

# Reflections On The Freedom Society

(As presented in the AFC Powerpoint: Freedom Society, a Vision for Building God's Ideal World 11.19.2012)

## A Shift from the Paradigm of the Founder's Peace Messages To Tea Party Politics

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### **Introduction:**

The Freedom Society presentation pits private ownership and free enterprise against government. It argues that government is in an "Archangel" position to "Freedom". Reverend Moon uses the terms "Cain" and "Abel". In terms of politics and ideology, he uses the terms in two contexts. First, the spiritual realm is in the Abel position, or the position of the invisible mind. The nation state is in the "Cain" position representing the body. Secondly, "Abel Democracy" is based on values derived from Christianity recognizing the authority of God and "Cain Democracy" is based on humanistic materialism.

Using Reverend Moon's analogies, my argument is the nation-state is comprised of both the political process and economics<sup>1</sup>. Politics and economics are intertwined and are both the visible expressions of a nation's invisible values and collective "mind".

Furthermore, politics and the economy are like organs in a body. The relationship between the two can be more accurately described as a public/private relationship, both of which are in the "Cain" realm. Therefore, our focus should not be to demonize government, but to strengthen our spiritual values and relationship with God so the entire body, the nation-state, is guided by fully mature (Abel type) people rather than (Cain type) self interest, whether it be selfish ambitions to take from government largess, or to remove government regulations and eliminate taxes to pursue corporate greed.

### **The Universal Peace Federation**

A lifetime ideal of Rev. Moon is to transform the United Nations from a body of representatives pursuing their own national interests to a deliberative body working towards global interests based on Universal Values. That transformation involves:

- 1) Putting God and universal values at the center of the organization. This was to be achieved by creating a deliberative body comprised of leaders of all the world's religions. Eventually, that body would assume the position of an "upper house" with a universal vision, transcending national interests.

- 2) Transforming the culture from one of selfishness to unselfishness where nations cooperate for the sake of the world, willing to sacrifice national interests for the greater good.

Three tangible goals of a restored United Nations are:

- 1) Resolving conflict in the Middle East by reconciling the Abrahamic Faiths.
- 2) Reconciling North and South Korea representing the final armed confrontation between the communist and free worlds.
- 3) Building an International Highway, bordered by an International Free Zone.<sup>2</sup>

These are lofty goals and unlikely to be realized in the short term. But the goals are instructive regarding how Rev. Moon viewed the relationship between spiritual and political leadership, and the role of government as a decision-making body including the raising and allocation of public resources for purposes that would be impossible to realize without governmental involvement.

### **The Freedom Society:**

The Freedom Society model proposes that government should be limited primarily to lawmaking, a judicial system and defense.<sup>3</sup> The model argues that other services are best provided by the private sector through the free market system and religious organizations. Furthermore, it argues that government is in the position of the Archangel who usurped the position of God and proper order in society.<sup>4</sup>

### **The Spiritual and Political Dimensions of Humanity:**

A key component of Reverend Moon's thought is the dual aspects of the spiritual and physical aspects of human beings and, by extension, the world we live in.

“Every entity possesses both an outer form and an inner quality. The visible, outer form resembles the invisible, inner quality. The inner quality, though invisible, possesses a certain structure which is manifested visibly in the particular outer form .... Let us take human beings as an example. A human being is composed of an outer form, the body, and an inner quality, the mind. The body is a visible reflection of the invisible mind. .... Mind and body are two correlative aspects of a human being; hence, the body may be understood as a ‘second mind’.”<sup>5</sup>

Reverend Moon compares all of humanity to one organism with inner and outer dimensions.

“The ideal world, to be built by fully mature people, is to resemble the structure and functions of a perfect individual. By analogy with the human body, whose organs function with the subtle commands of the brain, all the institutions of the ideal global society are to abide by the desires of God. Just as the commands of the brain are transmitted to every part of the body through the peripheral nervous system branching out from the spinal cord, in the ideal world, God's guidance is conveyed to the entire society through Christ, who corresponds to the spinal cord and God-loving leaders, who

correspond to the peripheral nervous system. Thus, in the ideal world, people of God led by Christ will form organizations analogous to today's political parties."<sup>6</sup>

Of course we do not yet live in the ideal world. We are not "fully mature" people. Spiritual, intellectual and ethical growth are "internal" problems, hence we need models of excellence and religion to guide us on the spiritual path to full maturity. Consequently, humanity does not function as an ideal organism. We are constantly improving our systems of government and public service reflecting our spiritual, intellectual and ethical evolution. Contemporary values of equal rights and social responsibility reflect cultural shifts based on spiritual growth. Spiritual growth requires spiritual authority. Systemic development occurs through political leadership under authority granted through the political system with the consent of the governed.

### **Spiritual and Political Authority:**

- 1) Spiritual authority is based on voluntarism. Spiritual leadership inspires people to pursue higher values, to live a life of purity and self sacrifice, living for the sake of others, motivated by God's love. Neither God nor the clergy can force people to be more loving, moral or just. God possesses different dimensions of personality. Individuals reflect different aspects of God's invisible nature. How people express their love of God differs from one person to the next. Some do it through entrepreneurship, providing jobs and business opportunities for others. Others do it through the visual and performing arts. Others through stewardship of the environment. Others through caring for the sick and disadvantaged. And others through the pursuit of knowledge engaging in scientific research. *Not all of these endeavors create material wealth. Not all worthy endeavors are profitable. And those that are profitable should be seen within the context of the whole body, not simply as individual pursuits.*
- 2) Political authority is derived from the consent of the governed. Government exercises its power through cooperation with the private sector in healthy relationships and through coercion in unhealthy relationships. On the one hand, government can raise and allocate public resources engaging private enterprise to achieve public goals. On the other hand, Government also motivates people to avoid committing crimes for fear of being arrested. Citizens support government through taxes either voluntarily because they recognize the benefits their local, state and national governments provide, otherwise involuntarily through the coercive power of the state. If government truly represents the desires of the people, and citizens value the role of government, the governed pay willingly. Where there is ignorance on the part of the governed or imbalance between the public and private sectors then discontent occurs among the government.<sup>7</sup>
- 3) The Freedom Society model argues that social services are best delivered by religious institutions. Religious institutions have the freedom to distribute resources as they wish in a free society. They do so through their own systems of governance. However, historically they do not distribute resources equitably. Churches have been, and to some extent still are, the most segregated institutions in the nation.<sup>8</sup> The Protestant churches have a history of discrimination among themselves, let alone between Catholics and Protestants. Persecution and intolerance between Protestant denominations in the US date back to the first colonies in New England<sup>9</sup>. *Religious and racial persecution was curtailed by government action.*

- 4) Government agencies are more equitable. According to Ken Burns<sup>10</sup>, our democratic form of government originated in the churches in New England. But our multicultural traditions originated in New York. Business and commerce in New York are blind to religion. New comers were originally rejected (because they took away jobs) and formed their own communities for support, but they were eventually assimilated. Local, state and, eventually, the federal government had to adjust to a multicultural landscape, including the Dutch who founded New York City, (despite being very liberal socially). Municipal government provided infrastructure, access to healthcare, fire and police services, access to education, transportation, zoning and public parks. This was often accomplished with matching funds from state and federal government.<sup>11</sup>

### The “Archangel” model vs Public / Private partnerships

- 1) The Freedom Society paradigm compares government to the Archangel who tempted Eve and usurped God’s authority over humanity. There is no factual evidence to back up such a claim, nor is government ever compared to the archangel in Reverend Moon’s extensive public speeches. Philosophers would call this proposition an *Argumentum ad Verecundiam*: (argument from authority)<sup>12</sup>. The concept was conceived by an individual who is respected for his position in the Unification Church community. That’s the only basis for the argument. Reverend Moon’s analogy is that the political sphere is in a Cain (body) position to the Abel spiritual sphere (mind). The spiritual sphere should dominate the political sphere, and the political sphere should reflect the restored spiritual sphere.

“Therefore, I am now leading all tribal and national messiahs to unite and bring to a final end the improper relationship between the political sphere, representing the Cain realm, and the religious sphere, representing the Abel realm. With this providential will in mind, I have declared that a second Cheon Jeong Peace Palace, for the religious sphere, should be established in Geneva, Switzerland, a city with a significant history in relation to the relationship between the religious and political spheres.”<sup>13</sup>

- 2) Rather than pose the government in an Archangel position to private enterprise, ***A more accurate model would be to pose visible politics and industry in a Cain position to invisible spiritual values in an Abel position.*** A more realistic model of the relationship between politics and industry (both in the Cain realm) is the Public / Private partnership.

As industry grew, public/private partnerships became more prevalent. Government apportioned land it acquired through conquest and purchases (the Louisiana Purchase and acquisition of territories including Hawaii, Guam and Puerto Rico as examples), and raised funds to build infrastructure. The interstate highway system, a public / private partnership, is the largest construction project ever attempted in human history.<sup>14</sup> This is a model for the international highway project as the states in the US are a microcosm of the brotherhood of nations, once it comes into existence. The expressways through New York City and bridges across the Hudson River involved private contractors, municipal, state and federal government. Our public water supplies, sewer systems and power grids all required public/private partnerships. The government provided a platform for

decision-making and funding. But private construction companies did the work, providing jobs for citizens. Even privately owned buildings could not have been built without public infrastructure. As of this writing, utility workers from as far away as northern Maine are repairing damage from Hurricane Sandy in New Jersey funded, in part, by FEMA.<sup>15</sup>

Contrast American “Abel-Type” democracy based on universal values and free enterprise with “Cain Type” governments based on materialism and totalitarianism. Tea Party proponents argue that our government is becoming more socialist. In fact, the government is keeping pace with the growth of new industries while decentralizing services.

“The management of publicly funded social services has evolved during the past 50 years in the United States through a set of decisions related to either expanding government-based services or contracting out those services to community-based organizations. ....In the United States today, the new forces of privatization and devolution are affecting the relationship between nonprofit and public social service agencies. These forces converge around the implementation of welfare reform. The 1996 national welfare reform legislation and policies have led to the devolving of authority and responsibility downward from the national government to local governments and ultimately to nongovernmental organizations.”<sup>16</sup>

**The Freedom Society presentation poses these rhetorical questions:**

*“Who created personal computers and smart phones? The government? No, it was private enterprise. Who created e-bay and amazon.com? Al Gore? No, they were created by entrepreneurs and competitive creativity.”<sup>17</sup>,*

This is yet another Argumentum ad Verecundiam. There are no references to back up the statements. In fact, the development of the technology that led to the Internet as we know it started in the 1950s. Researchers and developers were supported by government grants through Universities. NASA, the National Science Foundation (NSF), the Department of Defense (DOD), and Department of Energy (DOE) all became involved in internet research. Access to the original networks was strictly limited to universities and government agencies. In the 1980s access was granted to companies like Hewlett Packard who were contracted to work on developing internet technology.<sup>18</sup> Al Gore was the first politician to recognize the commercial value of the internet as early as the late 1970s<sup>19</sup>. He wrote and passed legislation to fund research that led to the creation of MOSAIC, the platform for the dot com revolution. There would be no Amazon, smart phones, even personal computers without government funded research and legislation to provide public access.

Likewise, private companies did not have the capital to take on the space program. NASA developed rocket and satellite technology which makes GPS<sup>20</sup>, intelligence gathering, accurate weather monitoring, deep space exploration and international live

broadcasting possible.

- 3) The “Tea Party Movement” (which bears remarkable resemblance to “The Freedom Society”) was proven to be unpopular during the recent election. It demonizes government. The majority of Americans are not as hostile to government as the extreme right wing<sup>21</sup>. Most Americans understand that government plays a crucial role in our communities, nation and world. Although there are aspects we don’t like, the problem is not the system but the people in it, including ourselves. As Rev. Moon once said, “selfishness destroys everything”.<sup>22</sup> The Freedom Society message, which says government, should be minimized and privatization maximized, is popular among some wealthy people, but not the majority. For example, the role of government, as described in the presentation, *excludes* government ownership of national parks. Acadia National Park in Maine, Yellowstone, the Grand Canyon, Mt. Rushmore, Ellis Island among others are national treasures. Thousands of people enjoy these parks every year. If they were privatized, the public could lose access to these unique places of natural beauty and only be enjoyed by the wealthy who can afford prime real estate.

Access to healthcare would be beyond the means of the elderly who currently rely on Medicare. Construction companies would have fewer jobs without funding for maintaining the nation’s infrastructure. Public transportation in the cities would suffer. Public safety (the coast guard, FBI, state police) would deteriorate. Care of the elderly in nursing homes, veterans and the disabled would decline.

- 4) The notion that government and the private sector are independent is mistaken. Just as the central nervous system and organs of the body are integrated, so are the public and private sectors. The presentation uses the railway system, built by entrepreneurs, as an example of private enterprise *with little government involvement*.<sup>23</sup> In fact, the construction and operation of the transcontinental railroad was authorized by the Pacific Railroad Acts of 1862 and 1864 during the Civil War. Congress supported it with 30 year government bonds and extensive land grants.<sup>24</sup> Congress allocated \$30,000 per mile of track. Hardly “a little government involvement”.

The presentation states that churches used to care for the sick and elderly and should do so today. In fact, Benjamin Franklin was one of the founders of the Pennsylvania Hospital which was funded, in part, by the Pennsylvania Assembly.<sup>25</sup> Furthermore, Civil War era hospitals didn’t have the benefit of modern medicine. People didn’t live long in hospitals, and the average lifespan was less than 60 right up until the 1930s (which is why social security for people over 60 was manageable). Today we have expensive medical procedures which can extend life into the 80s and 90s but may end up costing a family over \$100,000. Churches don’t have the resources to pay for care for their elderly, and neither do small towns or rural states. If it were the case that church communities paid for the healthcare of their sick and elderly, wealthy churches would have access to better care than poor ones. In the presentation, notice that the people in the church photograph are all white. Even today there is a disparity between the wealth of black and white communities (let alone between men and women). In 2009, the median income of white (non-hispanic) males was \$36,785 (\$21,939 for women). The median income for

black males was \$23,738 (\$19,470 for women).<sup>26</sup>

- 5) The line between public and private is blurred, not distinct at all. Social Service departments contract private agencies to deliver services. Private agencies derive revenue from state, federal and private funding. The author works for an agency that delivers services to people with cognitive disabilities<sup>27</sup>. Consumers go to the state for an assessment. The state uses reports from physicians, psychologists and other professionals to determine what services an individual is eligible for. Everyone gets equal treatment when they are assessed. Services may range from admission to a residential setting with 24 hr support for someone who is totally disabled, to a few hours a week to help someone live independently. The recipient chooses his or her licensed service providers which may include faith-based providers. All providers are required to support the life choices of the clients including attending the place of worship of their choice.

Social services have evolved from “one size fits all” institutions or doling out welfare checks, to detailed person centered plans reviewed every six months<sup>28</sup>. Government funding isn’t enough to cover expenses for private agencies, so service providers raise resources from other sources. Creative Work Systems, for example, runs two successful businesses to make up the difference. One, a furniture making business, grossed \$1.2 million last year. Direct service providers only make \$10 - \$13/hr, and are required to keep up their certifications through continuing education. The state sets high professional standards and every program must meet them in order to keep their license to practice.

### **The Spiritual / Political relationship resembles the Mind / Body relationship**

- 1) Values, visions, moral and ethical principles come from the mind and are reinforced in our spiritual lives. The role of all religions is to create communities of faith centered on God or universal values. From there, individuals with upstanding character emerge. Strong families are created. Extended families form communities, nations and a world. A spirit of cooperation for the greater good should permeate all aspects of life from the individual to the brotherhood of nations.<sup>29</sup> Spiritual Values and inspiration are invisible, like the mind.
- 2) To organize communities, nations and a world where nations cooperate on goals that can only be achieved by pooling the world’s resources, deliberative bodies with regulatory and economic power are necessary. Government and economies are inseparable. Again:

“Legitimate states that govern effectively and dynamic industrial economies are widely regarded today as the defining characteristics of a modern nation-state”<sup>30</sup>

- 3) Humanity should be governed by visible deliberative bodies based on cooperation among people, corporations and organizations at all levels constituting the “body”. The nation state “body” should be infused and inspired by the invisible spirit of God, guided by spiritual authority and the consciences of fully mature people, constituting the “mind”.<sup>31</sup>

## **The Private / Public spheres are in a relationship of the purposes of the Individual and the Whole**

- 1) Human beings must assume responsibility for their sphere of influence beginning with themselves and at every level proceeding to the family, community, nation and world,. Once the individual is secure in terms of his/her personal integrity, the individual contributes to the well being of the family. By sacrificing for the sake of the family all of the members benefit. The family is greater than the sum of the individuals. It contains expressions of love that cannot be experienced as individuals. The community is an extended family. The family exists for the sake of the community. Therefore, the resources of the community belong first to the community, before the family. The community determines where businesses can operate, families can reside, how public services will be delivered, where schools, police stations, fire stations, roads will be built. Local government comprised of local representatives make these decisions, often subject to the consent of the community through local referendums. Together, communities support the state.
- 2) The state raises resources and provides services. States typically have regions where different communities are concentrated. Major cities are centers of commerce and finance. Rural areas are agricultural and less populated. A city has enough resources to support schools, infrastructure and hospitals. Rural areas don't have the same economic base. Government makes it possible for farmers, loggers and fishermen to have access to services their communities wouldn't have otherwise. Wealthy cities benefit from agriculture in the rural areas, therefore have a stake in supporting them.
- 3) States should cooperate for the sake of the nation. Private companies alone do not have the resources to help their own cities recover from disasters. Natural disasters would bankrupt insurance companies, and private industry would not make a profit if they provided services without compensation. But Federal funds, acquired by taxes from all of the states (and borrowed), can cover the costs to repair damages. Should families affected by disaster be left entirely to their own devices? Can we realistically expect utility and construction companies to voluntarily repair damages at a financial loss? The federal government provides the funds and pays utility companies and construction companies – which, by the way, provide good jobs for a lot of people in addition to restoring communities.
- 4) Nations should cooperate for the sake of the world. A United Nations, infused with the spirit of God, operating according to universal values and principles, existing for the benefit of the world, could accomplish goals beyond the human imagination. Ultimately, the resources of the world belong first to God. This is the vision that Rev. Moon has for humanity – a global family resembling a body with God as the mind. God should be dwelling in every cell, every tissue, every organ, in the brain and central nervous system itself.

## **The Headwing Ideology**

Rather than take an adversarial approach to government and the majority who disagree with the extreme right, I propose that we more closely examine the “headwing” vision of the



founder and continue to pursue the original goals of the Universal Peace Federation and Ambassadors for Peace movement. Should we not be aiming to promote cooperation for the greater good rather than foment more discord and alienation?

Reverend Moon speaks of a “Headwing” political ideology. It represents a balance between the right and left. It’s based on assuming a “parental” position. The right advocates private enterprise and free markets. The left advocates for government services and regulations. The right advocates for legislation based on the ideal of purity and healthy families (despite the fact that it’s proponents often do not live up to their own standards). The left advocates for the reality of people making bad decisions and broken families. It accepts people as they are without casting moral judgments, (which does have the appearance of condoning behaviors that are immoral by most religious standards). A “Parental” position, comprised of both paternal and maternal aspects, embrace both.

I propose that we focus on the ideology elucidated in Reverend Moon’s Peace Messages to rekindle the vision and spirit behind the Abel UN and Ambassadors for Peace movement. I firmly believe that we can excite the imaginations of our young people with a vision of cooperating with, and transforming governmental institutions as opposed to tearing them down. Bipartisanship cooperation for the greater good has greater appeal than partisan bickering and is more in line with the founder’s vision. Furthermore, a vision of interfaith dialogue and cooperation based on becoming true sons and daughters of God and building a God-centered extended family transcending races, religions and nationalities is inspiring. To avoid veering off from God’s providence, this must be done in a way that clearly states the ideology of the True Parents and establishing true families. That can be done with the understanding that we may not all agree on one another’s theologies, but we understand and respect each others’ beliefs and religious practices while finding common ground in a culture of faith, family and service.

Our adult children are becoming well educated and many question whether the goals of the Freedom Society may be serving the purposes of wealthy individuals rather than God and public interests. It was Romney’s misperceptions that 47% of Americans don’t pay taxes and and that a similar percentage live off the public dole that undermined his bid for the presidency. He was regarded as out of touch with the mainstream. The right is currently propagating a myth that 100 million people are on welfare<sup>32</sup>, which supports positions like the Freedom Society Presentation’s claim that “we are becoming addicted to government”. According to the Census Bureau, 4.4 million people are on welfare. Is it any wonder that 40% of Americans are registered Independent?

I’m afraid that the Freedom Society message, as it is expressed in the Powerpoint Presentation, will resonate only with a right wing fringe that buys in to the propaganda. After all, that’s where it originated. If the UPF continues down this road, it will alienate critical thinkers and potential allies who are sick of partisan politics.

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<sup>1</sup> "Legitimate states that govern effectively and dynamic industrial economies are widely regarded today as the defining characteristics of a modern nation-state." *Kohli, Atul (2004). State-Directed Development: Political Power and Industrialization in the Global Periphery. Cambridge University Press.*

<sup>2</sup> "The existing United Nations structure, composed of national representatives, may be regarded as a congress where the interests of each member nation are represented. However, I submit that serious consideration should be given to forming a religious assembly, or council of religious representatives within the structure of the United Nations. This assembly or council would consist of respected spiritual leaders in fields such as religion, culture, and education. Of course, the members of this interreligious assembly will need to have demonstrated an ability to transcend the limited interests of individual nations and to speak for the concerns of the entire world and humanity at large.

The two chambers, working together in mutual respect and cooperation, will be able to make great advances in ushering in a world of peace. The wisdom and vision of great religious leaders will substantially supplement the political insight, experience and skill of the world's political leaders."

*S.M. Moon: Renewing the United Nations to Build Lasting Peace, August 2000*

<http://www.upf.org/interreligious/1952>

<sup>3</sup> *The Freedom Society* Powerpoint Presentation Slide #22

<sup>4</sup> Ibid Slide #14

<sup>5</sup> *Exposition of the Divine Principle 1996 edition: Chapt. 1, Section 1*

<sup>6</sup> Ibid *Chapt 5, Section 3.2*

<sup>7</sup> Preamble, Declaration of Independence

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. -- That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, --That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to **them shall seem most likely to effect their Safety and Happiness.**

<sup>8</sup> "Ninety percent of African-American Christians worship in all-black churches. Ninety percent of white American Christians worship in all-white churches. Years since the incredible victories of the civil rights movement, we continue to live in the trajectory of racial fragmentation. The biggest problem is that we don't see that as a problem."

*More Than Equals: Racial Healing for the Sake of the Gospel, by Chris Rice April 2000*

<sup>9</sup> *The Persecution of Quakers by Nick Gier, Professor Emeritus, University of Ohio*

<http://www.class.uidaho.edu/ngier/Quakers.htm>

<sup>10</sup> Ken Burns, producer of several PBS documentaries, especially noted for "The Civil War", quoted from the miniseries: "New York"

<sup>11</sup> *New York by Ken Burns*

Documentary available for Viewing at

<http://www.pbs.org/wnet/newyork/>

<sup>12</sup> **Argumentum ad Verecundiam:** (argument from authority) the fallacy of appealing to the testimony of an authority outside his special field. Anyone can give opinions or advice; the fallacy only occurs when the reason for assenting to the conclusion is based on following the recommendation or advice of an improper authority. Occasionally, this argument is called the "argument from prestige" and is based on the belief that prestigious people cannot be wrong. In these cases, the fallacy is probably best termed the "snob appeal" variety of the *ad populum*.

*Introduction to Logic* L. M Copi <http://philosophy.lander.edu/logic/authority.html>

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<sup>13</sup> Reverend Sun Myung Moon, *GOD'S IDEAL FAMILY AND THE KINGDOM OF THE PEACEFUL, IDEAL WORLD – III* 10/2006

<sup>14</sup> The Interstate System has been called the Greatest Public Works Project in History. From the day President Dwight D. Eisenhower signed the *Federal-Aid Highway Act of 1956*, the Interstate System has been a part of our culture—as construction projects, as transportation in our daily lives, and as an integral part of the American way of life. Every citizen has been touched by it, if not directly as motorists, then indirectly because every item we buy has been on the Interstate System at some point. President Eisenhower considered it one of the most important achievements of his two terms in office, and historians agree.

*Department of Transportation Website* <http://www.fhwa.dot.gov/interstate/history.htm>

<sup>15</sup> <http://www.fema.gov/sandy>

<sup>16</sup> Significant welfare reform took place during 1996 when the Republican led congress cooperated with the Clinton Administration decentralizing control and administration of social services, yet federally funded to provide equal access to quality programs across the nation.

#### “PRIVATIZATION AND DEVOLUTION

The management of publicly funded social services has evolved during the past 50 years in the United States through a set of decisions related to either expanding government-based services or contracting out those services to community-based organizations. Similar decisions are made in the for-profit sector by purchasing needed services or materials (outsourcing) or building internal capacity by expanding the organization's human and physical resources (in-house development). In the United States today, the new forces of privatization and devolution are affecting the relationship between nonprofit and public social service agencies. These forces converge around the implementation of welfare reform. The 1996 national welfare reform legislation and policies have led to the devolving of authority and responsibility downward from the national government to local governments and ultimately to nongovernmental organizations.

As Liebschutz (2000) noted that although devolution to the states is featured in describing welfare reform [legislation], the real federalism story of welfare reform is local, [referred to as] a movement called “second-order devolution” . . . [which is] manifested in two principal ways: a) heightened discretion for local governments or local offices of state agencies and b) more extensive, complex, local service provider networks. (p. 9) The most dramatic, but atypical, form of this devolution can be seen in Milwaukee, Wisconsin, where the county chose to contract out nearly the entire welfare-to-work program to nonprofit organizations. This pattern can be found, to a lesser degree, in 8 out of 72 Wisconsin counties, but the vast majority of counties operate their own county-administered welfare-to-work programs (Kaplan, 2000).”  
The Changing Relationship Between Nonprofit Organizations and Public Social Service Agencies in the Era of Welfare Reform, Michael J. Austin *Nonprofit and Voluntary Sector Quarterly* 2003 32: 97

<sup>17</sup> Freedom Society Powerpoint Slide 17

<sup>18</sup> The initial impetus to create the Internet was from the Department of Defense. The DOD wanted to safeguard its information by redundancy through a network of computers that could share and duplicate data. In other words, if one center got knocked out, the nation's data wouldn't be destroyed. As universities got involved in technological research (many of them state universities) applications for sharing information between universities became evident, and they created an international, information sharing network. Al Gore was the first politician to recognize applications of information technology beyond the military and academic spheres as early as the 1970s and he pioneered legislation to expand internet technology into the private sector.

**Wikipedia, History of the Internet:** In August 1962, Licklider and Welden Clark published the paper "On-Line Man Computer Communication", which was one of the first descriptions of a networked future. In October 1962, Licklider was hired by Jack Ruina as Director of the newly established Information Processing Techniques Office (IPTO) within DARPA, with a mandate to interconnect the United States Department of Defense's main computers at Cheyenne Mountain, the Pentagon, and SAC HQ. . . . . Promoted to the head of

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the information processing office at DARPA, Robert Taylor intended to realize Licklider's ideas of an interconnected networking system. Bringing in Larry Roberts from MIT, he initiated a project to build such a network. The first ARPANET link was established between the University of California, Los Angeles and the Stanford Research Institute on 22:30 hours on October 29, 1969. ARPANET became the technical core of what would become the Internet, and a primary tool in developing the technologies used.

After the ARPANET had been up and running for several years, ARPA looked for another agency to hand off the network to; ARPA's primary mission was funding cutting edge research and development, not running a communications utility. Eventually, in July 1975, the network had been turned over to the Defense Communications Agency, also part of the Department of Defense. In 1983, the U.S. military portion of the ARPANET was broken off as a separate network, the MILNET. MILNET subsequently became the unclassified but military-only NIPRNET, in parallel with the SECRET-level SIPRNET and JWICS for TOP SECRET and above. NIPRNET does have controlled security gateways to the public Internet.

The networks based on the ARPANET were government funded and therefore restricted to noncommercial uses such as research; unrelated commercial use was strictly forbidden. This initially restricted connections to military sites and universities. During the 1980s, the connections expanded to more educational institutions, and even to a growing number of companies such as Digital Equipment Corporation and Hewlett-Packard, which were participating in research projects or providing services to those who were.

Several other branches of the U.S. government, the National Aeronautics and Space Agency (NASA), the National Science Foundation (NSF), and the Department of Energy (DOE) became heavily involved in Internet research and started development of a successor to ARPANET. In the mid 1980s, all three of these branches developed the first Wide Area Networks based on TCP/IP. NASA developed the NASA Science Network, NSF developed CSNET and DOE evolved the Energy Sciences Network or ESN. NASA developed the TCP/IP based NASA Science Network (NSN) in the mid 1980s, connecting space scientists to data and information stored anywhere in the world. In 1989, the DECnet-based Space Physics Analysis Network (SPAN) and the TCP/IP-based NASA Science Network (NSN) were brought together at NASA Ames Research Center creating the first multiprotocol wide area network called the NASA Science Internet, or NSI. NSI was established to provide a totally integrated communications infrastructure to the NASA scientific community for the advancement of earth, space and life sciences. As a high-speed, multiprotocol, international network, NSI provided connectivity to over 20,000 scientists across all seven continents.

<sup>19</sup> “Al Gore was the first political leader to recognize the importance of the Internet and to promote and support its development. ....As far back as the 1970s Congressman Gore promoted the idea of high speed telecommunications as an engine for both economic growth and the improvement of our educational system. He was the first elected official to grasp the potential of computer communications to have a broader impact than just improving the conduct of science and scholarship. Though easily forgotten, now, at the time this was an unproven and controversial concept. Our work on the Internet started in 1973 and was based on even earlier work that took place in the mid-late 1960s. But the Internet, as we know it today, was not deployed until 1983. When the Internet was still in the early stages of its deployment, Congressman Gore provided intellectual leadership by helping create the vision of the potential benefits of high speed computing and communication. As an example, he sponsored hearings on how advanced technologies might be put to use in areas like coordinating the response of government agencies to natural disasters and other crises. ....”  
Statement by Vint Cerf and Robert Kahn Published by Vint Cerf, Worldcom and  
Alain Gaines, Senior Science Associate for Spacial Data and Information, National Science Foundation  
<http://web.eecs.umich.edu/~fessler/misc/funny/gore.net.txt>

<sup>20</sup> The United States and the Soviet Union were developing satellite GPS technology since the 1990s. The GPS system was originally used for military navigation purposes. Then it was used for other government applications before allowing access for commercial purposes. The GPS system is still controlled by the US government. Private companies are allowed access. The private sector uses commercially produced maps, but the GPS signals come from the government owned GPS network.  
[www.gps.gov](http://www.gps.gov)

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<sup>21</sup> Worldviews portraying government as “bad” are based on myths such as: “a high percentage of Americans are living off the public dole, paid for by a low percentage of tax payers who don’t benefit from government services other than a strong defense to protect their freedoms”. “*Government is Good*”, a website unapologetically arguing the benefits of government with a comprehensive overview of its various agencies challenges right wing myths. <http://www.governmentisgood.com/articles.php?aid=11>

A web project of Douglas J. Amy, Professor of Politics at Mount Holyoke College

12 In this world, selfishness ruins everything. Selfishness in the family causes disharmony, which then erupts into bitterness and strife. Everyone wants to be served instead of serving others. Wives tell their husbands what to do and then seek to be served. Husbands want to be served by their wives. Parents expect service from their children and the children take their parents for granted. This is demonstrated in our families, in our societies, and in our nations.

In this world today the nations are existing solely for their own national interests. They plot, connive, cheat, and lie. They destroy other nations for their own national benefit. Is there even one nation on earth which pledges to God, "God, you may use this nation as your sacrifice and as your altar, if that is the way you can save the world?" Tell me, where is such a nation? Where?

It is a recognized fact that when America demonstrated the spirit of service and sacrificial duty in the world, and went out of her way to help others in their need-when America gave lives, money, and a helping hand-she enjoyed a golden age. But now America has a selfish attitude. The domestic problems today are very difficult. America's situation is chaotic. Today there are greater divisions, more corruption, and graver problems choking this land.

*God's Will and the World*, Reverend Sun Myung Moon Oct. 1973

[www.tparents.org/moon-talks/sunmyungmoon73/SunMyungMoon-731020.htm](http://www.tparents.org/moon-talks/sunmyungmoon73/SunMyungMoon-731020.htm)

<sup>23</sup> Freedom Society Powerpoint, Slide 20

<sup>24</sup> “The **First Transcontinental Railroad** (known originally as the "**Pacific Railroad**" and later as the "**Overland Route**") was a railroad line built in the United States of America between 1863 and 1869 by the Central Pacific Railroad of California and the Union Pacific Railroad that connected its statutory Eastern terminus at Council Bluffs, Iowa/Omaha, Nebraska (via Ogden, Utah, and Sacramento, California) with the Pacific Ocean at Oakland, California on the eastern shore of San Francisco Bay opposite San Francisco. By linking with the existing railway network of the Eastern United States, the road thus connected the Atlantic and Pacific coasts of the United States by rail for the first time. The line was popularly known as the *Overland Route* after the principal passenger rail service that operated over the length of the line through the end of 1962. **The construction and operation of the line was authorized by the Pacific Railroad Acts of 1862 and 1864 during the American Civil War. Congress supported it with 30-year U.S. government bonds and extensive land grants of government-owned land.**”

Wikipedia “First Transcontinental Railroad”

[http://en.wikipedia.org/wiki/First\\_Transcontinental\\_Railroad](http://en.wikipedia.org/wiki/First_Transcontinental_Railroad)

See also: “A Brief History of Building the Transcontinental Railroad” Linda Hall Library

Excerpt: “Many Congressmen were leery of beginning such an expensive venture, especially with the Civil War underway, but President Abraham Lincoln, who was a long time supporter of railroads, agreed with Judah (proponent of the transcontinental railway, later chairman of the congressional commission overseeing its construction). On July 1, 1862, Lincoln signed the Pacific Railway Act, authorizing land grants and government bonds, which amounted to \$32,000 per mile of track laid, to two companies, the Central Pacific Railroad and the Union Pacific Railroad.”

<http://railroad.lindahall.org/essays/brief-history.html>

<sup>25</sup> One of the founders of the Pennsylvania Hospital was Benjamin Franklin, who was a strong advocate of high-quality nursing care. "Without good and careful nursing many must suffer greatly and probably perish that might have been restored to health and comfort, and become useful to themselves, their families, and the public for many

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years after."1 Private donations as well as an allocation from the Pennsylvania Assembly provided the funding for the Pennsylvania Hospital, reinforcing the idea that the public had a stake in providing health care services.

1 Benjamin Franklin Quote: "*Some Account of the Pennsylvania Hospital, from its first rise, to the beginning of the fifth month, called May, 1754...*" (Philadelphia: B. Franklin and D. Hall, 1754),

Penn Nursing Science, University of Pennsylvania

[http://www.nursing.upenn.edu/nhhc/Pages/timeline\\_1700-1869.aspx?slider1=1#chrome](http://www.nursing.upenn.edu/nhhc/Pages/timeline_1700-1869.aspx?slider1=1#chrome)

<sup>26</sup> U.S. Census Bureau, Statistical Abstract of the United States: 2012

<sup>27</sup> Creative Work Systems is an agency that provides services to people with cognitive disabilities. It was one of the first agencies of its kind to deliver community based services as legislation under the Americans with Disabilities Act was closing down mental institutions in the early 90s. The agency provides residential services, day programs, independent living supports and employment services. Its consumers include people with brain trauma, debilitating diseases, developmentally delayed, downs syndrome, autism and behavioral disorders.

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

<sup>28</sup> Federally funded social services have evolved significantly over the past two decades. 1996 was a watershed year when the Clinton Administration cooperated with the Republican led congress to transform "Welfare" to "Temporary Assistance to Needy Families" (TANF). The goal of TANF is to help families get on their feet and off public assistance. Another shift occurred in the social service culture which viewed males as the problem in dysfunctional families. Often, the father landed in prison or had access limited to his wife and children by a restraining order. The government assumed the role of "father" to the family. Today, the prevailing thinking is that a healthy family is the best environment for raising children. Programs are in place to support families in a variety of ways from funding faith-based "Fatherhood" programs to providing customized support for family members with disabilities. Delivery of social services has shifted from a "one size fits all" approach to "person-centered" plans.

*Person Centered Planning in Social Care, Dowling, Manthorpe and Cowling Joseph Rowntree Foundation 2006*

<http://www.jrf.org.uk/system/files/9781859354803.pdf>

<sup>29</sup> "Therefore, to become God's children, **our first responsibility** is to resemble Him. We need to embody true love. The way to embody true love begins with living as a devoted child, then a patriot, a saint, and finally a divine son or daughter of God. At that stage we can experience the innermost emotions of God's heart and resolve the grief that He has experienced for tens of thousands of years since the Fall of Adam and Eve."

*God's Ideal Family and the Kingdom of the Peaceful Ideal World, Reverend Sun Myung Moon  
Delivered on the occasion of the founding of the Universal Peace Federation Sept 2005*

<sup>30</sup> Kohli Atul (2004) *State-Directed Development: Political Power and Industrialization In the Global Periphery* Cambridge: Cambridge University Press

<sup>31</sup> "From the beginning, the separation of powers was to be characteristic of the political structure of the ideal society which God has been working to realize. ... Let us then briefly examine the political structure of the ideal world. The universe is patterned after the structure of a perfect human being. By the same token, the ideal world to be built by fully mature people is also to resemble the structure and functions of a perfect individual.<sup>10</sup> By analogy with the human body, whose organs function in accordance with the subtle commands of the brain, all the institutions of the ideal global society are to abide by the desires of God. Just as the commands of the brain are transmitted to every part of the body through the peripheral nervous system branching out from the spinal cord, in the ideal world God's guidance is conveyed to the entire society through Christ, who corresponds to the spinal cord, and God-loving leaders, who correspond to the peripheral nervous system. The peripheral nervous system branching out from the spinal cord corresponds to a nation's political parties. Thus, in the ideal world, people of God led by Christ will form organizations analogous to today's political parties.



In the human body, the lungs, heart and stomach maintain harmonious interaction in accord with the directions of the brain, transmitted through the spinal cord and the peripheral nervous system. By analogy, the three branches of government in the ideal world—the legislative, judicial and executive branches—will interact in harmonious and principled relationships when they follow God’s guidance as conveyed through Christ and people of God. Just as the four limbs of the body move according to the commands of the brain for the welfare of the individual as a whole, the economic institutions of the ideal world, corresponding to the limbs, will uphold the desire of God and promote the welfare of the entire world. Just as the liver stores nourishment for the entire body, in the ideal world there will always be a certain reserve to be tapped as needed for the public good.

Since every part of the human body has a vertical relationship with the brain, horizontal relationships are naturally established between the different organs to form an integrated organism. Likewise, in the ideal world, because people’s horizontal relationships with each other are rooted in their vertical relationship with God, they will form one integrated and interdependent society in which they share all their joys and sorrows. In this society, to hurt someone else will be experienced as hurting one’s own self. Hence, its citizens simply will not want to commit crime.

*Exposition of the Divine Principle pg 287, Reverend Sun Myung Moon*

<sup>32</sup> A graph is being circulated by the Senate Budget Committee Republicans to support a claim that 100 million people are on welfare and the numbers are growing dramatically. First, the graph is exaggerated because the range is from 94 million at the bottom of the X axis to 104 million at the top. Visually, it looks like the top is four times the bottom number, or 400% growth. In fact, the growth is less than 12%. And this occurred during the recession, when an increase in public support would be expected. Secondly, the fine print at the bottom says, “figures include anyone that resides in a household where a person received program benefits” That means if one person in a household of seven received a benefit, a single young mother on WIC living with her parents and siblings for example, all seven people in that household would be counted in the 100 million figure.

