

What's In A Name?

Here's how an aged decrepitude looks at the world in April of 2019. He began yesterday, in March, with a sneeze regarding '~~redaction~~'.

Today he snorts, rather than sneezes, something, without applying a 'pejorative' Title.

He begins by suggesting something 'good' for all the people. Like, it would be good if all people were able to obtain a modicum of 'health care', both in humanitarian terms, and in socially appropriate terms.

He also suggests sequestering from the mountains of wealth a modicum of means to fill the valleys of poverty.

Pursuant to the last, which may seem high-handed to some (vested interests), he also suggests a system of equities that would provide employment and a living wage for all workers willing to work. This latter can originate with government (public works) or with private enterprise (trickle it however they will). For those unwilling or unable to work, he further suggests an economic safety net which would include sustenance, shelter, and health care, along with educational and vocational opportunities (these latter have socially redeeming attributes).

Regarding the absent pejorative 'word', the author's two volume, small print, Oxford Dict. is located somewhere, at this moment, in a foreign country. It is this aged author's first approximation there are many ways of looking at a social system (studiously avoiding 'political' system) that accounts everybody's needs in humanitarian terms. He is not attempting to discover, or invent anything that obtrudes on common sense solutions to prevalent social inequities and the social problems emanating from them.

In The United States Of America the 'word' has been used, lately, by the ossified right, in an attempt to discredit humanitarian goals being promoted by a political party interested in pursuing these goals.

No, the pejorative word is not 'humanitarianism'. However, no one with any human sensitivity (reverence for life) would declaim against 'humanitarianism'. A feel good, 'all in this together', gambit.

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It might be instructive to register some thought regarding 'evolution', per se, just to lend a perspective beyond the immediate state of human society, which is sadly, perhaps fatefully, lacking. True enough, the word 'evolution' stirs many reactions, perhaps as much or more than the unmentioned 'pejorative'.

However, we need a perspective for all our assumptions, and expectations, as well as for all our confrontational misknowings (ignorance).

"Evolution", as we understand it, is responsible the agglomeration of life forms that are considered 'part and parcel' of the embellishments to a planet in our solar system, quite apart from Noah's salvage operation. It is deemed by some that all life forms have emerged from some material colloid that happenstanced upon a way to reproduce itself, and thus, through time, came to be transformed by further happenstance, to mutate, and become many different forms of living entities, transformed, again and again, until this very moment in time.

This simpleminded process did not occur in a vacuum, or, in the author's opinion, by heavenly fiat. It began many eons ago upon this very planet, in an environment that favored its happenstance, and all subsequent happenstances (evolutionary byproducts); and not incidentally, very dependent upon a 'status quo' environment to survive and maintain itself. Any gross extremes of heat or cold, or contaminated atmosphere (volcanic eruption, carbon load, e.g.), contaminated oceans (acidification, e.g.) could arise to threaten the living forms so engendered.

At this point one might interject, Why, How Come, What is the purpose of this happenstance? To once again ask: "where do we come from, why are we here, where are we going"?

These questions are more irrelevant than asking questions that arise from acknowledging we are here, that we occupy, that we, as a species (a living entity) impact that which is here; questions such as: What effect do we have on the environment upon which we depend for survival?

'Survival' has meant, and means, many states of being, and involves many social interactions, some even attuned to Cain and Abel. Internecine conflict (threatened on a large scale with MAD) might cause

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the species to ponder its eventual destiny upon this one and only planet. 'After Rapture' may satisfy some, but is largely irrelevant to the majority. Note: this says nothing about the potential for destruction of the 'natural' environment, and the hazarding of all other species (life forms), (evolutionary byproducts), through human activity.

Your author is attempting to provide a backdrop for what must ensue as an obvious cry for 'fairness equity and justice', not as a product of humanitarian thought, but as sincere effort to create a well-balanced society (in a life sustaining environment) devoid of the conflicts that arise from human failings (shortcomings involved in the 'evolutionary' process). If the intent is present, the intent to optimize intersocial volition (not in a vacuum), then we have identified a beginning that considers the whole rather than the part. It seems to this author that this is an essential beginning for the greater good of all.

The logic behind these seeming assertions finds itself in the few simple questions posed; not the ones that ask: "where do we come from, why are we here, and where are we going", which in themselves might inspire some poetic transports, but in the more basic questions regarding the optimum design of a society (social system) for the species, wherein even the 'least' are accounted, incorporated, and accommodated, in a system of equities. The assertion is that this is the clearest path to survival for all. This latter statement is amended by the deep concern for perpetuity in a fragile environment. The fragility becomes evident when scarcity, health problems, and longevity become an issue (FOR ALL); and when other species appear threatened by a redundant occupier, exploiter and despoiler.

You might rightfully detect the author's cynicism when he writes 'redundant' as applies it to his own species. Approaching 8,000,000,000 may not seem redundant to certain religious proclivities; or to those who want to populate and dominate the planet. This may represent a hypocritical stance (if it had not but the grace of redundancy, I might not be here). Aside from these conjectures, the number seems large, and does impact the planet if all the prospective equities are to be served. Lacking any specific purpose to life, excess may prove more fortuitous to a different evolutionary model. However that may be construed, the 'status quo' must remain habitable, for the 'evolutionary' prospect to prosper. The author does not believe the key

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to survival lies in gross redundancy. As an afterthought, when the grace of redundancy impacted your author's life the number was $\frac{1}{4}$ the current number (and he still got a seat at the table).

In a lighter more jocular vein, we might recognize that some elements of a social structure are already in place. We have not arrived, but we may one day receive, in the mail, tickets (fines) for speeding, for running red lights, for jay-walking etc. If we steal, and get caught, we are tried in a court of law and dealt with summarily. We are protected from slander, however abasing our behavior. We are allowed to drink and smoke pot, but we are taxed for the 'privilege', however otherwise construed as our right. Our courts exist to refine the limits of our presumptions. Bothersome at times, bordering on civility, we invent more laws of this kind to somehow supervise ourselves, and to put restraints upon a somewhat recalcitrant and anarchistic creature of many wanton inclinations (the evolutionary aegis lacking in certain clear imperatives).

Are we able to build upon these elements of making a certain kind of social order out of a certain kind of social chaos? Equitably (caveat)?

The foregoing is how your aged presence avoids a certain pejorative.

We need to do better on all fronts. We need to get serious about our social lacks, and inequities, and make every effort to remedy them. This is not a pejorative, but a **clear imperative**.