

# THE UNSEEN GLOBAL WAR OF RIGHTS SYSTEMS AND ITS PRINCIPLES OF RESOLUTION

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## 11.1. Blocking Out the World: The Dominant Understanding of Rights

Individual rights are typically understood as the basic medium of modern society's relations. They are recognized entitlements through time to things and actions by which modern societies function (property rights), or aspire to be better (human rights). The overall customary understanding of rights in our era is that bundles of rights come together in the free market in an optimal way, with property rights and human rights in dynamic mix and evolution. This view of rights widely assumed in political, media,

court systems, and academic discourses. It is what might be called the porridge view of rights. Everything runs into everything else.

### **11.1.1. The Underlying Regulators Repressed by Blinkered Ideas**

We have seen in the previous chapters that the actual meta-program regulating the world cannot be understood by this structure of conception. The global market in fact operates by rights of money demand possession and exchange in which each and all seek to self-maximize their private property in money possession and the commodities it can purchase (including others' labor), with no limit to possession or dispossession of individuals in its ruling system. This is what we have called the "meta-program" of the regulating global system, with its underlying regulators referred to as "the ruling value syntax".

Philosophy in general and contemporary theories of justice in particular are structured to blinker out this actually regulating order so that its consequences to real people of systemic life deprivation and destruction disappear from view – not an intentional strategy, but a production of the ruling syntax of understanding and action. On the surface, the ideal of "equality of rights" is a dominant ideological norm and is debated from manifold standpoints: but this concept's ambivalence of meaning admits of vast inequalities in its name, and systematically misleads analysis from humanity's actual life requirements (Section 10.10).

In general, conceptions of human well-being and justice have long been decoupled from any life-ground – from the biophysical world itself, human needs and their criterion, the organizing principles of providing the life means without any of which people are oppressed, and the nature of the money-sequence driver of the global capitalist order itself. While opposed on the surface, "conservative", "libertarian", "liberal" and "communitarian" schools of theory share all these exclusions.

### **11.1.2. The Ruling Persons of the World Are Invisible to Philosophy and Economic Theory**

What is in common across virtually all contemporary philosophical schools of thought, however opposed they are in other matters, is a zone of silence on the *transnational corporate person* which presides over the world's means of mass production. It is simply abstracted out in philosophy and the dominant economic paradigm. For both, only single individuals exist for theoretical understanding, a metaphysic which is called "methodological individualism". Yet the corporation is in reality the equivalent of the gods in ancient thought. It has powers across the lines of human life and death, independence from name and place, borderless freedom to act, powers over the world's resources and human actions, and no liability of the owners of its powers for its actions. The legal nature and ontology of the corporate person and its powers are defined in the **Glossary**.

The supreme powers of the transnational corporation have become better known in critical circles in the last decade or so, but remain unexamined in undergraduate and graduate programs of philosophy as well as economic theory, as consultation of

calendars of internationally known academies will show. In discourses of the mass media and electoral politics, criticism of governments, politicians and celebrities normally draw all the attention. Communication of the inhuman program and powers of transnational corporate persons is rarely to be found. When some unusual public disaster occurs – like an ecocidal oil-spillage or mass-homicidal explosion where negligence of the corporate cannot be plausibly denied – the deep-structural issue is still not raised. Public commiseration will be shown for the victims, but legal blocking of accountability for the “market externalities” involved will be sustained by superpower corporations long after human memories fade.,.

What is almost certain not to be an issue anywhere in official culture is the rights of the corporate person to profit versus the rights of people to protection of their lives.

## **11.2. Corporate Person Rights versus Living Person Rights**

We have seen how philosophy blocks out the actually ordering principles of the embodied human condition, and like economic theory abstracts out critical examination of the actual supreme persons of the transnational corporate system. So do mass media and political discourses in constructing a general syntax of meaning in which whatever conflicts with acceptance of this global system is undiscussed. Understanding thus needs to move underneath this concealing structure of selection and exclusion to recognize the fundamental opposition between the ultimate systems of rights of corporate persons and living people.

While examination of legal understanding of the corporate person over centuries of increasingly pervasive powers reveals an occasional awareness of its inhuman nature – “lacking both a body to be kicked and a soul to be damned, they therefore do as they like” in words attributed to Lord Chancellor Turlow (1731-1806) – there is no philosophical follow-up to what this entails for the rights of real persons, nor public or court challenge to the supreme powers involved. One might compare the situation to past conditions in which the absolute powers held by the Monarch and his Lords (whatever the names given across East and West to these positions) were presupposed rather than examined, with the rules of the society so governing not questioned until their overthrow had begun.

### **11.2.1. Nature of the Corporate Person as Inhuman**

The contemporary global condition features an inner logic of rule wherein there are, in truth, two worlds and philosophies of rights in unseen combat beneath clichés and distractions – *life-protective rights versus corporate profit rights*. Their underlying conflict constitutes the invisible war of the post-1945 era. This unspoken war has been going on against indigenous, subsistence and village societies for over 500 years and it extends into the present and the developed world at every level of life and life support systems. Conscious or not, it has been waged by the transnational corporate-and-financial system against the entitlements and resources of public sectors and welfare states of the developing and developed worlds since approximately 1979-80 (when the Thatcher-Reagan turn of Western state policies began). Leading under the banners of “defeating communism” and achieving “market reforms”, its war of movement has been

structured to the following system goals entailed by the money-capital meta-program::

- (1) To impoverish social programs as unaffordable:
- (2) To reduce workers to a transnational commodity alone:
- (3) To massively transfer public revenues from public use to subsidies to private money-sequences and corporations:
- (4) To marginalize independent intellectual and scientific activity by the trend of funding only research which serves private corporate persons

These built-in system goals have one meta-property in common. All override the requirements of organic, social and ecological life as entailments of their underlying money-sequence program (whose regulating mechanism is spelled out in earlier analysis from Sections 1.16. to 7.12, 9.3, and 9.10). As always in philosophy, however, counter examples should be sought to test the unifying pattern which (1) to (4) defines.

### **11.2.2. Life Insecurity Rises as Non-Capitalist Alternatives Are Proscribed**

One global consequence has been, as John Kenneth Galbraith said on his last television interview before his passing in April 2006, “the rich have won their war against the poor”. Certainly the poor have been the most obvious victims. They include the majority of humanity and a rise towards majority in developed societies themselves. Yet ‘poverty amelioration’ and ‘human rights’ have been simultaneously featured in official discourses and advocacy. In fact felt and seen but not said, almost everyone’s life security has been increasingly endangered by transnational corporate system growth. (1) to (4) define the distinct system operations at work whose unifying form is the *overriding of life-system requirements* at all levels by unlimited corporate powers across borders without international regulatory inhibition.

Before the post 1980 turnaround empowering transnational corporate persons with these effectively unaccountable global rights, universal life security was the accepted goal of not only most socialist societies, but of the welfare-states of the industrialized world. Yet once the Soviet Union fell, an underlying system shift occurred across the world. Its defining negations have been evident, but seldom comprehended in principle. No *non-capitalist* alternative was allowed to develop, while existing “mixed economies” or “welfare states” were cumulatively cut back by defunding, privatization and eradication – again system operations which follow from the ruling value syntax with transnational corporate persons as the managing drivers of the unifying meta-program. “There is no alternative” and the “end of history” became attendant mottos of “the new world order”, ironically transposing the metaphysic of Marxian revolutionary inevitability and endpoint onto global corporate capitalism instead. These patterns have been spelled in such works as *Unequal Freedoms;: The Global Market as an Ethical System* (1998), *The Cancer Stage of Capitalism* (1999), and *Value Wars;: the Global Market versus the Life Economy* (2002). Here analysis will investigate the unpenetrated meta-conflict at the level of *the rights of persons* – the system-wide conflict between life-protective and capacity-enabling rights for real persons, on the one hand, and the money-property

rights of transnational corporate persons, on the other hand.

### **11.2.3. The Unseen Schism of the Person**

The nature of “persons” is an ancient metaphysical problem, but no prior philosophical examination has examined the distinction between the corporate person and the human person. It is not only liberal, conservatives and libertarian thinkers who do not attend to this basic ontological distinction, but Marxists as well. They generally dismiss rights of the person as sops of the capitalist system to quiet the working class, and so the distinction does not matter to their analysis. Yet it is clear to *life-value* analysis that rights to life security by public healthcare, welfare programs and pensions are of very substantial importance to their beneficiaries. They are what hundreds of millions of people’s lives require to exist as human. Since illness or unemployment or old-age strike almost all people at some time, social programs sustain them when their own private money stocks do not suffice, and their isolated deprivation can be less than a human life without them. This condition in fact afflicts most of the world’s persons today. On the other hand, transnational corporations, banks and stock-movers repudiate any rights which pose any barrier or cost to their turning private money into ever more in private money-capital growth. Life security independent of the capitalist market is abhorred.

This inhumanity is not so much a problem of personal greed as it is often misunderstood to be. Nor is it even an ethos issue. The system mechanism of determination reaches far deeper. Long ago in a Supreme Court decision (*Dodge v. Ford Motor Co*, 204 Michigan 459 (1919)), for example, the Court held in a precedent ruling that has not since been overturned that it is a violation of “the lawful power of a corporation” to decide anything not “organized for the profit of the stockholders”. In this case, even Henry Ford’s *own* plan to “employ more men, to spread the benefits of this industrial system to the greatest possible number, to help them build up their lives and homes” was ruled illegal. It transgressed the rights of corporate stockholders to maximum profits revenues to themselves. In short, the corporate person could not plan for the life benefits of anyone, even “the greatest possible number” of real persons, without violating its legal purpose of private money sequencing to maximally more for money-stock investors. The corporate person remains programmed by law to this one overriding goal *in exclusion of* providing more life means for more people by still-profitable business.

### **11.2.4. The Supreme Freedom and Morality of the Global Market**

“The responsibility of business is only to make profits” has been attributed to Milton Friedman. Yet it is, more exactly, the built-in program of the corporate person across its agents. Private money sequencing for money-stock investors is enforceable law, and insofar as obedience to the law is moral, it is a moral commandment whose transgression is itself immoral. A paradox follows. Regard for the lives of real persons in any form not serving the private goal of maximizing money to money possessors is *immoral* in this ruling value program. The ultimate principle of moral evolution is thereby inverted to a new ruling norm – to be “competitive in the global market”. Since this value program entails dispossession and defunding of what does not serve this demand, individuals and societies compete to obey and the imposed system becomes

normalized as what must be done to survive.

Transnational corporations have behaved accordingly, and with ‘no body to kick or soul to be damned’ or even bad local public relations to worry about in the global market, the license ‘to do just as they please’, the supreme freedom of this system. In the post-1988 “global free trade” period, this freedom has included transnational profit rights across borders to the markets, natural resources, human labor and built infrastructures of other societies across the world. All damages to persons’ lives and life support systems done in the way of disemployment, depletion of mineral, timber, fish and other resources, non-living or reduced wages, toxic working conditions, and so on are irrelevant to the corporate person value system. They are, as economists euphemize it, “externalities” to their enterprise.

Being in principle *rational* for the corporate person and its executive decision makers to thus externalize all costs onto real people and their living conditions, it is also praiseworthy to do so to maximize profit returns – the more so, the “better for society by attracting investors”. Thus corporate executives move in and out through the revolving doors of governments as the “most proven” candidates for public service. Not even the cumulative destruction of terrestrial life support systems is connected back to this unexamined absolute rights system in which corporate persons have supreme rights, and living persons and the life conditions of the world have none to exercise in defense against them. The opposing rights types and their contents which are laid bare ahead are not discussed in public.

### **11.3. The Unseen Conflict between Human Life Development and Corporate Money Gain**

One way or another the fatal conflict between life requirements and money-demand growth is blinkered out of view. While confusion of their meanings is to the advantage of transnational corporate persons and their money-capital sequencing program, some Marxian thinkers conceive all rights as capitalist rights in disguise, ironically sustain the ruling confusion. The revolutionary left can ironically join the mass media, the politicians and business in failure to distinguish the opposite right types. A near-universal confusion can thus rule which not even specialist philosophers of rights expose in the journal literatures.

An important symptom of this failure of distinction between the opposed kinds of rights is that it is widely assumed that *what financially benefits corporate persons and increases the commodities they sell is assumed as what benefits living persons and provides them with more goods for their lives*. This is why it is assumed by elected governments as well as economists that “free circulation of capital and commodities across borders” can alone ensure “development”, “higher standards of living” and “poverty alleviation” across the globe. No advocate of more freedom for transnational corporate persons to invest and sell as “free trade” – including governments known as “democratic” - notices that the facts of life do not confirm the egregious conflation. “What financially benefits corporate persons and increases the commodities they sell” and “what benefits living persons and provides them with more goods for their lives” are not equivalent, as assumed by even public measures like GDP. They are

increasingly the opposite as destabilized social and ecological life support systems variously demonstrate across borders.

George Orwell long ago recognized that equations of opposites normalized across society are the mark of totalitarian rule. Life-value analysis poses the question to our own social milieu. Do claims like “rising standards of living” by more corporate sales, and “countless millions lifted out of poverty” by income rises of less than the price of a bottle of pop qualify as normalized big lies? If these claims are used to describe what are, in fact, more pervasively degraded lives and life conditions across the globe, it is difficult to conclude otherwise. Received analysis across disciplines has, however, ignored this ultimate epochal confusion of more private capitalist money-property rights and more commodities and profits, on the one hand, and better health of more human beings and their life conditions, on the other.

### **11.3.1. Life-Value versus Money-Value Growth:: The Unseen System Contradiction**

Analysis has explained the opposition in principle between money and life sequences of value in prior chapters, beginning from Section 1.14. We need not reiterate this explanation further here. Yet it is worth pointing out that it is a formal first premise of post-classical economic theory that the more commodities are bought, the more “welfare” is produced *by definition*. This is the meaning of what is professionally called “the Primary Theorem of Welfare Economics”. It thus follows from this first premise of ruling doctrine applied to the real world that the more profitable corporate sales there are, the better off people’s lives are. The GNP/GDP measure restates this false equation as public policy norm.

In fact, people’s lives and life conditions are increasingly made worse in the macrocosm - ever more junk foods and beverages, toxins, effluents and dumpings, more road deaths and pollution by motor vehicles, and more meaningless work and insecure life means for the rising majority of the world. Philosophy’s method of “thought experiment” is worthwhile here. Try to think of what really matters to human life that is *not in decline*. Exceptions like word processors and rapid communications for the better off indicate the general rule of overall decline in life means and supports. Terrestrial life has been pushed to the edge of collapse by the pollution and drawing down of resources, the destruction of habitats and species, and the general despoliation of the planet’s life support systems. Scientific ecologists are agreed on the generic pattern, although usually attending to only single dimensions. Ecologist Paul Hawken’s Address to the Class of 2009, University of Portland, concisely summarizes (emphases added):: “*Every living system is declining, and the rate of decline is accelerating - - not one peer-reviewed paper published in the last thirty years can refute that statement.*” He adds:: “Basically, civilization needs a new operating system”. Hawken does not, however, consider the causal mechanism of unregulated transnational corporate money sequencing whose life-blind drivers both propel and explain the accelerating life-system decline.

#### **11.4. From Accountability of Corporate Persons to Unaccountability:: A Brief History**

Corporation charters were for a long time required to serve a defined public interest as a condition of their charters (e.g, building and operating a local bridge), which then expanded into colonial ventures in which corporations became governments themselves in colonized societies (e.g, the East India Company and the Hudson's Bay Company). Now, in contrast, corporations are not accountable to sovereign public authority for their charters, which in the U.S. are written by their corporate lawyers in jurisdictions like Delaware where no public accountability is required.

Until 1988 when the Canada-U.S. Free Trade Agreement (FTA) was secretly negotiated without legislative participation and opposed by the electoral majority of Canada in an election over the issue, transnational corporate investments and commodity markets were subject to "performance requirements" set by sovereign governments in exchange for foreign corporate access to their domestic markets, publicly owned natural resources, and valuable economic assets. These 'performance requirements' were prohibited as illegal in the FTA which became the prototype of the World Trade Organization of 1995 which replaced the former structure of international trade, the General Agreement on Tariffs and Trade (GATT). The U.S.-led WTO then instituted a world-wide system of trade enforcement outlawing all such performance requirements by sovereign governments across the world, and allowing corporate persons to sue governments for permissively defined "lost opportunities to profit".

At the same time, financial and banking corporations were also empowered by U.S.-led financial de-regulation to move capital in and out of countries without any "capital controls" permitted, with notable exceptions which escaped financial meltdowns in consequence (e.g. China, Malaysia, and India). Latin American and Asian economic meltdowns without capital controls were the norm and in all impoverished hundreds of millions of people in Mexico, Argentina, Brazil, and Indonesia among other countries in the 1990's. All had been called "miracle economies" by business media and state leaders for their "free circulation of goods and investment capital" before they crashed. From 1945 to the 1970's, in stark contrast, most transnational capital loans were government managed, low interest and for investments in the public interest, as in the earlier Marshall Plan model. The real 'miracle economies' – before then and since - have been those in which governments macro-managed the economy – Japan, Korea and China, for example, and Britain and the United States long before them. This historical macro pattern is revealingly opposite to the "government inefficiency" claimed today in reducing the public economy to make room for advancing corporate privatization.

What has happened is best understood in underlying principle, philosophy's classical mode of anchoring beneath the confusing play of diverse phenomena. The governing principle of all these rises and falls of economies and vast shifts in power across nations is clear but unstated. The transnational corporate economy has (i) systematically replaced the effective sovereign powers of governments to (ii) become unaccountable to public authority while (iii) freely exploiting public resources and domestic markets across continents beneath (iv) claims of "rising democracy and freedom".

## **11.5. The Unseen War:: Goods for Corporate Persons Are Bads For Human Persons**

Analysis needs to spell out the deep-structural contradiction between global-corporate system demands and human and ecological life requirements that now threatens the collapse of global life organisation itself. For even the distinction *between* them is normally suppressed at policy and economic-science levels. Consider the inversions built into the reigning language of economic description. Transnational corporate production and trade are said to produce “*goods*”, and all references by economists, the mass media, government communications and everyday language refer to corporate commodities *as* goods for people. It does not matter what is extracted, produced and pollutively distributed across the world or whether life and life support systems are degraded at every step of transnational commodity cycles. The commodities are still “*goods*”. It does not matter if 99% of these “*goods*” end up as waste within six weeks, or even that cancer, heart, obesity and other epidemics and early deaths correlate with the increase of corporate commodity production, transportation and consumption. These macro waste and dose-response curves are not tracked or accountable. Only the “*goods*” appear. The undeniable pattern of fact may be that this global corporate system of supreme persons increasingly produces and distributes bads rather than goods – that is, *what disables rather than enables life systems* – yet the reversal of value meaning continues as given, and societies continue to be so ruled on increasing scales of depredation.

### **11.5.1. No Causal Mechanism of System Depredation Identified, Nor Corrective Life Standards Instituted**

Once we think instead in terms of providing the actual goods that human life requires to be healthy, we are able to recognize that global corporate goods are cumulatively opposite in their nature. One may consider rather than repress an as-yet unspeakable hypothesis:: that this transnational system of corporate-person rule has, as a matter of fact, emerged as the cumulatively greatest all-round threat to human life and well-being in history. The threat is not embedded in an external plague or human enemy, but in the unregulated world rule by corporate persons without accountability to human, social or ecological life requirements. Economic growth thus increasingly fails to produce goods for the lives of human persons and their life support systems they require to flourish, but in fact increasingly produces their degradation, despoliation, and collapse. This pattern of outcomes is progressively better known in crises that are not connected, but this causal mechanism behind them is not identified by expert reports or theoretical understanding. Nor, accordingly, are the regulators of this global system changed. The International Forum on Globalization (IFG) consisting of academic researchers, economists, non-governmental administrators and writers representing over 40 organisations from 20 countries had these general facts of life-systems crisis to report over a decade ago:: “The pattern of recent years has been - - massive economic breakdown in some countries, growing unemployment and dislocation in all regions, direct assaults on environmental and labor conditions, loss of wilderness and biodiversity, massive population shifts - - conversion of [water, forests and soil] to luxury commodities - - increased hunger, landlessness, homelessness - - and insecure food supplies, lower food quality and contaminated foods as secondary outcomes”

(Siena Declaration, 1998). “Two thirds of the natural machinery supports life on Earth has already been degraded”, reported 1,360 scientists meeting with the Royal Society of London seven years later in April 2005. Yet the rule of transnational corporate persons aggregately engineering every step of the macro breakdown of human life support and support systems remains unaccountable and unspoken.

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Fleck, Ludwik (1929/1979), *Genesis and Development of a Scientific Fact* (trans. Bradley F. and Trenn T.), 121 pp. Chicago:: Chicago University Press [This is the first work in scientific theory which shows how a received “thought system” of science can structure facts so that what does not fit the received scientific view is blocked out or explained away.]

Foucault, M. (1984), *The Foucault Reader* (ed. P. Rabinow), 390 pp. New York:: Pantheon. [Foucault focuses on historical contingency and repressive nature of scientized institutions whose genealogy of knowledge/power axes he deconstructs.]

Freire, Paulo (1967), *Pedagogy of the Oppressed*, 243 pp. Boston:: Beacon Press. [This is a contemporary classic in anti-capitalist liberation philosophy.]

Freud, Sigmund. (1962-74), eds. Strachey J. et al, *Standard Edition of the Complete Works of Freud*, 24 vols. London:: Hogarth Press and the Institute of Psychoanalysis. [This edition contains all of Freud's psychoanalytic science which remains within presupposition of existing social order and psychopathology at the individual level.]

Fromm, Erich (1986), *For the Love of Life* (trans. H.G. Shultz) 152 pp. New York:: Free Press. [This is a representative text of the prolific but now ignored critical theorist, Erich Fromm, who coined the concept of “biophilia” and analyzed the psychopathologies of contemporary society.]

Gadamer, H.G. (2003) *A Century of Philosophy*. 152 pp. New York:: Continuum Press. [This is an accessible account of the author's work in hermeneutical philosophy over almost a century and the necessary cultural “prejudices” of presupposition he supposes in all interpretation.]

Gandhi, M. (1935/2000), *The Bhagavad Gita according to Gandhi* 245 p. Berkeley, Ca.: Berkeley Hills Books.[Gandhi conceives the dynastic war of the Gita as an allegory for the inner war of the soul between the divine atman and the selfish forces of avidity.]

Georgescu-Roegen, N (1971), *The Entropy Law and the Economics Process*, 277pp. Cambridge Mass:: Harvard University Press. [This is an unanswered critique of “the new economics” by a physicist and economist demonstrating that the reigning model of economic science violates the second law of thermodynamics.]

Glasbeek, Harry (2002), *Wealth By Stealth:: Corporate Crime, Corporate Law and the Perversion of Democracy*, 286 pp. Toronto:: Between the Lines Press. [This work by a professor of law explains how the law protects corporate entities from rules and regulations that bind ordinary citizens to the virtual

exclusion of any responsibility beyond stockholders.]

Hartmann, Nicolai (1950), *Ethics*, 821 pp. London:: Allen and Unwin. [Originally published in Germany as *Ethik* in 1926, the author follows an ancient philosophical tendency since Plato to conceive moral values as akin to pure mathematical forms.]

Heidegger, M. (1977), *The Question of Technology and Other Essays* (trans. Lovitt W), 182 pp. New York:: Garland. [In this influential work, Heidegger explores the lamentation that “everywhere we remain unfree and chained to technology” (p. 5), an explanation in which technology’s money-sequence value regulator is blocked out.]

Heraclitus (1987), *Fragments*, (trans. Robinson, T. M. as *Heraclitus, of Ephesus*), 214 pp. Toronto:: University of Toronto Press [Text and comments on arguably the first physical scientist whose recognition of perpetual change by conflicted tendencies is most prominent.]

Hobbes, Thomas (1651/1958), *The Leviathan*. Parts One and Two, 299 pp. New York:: Liberal Arts Press. [Hobbes argues on a mechanistic basis that men are matter in motion moved by appetites and aversion, above all towards “power after power that ceaseth only in death” whose generation of interminable conflicts and war breeds an existence which is “nasty, brutish and short” until all yield up their powers unconditionally to an absolute sovereign, “the Leviathan” which “bears their persons” and imposes “peace” by fear – still very influential.]

Hodgson, Bernard (2001), *Economics as Moral Science*, Heidelberg:: Springer Press. [A scholarly critique of formal consumer choice theory which lays bare its dehumanization.]

Honderich, T. (1995), *The Oxford Companion to Philosophy*, 1009 pp. Oxford:: Oxford University Press. [A comprehensive and reliable dictionary of philosophy by experts in the field with useful bibliographies and philosophical maps.]

Hume, David (1960/1888), *A Treatise of Human Nature* , 709pp. Oxford:: Clarendon Press [Hume’s classic study marks a turning point in philosophy towards what is now called “instrumental reason”, characterizing the relation of reason to the passions as the opposite to the classical conception of reason as ruler from Plato to Spinoza:: “reason is the slave of the passions, and can never pretend to any other office than to serve and obey them”:: a prototype position of modern rationality which posits rationality as self-maximizing choice of desire objects.]

International Forum on Globalization (IFG) (1998). *The Siena Declaration On the Crisis of Economic Globalization*, Siena, Italy, September, 1998. [This is a trenchant and expert view of the crisis but without analysis of its capitalist causal mechanism.]

James, William (1902/1990), *The Varieties of Religious Experience*, 517 pp. New York:: Vintage Books. [James here combines his scientific pragmatism with validating recognition of religious experience leading to the notion of “a mother sea of consciousness” as a dynamic “finite God”.]

Jonas, Hans (1966), *The Phenomenon of Life:: Towards a Philosophical Biology*. 303pp. New York:: Harper and Row. [This is a rich phenomenological study which is insightful on the modern alienation between the natural organic world as lifeless mechanism (*res extensa*).

Jablonka, E. and Lamb, M. (2005), *Evolution in Four Dimensions*, 472 pp. Cambridge Mass.: Bradford Books/MIT Press.[This book importantly argues against a received one-way dogma that evolution is a developmental system in which not only genes but heritable variations play a role in evolution through epigenetic, behavioural, and symbolic processes which can modify DNA sequences themselves by selecting which genes switch on and off.]

Jackson, T. (2009), *Prosperity without Growth*, 264pp. London:: Earthscan. [An economist demonstrates that growth and consumerism produce the opposite of the prosperity claimed.]

Kant, I. (1992) *Cambridge Edition of the Works of Immanuel Kant*, 15 vols. Cambridge:: Cambridge University Press. [This includes all Kant’s work featuring *inter alia* his onto-axiological schism of rationality from the realm of desires and market mechanism.]

Kropotkin, P. (1955), *Mutual Aid:: A Factor of Evolution* , 362 pp. Boston:: Extending Horizons Books. [This is a classical argument for cooperation as a factor of evolution as distinguished from Darwinian competitive struggle alone, providing a wealth of data on pre-capitalist society.]

Kuhn, T.S. (1962), *The Structure of Scientific Revolutions*, 209 pp. Chicago:: University of Chicago Press. [This is canonical text on paradigm shifts in science following persistent anomalies building towards crises in the “normal science” of the day.]

Lane, R.E. (2000), *The loss of happiness in market democracies*, 465 pp. New Haven, CT:: Yale University Press.[This empirical study shows that rising income and growth negatively correlate with reported happiness after a line of sufficiency is exceeded.]

Lieber, J. (1975) *Noam Chomsky:: A Philosophic Overview*, 192 pp. New York:: St. Martin’s Press. [This work explains Chomsky’s linguistic theory and seeks to connect it to his analysis of public affairs via the unifying idea of an autonomously rational human nature.]

Locke, John (1690/1950), *The Second Treatise on Government*, 139 pp. New York:: Liberal Arts Press. [Founding classic of liberal value theory beginning with arguments for private property by labor right, but negating both labor-right and non-scarcity provisos by introduction of money.]

Mackie, J.L. (1977), *Ethics:: Inventing Right and Wrong*, 249 pp. New York:: Penguin.[This text advocates the subjectivist (and market) view of values as only “preferences”.]

Manno, J.P. (2000), *Privileged Goods:: Commoditization and Its Impact on Environment and Society*, 252 pp. London:: Lewis Publishers.[This is a definitive documentation by expert witness of the devastating effects of the commodity measure of efficiency on ecological systems.]

Marcuse, H (1964), *One-Dimensional Man*, 260pp.Boston:: Beacon Press [Marcuse’s most famous work which was a central text of the 1968 student uprisings in Europe and America, a critique of capitalist technological culture and its reduction of life to a totalizing consumer-management culture legitimated by scientific positivism.]

Marx, Karl and Engels, F. (1975- ), *Collected Works of Marx and Engels*, 44 vols. (Eds. R. Dixon et al). New York:: International Publishers [Marx’s tension between ultimate normative concerns and scientific positivism is of greatest relevance to this study.]

McMurtry J. (1986) “The Argumentum Ad Adversarium”, *Informal Logic*, VIII.1, 27-36. [Explains the underlying logical disorder of fallacies by diversion (ignoratio elenchi) as forms of switching the issue to an accepted enemy or adversary of the community addressed.]

McMurtry, J. (1988) “The Unspeakable:: Understanding the System of Fallacy of the Media”, *Informal Logic*, 41::3,133-50. [This analysis sets out the general regulating framework of the “ruling value syntax” as a system of rules selecting against whatever invalidates the presupposed ruling order of control over society’s means of existence, and for whatever validates it in correspondence to the degrees of each.]

McMurtry, J.(1998), *Unequal Freedoms:: The Global Market As An Ethical System*, 372 pp. Toronto and Westport CT:: Garamond and Kumarian [This work lays bare the ethical assumptions and assertions of classical, neoclassical and contemporary ethical and political theory of the “liberal market order” as a global value system.]

McMurtry, J. (1999), *The Cancer Stage of Capitalism*, 311pp. London and Tokyo:: Pluto and Springer Press. [This study systematically diagnoses the emergent world disorder as a carcinogenic autonomization of private money sequencing which is not detected.]

McMurtry, J. (2002), *Value Wars:: The Global Market versus the Life Economy*, 262pp. London:: Pluto Press [This volume explains the underlying principles of opposing value-systems in the ‘new world order’ across phenomena of wars, social system conflicts, ecological crises and public-sector meltdowns, defining constitutional life standards for the global system.]

Merchant, Carolyn (1980), *The Death of Nature*, 292pp. New York:: Harper and Row.[This work provides a prototype eco-feminist analysis of the images of modern scientific mechanism since Bacon and their violent usurpation of the prior central metaphor of ‘earth as nurturing mother’.]

Michalos, A.C. (2008), *Trade Barriers to the Public Good*, 432pp. Montreal-Kingston::McGill-Queen’s University Press. [This impeccably documented study demonstrates through a successful \$201 million NAFTA corporate lawsuit against life-protective law that the structural process of this “free trade agreement” is intentionally structured to override environmental protection and community rights to privilege private transnational investors.]

Mill, J.S. (1860/1996) *Utilitarianism*, 260pp. New York:: Oxford University Press [This volume contains up-to-date commentary on the classic statement of utilitarianism. Mill's recognition of consistency with a "socialist order" is unrecognized by subsequent market-utility science.]

Miller, Peter and Westra, Laura, eds (2002). *Just Ecological Integrity;: The Ethics of Planetary Life*, Boston:: Rowman and Littlefield. [Representative text of original work in environmental ethics by philosophers, social scientists and ecologists on the occasion of the Earth Charter.]

Mirowski, P. (2000), *Machine Dreams*, 540 pp. Cambridge:: Cambridge University Press [This study tracks the machine model in contemporary market economic theory into the "automaton theater" of economic, military and decision-theory research.]

Monbiot, G. (2000), *Captive State;: The Corporate Takeover of Britain*, 430 pp. London:: Macmillan.[This analysis provides a documented paradigm case of how contemporary states have been captured by private corporate power across ministries.]

Moore, GE (1909), *Principia Ethica*, 272 pp. Cambridge:: Cambridge University Press. [This is a finely-grained classic work of ethical theory which paradigmatically exhibits the atomic-agent premises and world disconnection of contemporary analytic philosophy.]

Nadler, Z. (1975), *Values and Valuations*, 191 pp. Oxford:: Clarendon Press. [Useful scholarly account of what value systems are which is typical in avoiding discussion of substantive values.]

Nietzsche, Friedrich (1964), *The Complete Works of Nietzsche* (ed. O. Levy). New York:: Russell and Russell. [Includes Nietzsche's master idea that "values are constructs of domination", with "slave morality" too as a will to power moved by resentment against the rule of "nature's aristocracy" to whose "free expression" inferiors "must be reduced to slaves, to tools".]

Noonan, J. (2006), *Democratic Society and Human Needs*, 264pp. Montreal and Kingston:: McGill-Queens University Press. [This study uniquely provides a life-grounded theoretical comprehension of modern liberal philosophy and its conflict with human needs at the core of its program, explaining the underlying principles of struggle against its ideology and capitalist base as a movement of need-satisfying social democratization.]

Nozick, R. (1974), *Anarchy, State and Utopia*, 367pp. New York:: Basic Books. [This influential work rejects liberal arguments for equality of rights in favor of the rights of private property to repudiate any redistribution of wealth as unjust to its owners.]

Olson, M.(1965) *The Logic of Collective Action;: Public Goods and the Theory of Groups*, 176pp. Cambridge Mass:: Harvard University Press. [Along with Arrow's Paradox, the classical and more comprehensive statement of the problem of collective action based on individual choice functions alone.]

Ostrom, Elinor (1990) *Governing the Commons;: The Evolution of Institutions for Collective Action*, 280 pp. Cambridge Mass:: Harvard University Press. [Recipient of the 2009 Nobel Prize in Economics, Ostrom revealingly confines her study to small-scale commons organized and governed by individuals without government funding, legal enforcement or life-value criterion.]

Pareto, Vilfredo, (1971 [1906]), *Manual of Political Economy*, New York:: A.M. Kelley [This classic of rational choice theory and economic reason is the source of the famous principle of "Pareto optimality/efficiency", based on dyadic asset exchange with no relation to life needs.]

Patel, Raj (2009), *The Value of Nothing;: Where Everything Costs Much More than We Think*, 250pp. Toronto:: Harper-Collins [As the title indicates, explains how contemporary economic science and policy blinkers out the most important costs.] Perry, R.B. (1969), *Realms of Value;: A Critique of Human Civilization*, 487 pp. Cambridge:: Harvard University Press. [Perry provides the most comprehensive argument for the general value theory of the good = what is desired.]

Plato (1961), *The Collected Dialogues of Plato* (ed. E. Hamilton and H. Cairns), Pantheon Books:: New York. [The complete dialogues of philosophy's most famous author and his pervasive interlocutor model, Socrates, whose "Theory of Forms" posits pure, transcendental and eternal ideas of which all material entities are but inferior, mutable copies.]

Polanyi, Karl (1944/2000), *The Great Transformation*, 315 pp. Boston:: Beacon Press. [This canonical study lays bare a great fabric of violent life transition from pre-market village society through the utopian free market cataclysm to the new understanding of community instituted by public institutions and the

welfare state.]

Radhakrishnan, S. and Moore, C. (1957), *Sourcebook in Indian Philosophy*, 683pp. Princeton: Princeton University Press. [This is a comprehensive collection of Indian philosophy and non-Western value understanding, including the full texts of the eleven principal Upanisads and the Bhagavad-gita, and substantial selections from early and late Buddhism.]

Rawls, J. (1971), *A Theory of Justice*. 542pp. Cambridge Mass: Harvard University Press. [This is the recognized definitive work of the twentieth century in political philosophy, using a contractarian model to discover principles of justice with its paradigmatic starting point the principle of self-maximizing rationality “including wanting a larger share for oneself”.]

Reid, G.B.R. (2007), *Biological Emergences: Evolution by Natural Experiment*, 517pp. Cambridge Mass: MIT Press. [This work by a biologist explains how the “autocatalyzing” organism is a coordinating system which reduces infinite interactive possibilities to predictable pathways of homeostasis but is sufficiently flexible to allow for emergence of new types of life.]

Rescher, N. (1969), *Introduction to Value Theory*, 205 pp. Englewood Cliffs, NJ: Prentice-Hall. [This monograph by the most published analytic philosopher of the last century exemplifies the era’s formalist method and symbolic notations purged of substantive issues.]

Robert, J.S. (2008), *Embryology, Epigenesis, Evolution*, 290pp. New York: Cambridge University Press [The one-way, reductionist “genomania” which has swept over contemporary evolutionary biology and popular thought is knowledgeably critiqued.]

Rowbotham, M. (1998), *Grip of Death: A Study of Modern Money Debt Slavery and Destructive Economics*, 343 pp. Charlbury: Jon Carpenter Press. [This well-informed study is a classical primer on the private money-sequence system which received economics obscures.]

Rorty, R. (1989), *Contingency, Irony and Solidarity*, 289 pp. New York: Cambridge University Press. [This is a prominent text of the anti-foundationalist movement in philosophy, denying any common standard of truth or value].

Rousseau, Jean-Jacques (1984), *Discourse on the Origin of Inequality* (trans. M. Cranston), 182 pp. Harmondsworth, Middlesex: Penguin Books [Rousseau famously conceives human beings in their natural state of human language, reason and species sympathy before private property, division of labor and vain desires corrupt and alienate them.]

Rousseau, Jean-Jacques (1968), *The Social Contract* (trans. G.D.H. Cole), 100 pp. Harmondsworth, Middlesex: Penguin Books [Rousseau’s best known but widely misunderstood work featuring the grounding idea of ‘giving the law to oneself’ to resolve the conflict between individual freedom and law, with citizens rationally willing “the common interest” to realize the “general will” of democratic government.]

Russell, Bertrand (1983- ), *Bertrand Russell: Collected Papers*, 29 vols. London: Allen and Unwin. [Includes Russell’s prolific corpus of philosophical and public works, including his of ‘type theory’ of logically higher and lower order classes of properties and so on. Russell regrets twentieth-century philosophy’s wide abandonment of “understanding the world itself, that grave and important task which philosophy throughout has hitherto pursued”.]

Ryle, G. (1976) *The concept of mind*, 334pp. London: Hutchinson. [This famous work in analytic philosophy explains externalist science standpoint as valid, reducing the human mind to a “ghost in the machine” when only behavioural dispositions are at work.]

Samuelson, Paul and Nordhaus W.D. (2005), *ECONOMICS*, 784 pp. New York: McGraw-Hill. [The standard global reference text and classic of contemporary economic science in which cooperative enterprises are excluded and self-maximizing agents are assumed a-priori.]

Sartre, Jean-Paul (1972), *Critique of Dialectical Reason*. 2 Vols. London: Verso Books. [Sartre’s major later work seeks to synthesize undetermined existential individual freedom of choice with Marxian dialectical reason and class analysis.]

Schopenhauer, Arthur (1818/1957), *The World as Will and Representation*, 3 vols. London: Routledge . [This is Schopenhauer’s definitive work, the classic “pessimistic philosophy” in virtue of its depiction of cosmic life as a round of blind desire, competitive struggle and suffering which leads reason to “denial of

the will to live” itself for the quietude of absolute detachment.]

Searle, J..R. (1997), *The Rediscovery of the Mind*, 512pp Boston:: MIT Press. [Analytic philosopher John Searle argues against the dominant computer model of the mind.]

Sen, Amartya (1977). “Rational Fools:: A Critique of the Behavioral Foundations of Economic Theory”, *Philosophy and Public Affairs*, 6, 317-44. [This article challenges the standard selfish reading of the self-maximizing principle of economic rationality while eliding its dominant expression in money-capital sequencing.]

Singer, Peter, *Animal Liberation:: Man’s Inhumanity to Animals* (1983). 302 pp. Wellingborough, Northamptonshire:: Thorsons Press. [The best known advocate of animal rights deploys the utilitarian pain-reduction principle to argue against standard factory abuse of animals.]

Smith, Adam (1776/1966), *An Inquiry into Nature and Causes of the Wealth of Nations*. 2 vols. New York:: A.M. Kelley. [ This is the founding work of “the moral science” of economics by a moral philosopher in which the “invisible hand” of the competitive “free market” is understood to produce the “common good” by its self-regulating mechanism of supply and demand.]

Spinoza, Baruch (1985), *The Collected Works of Spinoza* (ed. E. Curley), 7 vols. Princeton:: Princeton University Press. [Spinoza’s greatest work on *Ethics* is a deductive system modeled on Euclid’s definitions, axioms and theorems in which God or infinite substance is conceived as the rational system of the universe in its thinking and extended modes and infinite attributes which can be better (more adequately) or worse (less adequately) comprehended, from vague and emotional experience through general reasoning to scientific intuition (*scientia intuitiva*) of the logically determined whole from the comprehensively rational experience of it - a classical rationalist ideal of the true “self interest” of the individual.]

Taylor, Charles (1989), *Sources of the self:: the making of the modern identity*, 601pp. Cambridge, Mass.: Harvard University Press. [Taylor’s magnum opus, it is classified as falling within the “communitarian” school of justice for its grounding in historically developed social relations and moral character in opposition to abstract liberal atoms maximizing self benefits.]

Vico, G. (1724/1984), *The New Science*, 445 pp. Ithaca, New York:: Cornell University Press. [Vico argues that humanity can only know for certain what it has created, an enlightenment view reversed by the contemporary idea that society is governed by iron laws it has not created.]

Weisbrot, M, Baker, D, and Rosnick, D. (2006). “The Scorecard on Development:: 25 Years of Diminishing Progress”, *International Journal of Health Services* 36,2:: 211-234.[Scientific identification of the pattern of degrading human life systems during market-system globalization.]

World Commission of the Environment and Development (1986). *Our Common Future*, 500 pp. New York:: Oxford University Press.[This major study makes “sustainable development” a household term, but endorses “five to ten times” more system growth with no life standards of growth defined.]

Whitehead, A.N. (1938), *Modes of Thought*, 172 pp. New York:: Macmillan [Whitehead’s most well known lectures on his “process philosophy” which conceives Nature as “alive”, “feeling”, “purposing” and ever “creative” in the energy flows described by physics (the totality of which processes he conceives as God), as opposed to “dead” and “inert” in the Newtonian tradition.]

Wittgenstein, Ludwig (1968), *Philosophical Investigations*, 260 pp. New York:: Macmillan. [Perhaps the most celebrated work of twentieth-century philosophy, it leads what philosophers have come to call “the linguistic turn” which decisively disconnects philosophy from the material problems of the world.]

Wollheim, R. (1984), *Thread of Life*, 288 pp. Cambridge Mass:: Harvard University Press. [A Freudian critique of the “thread of life” of an individual in which the roots of moral obligation and values are respectively reduced to persecution and depressive anxieties.]

World Commission of the Environment and Development (1987), *Our Common Future*, 400 pp. New York:: Oxford University Press. [This now canonical text led by an economist, also known as “The Brundtland Report”, put the concept of “sustainability” on the world stage, but fails to provide a unambiguous criterion of its baseline concepts of needs and sustainable growth.]

M.E. Zimmerman, J.B. Callicott, J.Clark, G. Sessions, K. J. Warren eds. (1998). Environmental

Philosophy:: From Animal Rights to Radical Ecology. 490 pp. Prentice Hall:: London. (The most critically wide-ranging text in the field of philosophy of the environment with articles by such well-known figures as Thomas Berry, Aldo Leopold (the pioneer of the Land Ethic), Arne Ness (definitive account of Deep Ecology by the founder), Carolyn Merchant (defining excerpts form *The Death of Nature*), James O'Connor (leader of socialism and ecology movement), Tom Regan, Peter Singer, Paul Taylor (animal rights), Gary Snyder (bio-regionalism), and the editors (covering such fields as ecofeminism and social ecology).

### **Biographical Sketch**

**John McMurtry** holds his B.A. and M.A. from the University of Toronto, Canada and his Ph.D from the University of London, England, and has been Professor of Philosophy at the University of Guelph for over 25 years and University Professor Emeritus since 2005. He is an elected Fellow of the Royal Society of Canada, and his many articles, chapters, books and interviews have been internationally published and translated.