation that nurtures and exports the most virulent and anti-American form of religious intolerance; there were no Iraqi hijackers on 911. Iraq, in fact, was and is hostile to El Quiada. We may discover that Iraq is not the least stable nation in the world that seeks or has nuclear weapons and millions of followers of Osama's theology (that prize probably goes to Pakistan). We may notice that women in Iraq are not required to wear a veil, as they are in other oil-rich Arab nations that we befriend, and that the government, while brutal and repressive, is secular and neither demands nor encourages the types of religious fundamentalism that lead to suicide bombers and 911, as do so many other nations in the region. We may remember that just a few months ago in the Democratic Republic of the Congo, to quote Human Rights Watch, "soldiers carried out indiscriminate

killings of civilians,” including “summary executions, ... numerous rapes, beatings, and widespread looting.”

We may even return to a policy like we had in 1983 when U.S. Middle East Envoy Donald Rumsfeld opened US relations with Iraq during a friendly meeting with Saddam in Baghdad, when we were buying his oil and selling him anthrax and smallpox and helicopters and jets ? as we were many of other nations in the region. We may even stop all this talk of war.

The bottom line is that powerful and oil-dependent corporate interests in America now control so much of both our domestic and foreign policy, because the US government over the past few decades has been almost entirely co-opted - as in taken over - by corporate interests. We’re not having a war of, by, and for the people any more than we have an administration of, by, and for the people. If Saddam didn’t have enough oil to generate a few hundred million dollars a month in profits for the oil industry, we’d be giving him the same treatment we’re giving Mugabe: “Zimbabwe where?”

As has been well documented, if the exemption on SUVs from fleet mileage standards was ended and fleet gas mileage in the US was to increase by a tiny 3 miles per gallon, we’d no longer need to import any oil from the Middle East. But the larger the car, the larger the profit for both the oil and the auto companies ? and the auto and oil lobbies pass out millions in Washington, DC. And now that the airwaves have been sold to corporate interests who will only allow politicians to speak if they pay, political campaigns guzzle cash like SUVs guzzle gas.

If we were to institute a Manhattan Project type program to develop and implement local, small-scale generation of electricity (about a tenth of all

electricity generated in the US is lost through transmission over long high-tension lines, and steam generating plants only convert about a third of their heat energy to electricity, wasting the other two-thirds), along with hydrogen technologies, we could clean up our air and free states from the tyranny of out-of-state energy companies manipulating their supplies and prices. If we were to encourage Victory Garden types of local agriculture and homestead farming, making it again patriotic to replace back yards of grass with vegetables (as it was during WWII), we could eliminate our absolute dependence on factory farming systems that now require billions of gallons of oil for production and transportation, that deliver foods laden with oil-derived pesticides, herbicides, and preservatives to our tables, and render our topsoils sterile.

Most important, we would no longer feel forced to permanently occupy the world's oil-producing regions.

But a government whose policies have been captured by big oil, big auto, and big agriculture - just a few dozen corporations that are each richer than the majority of nations on earth - refuses to consider such rational alternatives. Because these corporations have claimed the constitutional human right of free speech - which includes the right to influence legislation, to influence politicians, and give money to political parties ? we, the people, who would benefit from a shift in direction away from oil industry and toward local human values are left out of the decision making loop.

It wasn't always this way. Before 1886, most states had laws that prevented corporations from meddling in politics. They can't vote, the logic went, so what are they doing talking to politicians?

Wisconsin, for example, had a law stating: "No corporation doing business in this state shall pay or contribute, or offer consent or agree to pay or contribute, directly or indirectly, any money,

property, free service of its officers or employees or thing of value to any political party, organization, committee or individual for any political purpose whatsoever, or for the purpose of influencing legislation of any kind, or to promote or defeat the candidacy of any person for nomination, appointment or election to any political office.” The penalty for any corporate official violating the law and getting cozy with politicians on behalf of the corporation was five years in prison and a substantial fine.

Humans had the right of free speech, and an individual - representing himself and his own opinions - was free to say and do what he wanted. Free speech is a human right. But corporations didn’t have rights - they had privileges. Brought into being by authority of the state in which they’re incorporated, that state determined the privileges its corporations could have and how they could be used.

But, they teach in law school, in 1886 the U.S. Supreme Court changed all that - a decision which leads us directly to today’s war with Iraq. The Court, the textbooks say, in the *Santa Clara County v. Southern Pacific Railroad* case, recognized corporations as persons under the Fourteenth Amendment, and thus handed them the huge club of human rights that our Founders had given us humans to beat back government should it ever become repressive. Armed with this mighty weapon, corporations claimed free speech, privacy, the right not to speak, and used anti-discrimination statutes originally passed to free slaves to throw out “bad boy” laws that favored local businesses over large corporations or companies that had been convicted of felonies.

I recently discovered that in 1886 the Supreme Court ruled no such thing. The “corporations are persons” was a fiction created by the Court’s reporter. He simply wrote it into the headnote of the decision. In fact, it contradicts what the Court itself said. And we’ve found in the National Archives a note in the hand of the

Supreme Court Chief Justice of the time to the court's reporter saying, explicitly, that the Court had not ruled on corporate personhood in the Santa Clara case.

Nonetheless, corporations have claimed the human rights the Founders fought and often died to bequeath to living, breathing humans. And, using those rights, they've usurped our government to the point where our domestic policies are now based on what's best for the corporations with the largest campaign contributions, and our foreign policy has become a necessary extension of that.

As my "what would happen if Saddam auctioned off his oil fields tomorrow and just became another Middle Eastern despot like the rest of them" example demonstrates, we're not just going to war for oil; we're going to war for the "security" of profit.

While profit is a fine value for a corporation to hold, it's not the prime value of humans and it's definitely not one of the values that drive or preserve democracy.

If we are to save our world from a profit frenzy driven Armageddon, if we are to restore democracy to our American republic, we must first get corporations out of government, so our politicians can once again become statesmen.

Thom Hartmann is the author of "Unequal Protection: The Rise of Corporate Domination and the Theft of Human Rights," a book which details how voters can return human rights to humans.
www.unequalprotection.com

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Appendix VII

TOM GRECO'S PRIORITIES

Personal Priorities for Thomas H. Greco, Jr. (revised October 14, 2002) <http://circ2.home.mindspring.com/>.

In the material realm, it is money that makes the world go 'round. Yet, very few people understand money what it is, where it comes from, how it is created and allocated, and how it determines the outcomes of so many other aspects of our lives. Yet such an understanding is crucial to transcending the current global mega-crisis. The dysfunctions that are inherent in the present systems of money, banking, and finance are at the root of so much violent conflict, economic inequity, and ecological destruction.

How flaws in the existing structures are the cause of so much unnecessary suffering, and to design and implement better systems of exchange and need satisfaction. Through collaborative activities involving the design and implementation of new exchange mechanisms at the local, regional, and global levels; and by promoting cooperative non-exploitative approaches to finance and economics.

THE primary lever of power in today's world is the overly centralized, monopolistic control over money, banking, and finance. Money constitutes the greatest and most acute current problem, while being at once the domain that is most ready for a transformational shift. New approaches to economic processes and relationships.

www.ReinventingMoney.com - which will provide general access to the best ideas and sources of information about transcending the limitations and dysfunctions of conventional structures of money and banking. It will emphasize private, voluntary approaches and a wide range of choices.

Establishing a network of interest-free credit-clearing exchanges with membership open to all and financed by charging fees for services. This would be a global payment system using NO NATIONAL CURRENCY. I also want to define and publish an objective, concrete value standard and unit of account, which would be more stable and secure than any existing political currency unit that would be used in the clearing of credits within this network of exchanges.

Identify and train a small corps of individuals who would have the Necessary background of values, knowledge, and understanding to lead the development of exchange and financing alternatives throughout this period of transformation. To assemble, create, preserve, and disseminate a body of essential knowledge, literature, and audio- visual materials which effectively address these subjects.

A fresh look at each of the functions traditionally associated with money (exchange, saving, value measurement), with the goal of defining effective, efficient, equitable, and immune to political manipulation ways of carrying out each of them, and strategies for their implementation through collaborative inquiry.

WE NEED TO BE READY WITH AN ALTERNATIVE POLICY that can bring about the kind of world we envision and desire.

Anyone interested in collaborating is invited to contact me.

Thomas H. Greco, Jr., Director
Community Information Resource Center
P.O. Box 42663, Tucson, AZ 85733 USA
<http://circ2.home.mindspring.com>.

Appendix VIII

Poor in Assets and Income By Ray Boshara

WASHINGTON - Last week, in an annual autumn ritual, the Census Bureau released its latest statistics on poverty and income. After falling for four consecutive years, the poverty rate rose to 11.7 percent in 2001. But this figure, whether rising or declining, tells only part of the story about poverty in America: It measures only income. For a more complete picture - and a more disheartening one - it is necessary to measure the assets of the poor as well.

Between 1983 and 1998, the last year for which a comparison can be made, income poverty declined about 16 percent, while asset poverty rose 14 percent. Today, fully one-quarter of the United States population is asset-poor. This means that, if they had to live only on their net worth - savings, home equity and other assets - they could survive at the poverty level for three months. Take away home equity, or just consider liquid assets, and the poverty rate jumps to nearly 40 percent.

When families don't have enough income, they can't buy enough food, shelter, clothing and other necessities. With 33 million Americans now classified as officially "poor," income poverty is a huge problem. But at least twice as many families don't have enough assets - and so they lose their economic security and their ability to plan, dream and pass on opportunities to future generations. Lack of income means you don't get by; lack of assets means you don't get ahead.

Clearly, both income and assets are important measures of well-being. But when the government frames the problem in terms of

income, the solutions are framed in terms of income. Hence, reports of rising poverty are usually met with calls for greater income and food assistance, higher rental subsidies and increases in the Earned Income Tax Credit and minimum wage. The need for the poor to save and build assets is hardly discussed. In fact, it turns out that the federal government has two policies. For the nonpoor, there is over \$300 billion a year in tax breaks or incentives for individuals for asset development: tax deductions for home mortgages, favorable treatment for contributions to retirement plans or college-savings plans, myriad benefits for small business ownership and stock investment. Over 90 percent of these benefits go to families earning more than \$50,000 a year. Combine these inaccessible income tax breaks with strict asset limits in public-assistance programs, and the poor face asset denial. It's not that the government doesn't spend on the poor. It's that it spends very differently on the poor. They are grudgingly provided barely enough income and food to get by, while better-off Americans receive generous subsidies to build assets to get ahead.

This disparity in asset accumulation shows up in data on wealth inequality - which, not surprisingly, dwarfs income inequality and reaches well into the middle class. The top 20 percent of households earn about 56 percent of the nation's income - but command 83 percent of our wealth. The bottom 60 percent, the majority of the country, earns 23 percent of the nation's income - but owns less than 5 percent of the wealth. And the bottom 40 percent earns 10 percent of national income but owns less than 1 percent of the wealth. Despite the greater magnitude of wealth inequality, however, income inequality - like income poverty - receives far more public attention. To be sure, there have been some efforts to rethink the poverty line, including a comprehensive study by the National Academy of Sciences, some of whose recommendations are now included in annual Census reports. And some advocates for the poor have proposed the use of a self-sufficiency standard to better capture the needs of the poor.

Most helpful, however, would be a set of policies to help the asset-poor, not just the income-poor. We know such policies can work. In a nationwide demonstration project, in which savings are matched on a 2-for-1 basis, the poorest of the poor - those at 50 percent of the poverty line or below - are saving more than 3 percent of their income. We can help the poor accumulate more assets with matching deposits and refundable tax credits for savings that lead to homeownership, higher education, business development, investment and retirement. To combat pervasive child poverty and enable asset accumulation throughout life, we could establish a savings account at birth for every person in America.

If we continue to combat poverty primarily in terms of income, we do not merely mislead ourselves with a false sense of progress or an insufficient sense of urgency. We also deny the poor benefits and strategies for improving their lives that we have long offered to millions of other Americans.

Appendix IX

A Decade of Damage

The archetypal vehicle that set the standard for SUV production by the big six automakers - Chrysler's Jeep Grand Cherokee - looked like good news for Detroit when it first rolled off assembly lines in 1992, but it was bad news for the environment.

The amount of oil required to operate an SUV, and its annual carbon dioxide emissions (or carbon burden), lead to the Grand Cherokee emitting three times its body weight in CO₂ per year. As the popularity of SUVs grew, the vehicle's fuel economy did not change much, because automakers neglected to incorporate improved fuel efficiency technology in its redesigns. After a six-year run, the Grand Cherokee was only getting one mile more to the gallon than it had at its debut (when it was rated 19 m.p.g.). The typical SUV today has a fuel economy 29 percent lower than that of the average car, resulting in a CO₂ emissions rate roughly 40 percent higher.

In addition, to satisfy the thirst of these inefficient vehicles, Americans are required to purchase much more oil, sometimes from unstable foreign sources.

In 2000 cars guzzled 8.2 million barrels of oil per day, up from 6.9 in 1990. This rise in fuel use corresponded with a 47 percent increase in petroleum imports.

It didn't have to be this way.

Corporate Average Fuel Economy (CAFE) standards were enacted in 1975 in response to the oil crisis and OPEC embargo. And they worked: Between 1970 and 1985, combined fuel economy rates rose from 14 m.p.g. to 25 m.p.g. CAFE policy also accomplished a

reduction of CO₂ emissions to a 30-year low in 1987. However, light trucks were held to a different, lower standard than passenger cars, thus their fuel efficiency stagnated as they were allowed to consume a third more gasoline than cars. This loophole, which also allowed SUVs to operate at lower fuel efficiency when they entered the market, survived many legislative attempts to raise CAFE standards for all vehicles in the 1980s and '90s. As SUVs and light trucks grew in sales and market share, their lower fuel efficiency pulled the national averages down.

The decision by automakers to not change the technical design of their vehicles "locks-in" a statistically predictable rate of oil demand and CO₂ emissions, which can help determine the automakers' carbon burden (x metric tons of carbon emitted based on the amount of gasoline a vehicle must burn in order to travel an average 12,000 miles). Business-as-usual projections have U.S. car and light truck CO₂ emissions growing from the 2000 level of 302 million metric tons of carbon to 487 million metric tons a year by 2020, a 61 percent increase. Reducing these emissions is essential for stabilizing the climate.

Automakers wishing to distinguish themselves as environmental leaders must make their light trucks meet the same emissions and fuel economy standards as cars. By not improving the fuel economy of their SUVs and light trucks - an increasing percentage of the big three's fleet over the last decade - the automakers are polluting more. But improving SUV fuel economy is not the only answer. Fuel economy needs to be improved for cars and SUVs alike.

Shifting Gears

While SUVs have been steadily increasing their market share of automobiles purchased, Detroit's engineers have lagged behind in

making these popular vehicles more fuel efficient. Technologies can make light trucks as clean and fuel-efficient as cars today; in fact, technology has been proven to be five times more important than market shifts in affecting the overall efficiency and CO2 emissions characteristics of U.S. motor vehicles. So simply shifting away from SUVs would not yield large reductions in CO2 emissions compared to those attainable by simply improving the technology in SUVs and other vehicle types.

During the past decade, all six of the major automakers increased their average CO2 emissions rates of their product lines, with the overall market average emissions rate rising 4 percent over the decade. The overall new vehicle market had a 33 percent increase in carbon burden between 1990 and 2000.

General Motors had the largest overall carbon burden, linked to the company's leading market share; Ford came in second. The merged DaimlerChrysler, which came in third, was the owner of the largest absolute increase in carbon burden over the decade.

Among the Big Six, Toyota has had the greatest proportionate increase of carbon burden over the last decade (72 percent) due to expansion of its market share and the company's shift to selling light trucks. But Toyota is also responsible for rolling out one of three hybrid vehicles this year: the Toyota Prius. Honda made the other two - the Honda Civic Hybrid and the Honda Insight.

Honda (which only began selling trucks five years ago) was the fuel economy leader and showed the smallest increase in CO2 emissions rate. They were the first automaker to sell a significant portion of its vehicles as low-emission vehicles (LEVs) -- a standard that is 57 percent more stringent than the current national requirement. Honda also led the nation in fuel efficiency, with cars averaging the industry best at 31.8 miles per gallon.

As the trends of increasing oil demand and carbon burdens appear poised to continue indefinitely, so does the heating up of the Earth. The 1990s was the hottest decade of the 20th century and probably of the last 1,000 years. If global warming continues, we face the possibility of record heat waves, drought, rising sea levels, flooding and the northward migration of insect-borne tropical diseases. These dangerous greenhouse gas emissions can be mitigated by vehicle design changes that reduce the burning of fossil fuels.

Policies ranging from regulations to incentives and public education can push automotive design toward vehicles that emit less CO₂. To not implement these changes, and to postpone fuel efficiency in favor of developing and marketing amenities that fail to improve performance, risks losing a valuable opportunity to reverse a damaging climatic trend.

By Rose Palazzolo

Appendix X

<http://www.cityfarmer.org/rooftopmicrofarm.html#microfarms>

Appendix XI Excerpts from: Hazel Henderson

http://www.hazelhenderson.com/global_energy_transition.htm

(from below)

Today's faulty accounting and Capital Asset Pricing Model (CAPM) still makes it easier to follow the herd than to look at the underlying deep processes at work and find really cutting edge new businesses. Today's forms of globalization look good because traditional accounting disenfranchises a significant minority, ignores the running down of natural resources, and discounts future risks.

Globalization has triggered new risks and the new inequalities. These include the further marginalization of social groups, indigenous peoples and whole countries, such as many in Africa; as well as the widening gaps between rich and poor and the new division between 'info-rich' and 'info-poor'.

Yet, twenty-eight percent of US citizens are "down-shifting"— in typical Attention Economy style, tuning out this culture of information overload and costly mass consumption-oriented value system[19]. They are choosing more free time and less money income and moving to quieter, less expensive, rural towns where life is slower, commuting easier, and communities are still intact. Consumers are seeking their own (not advertisers') definitions of "quality-of-life." In addition, Attention Economy consumers increasingly demand global corporations to reduce emissions and employ fair labor standards and promulgate codes of conduct.

These turbulent currency markets are dominated by the US dollar, the de-facto global reserve currency. Thus, OPEC plays into the

hands of US policy-makers and financial markets and their “Washington Consensus” with the International Monetary Fund (IMF) and the World Bank. Thousands of young currency traders can devalue a currency at the tap of a computer key, while speculative attacks (“bear raids”) are common in these un-regulated markets.[4] As mentioned, the price system is also constantly distorted by fiscal and tax policies and other political considerations. This continues to allow US dollar-holders to purchase assets at below fair value, as with the US-based AES Corporation’s takeover of Venezuela’s key electric utility, Grupo La Electricidad de Caracas.[5]

Yet today, the evidence is in. Today’s globalizations are new and are leading to the radical restructuring of national economies and societies -- creating the rapid bifurcation between the Old Economy, and the networked societies and e-commerce cultures of the New Economy.

Reactions to globalization, and to ‘Western’ technologies and ideas have included rising fundamentalism (Christian in the USA, Muslim in many countries) and new searches for identity in ethnicity or nationalism - and the conflicts these often engender.

Diverse traditional values, cultures, and institutions, which form the “cultural DNA codes” of different societies are consequently steam-rolled. Lower prices on the Internet are promoted as a boon to consumers, while the costs pile up elsewhere, unnoticed or get paid by someone else – or get passed on to future generations in ecosystem losses. Finance, which is supposed to serve the world’s real production and exchange processes has de-coupled from the ‘bricks and mortar’ of real economies of local places and communities. Commodities are under-valued today, not only due to unequal terms of trade, but also due to the “de-materializing of the Internet and e-commerce.

Today, globalizing electronic markets offer a ‘fast-forward’ view of what we can expect.

Some 25% of world trade is conducted in barter today.

Appendix XII

From: The Corporatization of America

John Ikerd Professor Emeritus University of Missouri

Presented at the “Summer Canvassers’ Conference,” The Ohio State University, Columbus, OH, sponsored by the Hudson Bay Company, Golden Valley, MN, July 26-28, 2001.

<http://www.ssu.missouri.edu/faculty/jikerd/papers/OhioCorporatization1.html>

We Americans are a fiercely independent people. Right? We truly value our freedoms – our freedom of speech, freedom of religion, freedom of privacy, and the freedom to use our personal property as we see fit. We are fiercely independent about personal things. We don’t want the government or anyone else imposing restrictions upon our freedoms. However, in matters that relate to our public life – our role in the economy, in politics, in society in general – we seem more than willing to depend on others.

We let someone else decide what’s “in” and what’s “out” – in clothes, cars, hairstyles, soft drinks, etc. We are more than willing to follow the trendsetters. We let someone else decide who gets to run for office and gets elected to office – at local, state, and national levels. We don’t have time to waste on politics – although we can find time to complain about the stupid decisions that politicians make and the taxes we have to pay to support them. We let someone else decide what kind of society we are going to have – which types of behavior are socially acceptable and which are not, what’s moral and ethical and what’s not. We leave that sort of thing to theologians, the philosophers – we just aren’t interested in such esoteric matters.

While boldly claiming our independence, we depend on others to shape the economic, social, and ethical environment in which we live our lives.

The Corporatization of Agriculture

During my professional career, I have lived through the industrialization and corporatization of agriculture. The motives invariably were economic. Farmers saw the opportunity to profit from adopting new agricultural technologies -- So as more farmers individually adopted these new technologies, their collective production, which made up total market supply, began to increase. As supplies increased, market prices fell.

The promise of profits disappeared, but not the need to adopt. Profits went primarily to the “innovators” – those willing and able to take the risks of adopting unproven technologies. The “early adopters” followed the innovators. They realized some profits but less than the innovators as prices continued to fall. The laggards eventually are forced to adopt, not to make profits, but in order to survive, as prices drop below their old, higher costs of production. Those who attempted to adopt too late, or were unable to adopt, were forced out of business by falling prices as production continued to increase.

The failure of some was necessary so that others might acquire more land so that they could reap the full benefit of the economies of scale offered by the new industrial technologies. As the farms became fewer, the surviving farms became larger. The same amount of land was still farmed as before, but now by larger, more industrialized farming operations.

Why should people in general be interested in what I have seen happen to farmers? Because, this same thing has happened to nearly every other segment of the American economy. This is the same process by which the crafts-people of the past were replaced by factories, by which “mom and pop” grocery stores were replaced by supermarkets, and by which the small dry goods and hardware stores were replaced by the giant discount stores.

This also is the process that ultimately brings an economy under corporate control – by which a country moves from capitalism to corporatism. Incorporation allows still further specialization – allowing the ownership of an organization to be separated from its management and labor. Public stock offerings allows people with large amounts of capital to own companies that they do not manage or work for, and allows others to work for and manage companies that they do not own. The overriding motive for public investment and ownership is to realize profits and growth in value. Thus, corporate ownership frequently removes all social and ethical constraints to a company's pursuit of ever-greater profits and growth. Anything that is legal is considered allowable, and if profitable deemed desirable, regardless of its social or ethical implications.

The corporatization of agriculture did not become apparent until the 1990s, but it should have been anticipated from the earlier industrialization of other sectors of the economy. As consolidation led to larger and larger business organizations, it became more and more difficult to amass sufficient quantities of capital to fully realize the potential economics of scale. Thus, surviving businesses were forced to incorporate in order to accumulate sufficient capital to adopt the latest industrial technologies.

At first corporations tended to be family corporations – a means of making capital accumulated during one generation available to the next generation within the same family. Eventually, however, corporations tend to go public to raise still more capital. At this point in the consolidation process, existing publicly held corporations in other sectors of the economy become attracted to the newly emerging corporate sector. Old corporations acquire or merge with the new corporations. As these enterprises become still larger, it becomes quite difficult, if not impossible, for the remaining individually owned business to survive. The sector then

is in the final stages of corporatization. And as the corporations grow larger, fewer firms will control an increasing share of total output, and markets become less competitive. Beyond some point, the market will no longer be competitive – at least not in an economic sense necessary for competitive capitalism.

The giant supermarket chains – Kroger, Safeway, Albertsons – have replaced the corner grocery store by this same process. The giant department stores chains – Sears, J.C. Penny, Macys – have replaced the locally owned dry-goods and house-wares stores by this process. The giant building supply chains – Lowes, Home Depot, and Builders Square – have replaced local hardware and lumberyards by this same process. And now, still larger corporations, such as Walmart, are using this same process to replace the supermarket, department store, and building supply chains.

This is the process by which capitalism has been replaced by corporatism. The process is defended using the theoretical principles of competitive capitalism – if it is a result of “free market” competition then it must be good for society. However, there is no theoretical economic foundation to support the prevailing belief that a corporatist economy is capable of meeting the overall needs of society. Corporatism is not capitalism. Corporations are designed to amass capital – to generate profits and to grow. Corporations facilitate industrialization, and thus, facilitate production of ever increasing quantities of cheap stuff. Beyond this, there is no reason to believe that corporations will serve the needs of society. There is no reason to believe that corporations are capable of doing anything other than this any more efficiently or effectively than can individuals. In fact, there is reason to believe that corporations inevitably lead to the destruction of relationships and degradation of resources upon which human society ultimately must depend.

Why Corporatism Isn't Working

Capitalism is based on private ownership of property by “individuals.” But, most “private property” in the U.S. today is owned by corporations, not by individuals. Capitalism depends on social values and morals of the people to constrain their pursuit of individual self-interest. Corporations have no morals. The only things a corporation values are profit and growth. People have hopes and dreams for the future. People have hearts and souls as well as minds. Corporations have neither. In order for capitalism to work for the good of society, for the good of people, individual people must make the economic decisions, not corporations.

Capitalism is based on competition. But, Adam Smith’s invisible hand of competition has been mangled in the machinery of industrial corporatism, and is no longer capable of transforming self-interest into societal good. We no longer have competitive markets, at least not in the economic sense needed to eliminate excessive profits and pass cost savings on to consumers. It’s no longer easy to get into or out of businesses, as is needed to accommodate ever-changing consumer tastes and preferences. We don’t have accurate information concerning the actual qualities of the things that we buy, but get disinformation by design, in the form of persuasive advertising. Superficial differentiation of products abound, but there is no real variety and thus very limited consumer choice in the marketplace. Consumer sovereignty is a thing of the past – as advertisers now “shape” consumer demand rather than respond to it.

None of the necessary conditions for competitive capitalism exists in today’s economy. The American economy is moving away from market coordination toward a corporate version of “central planning.” The problems of the centrally planned economies of Eastern Europe were not merely a lack of sophistication in

management and planning. Central planning, by government or corporation, is a fundamentally “wrong-headed” way to try to coordinate an economy.

Capitalism is based on the principle of minimum government involvement in the economy, but the government and the economy have become inseparable. The government’s primary economic function under capitalism is to maintain competition. Instead, the top priority of the government has become to promote economic growth. Corporate interests permeate every aspect of government – from the making of laws to the delivery of basic public services. It’s virtually impossible to run successfully for any major office without corporate financial backing. High level corporate and government officials swap positions regularly as they move freely through “revolving doors” between big industry and big government. The corporations have gained so much influence in government that not only does government fail to ensure competition; government has become a tool for corporate exploitation of both people and resources.

Our economy is no longer capitalistic and our government is no longer democratic. We are in the midst of a great social experiment – an experiment being carried out by non-human entities that we have created and let loose to plunder the earth. A society cannot survive in the absence of effective societal restraints to moderate the pursuit of short-run, self-interests. It will exploit and eventually destroy the very things that it must have to survive – productive human and natural resources. In America, we have removed all social and moral restraints to our selfishness. We have sacrificed our independence on an altar of “free markets.” We, the people, are the only means left by which we can end this experiment before it is too late.

Appendix XIII Our Quality of Life Peaked in 1974. It's All Downhill Now / We will pay the price for believing the world has infinite resources / by George Monbiot Published on Tuesday, December 31, 2002 by the Guardian/UK
<http://www.commondreams.org/views02/1231-01.htm>
<http://www.monbiot.com/>

Appendix XIV Pushing Accounting Rules to the Edge of the Envelope / Can accounting that follows the stated rules still be unreliable? In other words, is there a gap in GAAP? / NYTimes.com December 31, 2002
By KURT EICHENWALD
<http://www.nytimes.com/2002/12/31/business/31ACCO.html?ex=1042358530&ei=1&en=8f57efdae1139d26>

Appendix XV We must almost entirely scrap the prevailing model of a competitive, growth economy and adopt materially simple economies that stress cooperation and participatory control. Ted Trainer is the author of *The Conserver Society* and *Towards a Sustainable Economy*
<http://dieoff.com/page116.htm>

Appendix XVI
Subject: Have you considered this?
Date: Sat, 11 May 2002 12:31:57 -0400
From: "Rob McBride" <rhmtoo@yahoo.com>

Richard,

I have been thinking about what you said about accounting in business. I am not sure exactly which direction your work is going but have you considered this?

Each of us must be accountable to ourselves first and foremost. Our employers, partners and clients demand accountability for our actions but it is ultimately our own inner accountability that matters most. As a point of reflection and measurement, perhaps 5 minutes (or more) should be spent at the end of each day to account for that days progress in our own assets and liability columns. Did I move towards increasing my asset side of the equation from a spiritual and monetary point of view? Did I work towards diminishing the liability side of my balance sheet? The income statement could be seen as those little things that we do day in and day out that add up to a lifetime of success. The same way that a bank reconciles its ledgers at the end of each day, we need to reconcile our own financial statements at the end of each day. This will assure that our ledgers remain in balance."

I am not sure if this is the type of thought process that you are going through, but I thought that you might find these thoughts valuable in your work.

All my best,

Rob

Subject: Merry Christmas and a New Year filled with optimism and energy

Date: Tue, 24 Dec 2002 17:26:09 -0400

From: "Rob McBride" <rob@inspire.com.ve>

To:

This holiday season brings a mixture of emotions in our beloved Venezuela. The tension between Hugo Chavez and the opposition can be cut with a knife. A nationwide strike continues into its fourth week with no signs of reconciliation.

Our hopes and dreams for this new year include a rapid, peaceful resolution of a situation which has become intolerable for so many people in the country. Christmas and New Years have a different feeling this year. A feeling of hopelessness which have been manifested in anger and desperation. The country, we believe, is on the verge of something important, something which we all hope will allow the country to grow and prosper. Venezuela is a land rich in natural resources and rich in wonderful people who are vibrant and alive.

We want to wish you all the very best for a Merry Christmas and a New Year filled with optimism and energy to take you towards your dreams and desires. We can find success and happiness in the road which we take and not the destination that we reach.

All our best,

Familia McBride

Appendix XVII

From Bob S

Lexus and the Olive Tree. On page 163, there are some comments regarding "accounting systems" in developing countries. Specifically, the non-financial things that need to be developed and recognized.

Date:

Wed, 24 Jul 2002 17:26:00 -0700

Lester Thurow, the famed MIT economist, has an interesting op-ed piece in today's New York Times on the recent brew of corporate scandals which, at least in my fantasy world, sounded very Bob-like. Joe

Appendix XVIII

Seven Principles of Organisms & Ecological Systems

- * Wholeness, including the ability to self organize
- * Balance
- * Connectedness
- * Cooperation
- * Creativity
- * Openness
- * Coherent Identity, paired with the ability to change with circumstances

Seven Criteria

1. Mythology
2. ethos
3. Creative motif - presentation
4. Social organization
5. Political Organization
6. Economic Org
7. Means of Defense

The True

The Good

The Beautiful

In defining wealth as quality of life, it becomes important that all have a high quality of life, not a world of Haves and Have-nots. Otherwise we would have a world of Have-not Predators where the

Haves become prey to the predators. As prey, the Haves would then live in fear, and in fear there is no quality of life.

Appendix XVI

I don't know where this came from but found it uniquely interesting. As such I include it.

e-mail from Keith

Hi,

Not sure if people on this forum are aware of this, take a look at this site may be relevant : <http://www.reclaimdemocracy.org>

Best Regards,
Suresh.

Hi Suresh

Yes, that's a good site, good people, and, indeed, The Problem, as they say.

Before people start yelling "Let's cut all this off-topic political crap and get back to biodiesel!", it's not off-topic - read on, I'll tie it all together neatly at the bottom somewhere, promise.

To return to The Problem, this is a good piece on the subject:
<http://www.ssu.missouri.edu/faculty/jikerd/papers/OhioCorporatization1.html>

"The Corporatization of America", John Ikerd, Professor Emeritus, University of Missouri

It starts: "We Americans are a fiercely independent people. Right?"
Nope. Not any more.

But I think ReclaimDemocracy.org misses a bit of necessary emphasis. They say this:

"The Problem

"Our inattention to maintaining authority over corporations has led to environmental destruction, loss of family businesses and farms, preventable deaths from unsafe work conditions and consumer goods, lack of adequate medical care and many more of our societal problems--many attributable to two facts:

"1. Power and wealth continues to concentrate in the hands of ever-fewer giant corporations, blocking possibilities for truly representative democracy.

"2. The gap between corporate agendas and public interests is widening."

[more]

Indeed, but they do little to explain that inattention - that it's ENGINEERED, how it's done, and what to do about it. I think this is absolutely critical, and maybe it's the real problem - without this engineered inattention the undead corporations might perhaps not have achieved nearly so much, if achieve's quite the word.

They have links and resources for such excellent folks as Rachel's, Multinational Monitor, PR Watch, Public Citizen's Global Trade Watch, Weisbrot and Baker at the Center for Economic and Policy Research, along with World Net Daily and the Cato Institute, LOL - but only one reference to Stauber and Rampton's work, with a link to "Toxic Sludge Is Good For You" ("Guide to the "PR" (public relations) industry. Learn the tactics corporations use to manipulate public opinion."), which doesn't take you to PR Watch as it should but to a bookseller, and no mention of "Trust Us,

We're Experts" or "Mad Cow USA".

<http://www.prwatch.org/books/experts.html>

Trust Us, We're Experts - How Industry Manipulates Science and Gambles with Your Future

<http://www.prwatch.org/books/madcow.html>

Mad Cow USA - Could the Nightmare Happen Here? (with free download)

There's not much else about how we get spun, and there really should be.

If we want to oppose this creeping cancer of our societies and our world, for that's what it amounts to, we HAVE to understand how the spin works, how extensive it is, and how to counter it. And it's not obvious.

Anyone here ever heard of Edward Bernays? Yes? No? Not a household name, eh? Yet Bernays perhaps has more to do with the way you think, the views you hold, how your thoughts and views are shaped, than anyone else. That's obnoxious for most of us, the idea that our thoughts and views are not our own. It repels us, we recoil from it - and, too often, refuse to consider it. And men in suits in high-rise air-conditioned boardrooms in the world capitals chuckle quietly.

"The conscious and intelligent manipulation of the organized habits and opinions of the masses is an important element in democratic society. Those who manipulate this unseen mechanism of society constitute an invisible government which is the true ruling power of our government.

"We are governed, our minds are molded, our tastes formed, our ideas suggested, largely by men we have never heard of. This is the

logical result of the way in which our democratic society is organized...

"Small groups of persons can, and do, make the rest of us think what they please about a given subject." - Edward Bernays, nephew of Sigmund Freud, engineer of consent, from his book "Propaganda".

Conspiracy theory? An invisible government? \$35 billion a year is spent on PR in the US, and another \$100 billion on advertising. It's estimated that 50% of the news stories appearing in the daily press originate from PR firms. They're employed by rich corporations and by governments - very often governments with a severe (or seemingly hopeless) image problem, such as dictatorships. They'll work for anyone with the money, regardless of the issue or where the money comes from. They worked for Jonas Savimbi. Morality or the public good is not a consideration. Deliberate lying is part of the job. Newbies are often required to do something dishonest and deceitful to show they're up to it.

Here are some links, must-reads:

<http://home.earthlink.net/~dbjensen1/stauber.html> War On Truth

The Secret Battle for the American Mind

An Interview with John Stauber

<http://www.prwatch.org/prwissues/1999Q2/bernays.html>

The Father of Spin: Edward L. Bernays & The Birth of PR

by Larry Tye

book review by John Stauber and Sheldon Rampton

<http://www.westchesterweekly.com/articles/prnation.html>

Anti-spin activist John Stauber penetrates America's lie machine.

By Michael Manekin

<http://www.utne.com/bCulture.tml?command=search&db=dArticle.db&eqheadlinedata=An%20Antidote%20to%20the%20Spin%20Doctor%27s>

An Antidote to the Spin Doctors
PR watchdog John Stauber exposes true life tales of corporate
disinformation

[http://www.prwatch.org/prwissues/1997Q4/
Flack Attack](http://www.prwatch.org/prwissues/1997Q4/FlackAttack.html)
by John Stauber and Sheldon Rampton

<http://www.mediachannel.org/views/interviews/ewen.shtml>
Springing Into Spin: The History Of PR
David Barsamian interviews Stuart Ewen

Longer version:

[http://zena.secureforum.com/Znet/zmag/zarticle.cfm?Url=/articles/
barsa_mianewenmay2000.htm](http://zena.secureforum.com/Znet/zmag/zarticle.cfm?Url=/articles/barsa_mianewenmay2000.htm)
Public Relations: Corporate Spin and Propaganda
An interview with Stuart Ewen - By David Barsamian

<http://www.thecornerhouse.org.uk/briefing/06pr.html>
Engineering of Consent - Uncovering Corporate PR Strategies
by Judith Richter

On media concentration:

<http://www.thenation.com/doc.mhtml?i=20020107&s=miller>
What's Wrong With This Picture?
by Mark Crispin Miller

There's much more, but that's a start. Why Americans no longer own their own country and are 2nd-class citizens there, and the rest of us are in the same boat.

So what's all this got to do with schoolkids freaking out on junk food? The \$100 million advertising budget certainly has a lot to do with it - American kids see 10,000 food ads a year on TV. How much of that is for real food?

The book Kirk reffed, Alfred McCann's "This Famishing World", was published in 1918. If due note had been taken then, schoolkids wouldn't be freaking out on junk food now, there wouldn't be any junk food now. Similarly with the work I reffed, dating a couple of decades later. Why did it get buried? Because it was junk? No way, it's excellent science. But it was against the interests of those who can afford to buy public opinion.

The pioneering organics work I reffed got buried in the 60s, to give way to 40 years of increasingly industrialized agriculture using huge amounts of fossil-fuel energy, pesticides and fossil-fuel-derived "fertilizers", with disastrous results for the environment and for communities, and for farmers - family farmers were mostly forced out of business, allegedly because they were "inefficient", and couldn't compete with the "economies of scale". Not true - here's an instance:

"From the 1930's to the 1960's the free-range system was the popular way to raise poultry in the United states. It produced meaty, tender birds at a reasonable cost, using a reasonable amount of labor and providing valuable fertility to the land. Many farmers raised 10,000-20,000 birds per year on short-grass pasture ("range"), both chickens and turkeys. With the rise of industrial agriculture and the development of the confinement broiler barn, this sustainable and profitable system was discontinued by means of withdrawing growers contracts. Left with no market or

processing facilities the practice was abandoned within two or three years."<https://raju.safe-order.net/free-rangepoultry/free-rangepoultryindex2.htm>

Nothing to do with efficiency, just sheer bullying.

The "system" that replaced real farming now produces alleged "food" that travels an average of 1,500 miles before it arrives on the supermarket shelves to poison your kids. As well as more or less useless commodities like soy, very little of which is used as food, virtually none of which goes to feed hungry nations as alleged, nearly all of which is turned into seedcake to feed livestock in industrialized confinement operations, another abortion.

Which in turn produces a veritable lake of 2.5 billion pounds of surplus soy oil, with farmers paid about \$500 million last year so they can grow more of the useless stuff without going bankrupt. And when these same taxpayer-funded soy check-off dollars are used to pay for the EPA's required Clean Air tests for soy biodiesel, taxpayers wanting to set up small-scale biodiesel operations have been denied access to the data unless they paid massive fees.

But at least it's a Good Thing about industrialized soy that you can make biodiesel out of it? Not really - without this last 40 years of distortion of US (and worldwide) agriculture, American farmers would be growing a whole range of much better oil crops than soy, and doing it without high fossil-fuel inputs, without all the environmental externalizations, and without GMOs. As well as growing real food.

Corporate spin has been an essential element in all this, and it still is. It's ubiquitous, and it very much affects what we're all trying to do here, making and using biodiesel instead of fossil

fuels. Don't believe that these interests can't make life really tough for us, or impossible, if they think we're threatening their interests.

Much fuss in the US now since Sept 11 2001 about cutting America's dependence on foreign oil, with, very often, OPEC and the Arab oil states being blamed, though it has at least as much to do with the machinations of the Big Oil corporations. (See the archives on the "Seven Sisters" - the thread "OPEC, Big Oil and you".) <http://archive.nnytech.net/index.php?list=biofuel>

A member of this group tells this story:

"One of our oldest scientists, now 84 yrs. old, was responsible for going into Germany post WWII and uncovering the remains of Hitler's synthetic fuels machine which had been bombed out. I'm speaking of Fischer-Tropsch oily-based paraffins which are hydrocracked down into shorter chains for synthetic gasoline, jet fuel and diesel. He brought back some of the original German scientists who'd perfected this technology which utilized coarse, low-grade brown German coal as feedstock. Three times he tried to start-up an American version of synthetic hydrocarbon fuels in the GTL arena and was blocked. As the highest ranking American energy technologist post WWII, he couldn't figure this out. It was over 20 years later that he realized that the late John Rockefeller of Standard Oil [Exxon] had been the politic behind the scenes, making sure that his new, alternative fuel ideas did not materialize. This scientist then took his blueprints for the first major GTL project and gave them to Sasol who built his first coal gasification device back in 1953 and it is still operating today. Sasol from South Africa is the oldest synthetic fuels producer globally."

America has very large reserves of coal. The US could perhaps have been supplying its own fuel all this time - from fossil sources, sure, but domestic fossil sources, without foreign dependence, and,

more important IMO, without all the lethal distortions in the Middle East that oil interests have been so instrumental in fomenting, with consequences we cannot yet calculate. The same culprits are already squabbling over the spoils of the next war, though it hasn't even happened yet. We've already had BP carping that they "deserve" their fair share.

http://www.guardian.co.uk/uk_news/story/0,3604,822224,00.html
BP chief fears US will carve up Iraqi oil riches

From the Financial Times:

<http://news.ft.com/servlet/ContentServer?pagename=FT.com/StoryFT/FullStory&c=StoryFT&cid=1035872990995&p=1026553522184>

Thursday Nov 7 2002.

Oil groups wait to pick over spoils of war

Never mind the dead civilians, nor the body bags.

Spin spin spin, the enemy of us all, enemy of life itself, the lifeblood of the undead corporations.

Keith

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