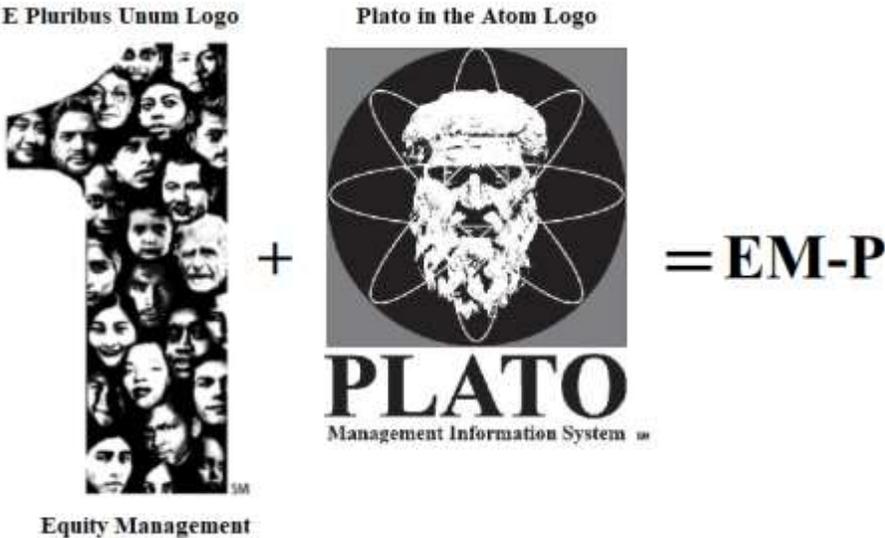


ABSTRACT

Recent incidents of police brutality, and the disparate impact of COVID 19 on minorities have highlighted the continuing existence of systemic racism and other problems, and the need for unity in America. This white paper presents EM-P as the only comprehensive solution capable of unifying America and solving the major systemic problems afflicting America and liberal democracies worldwide. What is now called “EM-P” was first conceived 31 years ago. The book, *Ensuring Justice, Fairness, and Inclusion in America* was published two years ago. Until the latter half of 2020, EM-P appeared to be a “solution in search of a problem,” as most failed to realize its salience. Time and circumstances have finally revealed the unique salience of EM-P. This white paper explains the major foci and constituent parts of EM-P. The white paper summarizes the book, *Ensuring Justice, Fairness, and Inclusion in America* and the white papers to give the reader an understanding of how EM-P contributes to promoting unity. This white paper explains the components of the Equity Management-Plato Strategic Plan and gives a summary of how it can be implemented. It examines the types of broad changes in ethos and discrete changes in policies that Americans want. Finally, it outlines how successful implementation of EM-P can help unify America and liberal democracies worldwide under the principle of “positive populism” and thus save liberal democracy.

[Dr. Charles A. Washington](#)



EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide
White Paper no. 007

Table of Contents

Introduction	2
The Process of Unifying and Thus Saving Liberal Democracies Worldwide	3
Equity Management-Plato and its Constituent Parts	7
Operationalizing Rawls’ First Principle of Justice.....	11
Operationalizing Rawls’ Second Principle of Justice.....	15
The Plato Management Information System: Operationalizing Rawls’ Basic Societal Institutions.....	19
The Equity Management-Plato Strategic Plan	26
Using EM-P to Unify America and thus Save Liberal Democracy Here	28
Negative Populism, Virulent Majoritarian Democracy, and the rise of the Divided Oligarchic State	32
Positive Populism, Representative Consensus Democracy, and the Rise of the Unified Equalitarian State.....	37
Using Common Sense, Finding Common Ground, and Making Common Cause.....	40
“A House Divided against Itself Cannot Stand”.....	45
National Unity is a National Imperative.....	48
Fear of “Mutual Victimization” Can Help Facilitate the Adoption of a New Social Contract.....	50
Building an Overlapping Consensus, Promoting Positive Populism, and Pursuing National Unity.....	51
The Demand for Broad Systemic Changes.....	52
The Demand for Specific Policy Changes.....	53
Meeting the People Where They Are.....	56
Using EM-P to Unify Countries and thus Save Liberal Democracy Worldwide	58
The Benefits of Implementing the Equity Management-Plato Strategic Plan	59
A Call to Action	62

Introduction

The recent killing of unarmed black people (George Floyd, Brianna Taylor, Ahmad Arbery, Rashard Brooks, and many others) by the police has sparked a national reckoning on race in America. An overwhelming majority of Americans recognize that systemic racism has existed in America for more than 400 plus years and that it continues to exist. Police brutality against black and brown people has spurred civil unrest in street protests in American cities nationwide and sympathetic protests in cities worldwide. Further, police brutality is seen as a symptom of a larger “white supremacy” problem that spills over into other sectors such as education, employment, housing, criminal justice, etc. which creates barriers for people of color (primarily black and brown people) and secondarily against women. Now, a healthy majority of Americans believe that systemic racism is real and that there is a need to rectify it.

We can add COVID-19 to the array of existential problems facing humanity, along with climate change, the crisis of liberal democracy, and capitalism. The causes of these inequalities are rooted in the 413-year history of disparate treatment of minorities in America rooted in racism, sexism, and xenophobia, etc. which has circumscribed their livelihood and life chances. This unfortunate history has resulted in inequalities of various types: income, wealth, racial, gender, educational, and representative.

It has become impossible to deny that systemic racism (rooted in white supremacy) and police brutality are real. 2020 has spawned sporadic symbolic efforts to address systemic racism in America, such as removing Confederate statues and renaming streets and buildings. Symbolic moves are wholly insufficient to the moment. What is needed is policy changes that promote unity. It is only possible to achieve national unity by addressing systemic racism forthrightly and mitigating it. People are in the streets to protest police brutality and systemic racism. However, attempting to cannot be done without also accommodating the fear that many have regarding urban unrest. We cannot police our way into unity, and we cannot resolve the underlying issues associated with systemic racism without dealing with civil unrest. The two issues, protesting over systemic racism and civil unrest, are related, and must be solved simultaneously.

COVID-19 pandemic has also shined a bright light on the disparate treatment of people of color in America and the many different forms of inequality that result from that disparate treatment. Chapter One of the book, *Ensuring Justice, Fairness, and Inclusion in America: Managing Equity in the 21st Century* (hereinafter referred to as the “book”), explores the significant causes of inequality in America and worldwide. COVID-19 did not cause inequality, but the two maladies seem to be mutually reinforcing. COVID-19 must now be added to the array of existential problems facing the human race (along with climate change, the crisis of liberal democracy, and capitalism). The causes of these inequalities are rooted in the 413-year history of disparate treatment of minorities in America rooted in racism, sexism, and xenophobia, etc. which has circumscribed their livelihood and life chances. This unfortunate history has resulted in inequality of various types: income, wealth, racial, gender, educational, and representational.

COVID-19 takes advantage of the health and socio-economic circumstances of its victims. COVID-19 is proving to be devastating to the unequal, those at-risk, and the underserved. There is an insidious nexus between COVID-19 and inequality. At some point, we will put the COVID-19 crisis behind us or learn to live with it. We chose to create the circumstances that create inequality, and inequality could still be with us unless we decide to address it forthrightly. Inequality and its ramifications have been with us for centuries. Many have been in denial about the existence of inequality. Many of those willing to acknowledge the existence of inequality are unwilling to fix it. Many fall back on blaming the victims of inequality for their plight or asserting that it is the natural order of things. COVID-19 has revealed the underlying in ways that all can see. Denial is no longer an option, nor is blaming the victim. Going back to the pre-COVID-19 status quo will be impossible. We must forge a more equitable post-COVID-19 new normal.

Resolving the problems of systemic racism and inequality will require a large commitment of government resources. So, what do the American people want from their government? The “will of the people has been expressed in public opinion polls for decades. The polls show strong pluralities to overwhelming majorities that want changes in broader social, political, and economic systems and the adoption of more “progressive” public policies than our polarized politics might suggest. The American people want an actual “representative government.” They want a broken social, political, and economic system fixed. The American people want a new ethos. They want a new socio-economic orthodoxy. All that they want is generally expressed in a sincere cry for “unity.” If America and liberal democracies worldwide are to achieve national unity, they must forthrightly address and resolve the issues that divide their citizens.

While this white paper is focused on the national unification in the American example, its principles apply to all liberal democracies. The process of unifying a country and saving liberal democracies worldwide requires the following steps:

1. You must design and develop a management method that can ensure justice, fairness, and inclusion for all citizens.
2. You must change the national ethos from Virulent Majoritarian Democracy to Equity Management-Plato.
3. You must change the national socio-economic orthodoxy from Eurocentrism and Multiculturalism to justice, fairness, and inclusion.
4. You must dismantle the machinery of inequality in all public sector entities.
5. You must put in place machinery to ensure justice, fairness, and inclusion, EM-P.
6. You must put EM-P in place worldwide.
7. You must make common cause with liberal democracy-loving countries worldwide to save liberal democracy worldwide.

We at W&A are convinced that if you cannot do the things in the list above, then you cannot unify the country. All these steps are critically important to the national unification process. But the most important step is “Step 1,” designing a management system capable of creating just fair, and inclusive societies.

The Process of Unifying and Thus Saving Liberal Democracies Worldwide

America has had a desire for melding the disparate peoples, races, cultures, religions, etc. into a single nation, a single national culture. We see this desire expressed in the iconic first three words of the Constitution, “We the People,” and in the American national motto, “E Pluribus Unum (“out of many, one,”). These words This process of “assimilating” peoples is the cornerstone of American. Unification is the key to ensuring peace, solidarity, a commonality of purpose, community, and a new social contract,

Combatting institutional and systemic discrimination requires more than just making policy changes or committing resources to efforts to mitigate historical and ongoing racism. The very character of the country must be reformed, and institutions and systems that have been designed to create inequalities must be changed. These include institutions and systems, their enabling legislation; this way, it is possible to break the causative link between institutional and systemic functioning and results on the ground. It is necessary to change the institution’s purposes from those oriented toward “creating inequalities to those oriented toward ensuring equality.

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

In an online article entitled “National Unity in American History,” Luke Phillips argues that America has never had national unity. Phillips maintains that there has never been a unified America throughout its history. In times of crisis, America has embraced unity. The American people come together to promote/pursue activities aimed at securing the “common good.” World War I, World War II, 9/11, etc. were such events that affected the American psyche sufficiently to override the inclination toward tribalism, polarization, hyper-partisanship, racism, sexism, xenophobia, homophobia, etc. But even cataclysmic events such as these do not seem to have staying power. For not long after the crises that bound America together have subsided, America quickly devolves back into warring camps.

America’s impulse toward division is often spurred on by unscrupulous politicians who use fear of the other to create an “us vs. them” dynamic that exacerbates the divides for political purposes. The divisions in America have become so bad that many foresee a new American civil war. The result of promoting division rather than unity is it plays right into the hands of those that seek to ensure that the American socio-economic orthodoxy is driven by zero-sum politics and economics, which is one of the drivers of inequality. Finally, America’s democratic reality does not match its democratic reality. Professing one thing while doing another creates a hypocritical discontinuity that anti-democratic forces are exploiting to destroy liberal democracy in America and liberal democracy worldwide. The way to combat this existential threat to liberal democracy posed by authoritarians is to change the ethos of liberal democracies from Virulent Majoritarian Democracy to Equity Management-Plato.

The key to solving these problems associated with division in America is promoting national unity. But how does one go about unifying America and other liberal democracies? The effort to unify and thus save liberal democracies worldwide will be the equivalent of the effort expended to win WW II. The Equity Management-Plato Strategic Plan has seven steps represented in the steps to promote national unity. Those seven steps follow:

1. Step 1 – This step requires designing a system that can ensure justice, fairness, and inclusion in the country and appeal to and unify all citizens (EM-P). Such a system would remove the temptation to play zero-sum politics and economics, and they would be prepared to play win-win politics and economics. The system must pass muster constitutionally, legally, socially, politically, economically, and logistically. EM-P was designed to pass all these tests. The design logic and methods are contained in the book, “Ensuring Justice, Fairness, and Inclusion: Managing Equity in the 21st Century” (hereinafter referred to as the “book”) and white paper no. 007.

There must be a large education component associated with EM-P. The people have to be apprised of the existence of a positive alternative ethos and socio-economic orthodoxy to the existing ones. The book and white paper no. 004 outline the components and processes of that education campaign.

2. Step 2 – This step requires building the Equity Management-Plato System, promoting justice, fairness, and inclusion worldwide. The strategy, tactics, and operational details for building Equity Management-Plato are in the book., white paper 001, white paper no. 002, and white paper 003.
3. Step 3 – This step requires the conducting of Truth and Reconciliation Commissions to lay the groundwork for a new social contract in each public sector entity in each country worldwide. In the American example, we must accommodate the fear of those antsy over urban unrest. We must look at cause and effect. People are in the streets to protest police brutality and systemic racism. We must address the root causes, not just the symptoms. We need to recognize the reality of the problems, their causes, and effects with a view toward reconciliation. America needs to establish a new social contract. The process of unifying America begins with establishing a Truth and

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

Reconciliation Commission like the one South Africa used to move from Apartheid to a peaceful black-run pluralistic society. The logic and methods for conducting Truth and Reconciliation Commissions are in the book.

4. Step 4 – This step requires replacing the national ethos, Virulent Majoritarian Democracy, with Equity Management-Plato (positive populism and Representative Consensus Democracy). The plan for this step is contained in white paper no. 005. A comparison of Virulent Majoritarian Democracy and Equity Management is shown in the schematic below.

Comparison of Virulent Majoritarian Democracy and Equity Management-Plato		
	Virulent Majoritarian Democracy	Equity Management-Plato
1	Negative Populism	Positive Populism
2	Type 2 Majoritarian Democracy	Representative Consensus Democracy
3	Injustice	Justice
4	Unfairness	Fairness
5	Exclusion and national division	Inclusion and national unity
6	Zero-sum politics and economics	Win-win politics and economics
7	Identity politics	E Pluribus Unum
8	Use fear to mobilize adherents	Use hope to mobilize adherents
9	Subvert liberal democracy	Save liberal democracy
10	Promote authoritarianism and oligarchy	Empower "We the People"
11	Implement a system to ensure these results	Implement a system to ensure these results

Comparison of Virulent Majoritarian Democracy and Equity Management Plato

5. Step 5 – This step requires dismantling the machinery of inequality as represented in all affected Public Sector Entities. The plan for this is in the works and will be coming out soon. There has always been a battle between “Eurocentrism” (white supremacy) and “Multiculturalism” socio-economic orthodoxies that have to be rendered unsustainable. The current struggle between these two social orthodoxies is a fruitless exercise because, at this moment, neither is tenable, and soon both will be moribund. You should never remove a system that so many people are accustomed to and depend on without having a replacement ready to go. As Winston Churchill once said, “failing to plan is planning to fail.”

Dismantling systemic racism is a two-part process. The first part is to dismantle the existing machinery of systemic racism and inequality. It is essential to assess the functioning of each policy in each sector. That assessment should include the “benefit distribution profile” of each policy by race and gender. If policy benefits are distributed disparately, then the policy’s enabling legislation, regulations, policies, and procedures must be changed to ensure equitable distribution.

6. Step 6 – This step requires implementing Equity Management-Plato in public sector entities in each country that adopts Equity Management-Plato. The second activity is to put in place systems designed to help manage sectoral policies' operation to ensure that sectors operate in a just, fair, and inclusive manner. EM-P is designed to ensure justice, fairness, and inclusion. Therefore, enabling legislation, regulations, policies, and procedures will need to be devised to implement EM-P. EM-P is a policy evaluation tool that can track the performance of the policy to ensure justice, fairness, and inclusion must be created. The plan is in the book and white paper no. 004.

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

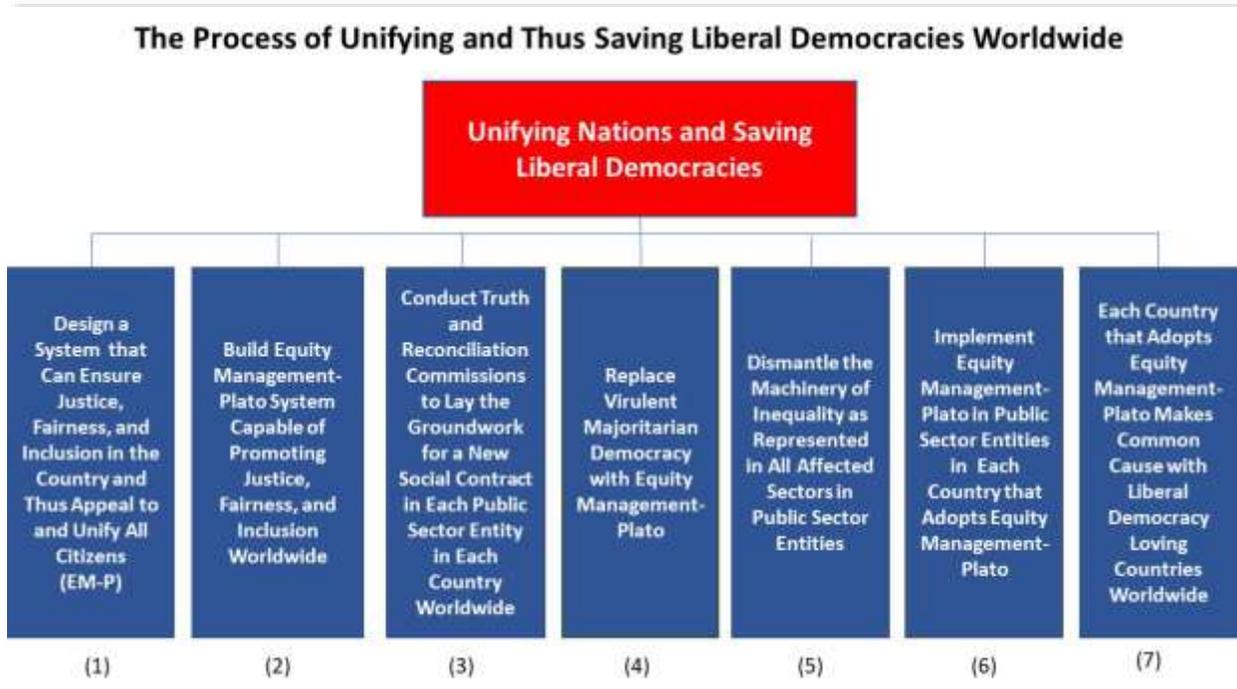
Performing the steps in this sequence will be difficult because, in contravention of representative government requirements, the people's will be purposefully being ignored.

In America we have two competing socio-economic orthodoxies, Eurocentrism (white supremacy) and Multiculturalism. Neither is sustainable. Therefore, the competing groups must find the new socio-economic orthodoxy an acceptable alternative to their former preference. William Chip paraphrasing Michael Lind's book, "The Next American Nation: The New Nationalism and the Fourth American Revolution," said that "Eurocentrism" is dead, and "Multiculturalism" is dying. Whoever fills the void will define the political, social, and economic sectors of America for the next 100 years." EM-P was designed to replace both Eurocentrism and Multiculturalism, and it is ready to go.

What is needed to make this step, and the entire sequence work is finding common ground among the people. Finding common ground requires finding an overlapping consensus between the groups. The overlapping consensus would cause formerly "warring" groups to find common ground and make common cause. The engine that will drive the changes in this step is "positive populism," the opposite of "negative populism" that threatens liberal democracy in many countries today. An empowered people willing to combine their efforts can force all stakeholders to negotiate to fashion reform society, fix broken systems, and create a society and an economy that works for all citizens. This new arrangement will define the relationship between the stakeholders beyond a mere *modus vivendi*. It will create a new social contract.

7. Step 7 – This step requires that each country adopt Equity Management-Plato and make common cause with liberal democracy-loving states worldwide. A coalition of democracy-loving states pooling their resources and influence against anti-democratic forces' efforts will be a significant counterforce against authoritarians worldwide. The plan for this is in white paper no. 005.

The outlined sequence of the steps required to unify a nation is shown in the schematic below.



The Process of Unifying and Thus Saving Liberal Democracies Worldwide

Equity Management-Plato and its Constituent Parts

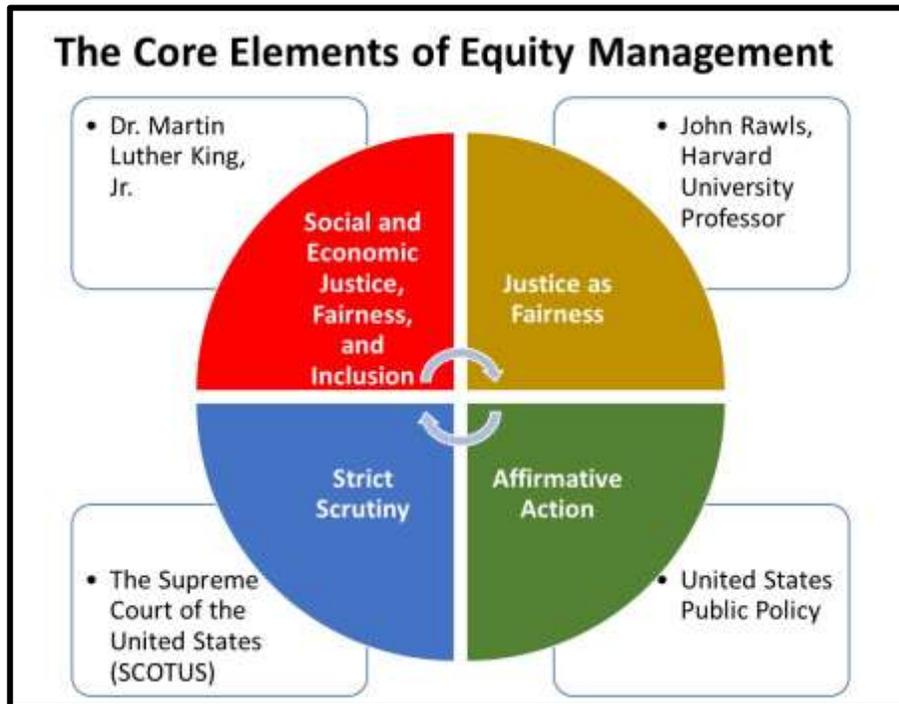
Equity Management (EM) is a ground-breaking management system made up of an interrelated set of novel concepts, methods, and tools. Plato (P) is a web-based management information system that is the technological embodiment of Equity Management. The two are defined below. EM is designed to facilitate the creation and maintenance of just, fair, and inclusive societies. Washington & Associates, Inc. (W&A) has been developing EM-P for 31 years and spent a small fortune of its own money on the project.

I owe the insight that led to the genesis of EM-P to a Supreme Court of the United States (SCOTUS) ruling in 1989. In 1989 SCOTUS ruled in J.A. Croson vs. the City of Richmond that the principle of “strict scrutiny” had to be applied when evaluating public policies based on race, particularly affirmative action. With the issuance of the Corson ruling, Washington and Associates, Inc. set about devising a solution and trying to move government agencies and the people to understanding where Corson had to end up. But, for 30 years, many saw Equity Management-Plato as a “solution” in search is now of a “problem, and people on both sides seemed more concerned with preserving the status quo.

The system best situated to bring unity to America is Equity Management-Plato. The management system, known as Equity Management-Plato, was developed 31 years ago. W&A spent 25 years and a small fortune of its own money developing what must be creating the ideas and developing (testing) and implementing (deploying) prototypes of several modules of the full-blown EM-P system. W&A and its predecessors made a concerted effort to apprise governments, public officials, think tanks, universities, social justice organizations, individuals, etc. about the existential threat that it saw coming for liberal democracies, but to no avail. They could not see what we saw. The book was published two years ago. The book gives granular details about the research and design efforts for EM-P. Most of the time that EM-P has existed, it seemed to be a solution searching for a problem. It has only been in the last several months that time and circumstances have forced the issues upon the global consciousness and gotten people to appreciate the plight in which America and liberal democracies worldwide find themselves.

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

So, what is EM-P, and why should anyone care about it? W&A realizes that it makes bold assertions about the capabilities of EM-P, assertions that no one else is willing to make. To fully understand EM-P, it is best to understand the components of EM-P, why they were chosen, and how they work together. The core of Equity Management is made up of four concepts: the social and economic justice, fairness, and inclusion of Dr. Martin Luther King, Jr.; John Rawls' Justice as Fairness; affirmative action; the American public policy known as "affirmative action;" and the judicial principle called "strict scrutiny." These four concepts are woven together to form the Equity Management System.



The Core Elements of Equity Management

Equity Management is a revolutionary concept. These concepts came up short in what they provided in the development of Equity Management System ("EM"). Starting with the contributions from Dr. King and moving clockwise in the figure above, each succeeding concept fills in the shortcomings of the previous concept as part of the overall Equity Management System in the following manner:

1. On August 10, 1967, Dr. King delivered one of his greatest speeches at the Southern Christian Leadership Conference in Atlanta, Georgia. The speech was entitled "Where do we go from here?" It is the one of the bookend speeches of to the Civil Rights Movement, -the other bookend speech was the "I have a dream" speech. The Where do we go from here speech contains an admission by Dr. King that he had no plan for how to pursue economic justice. In the speech, he called for his successors to focus on economic justice and develop a social and economic justice plan ("...a strategy for change, a tactical program that will bring the negro into the mainstream of American life as quickly as possible."). He knew this would be whole-of-society undertaking. He therefore called for a "restructuring of America." He said that "America must be born again." Unfortunately, he was assassinated on April 4, 1968 before he could make much progress on many economic justice initiatives.

Dr. King's work was the obvious starting point for my work on EM-P. If I were to complete his work, I needed a economic justice plan. After much research, W&A settled on using John Rawls'

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

Justice as Fairness as the basis of the social and economic justice plan. Justice as Fairness is not only conceptually the best concept for operationalizing social and economic justice. Given its source, John Rawls, the foremost political philosopher of the last 100 years, it is likely to be more readily accepted than any other concept.

2. Next, I decided to use John Rawls' Justice as Fairness as the social and economic justice plane to form the foundation of EM-P. I believe I am the first to attempt a comprehensive operationalization of Rawls' Justice as Fairness. Equity Management-Plato includes all of the significant components of Rawls' Justice as Fairness in a non-ideal implementation. The Rawlsian principles that are included in EM-P Are the following:
 1. Original Position
 2. Veil of Ignorance
 3. Overlapping Consensus
 4. Reasonable Citizens
 5. Reflective Equilibrium
 6. First Principle of Justice
 7. "Second Principle of Justice"
 - a. Equal Opportunity Principle
 - b. Difference Principle
 8. Basic Societal Structures and Institutions

John Rawls' Justice as Fairness concept proved to be conceptually perfect based on a plan for promoting social and economic justice, except for two shortcomings. The first shortcoming was Rawls' Justice as Fairness was rooted in ideal theory, and he never explained how to operationalize it. A thorough analysis of Justice as Fairness shows that Rawls' First Principle of Justice mirrors the principles espoused in the Declaration of Independence and the Constitution. Operationalizing Rawls' Second Principle of Justice is the key to operationalizing Justice as Fairness. Our research shows that if Rawls had examined affirmative action to see how it comported with Justice as Fairness, Rawls could have offered a way to operationalize Justice as Fairness. Once you have operationalized the Second Principle of Justice, then operationalizing the rest of the concepts that make up Justice as Fairness is easy. Equity Management operationalizes all of the significant concepts in Justice as Fairness, including Rawls' Second Principle of Justice.

3. The concept of affirmative action is America's second attempt to make amends for the sins of Jim Crow, the Black Codes, and other state-sponsored discrimination. Reconstruction was the first attempt to make amends for the sins of slavery. Reconstruction failed utterly, and affirmative action was a partial success. The first attempt to make amends failed. America now finds itself on the cusp of another reckoning. By resolving the constitutional and practical problems associated with affirmative action, I finished the effort to figure out how to complete the work that failed twice before and create a just, fair, and inclusive society that failed during Reconstruction and the Civil Rights Era.

EM-P is virtually mandated to uses strict scrutiny by a battery of rulings handed down by the Supreme Court of the United States (SCOTUS), from *Bakke v. The University of California* to *Fischer v. The University of Texas*. Strict scrutiny circumscribes any solution to the affirmative action problem by mandating the use of "strict scrutiny" when "race" is involved in making public policy. Equity Management is based on these current legal and constitutional challenges to the current justice, fairness, and inclusion paradigm, affirmative action. These challenges have led to the current polarized situation with white males on one side and minorities and women on the other

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

fighting over whose agenda concerning government involvement in Distributive Justice will prevail.

Affirmative action has become increasingly untenable as there is declining support for it, and there are lingering questions regarding its constitutionality, legality. EM-P is designed to replace affirmative action.

- To these Rawlsian principles were added the most stringent standard of judicial review in American jurisprudence, “strict scrutiny,” which was amended to allow for cyclical movement between “Race-Neutral” (Equality) and “Race-Conscious” (Equity) as necessitated by changes in the policy environment. The cyclical movement is made possible by adapting the standard policy life cycle to the initial concepts and principles.

Strict scrutiny has been considered by many to be the death knell of efforts to help redress racial oppression and discrimination. I figured out how to turn strict scrutiny into a policy evaluation tool and make it the vehicle to dismantle the machinery of inequality and systemic racism. After exhaustive research, it was determined that the way to operationalize the Second Principle of Justice lay in applying the operational concepts associated with strict scrutiny as applied to affirmative action. The match between Rawls’ Second Principle of Justice and the process of strict scrutiny is uncanny. See the schematic below that compares the requirements of strict scrutiny and Rawls’ Second Principle of Justice.

Standards of Review for Race-based Policies Held by Supreme Court Justices (Selected Affirmative Action Cases 1978 - Present)																
Justices	Bakke 1978	Weber 1979	Fullilove 1980	Firefighters 1981	Wygant 1986	Crosby 1989	Wards Cove 1989	Metro 1990	Adarand(3) 1995	Hopwood 1996	Gratz 2003	Grutter 2003	Seattle(2) 2006	Rice 2009	Fischer 2015	Schuetz 2015
Stewart	VI-NRC	VII-ARC	S.S.	+	+	+	+	+	+	+	+	+	+	+	+	+
Powell	S.S.	+	H.S.	S.S.	VII-ARC	+	+	+	+	+	+	+	+	+	+	+
Burger	VI-NRC	VI-NRC	H.S.	S.S.	VI-NRC	+	+	+	+	+	+	+	+	+	+	+
Brennan	H.S.	VI-NRC	H.S.	H.S.	VI-NRC	H.S.	H.S.	H.S.	+	+	+	+	+	+	+	+
White	H.S.	VI-NRC	H.S.	S.S.	VI-NRC	S.S.	S.S.	H.S.	+	+	+	+	+	+	+	+
Marshall	H.S.	VI-NRC	H.S.	H.S.	VII-ARC	H.S.	H.S.	H.S.	+	+	+	+	+	+	+	+
Blackman	H.S.	VI-NRC	H.S.	H.S.	VII-ARC	H.S.	H.S.	H.S.	+	+	+	+	+	+	+	+
Stevens	VI-NRC	+	S.S.	H.S.	VI-ARC	S.S.	S.S.	H.S.	H.S.	H.S.	H.S.	H.S.	H.S.	H.S.	+	+
Rehnquist	VI-NRC	VI-NRC	S.S.	S.S.	VI-NRC	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	+	+	+	+	+
O'Connor	+	+	+	S.S.	VII-ARC	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	+	+	+	+
Kennedy	+	+	+	+	+	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.
Soutter	+	+	+	+	+	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	+	+	+	+
Scalia	+	+	+	+	+	+	+	+	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.	S.S.
Thomas	+	+	+	+	+	+	+	+	H.S.	H.S.	H.S.	H.S.	S.S.	S.S.	S.S.	S.S.
Ginsberg	+	+	+	+	+	+	+	+	H.S.	H.S.	H.S.	H.S.	S.S.	S.S.	S.S.	S.S.
Breyer	+	+	+	+	+	+	+	+	H.S.	H.S.	H.S.	H.S.	S.S.	S.S.	S.S.	S.S.
Roberts	+	+	+	+	+	+	+	+	+	+	+	+	S.S.	S.S.	S.S.	S.S.
Alito	+	+	+	+	+	+	+	+	+	+	+	+	S.S.	S.S.	S.S.	S.S.
Kagan	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	NV-R
Sotomayor	+	+	+	+	+	+	+	+	+	+	+	+	+	+	+	S.S.

Key:
 S.S. = Strict Scrutiny
 H.S. = Heightened Scrutiny
 VI-NRC = Title VI does not allow remedial racial classifications
 VI-NRC = Title VII does not allow remedial racial classifications
 VI-ARC = Title VII allows remedial racial classifications
 NV-R = Non-Voting, Recused

Standards of Review by the Supreme Court of Affirmative Action Cases: 1978 – Present

America needs a system for monitoring transactions in given sectors, conducting performance evaluations, reporting results, and making policy change recommendations. The tracking system must be able to do the following:

- Determine the existence of discrimination
- Determine who are the victims
- Determine who are the perpetrators

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

4. Determine to what degree discrimination exists
5. Define narrowly tailored solutions to make victims whole
6. Implement the solution(s)
7. Track and monitor the solution
8. Shut down the narrowly tailored policy when it is no longer needed.

Plato MIS is designed to perform all of these exercises in real-time. It can also perform the studies for a fraction of the cost of the manual disparity studies it was designed to replace.

EM-P is the cornerstone of a broader strategic plan designed to help unify and save liberal democracies. Two quotes from Albert Einstein informed the development of the strategic plan. The first speaks to the necessity to apply oneself in studying the problem one is faced with to understand it thoroughly. Einstein once said: “You cannot solve what you do not understand.” The second quote speaks to the need to be open-minded in pursuit of solutions. In this second regard, Einstein said, “You cannot solve a problem from the same consciousness that created it. You must learn to see the world anew.” Once you have come to understand the problem fully and be creative in fashioning a solution, you must concoct a plan for developing a solution, implementing it, monitoring the results, and making adjustments as needed.

Equity Management (EM) is a management model designed to outline how liberal democracy is supposed to work. The effort to develop EM-P is the first-ever effort to operationalize John Rawls’ seminal theory, Justice as Fairness. The development EM-P accomplishes by redefining the new attempt at distributive justice and affirmative action to work for all Americans. The Plato Management Information System (P) is a design of a system that, along with Equity Management, is known by the acronym Equity Management-Plato. A clearer understanding of Equity Management Plato’s strategic, tactical, and operational benefits is possible by examining what the Equity Management-Plato system was designed to do.

Equity Management-Plato seeks to provide mechanisms, structures, institutions, and tools for ensuring justice, fairness, and inclusion in America and other countries globally, requiring combining numerous theories, philosophies, models, principles, and so forth. This first set of principles, which are combined to form the core of Equity Management-Plato, are the four major principles of justice: (1) Distributive Justice, made up of the sub-principles: “Equality” “Need” and “Equity”; (2) Retributive Justice; (3) Restorative Justice; and Procedural Justice. These individual principles are coupled with the logic of the public policy life cycle, which is made up of the following: (1) problem identification, (2) solution development; (3) solution implementation; (4) assessment; (5) policy change to create the Equity Management Policy Cycle. The “cyclical” nature of the Equity Management Policy Cycle is essential because not all policy problems are linear or time-bound. Implementing a policy solution may mitigate the problem when the solution is in place only to resurface later if the policy solution is turned off. Well-designed public policies should have their ameliorative aspects capable of being turned on and off as the policy increases or diminishes in intensity in the manner of a “light switch.” Equity Management-Plato Policy Cycle functions in this manner as it alternates between the different sub-components of Distributive Justice.

Operationalizing Rawls’ First Principle of Justice

In the formulation of his Justice as Fairness, Rawls determined that individual rights and freedoms as conferred upon citizens of a political jurisdiction are more essential or “basic” than others. These rights and freedoms are subsumed in what he calls his “First Principle of Justice.”¹ The First Principle is the most important of Rawls’ Justice as Fairness principles state that every individual has an equal right to basic liberties. The following is a succinct and precise definition of Rawls’ First Principle.

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

The first principle (the principle of equal liberty), “each person must have an equal right to the most extensive total system of equal basic liberty for all, consistent with a single system for all.” This means that everyone has the same basic rights and duties. Everyone wants the same basic rights: freedom of movement, expression, assembly, property, etc. “The basic liberties may be restricted in the name of freedom.” Freedom is inalienable, and here is revealed Rawls’ liberal and close to the Enlightenment.²

Per Rawls, fundamental liberties are inalienable: no government can amend them, infringe upon them, or remove them from individuals. Rawls also maintains that society's principles are just when chosen by representative citizens placed within “fair” conditions. In America, our equal basic liberties system is developed in the Declaration of Independence and our Constitution, which lays out the rights, duties, and freedoms that all Americans share equally. As per Rawls, these rights, responsibilities, and freedoms are “inalienable,” and that language is included in the Declaration of Independence. Three fundamental questions remain” (1) When they were penned, did the Declaration of Independence convey on each person an equal right to the most extensive total system of equal basic liberty for all, consistent with a single system for all? (2) Over the history of America, have these rights, duties, and freedoms been truly inalienable? (3) If the answers to questions “1” and “2” are no, they fail Rawls’ test.

America’s first social contract was developed during the Constitutional Convention. Representatives of the Thirteen Colonies struck the original compromises and penned the founding documents that laid nascent America's political, economic, and social foundation. The First Democratic Republic dates from the inception of the republic and with the Declaration of Independence. The social contract arrived at the beginning of the First Democratic Republic was metaphysical (“theoretical”) in nature because while all those living in the new country were expected to participate in and contribute to the development of the nation, most of the benefits of that development went to land-owning white males. In America’s founding documents, the liberal notions of justice, fairness, and inclusion supposedly accorded to “all” Americans were words on paper. Our founding documents speak of justice (and by implication, fairness, and inclusion), which created inherent contradictions between their stated aims and the objective facts on the ground. We see an example of this contradiction in Thomas Jefferson’s wording of the Declaration of Independence.

Many believe that, at a minimum, Jefferson was aware of the works of Locke and Rousseau, and he drew from them in writing the Declaration of Independence. It is evident that Jefferson drew from the work of English philosopher and political thinker John Locke when he refers to the law of nature in the 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 inalienable rights, that among them are life, liberty, and the pursuit of happiness. Declaration of Independence (1776).³

Jefferson further borrowed Locke’s idea regarding the importance of self-rule and the responsibility of a government to those whom it governs, as shown in the following quote from the Declaration of Independence:

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 to these ends, it is right of the people to alter or to abolish it, and to institute a new government. Declaration of Independence (1776)⁴

Further, the Constitution's first paragraph speaks to the notion that America was founded on a social contract wherein the “people” formed the state. The first paragraph of the Constitution reads as follows:

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

We the People of the United States, in Order to form *a more perfect Union*, establish Justice, *insure domestic Tranquility*, provide for the *common defence*, *promote the general Welfare*, and *secure the Blessings of Liberty* to ourselves and our Posterity, *do ordain and establish this Constitution for the United States of America.*⁵

The Preamble to the Constitution explains that separation (from England) had become necessary to preserve natural law and natural rights.⁶ After the Preamble to the Constitution, the next part contains the four principles upon which the theory of American government is based:

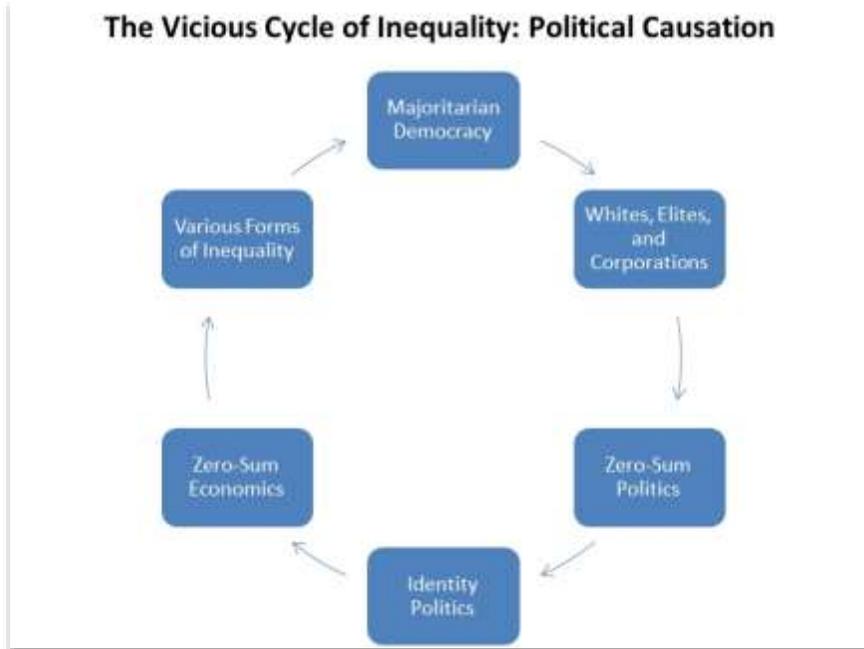
1. The doctrine of “*certain inalienable rights*” among them “Life, Liberty, and the Pursuit of Happiness.”
2. The *compact (social contract) theory of government*
3. The doctrine of *popular sovereignty in the form of governments* “among Men deriving their just powers from the governed.”
4. The *right of revolution to throw off such Government* “that is guilty of a “*long train of abuses and usurpations.*”⁷

Another of America’s Founding Fathers, James Madison, prepared the Fifth Amendment to the Constitution as a necessary addition to the Constitution and the remainder of the Bill of Rights. An excerpt of the Fifth Amendment reads as follows:

No person shall ...be deprived of life, liberty, or property, without due process of law. Fifth Amendment to the United States Constitution (1791)⁸

Rawls would label the high-minded language included in the Declaration of Independence and the Constitution as “ideal,” or aspirational, and not necessarily emblematic of the facts that define the “non-ideal” political, social, and economic realities on the ground in America.

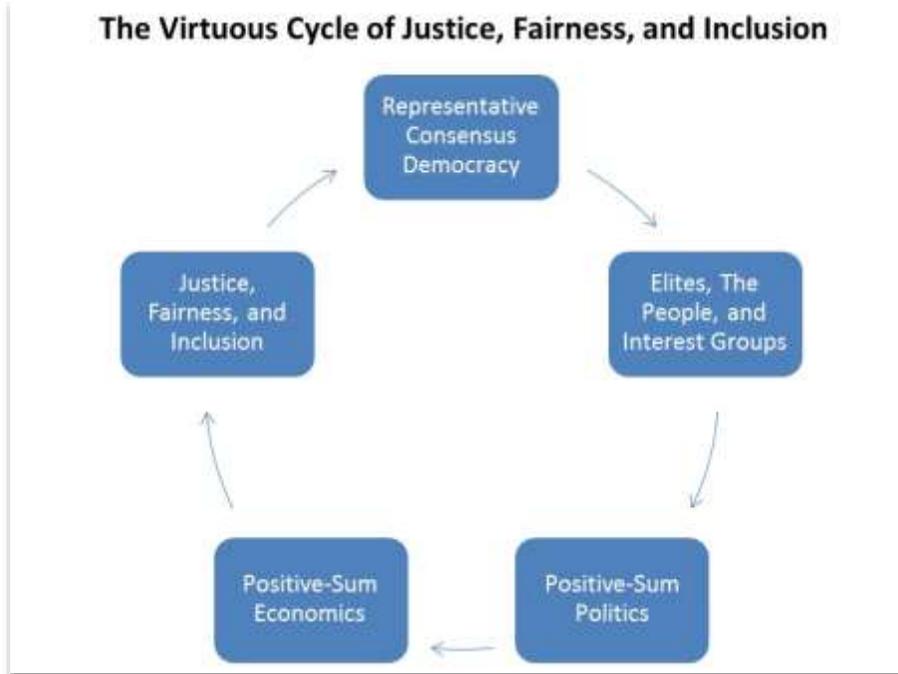
The language in the Declaration of Independence passes muster, according to Rawls’ First Principle of Justice. In Chapter 1 and Chapter 2, the case was made that while America’s Founding Fathers outlined a society characterized by Representative Consensus Democracy, win-win politics and economics; and justice, fairness, and inclusion (see Figure 1-12). Despite the aspirational language in America’s founding documents, her Founding Fathers implemented a society characterized by Majoritarian Democracy, zero-sum politics, and economics, injustice, unfairness, and exclusion (see Figure 1-4, Figure 1-5, and Figure 1-9). The Majoritarian Democracy sequence depicted in Figure 1-4, Figure 1-5, and Figure 1-9 represent one election cycle. I also showed in Chapter 1 that the individual elements of the Majoritarian Democracy sequences, first shown in Figures 1-4, Figure 1-5, and Figure 1-9 have functioned from one election cycle to another with the same essential elements in place. The result of the Majoritarian Democracy sequence at work, current year upon year, election cycle upon election cycle yields the Vicious Cycle of Inequality (see the figure below - Figure 1-6). Over time, the Vicious Cycle of Inequality time creates state-sponsored and individual, structural, and institutional racial, gender, and class discrimination and inequality (see Figure 1-7). The objective facts on the ground deviate from America’s expressed aspirational ideals and have been the inspiration for rectifying these problems by expanding the social contract.



The Vicious Cycle of Inequality: Political Causation

Chapter 2 identifies two significant attempts to devise and implement progressive correctives to America's unjust policies, and institutions have invariably been met with a regressive backlash from those who did not want to expand rights and opportunities for citizens. During America's Third Democratic Republic, affirmative action was implemented as an institutional and public policy corrective. But it has been met with a powerful regressive backlash such that affirmative action is all but moribund. If America is to live up to its creed, it must meet its aspirational goals. It must break the Vicious Cycle of Inequality. Countries must decide to adopt a more democratic ethos and a more just, fair, and inclusive socio-economic orthodoxy (distributive justice system). The new ethos and socio-economic orthodoxy must be equal in power but opposite in terms of causal impetus to Majoritarian Democracy sequence. Fortunately, America's Founding Fathers enshrined in our founding documents solutions to both problems, Representative Consensus Democracy; win-win politics and economics; and justice, fairness, and inclusion.

Operationalizing Rawls' First Principle of Justice means implementing the Representative Consensus Democracy sequence shown in Figure 1-12. Like the Majoritarian Democracy sequence shown in Figure 1-4, Figure 1-5, and Figure 1-9, the Representative Consensus Democracy sequence is shown in Figure 1-12 (see the figure below) represents a single election cycle. Just like the Majoritarian Democracy sequence, the Representative Consensus Democracy sequence, when implemented over time, yields cyclical causation as shown in Figure 3-5 below. An operationalization of Rawls' First Principle of Justice produces the Virtuous Cycle of Justice, Fairness, and Inclusion, as shown in the following schematic.



The Virtuous Cycle of Justice, Fairness, and Inclusion

The Virtuous Cycle of Justice, Fairness, and Inclusion is designed to operationalize (make real) the values and principles found in the Declaration of Independence and the Constitution. Currently, it is only aspirational. The Vicious Cycle of Inequality intentionally creates systemic (structural and institutional) racial, gender, and class inequality. Alternatively, the Virtuous Cycle of Justice, Fairness, and Inclusion is designed to create a level playing field, win-win politics, economics, and a society characterized by justice, fairness, and inclusion. The Virtuous Cycle of Justice, Fairness, and Inclusion is designed to (undo) the Vicious Cycle of Inequality's negative ramifications by dismantling the machinery of inequality.

Operationalizing Rawls' Second Principle of Justice

Now, for a “deep dive” into what it takes to operationalize Rawls' Second Principle of Justice. That deep dive will include an examination of Rawls' Second Principle of Justice and Equity Management-Plato. Given the current legal environment regarding affirmative action, it is necessary to use strict scrutiny to evaluate whether race-based policies pass constitutional muster. As shown in Table 4-1 and Figure 4-9, there are equivalencies between Rawls' Second Principle of Justice as Fairness, Strict Scrutiny, and Equity Management-Plato regimes foundational for developing evaluation techniques for policies, structures, and institutions involving race.

The most difficult of these steps was figuring out how to combine Rawls' Second Principle of Justice, as Fairness, the Equality of Opportunity Principle, with its requirement for policy to move between the sub-principles, the “Equality of Opportunity Principle” and the “Difference Principle” as required. Ultimately, we found the solution to operationalizing Rawls' Second Principle of Justice in the Judicial principle of “strict scrutiny.” Combining strict scrutiny's evaluative requirements with Rawls' Second Principle of Justice forms a revolutionary analytical engine's foundation. This revolutionary analytical engine gives Equity Management-Plato the ability to perform the same type of policy assessment/evaluation as found in the policy evaluation vehicle called a “disparity study.” This analysis has to be performed on a continuous,

real-time basis. This disparity study-like logic will allow public policy to move back and forth between “Race-Neutral” (Equality) and “Race-Conscious” (“Equity”) states as required. In the parlance of Justice as Fairness, the policy can move between “Equality of opportunity, and the “Difference Principle” as needed. The table below shows the equivalencies between Rawl’s Second Principle of Justice, Strict Scrutiny, and Equity Management-Plato

Equivalencies between Rawls’ Second Principle of Justice, Strict Scrutiny, and Equity Management-Plato		
Justice as Fairness	Strict Scrutiny	Equity-Management-Plato
Equal Opportunity Principle	Race-Neutral Standard	Equality Standard
Difference Principle	Race-Conscious Standard	Equity Standard

Table 0-1: Equivalencies between Justice as Fairness Second Principle, Strict Scrutiny, and Equity Management-Plato

All three of the evaluative regimes shown in Table 4.1 above assume they oscillate back and forth dynamically in an equally dynamic environment. Because the environment is dynamic, any solution to the problem policy involving race must be dynamic.

Figure 4-9 (next page) depicts “The Dynamics of Rawls’ Second Principle of Justice” and the “Equity Management Policy Cycle” side-by-side. A cursory examination of the two shows that they are virtually identical architecturally, and the two works in similar fashion. Figure 4-9 shows a comparison between the two.

Being dynamic, demands that the solution has to be “cyclical” in its operation. Therefore, both “The Dynamics of Rawls’ Second Principle” and the “Equity Management Policy Cycle” are designed to be cyclical. An explanation of the two policy cycles follows:

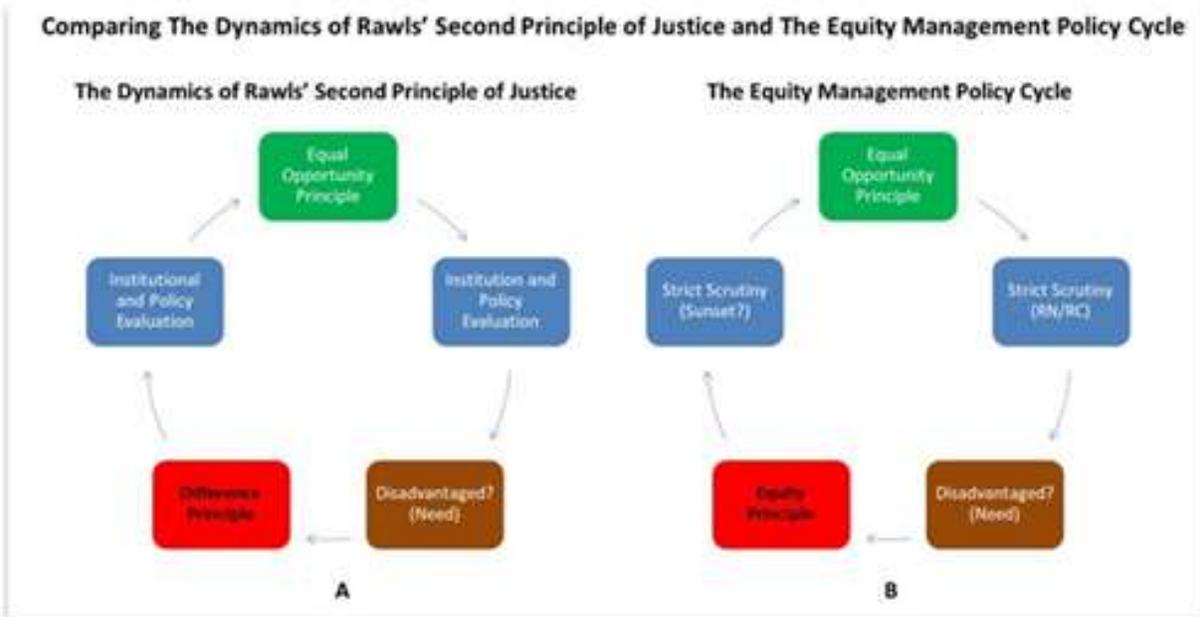
1. Rawls’ “Equal Opportunity Principle” (cycle “A”) is the equivalent of the “Equality” standard, which is part of “Distributive Justice,” shown in the “Equity Management Policy Cycle.” (cycle “B”).
2. “Institution and Policy Evaluation” in cycle A is the equivalent of “Strict Scrutiny (Discrimination?)” in cycle B.
3. “Disadvantaged Groups” in cycle A is the equivalent of the “Need” standard of Distributive Justice in cycle B.
4. “Institution and Policy Changes” in cycle A is the equivalent of “Strict Scrutiny (Narrow Tailoring)” in cycle B.
5. “Difference Principle” in cycle A is equivalent to the “Equity” standard of Distributive Justice in cycle B.
6. “Institution and Policy Reset” in cycle A is the equivalent of “Strict Scrutiny (Sunset?)” in cycle B.⁹

So, what does The Dynamics of Rawls’ Second Principle of Justice and the Equity Management Policy Cycle, shown in Figure 4-9 above, do? What roles do they play in ensuring justice, fairness, and inclusion, and how do they fulfill those roles?

According to Rawls, the Equal Opportunity Principle should be the bedrock (default) principle that is consistently and continually applied, and the Difference Principle should only be used as needed when the operation of policies and institutions creates disadvantages for some. It should be turned off when the

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

disadvantages are remediated. When a process or outcome does not comport with Rawls' principles, we can conclude that it is not consistent with social and economic justice, fairness, and inclusion.



Comparing the Dynamics of Rawls' Second Principle of Justice to the Equity Management Policy Cycle

According to Rawls, the operation of the system fails to meet the following criteria, then it is not just, fair, and inclusive:

1. If it interferes with any person's indefensible claims to equal basic liberties (the "Equal Liberties Principle").
2. If inequalities in society are not attached to offices and positions open to all under conditions of fair equality of opportunity (the "Equal Opportunity Principle")
3. If inequalities in society are not arranged to the greatest benefit of the least-advantaged members of society (the "Difference Principle").

For Rawls Second Principle of Justice to work, it must be a dynamic, cyclical process and not a one-off linear process because the environment and circumstances change. Suppose circumstances become such that it is necessary to apply the Equity Principle in Equity Management. In that case, the corrective power of EM-P will recommend policy changes that will improve the disadvantaged's circumstances for the better, making the system just, fair, and inclusive. Continued application of the Equity Principle beyond that it ceases to function as a policy corrective and risks making the system unjust, unfair, and exclusive.

Rawls' Theory of Justice equals Equity Management-Plato. Equity Management includes all of the major components of Rawls' Theory of Justice: First Principle: (1) "Original Position; (2) "Veil of Ignorance," (3) "Overlapping Consensus;" (4) "Reflective Equilibrium," Second Principle: (1) Equal Opportunity Principle" (2) "Difference Principle; and "(3) Political Participation. My development of Equity Management represents the first comprehensive attempt to operationalize Rawls' Theory of Justice with the creation of Equity Management. Equity Management is built around the notion of the "policy cycle" and the logic of the public policy process: (1) problem identification, (2) Solution development; (3) solution implementation; (4) assessment; (5) policy adjustment.

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

The granular detail of the Equity Management-Plato Logic Model of Justice as Fairness is presented in Chapters 5 through Chapter 7. Stage Three shows efforts to operationalize Justice as Fairness by creating Equity Management-Plato. The table below shows the steps W&A took to design EM-P.

The Three-Stage Process Involved in Operationalizing Rawls' Justice as Fairness			
	Stage One	Stage Two	Stage Three
No.	Deciphering the Components and Dynamics of Rawls' Justice as Fairness (See Chapter 3, Chapter 4, and Chapter 8)	Creating a "Logic Model" of Rawls' Justice as Fairness (See Chapter 3, Chapter 4, and Chapter 8)	Equity Management-Plato: Operationalizing Rawls' Justice as Fairness (See Chapter 3 to Chapter 8)
1	Original Position	Virtuous Cycle of Justice, Fairness, and Inclusion (See Figure 1-14)	Virtuous Cycle of Justice, Fairness, and Inclusion (See Figure 1-14)
2	Veil of Ignorance		
3	Reasonable Citizens		
4	Overlapping Consensus		
5	Reflective Equilibrium		
6	Fair Equality of Opportunity Principle (First Principle of Justice)		
7	Equal Opportunity Principle (Second Principle of Justice)	Dynamics of Rawls' Second Principle of Justice (See Figure 4-9)	Equity Management Policy Cycle (See Figure 4-9 to 4-17) and (See Table 4-1 to Table 4-6)
8	Difference Principle (Second Principle of Justice)		
9	Basic Societal Structures and Institutions	Basic Societal Structures and Institutions (See Figure 4-30)	Basic Societal Structures and Institutions I: Plato Software Project (See Figures 4-18 to Figures 4-28) (See all Figures and Tables in Chapters 5 to Chapter 7)
			Basic Societal Structures and Institutions II: Plato Business Model (See Figures 4-24 to Figures 4-33) (See all Figures and Tables in Chapters 5 to Chapter 7)
10	Creating Realistic Utopias	Modeling Rawls' Justice as Fairness (see Figure 4-30) and Creating Realistic Utopias (See Figure 8-2)	Operationalizing Rawls' Justice as Fairness (see Figure 4-35) and Creating Realistic Utopias (See Figure 8-2)

The Three-Stage Process Involved in Operationalizing Rawls' Justice as Fairness

It is possible to assemble all the components explained above into a comprehensive and coherent management model of Rawls' Justices as Fairness and use it to create an operationalizable model called Equity Management-Plato.

Equity Management-Plato renders Justice as Fairness into the realm of “nonideal theory” (real-world theory) by first deciphering Justice as Fairness’ and using ideas borrowed from many disciplines to help explain Justice as Fairness’ otherwise challenging concepts. Equity Management-Plato was purpose-designed to meet the SCOTUS requirements for strict scrutiny, and the steps involved in meeting these requirements are as follows:

1. Deciphering the content of Justice as Fairness and using commonplace examples taken from more than a dozen different disciplines to explain the concepts of Justice as Fairness;
2. Creating a logic model that explains the structure and dynamics of Justice as Fairness;
3. Creating a logic model of the Justice as Fairness Logic Model that lends itself to the operationalization of Justices as Fairness, Equity Management-Plato;
4. Elucidating the components, structure, and dynamics of Equity Management-Plato Logic Model
5. Demonstrating the operationalization of Equity Management-Plato in granular detail in the following hypothetical sector-based scenarios:
 - a. Public sector procurement
 - b. Public sector workforce utilization
 - c. K-12 public school districts
 - d. Undergraduate colleges and universities
 - e. Graduate schools and professional schools
 - f. Public sector employment
 - g. Housing (can be added)
 - h. Criminal Justice (can be added)
 - i. Other sectors can be added

Equity Management-Plato falls squarely in the realm of “nonideal theory.” Nonideal theory is best understood in opposition to its counterpart, “Ideal Theory.” According to John Rawls, it explores conditions necessary to achieve justice and fairness (and inclusion) in ideal conditions. Conversely, Nonideal theory addresses how to achieve justice and fairness (and inclusion) when conditions are not as perfect as they are assumed to be in ideal theory. Equity Management is a revolutionary/evolutionary management model designed to operationalize the principles of “Justice as Fairness” and “Strict Scrutiny.”

The Plato Management Information System: Operationalizing Rawls’ Basic Societal Institutions

The Plato Management Information System (“Plato”) is a web-based system is designed to do the following: manage sectoral transactions, conduct evaluations, and report on transactions in many different sectors (other sectors can be added), such as Criminal Justice and Housing). Plato's overall purpose is to mitigate discrimination, ensure justice, fairness, and inclusion for all Americans. The Plato Software System is the component of this solution representing Rawls’ just “basic societal structures.” It is a paradigm shift from contemporary methods to comply with strict scrutiny. It will make real-time discrimination findings under strict scrutiny and support, making just, fair, and inclusive public policy. The Rationale for the Equity Management-Plato project run by the federal government would help cover the otherwise immense costs of a system that is needed by the 200,000 public-sector agencies. In the Equity Management-Plato project, we are proposing to help solve many social, economic, and political problems that America now faces and help create a new social contract. Policy and program implementation on this scale will require a team of national experts and specialists to work toward getting Equity Management-Plato developed and implemented.

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

The Plato software system was designed to drive the Equity Management model. The Equity Management – Plato project will be built upon open-source software and will, therefore, be open source. The NIWI Consortium will engage in “Platform Integration” in the building of Plato. They will build it using components from different open-source vendors and integrate and augment them to best meet the unique functional needs of Equity Management. The open-source systems chosen to be based on Plato are web-based, powerful, highly scalable based on a robust ecosystem, support distributed databases, handle really “big data sets,” able to take transactional data are compatible. The following open-source systems will power the Equity Management Analysis Module: the business information system, Pentaho, and the R-Statistical Analysis tool to perform high-level statistical analysis, e.g., regression analysis a “Policy Solver” built on the GLPK linear programming optimizer. The following open-source systems will power the Contract Compliance Module: PIEMatrix; Contract Alert; Cobblestone Contract Management; TimeLive Open Source Time Sheets; and JSurvey. The figure below illustrates the architecture of Plato, and the following exposition explains the nature of its elements and workings.

The next tool that is instrumental in managing race-neutral programs is the Plato Software itself. Figure 5-6 (next page) shows an architectural schematic of the Plato software system. The Plato Software System is comprised of the following: The Equity Management Analysis Module and the Contract Compliance Module. The Equity Management–Plato project will be built upon open-source software and, therefore, open-source. The NIWI Consortium will be responsible for “Platform Integration” regarding Plato. They will use components from different open-source vendors and integrate and augment them to best meet the unique functional needs of Equity Management. The open-source systems chosen to be the basis of Plato are all web-based, powerful, highly scalable, have robust ecosystems, support distributed databases, able to handle “big data sets,” able to handle transactional data, and highly compatible. The following open-source systems will power the Plato Analysis Module: the business information system, Pentaho, and R-Statistical Analysis Tool to perform high-level statistical analysis, regression analysis, and a “Policy Solver” built on the GLPK linear programming optimizer. The following open-source systems will power the Plato Contract Compliance Module: PIEMatrix; Contract Alert; Cobblestone Contract Management; TimeLive Open Source Time Sheets; and JSurvey. The entire system will be a SaaS offering hosted at the NSCEE and available to clients in the cloud.

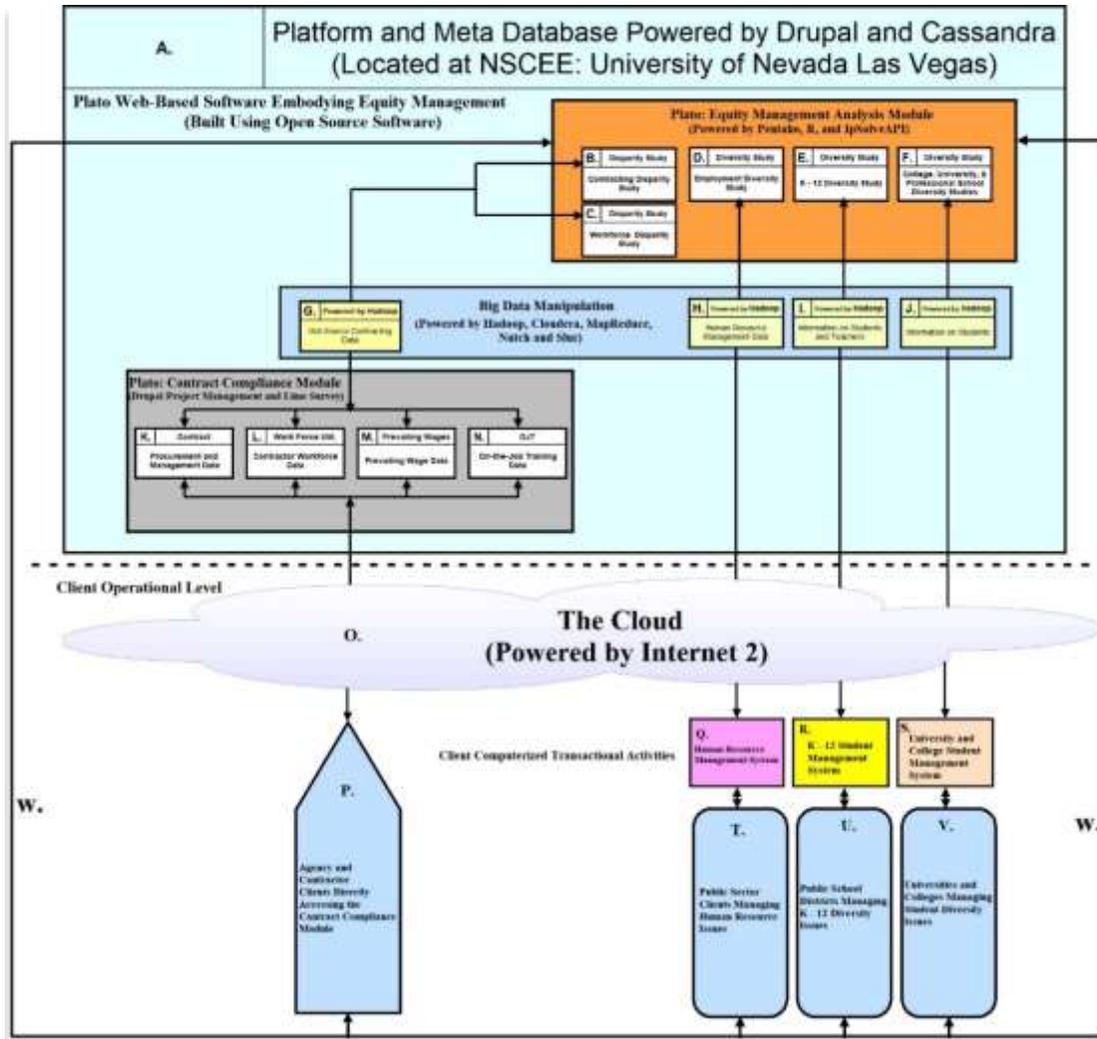
The individual components of the Plato software system, their attributes, and their purposes are listed below.

- A. The Plato software platform and meta-database, powered by Apache’s Cassandra, will be housed at the NSCEE at the University of Nevada, Las Vegas.
- B. The Contracting Disparity Study Tool will be processed by the Equity Management Analysis Module using data from the Contract Compliance Module.
- C. The Workforce Disparity Study tool will be processed by the Equity Management Analysis Module using data from the Contract Compliance Module.
- D. The Employment Diversity Study Tool will be processed by the Equity Management Analysis Module using data from clients' data from Human Resource Management Systems. Hadoop will perform ETL functions of collecting data from the client systems and migrating them to Plato for processing.
- E. The K – 12 Diversity Study Tool will be processed by the Equity Management Analysis Module using data coming from K – 12 Student Management Systems being used by clients. Hadoop will perform ETL functions, collect data from the client systems, and migrate them to Plato for processing.
- F. The University and College Diversity Tool will be processed by the Equity Management Analysis Module using data from University and College Student Management Systems being used by clients. Hadoop will perform ETL functions of collecting data from the client systems and migrating them to Plato for processing.

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

- G. Hadoop will be used to perform data processing for “Out-Sourced Contracting Data.”
- H. Hadoop will be used to perform data processing for “Human Resource Management Data.”
- I. Hadoop will be used to perform data processing for “Information on Students and Teachers Data.”
- J. Hadoop will be used to perform data processing for “Information on Students Data.”
- K. “Procurement and Contract Management” functionality, which is part of the Contract Compliance core built with the open-source software mentioned in the first paragraph.
- L. “Contractor Workforce” functionality, which is part of the Contract Compliance core built with the open-source software mentioned in the first paragraph.
- M. “Prevailing Wage” functionality, which is part of the Contract Compliance core built with the open-source software mentioned in the first paragraph.
- N. “On-the-Job Training” functionality, which is part of the Contract Compliance core built with the open-source software mentioned in the first paragraph.
- O. The “Cloud” will be powered by Internet 2, and the Internet 2 Consortium will help develop this functionality.
- P. Agency/client and contractors are accessing Plato Contract Compliance Module in the cloud to manage contract-oriented transactions.
- Q. Human Resource Management (HRM) System used by clients to manage HRM requirements.
- R. K – 12 Student Management System used by clients to manage K – 12 (and district) student issues.
- S. The University and College Student Management System used by clients to manage HRM requirements.
- T. Public-sector clients are managing human resource issues.
- U. Public-sector school districts managing k – 12 diversity issues.
- V. Public universities and colleges are managing student diversity issues.
- W. The Feedback loop allows access to the Equity Management Analysis Module and disparity and diversity studies by Plato clients.

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide



The Architecture of the Plato Management Information System

The Plato Management Information System is designed to operationalize the Basic Societal Structures and Institutions component of Justice as Fairness. The management (tracking, evaluating, and reporting) capability in Plato is designed to ferret out discrimination problems in each sector. The Tracking system then helps rectify them by identifying the source of discrimination, making victims of discrimination whole, identifying victimizers, be it individual or systemic, and putting in place systemic changes to ensure the discrimination does not occur again. Since Plato is a web-based digital tool, it automatically comports with Justice as Fairness’ “Original Position,” and “Veil of Ignorance” as no one will know ahead of Plato’s computational results where they stand as regards the eventual outcome.

Finally, applying the judicial principle of strict scrutiny to public polices requires the performance of what is known as a policy evaluation analysis called a “disparity study.” These studies are costly and time-consuming. Given that 200,000 public sector agencies will have to perform them, it would cost hundreds of billions of dollars a year to do them if it were even possible.

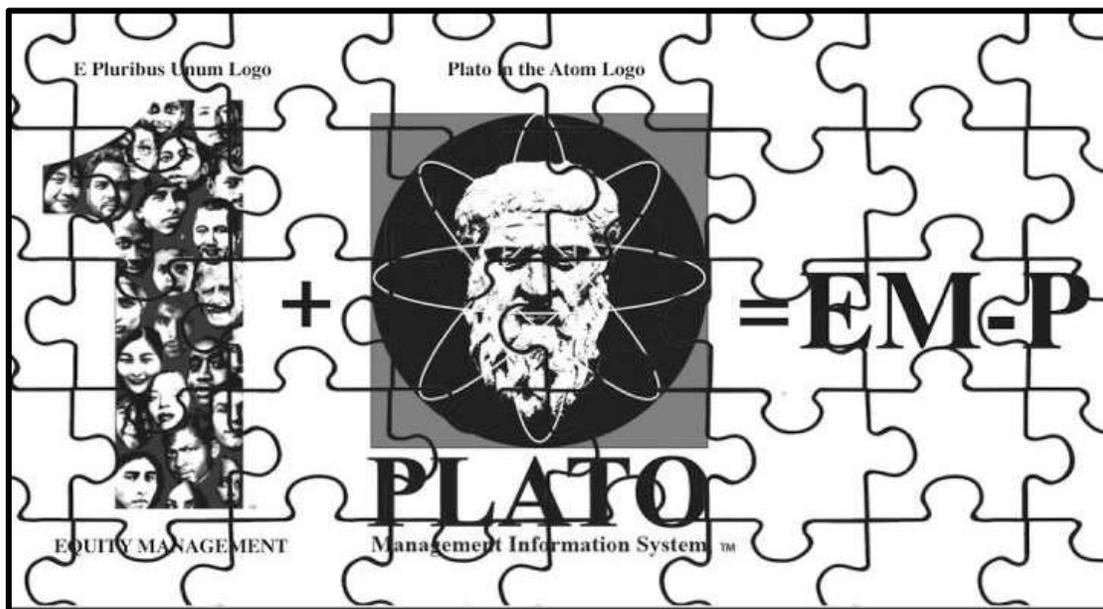
The combination of EM and Plato (EM-P) is designed to correct the problems that plague America’s social, political, and economic systems by helping to create a just, fair, and inclusive society. Adopting

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

EM-P would help mitigate the potency of the negative populist’s appeal to the people based on “identity politics” and zero-sum politics and economics.

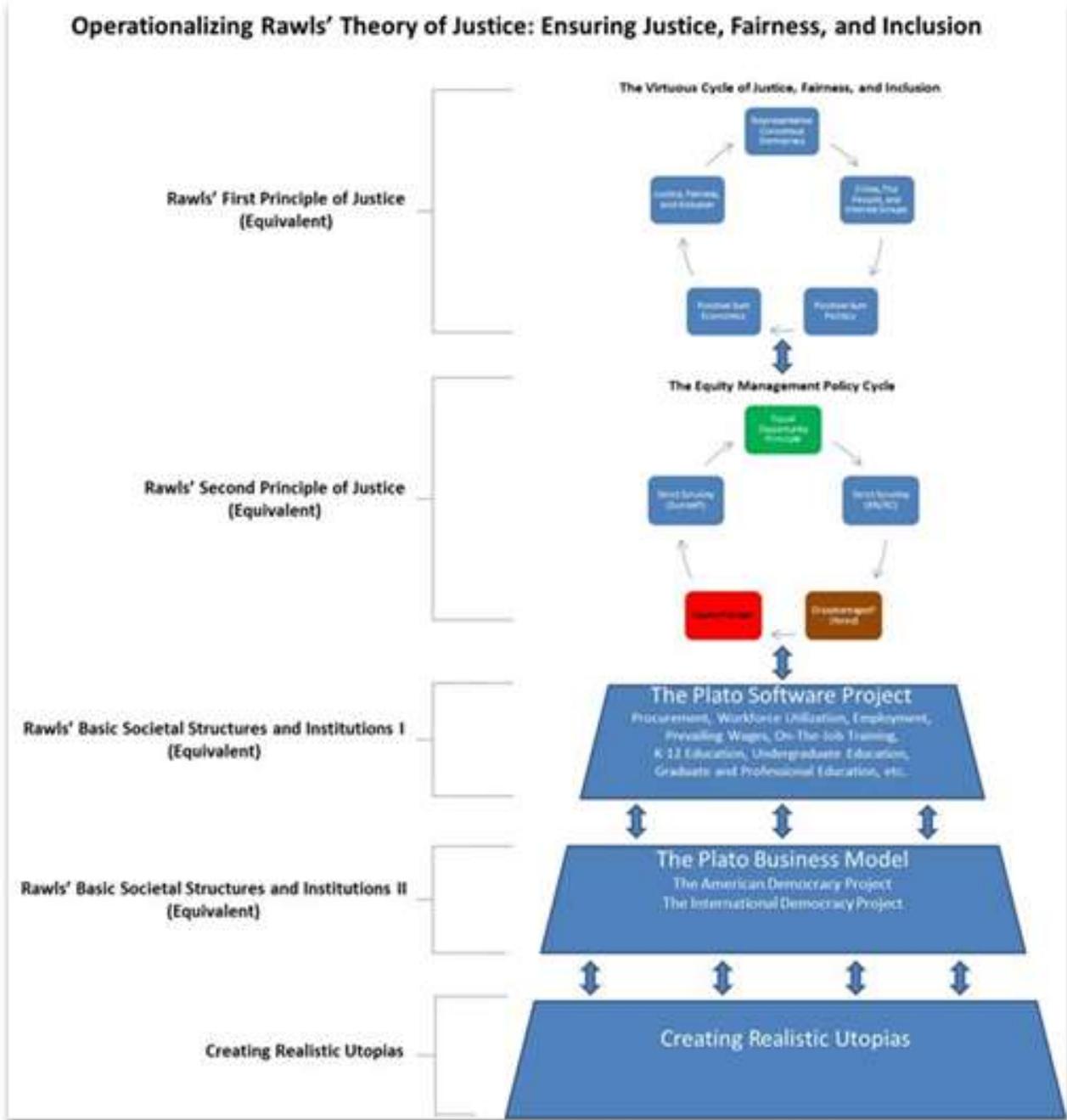
Additionally, we at W&A dipped into 17 other disciplines to fill in the gaps in the logic and processes and help explain EM-P. The level of difficulty encountered while developing EM-P was off the charts. Creating an alternative to EM-P, assuming anyone would want to try. Among the disciplines that we delved into to glean concepts, theories, and techniques that were necessary to fill the gaps in EM-P and help explain the overall concept were the following: History, Law, Philosophy, Theology, Economics, Geography, Political Science, Psychology, Sociology, Chemistry, Physics, Computer Science, Mathematics, Statistics, Business, Engineering and Technology, Medicine and Health, Music, Public Administration, etc.

The degree of difficulty involved in developing EM-P has been off the charts. The research and development effort required to develop EM-P was like assembling all these disparate parts into a cohesive and coherent whole. It was like trying to assemble a 1,000-piece jigsaw puzzle without the benefit of the picture on the box top as a reference. The following schematic reflects this jigsaw puzzle logic it took in the development of EM-P. In the schematic below, each jigsaw puzzle piece represents a concept, process, or theory borrowed from several reference disciplines. Selecting the concepts, techniques, and theories were difficult. Melding them together into a holistic approach was even more difficult.



The Complexity of Equity Management-Plato

Creating an alternative to EM-P will take years if it could be done at all. And any alternative will have to borrow heavily from EM-P. Dozens of ideas, concepts, theories, principles, etc. were used to develop EM-P. This white paper endeavors to reduce the dozens of books, hundreds of articles down to something manageable and intelligible. The book is nearly 750 pages long; the white papers add another 300 or so pages; and the blog posts, Facebook posts, and Twitter add another 200 pages. In total, W&A has published about 1,300 pages on all things EM-P. That is a lot to get one’s mind around. But all the work and publications were necessary as this is one of the most challenging exercises we can imagine. If, as they say, a picture is worth a thousand words, the readers should appreciate our effort to illustrate all aspects of EM-P. We believe that the reader should find our efforts to reduce all of Justice as Fairness to a single figure to be particularly useful. See the figure below.



Equity Management-Plato: Operationalizing Rawls' Justice as Fairness

The implementation effort will require America's leadership to develop the political will to pursue the inevitable. It will also require strategic partnerships with key policymakers and stakeholders to provide advocacy and other support for this important public policy initiative. Equity Management-Plato will need the support of the American people. Solving the problems that Equity Management-Plato was designed to solve is no mean feat. The issues are myriad and complicated, but we can achieve our goal, E Pluribus Unum, with coordinated, concentrated, and committed effort.

In this analysis, what has gone before would constitute a remarkably interesting (and I think a particularly important) academic exercise if we went no further. However, we did not come this far to stop here. We

have two more steps to take before we have a model that we can operationalize. Figure 4-35 below shows the generalities of the Rawlsian model shown in Figure 4-30 replaced with specific components that can be created in the real world. The Equity Management-Plato Logic Model contains the following features: (1) The Virtuous Cycle of Justice, Fairness, and Inclusion; (2) The Dynamics of Rawls' Second Principle of Justice (Equity Management); (3) the Plato Software Project; (4) the Plato Software Business Model, and the goal of the entire exercise (5) Creating Realistic Utopias. The Equity Management-Plato Logic Model in Figure 4-35 below is designed to function exactly as the Rawlsian model in Figure 4-30. In fact, upon close examination, they are virtually identical to each other.

Having defined Equity Management-Plato and presented it in juxtaposition with the logic and operation of Rawls' Justice as Fairness, shows that Justice as Fairness is its progenitor. We can now examine the applicability of Equity Management-Plato Logic Model to specific sectors in society in detail. An explanation of the individual components of the Model of Rawls' Justice as Fairness follows:

1. ***The Virtuous Cycle of Justice, Fairness, and Inclusion*** – This component of the model is designed to operationalize Rawls' First Principle of Justice by interpreting and translating the considered judgments and background theories in the Declaration of Independence and the Constitution into societal objectives. These societal, policy, and programmatic goals objectives become policy and programmatic goals to be pursued. Policy and program implementation results are passed upstream where to the Virtuous Cycle of Justice, Fairness, and Inclusion where they are used to inform and reshape societal, policy, and programmatic goals as needed.
2. ***The Dynamics of Rawls' Second Principle of Justice*** – This component of the model is designed to operationalize Rawls' Equal Opportunity Principle and his Difference Principle. The Equal Opportunity Principle is the default position. Mal-operation or purposeful discrimination leading to inequalities among the citizenry can create the need to apply The Difference Principle. The two principles arrayed in a dynamic cycle, including two instances in which a policy evaluation process is used to determine whether and when the requirements of "equal opportunity" are being met. Suppose the policy evaluation process results show that the goal of equal opportunity is not being met. In that case, the policy needs to be reshaped under the Difference Principle. The Difference Principle will stay in place if necessary, to solve the identified problems. The policy evaluation process must be performed continuously to ascertain when and if the reshaped policy is no longer needed, at which time the system will revert to the default Equal Opportunity Principle. The results of policy and pragmatic implementation are sent upstream to the Virtuous Cycle of Justice, Fairness, and Inclusion about the status of overall system functioning comports with the considered judgments and background theories in the Declaration of Independence and the Constitution.
3. ***Societies Basis Structures and Institutions*** – This component of the model includes norms, laws, regulations, policies, programs, structures, institutions, and sentiments. All must be in keeping with Rawls' notion of just and fair basic societal structures and institutions.
4. ***Creating Realistic Utopias*** – This component of the model is included in the model, although it is not an actual process element. It is the ultimate object of the entire Justice as Fairness concept. It is inextricably linked to the considered judgments and background theories in the Declaration of Independence and the Constitution. Creating a realistic utopia is the ultimate societal objective against which all other activities in the model are measured in America.

The Equity Management-Plato Strategic Plan

Liberal democracy's problems are multi-faceted. Saving democracy requires that it be reimagined and reinvented, and it must be saved in America first. What is needed is a bold, imaginative plan designed to create a world that people want. The key to solving all these problems is to promote a positive populism in liberal democratic states aimed at reimagining and reinventing liberal democracy itself. Washington & Associates, Inc has responded to the challenges of creating national unity by developing a universally applicable strategic plan designed to save liberal democracy, unify peoples, and resist authoritarianism and nationalism worldwide. The strategic plan is contained in a recently published book entitled, Ensuring Justice, Fairness, and Inclusion: Managing Equity in the 21st century, written by its President, Dr. Charles A. Washington, and in a series of seven (7) white papers and promotional gear. The book and the strategic plan mark the first-ever attempt to operationalize John B. Rawls' seminal concept, "Justice as Fairness." The strategic plan calls for developing and implementing a management system called "Equity Management," and a software system called the "Plato Management Information System."

Having illustrated the architecture of Rawls' Justice as Fairness Logic Model, we now know about its constituent parts and how they work independently of one another. We know what the overall model looks like. We do not know how to do the constituent parts of the model work together as a system. After all, what Rawls proposed in Justice as Fairness was a battery of principles that he believed when pursued assiduously, would create a well-ordered society characterized by justice, fairness, and inclusion. Therefore, it is important to understand the dynamics that drive the model.

Having defined Equity Management-Plato and presented it in juxtaposition with the logic and operation of Rawls' Justice as Fairness, shows that Justice, as Fairness is its progenitor. We can now examine the applicability of Equity Management-Plato Logic Model to specific sectors in society in detail.

The book, *Ensuring Justice, Fairness, and Inclusion in America (hereinafter referred to as the "book")*, the seven white papers, the EM-P Blog, and the EM-P promotional gear is meant to be a "how-to" book and process, and a democratic (small "d") manifesto designed to save liberal democracy worldwide and to create a new normal in the wake of COVID-19. Collectively, they are meant to be a user's manual for the Declaration of Independence and the Constitution in America and similar founding documents in liberal democracies worldwide.

The "significant components" of the EM-P Strategic Plan, which are available on the W&A website, are described below:

1. A book entitled *Ensuring Justice, Fairness, and Inclusion in America: Managing Equity in the 21st century* outlines a plan for creating "Equity Management-Plato (EM-P). EM-P is a ground-breaking interrelated set of concepts, methods, and tools designed to help create a more equitable "new normal" in the wake of COVID-19 and to save liberal democracy by facilitating the development and maintenance of just, fair, and inclusive societies. The plan for developing EM-P uses the political philosophy of John Brodley Rawls, the social and economic morality of Dr. Martin Luther King, Jr., the American public policy called "affirmative action," and the judicial principle called "strict scrutiny."
2. Seven
3. white papers show how to create a "better America" and a "better world" by implementing EM-P worldwide. The titles of the white papers are as follows:
 - a. "Ensuring Justice, Fairness, and Inclusion in America: Managing Equity in the 21st Century (2,000-plus word summary)"

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

- b. “Ensuring Justice, Fairness, and Inclusion in America: Managing Equity in the 21st Century (Introduction)”
 - c. “Equity Management and the Plato Management Information System”
 - d. “The International Democracy Project (Proposal)”
 - e. “Continuity in the Symbolism in Washington & Associates, Inc.’s Tagline, Slogan, “Equity Management-Plato” Logos and Its Promotional Gear”
 - f. “EM-P: Promoting Positive Populism is the Only Way to Save Liberal Democracy in America and Worldwide”
 - g. “EM-P: Creating A More Equitable “New Normal” in the Wake of COVID-19”
 - h. “EM-P and the Process of Unifying and Thus Saving Liberal Democracies Worldwide”
4. A blog (“EM-P Blog”) on W&A’s website publishes news related to EM-P.
 5. EM-P promotional gear designed to help wearers make statements about their support for liberal democracy.
 6. EM-P related social media presence on Facebook and Twitter.
 7. In keeping with the social distancing requirements associated with the global Coronavirus pandemic, for the foreseeable future, W&A will offer EM-P training, collaboration, coordination, etc. via video conferencing. See the instructions for joining EM-P related video conferences on the W&A website.

The book, the seven white papers, the EM-P Blog, and the EM-P promotional gear is meant to be a "how-to" book and process, and a democratic (small "d") manifesto designed to save liberal democracy worldwide and to create a new normal in the wake of COVID-19. Collectively, they are meant to be a user's manual for the Declaration of Independence and the Constitution in America and similar founding documents in liberal democracies worldwide.

Worldwide, tottering democracies coupled with “unfettered capitalism” are in crisis because their rhetoric does not match their reality. Capitalism and democracy no longer appear to be the guarantors of opportunity, freedoms, equality, justice, fairness, and inclusion. Instead, they increasingly seem to be the purveyors of oligarchy, kleptocracy, corruption, racial, gender, religious, class, representational inequality, hyper-partisanship, polarization, identity politics, and zero-sum politics and economics have risen to unacceptable levels resulting in waves of popular discontent. Authoritarians are taking advantage of these vulnerabilities by engaging in a campaign to subvert democratic processes by “weaponizing” democracy’s (and capitalism’s) vulnerabilities to destroy the liberal democratic world order—because of the authoritarian onslaught and liberal democracies. The weapon of choice for authoritarians in their assault on liberal democracy is negative populism.

Over the last several decades, negative populism incited by authoritarianism forces has been on the rise, and liberal democracy has declined. Authoritarians worldwide have figured out how to weaponize democracies' shortcomings and appeal to disaffected and dispossessed persons in liberal democracies to get them to distrust the system, governmental institutions, and political, economic, and intellectual elites. Authoritarians make the case that liberal democracy’s reality does not match its rhetoric and, therefore, should be abandoned in favor of fidelity to “strong men.” Anti-democratic forces (authoritarians, terrorists, Nazis, and nativists) focus on this hypocrisy inherent in liberal democratic states as proof that liberal democracy is a sham. A website entitled "Our World Data" tends to corroborate these trends. This is not the first time that authoritarians have assaulted liberal democracy. This the fourth time in the last fifty years that we have seen this dynamic play out. In the current age, the existential question facing democracies is, "how do they stem the tide and reverse these trends." Now, at the start of the 21st century, democracies again find themselves locked in another existential clash, this time against another strain of right-wing authoritarianism.

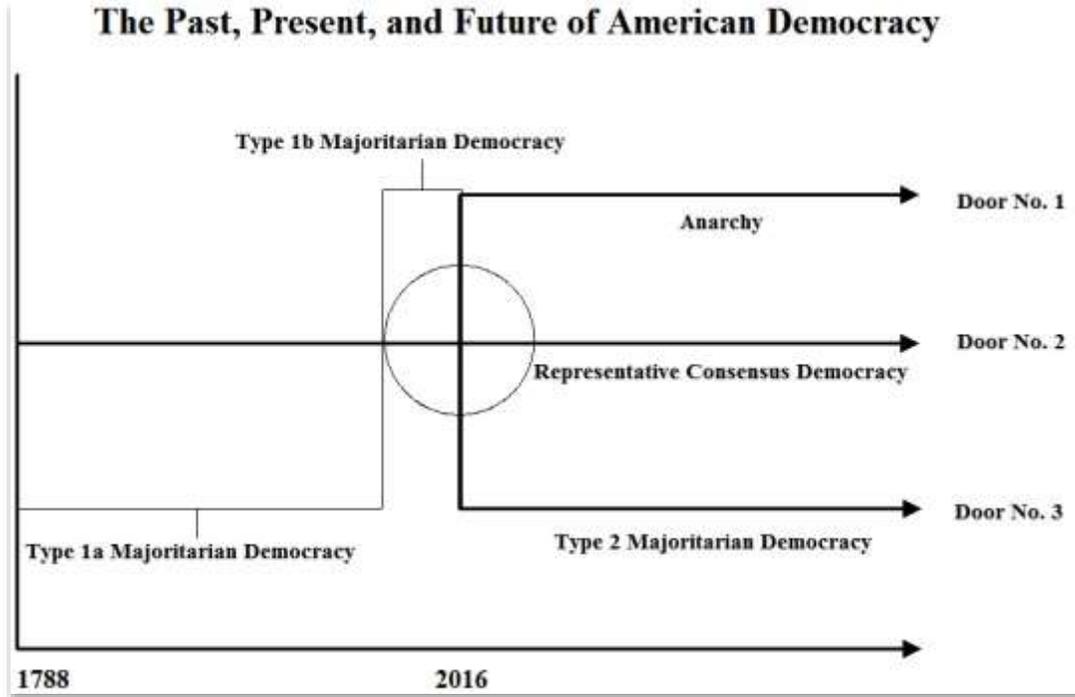
Using EM-P to Unify America and thus Save Liberal Democracy Here

America is at the point of deciding what kind of country it wants to be in the 21st Century. We need to stop all this internecine conflict. We are in the middle of the bull's eye (see Figure 1-17 below). We are looking for guidance in our decision making. One of the most interesting, if not the best, examples of making difficult decisions under pressure is illustrated by what is called the "The Monty Hall Problem" or "The Monty Hall Paradox." The Monty Hall Problem is a brain teaser in the form of a probability puzzle (Gruber, Kraussand, and others), loosely based on the American television game show *Let's Make a Deal* and named after its original host, Monty Hall. The "problem" was originally posted by Steve Selvin this way, suppose you are on a game show, and you are given the choice of three doors. Behind one door is a car; behind the others are goats. You pick a door, say No. 1, and the host, who knows what is behind the doors, opens another door, say No. 3, which has a goat behind it. He then says to you, "Do you want to pick door No. 2?" Is it to your advantage to switch your choice?

Vos Savant's response was that the contestant should switch to the other door (Vos Savant 1990a). Under the standard assumptions, contestants who switch have a 2/3 chance of winning the car, while contestants who stick to their choice have only a 1/3 chance.¹⁰

How is the Monty Hall Problem relevant to the current discussion? It is relevant because applying the Monty Hall Problem's logic to our current political discussion yields the decision scenario illustrated in the figure below. When we view the current crisis in American liberal democracy through the lens of the Monty Hall Problem, we find that we have no one to blame but ourselves. We picked what is behind door number 3: "Elite Democracy" and "Identity Politics," just like we voted for the only slightly less harmful than the Virulent Majoritarian Democracy regime that preceded it. We voted for the folks who offered it up and who continue to sustain it even now. However, many are now having buyer's remorse and have come to regret their choice. Fortunately, we are not stuck with it. In our decision scenario, Monty would now show us what is behind door number 1. It is "Anarchy," defined in the Merriam-Webster Dictionary as: "a situation of confusion and wild behavior in which rules or laws do not control the people in a country, group, and organization."¹¹

The oppressed peoples rose to resist economic subjugation. We certainly do not want that type of Anarchy in America. In our scenario, Monty would then ask us if we are willing to trade our choice, what is behind door number 3 (our current choice), for what is behind door number 2. Is it to our advantage to switch our choice? Fortunately, we are better off than the contestants on "Let's Make a Deal." We cheated! We peeked behind the door. We have read the Declaration of Independence and the Constitution. We know what is behind door number 2. It is "Representative Consensus Democracy." This choice makes itself. This decision scenario outlined above is shown in the figure below.



The Past, Present, and Future of American Liberal Democracy

Therefore, which organizing principle do we choose: Type 2 Majoritarian Democracy (Virulent Majoritarian Democracy) or Representative Consensus Democracy? This choice we are about to make is critical to America’s future because only one of these doors hides an organizing and governing philosophy that leads to a stable and legitimate society characterized by justice, fairness, and inclusion for all, and that is door number two. If we pick what is behind door number one, Anarchy, we consign America to a potentially brutal and calamitous death. If we choose what is behind door number 3, Elite Democracy and Identity Politics, then we consign America to “death by a thousand cuts,” and we will be strangers in our own land. The only logical choice is to select what is behind door number 2, Representative Consensus Democracy. It is the path that our founding fathers wanted for us and tried to put us on per our founding documents.

Now that we find ourselves at the point of decision, in our minds, as Americans, is Representative Consensus Democracy preferable to Elite Democracy and Identity Politics? If so, enough said, and the decision is made. If not, we must learn to live with the known consequences of choosing what is behind door number 3, economic inequality being chief among them. I believe Americans want the type of liberal democracy that our Founding Fathers bequeathed to us. Our founding documents promised to us and the type of liberal democracy that President Obama tried to help us achieve for ourselves. However, how do we, the American people, get what we want? We need a plan that is designed to work on the strategic, tactical, and operational levels that will deliver what we want. Equity Management-Plato is that plan. It is intended to be the antithesis of Virulent Majoritarian Democracy and the embodiment of positive populism, as shown in the table below.

So, in the parlance of an iconic television show, “Let’s Make a Deal!” There is a rapidly growing belief among the American people that our social, economic, and political “games” are rigged. The American people believe that the deck is stacked, that the dice are loaded. The American people see all distributional economic decisions in “zero-Sum” terms. Despite being armed with this belief, some Americans continue

to play the games. Some continue to play out of delusion; they drank the Kool-Aid. Some continue to play the game because they subscribe to zero-sum politics and zero-sum economics, which means to get the “keys to the kingdom” and the “keys to the treasury” simultaneously. Adherents of zero-sum politics and zero-sum economics continue to play the game because they hope to get the lion’s share of the societal benefits that accrue to the games' winners, and they seek to avoid the potentially crushing losses that tend to accrue to the losers. In zero-sum games, the winners and losers are often predetermined. The potential for outsized gains, however ill-gotten, and the potential for devastating losses, however unjustly and unfairly apportioned, is not lost on the predetermined winner or the predetermined loser. The winner is often exuberant in his good fortune and attributes his winning to his superior ability to play the game. The loser is often distraught and attributes his loss to a corrupt game bent on diminishing him in some way or denying him some benefit for no reason other than who he is. We are finding that there are more and more games like this in America. As more and more Americans realize the futility of continuing to play games that they cannot win, the more they will cry “foul” and demand change. And absent change, they may opt-out of the game, as many already have (see the 100,000,000 non-voters in the last presidential election) or seek to change the game altogether (see the Resistance members and the Tea Party).

On their face, many of the proposals seem reasonable, that is at a high theoretical level. Some are mere bromides that do not even treat symptoms, let alone the disease, but that dull the senses to the point that one can no longer feel the pain. What is needed are public policies on a broad front that addresses the problems at all levels. The book deals with what this broad policy attack needs to look like later, but first, there is a more pressing question to deal with. Assuming you have devised a set of policies designed to fix the problem, how do you get the current system players to make the changes you propose? You will face difficulties of “vested interests” that some of the players maintain the status quo. An anecdote can best explain this. My father once told me that, “If you see a condition or circumstance that seems bad to even the casual observer, yet it persists, it is because those in power have figured out how to make money out of it.” Why should we continue to support a system that is proving to be oblivious to our cries of anguish? Whether it is due to apathy or borne of futility, things are going to change. There are inexorable forces at work that make a change in the current circumstance inevitable.

Adopting the path that President Obama had been advocating while he was on to the national and world stage is inevitable in America. Going forward, his proposed plan (Representative Consensus Democracy and justice, fairness, and inclusion) is the only model of American liberal democracy that is sustainable over time. America will eventually get what was promised in the Declaration of Independence and the Constitution. I maintain that this is what will happen and that it will happen more sooner than later. Until our leaders yield to the inevitable, there will be increasing disillusionment and discontent with our elected officials, our government, our capitalist system, and our society. The situation is unsustainable over time and could ultimately be disastrous for America because of our liberal democracy and the social contract that undergirds it requires a critical mass of (if not unanimity among) America’s citizens for the country to remain legitimate and stable. Absent this minimum number of adherents, the continued existence of the state will be rendered problematic.

At this point, Charles Elliot can lend some wisdom to those of us who find ourselves searching for the answer. In his insightful book, *Patterns of Poverty in the Third World*, Elliott observes that the extent of poverty of the people in Third World countries results from the structural process arranged for the enrichment of the elites. Elliot argues that elites, who by their political and economic power, got most of society's resources towards their benefit.¹² However, to avoid the risk of potential questions about the legitimacy of such a skewed distribution, they regulate distributive channels in the form of new

development interventions or reform measures to provide an image of competitive success for enrichment while still maintaining a selective bias in competition. This strategy neutralizes society's potential revolutionary forces and increases societal confidence in their right and ability to rule. Elliott calls these actions designed to curry favor and support from the populace "confidence mechanisms." They are used by elites to maintain continuity of support by society.

Confidence mechanisms are still being used today, even in America. If Charles Elliot was asked to comment on the current state of the political, social, and economic sectors in America, he would warn American elites that they cannot continue to peddle the illusion of liberal democracy while not giving the people what they want. Elliot would tell us that if elites continue to operate in direct contravention to the public will and the public good, the people will eventually take offense. If elites continue to allocate benefits to some while denying them to others purposively, the people will feel that the game is being rigged, and at that point, the elites need to be very afraid!¹³ Such leaders may look up one day and find that the "barbarians" are at the gate and that anarchy is a real possibility.

I and many others consider all this to be noticeable. Despite how obvious I and others may find all this to be, many of our leaders do not listen to the people, or they just do not care. If they were listening, they would hear the American people exclaiming in a resounding voice: "We want what's behind door number two, Monty." The American people want their birthright; they want what is promised to them in the Declaration of Independence and the Constitution. They want Representative Consensus Democracy and an end to zero-sum politics and zero-sum economics. They want justice, fairness, and inclusion for all.

Moreover, finally, they want the mitigation of if not the elimination of inequality." If our representatives are not prepared to give the American people what they want, who do they represent? The world is watching America see how it will deal with all of this. For decades, Americans have moved worldwide, scolding others for being better to minorities and women while at the same time, not being fair to our own. We have withheld aid from countries that do not treat their minorities and women in accordance with the ideals espoused in their founding democratic documents. We have done all of this while not following our founding principles and values. The rest of the world is puzzled and disillusioned by the blatant hypocrisy that we demonstrate. It is time for America to come out of the darkness and move into the light in the 21st Century.

Armed with the knowledge that America is experiencing an existential crisis of liberal democracy, politics, economics, inequality, and inclusion, the like of which it has not seen in a very long time, what do we do? Fortunately, there is a way forward that can resolve these issues to the benefit of all. I feel that the clear majority of Americans will insist on this change if they know it exists. If the American people continue to be ignored by their elected officials, then there is a strong likelihood that at some point, the people will channel their inner Howard Beale. Howard Beale, who was played by Peter Finch in the 1976 movie *Network*, was a worker at a news network who, when confronted by corporate greed and abuse, stood up and called for a popular uprising. "Beale's appeal to the people galvanized the nation. He persuaded his viewers to go to their respective windows and shout: "...I'm as mad as hell, and I'm not going to take this anymore!"¹⁴

Elites must ensure that they do not provoke the people to the point that emulate Howard Beale. A "tri-partite solution,"¹⁵ which would include elites and their corporate allies, the Old Majority, and the New Majority, must be at the negotiation table. Having all stakeholders involved in the negotiation would ensure transparency and lend legitimacy to the process. Transparency and legitimacy are necessary to prevent a

popular (populist) uprising. Such a populist revolt could destabilize the nation. Avoiding the Howard Beale scenario requires that everyone come together to fashion new rules to the game, a new social contract in America designed to benefit all. The critical question is how do we get the players in the game, the elites, the corporate interests, the Old Majority (whites), and the New Majority (minorities, women, and others) to agree to come to the negotiating table? Obviously, those who see themselves as “winning” the game will not want it changed. Those who see themselves as losing the game could opt-out or, if left no choice, they seek to change it. And the nature of that change may not be predictable or necessarily peaceful. The key to saving a liberal democratic world order lies in establishing a new social contract, requires all parties to be at the negotiating table and lobby for their interests to be part of a negotiated solution. An oft-quoted saying in Washington, DC, politics goes: “If you are not at the table, you are on the menu.” It means that if you are not at the bargaining/negotiating table, you are probably being eaten (financially).

The social, political, and economic systems in America are broken. Americans no longer have faith in the system as it is currently constituted and even less confidence in the proposition that it can be corrected and perfected. For liberal democracy to work, citizens must have faith in the system, the public must participate in its processes, and they must be willing to accept the results of elections or the application of government power. Liberal democracy can no longer afford “free riders.” The populist era is not going anywhere. Issues have to be dealt with, and problems are solved. What is needed is a bold, imaginative plan. The key lies in how the political system responds to it. Do you seek to suppress it or manipulate it to your advantage, then do you promote positive populism or negative populism?

Negative Populism, Virulent Majoritarian Democracy, and the rise of the Divided Oligarchic State

A “toxic soup” of injustice, unfairness, exclusion, and all types of inequality has been boiling in America for decades. Its extent and portent have gone unappreciated. Although the seeds of these negative circumstances and sentiments have been festering in America for decades, in the 2016 Presidential Election season, these problems' full nature and extent exploded onto the national stage and the national consciousness. The popular response to these problems was rabid populism, anti-establishment furor, right-wing authoritarianism, nativism, and Identity Politics. Of these problems, the ones that garnered the most attention were the alarming levels of racial, gender, and class-based inequality that had risen so much that the middle class, the poor, and the nation were at risk. Daron Acemoglu and James Robinson have found that nation-states often fail because they rot from the inside as inequality becomes rampant, thus making them vulnerable to internal populist political insurgencies and the machinations of external anti-state actors. Martin Gilens and Benjamin Page have found that the process of “rotting” has begun in America that an oligarchy has taken control of the American government and is siphoning off the lion’s share of societal benefits to the detriment of the masses.

A large body of literature has found that the causes of these inequalities range from blaming the victims to blaming rigged political and economic systems. For example, the explanations for racial inequalities range from purported genetic and cultural deficiencies of black and brown peoples to discrimination against them by whites. The explanations for gender inequalities range from purported genetic and cultural differences of females to male domination. The explanations for class-based inequalities range from technology and globalization to oligarchy. In response to the alarming levels of inequality, A wave of nationalistic populism swept the world. The masses seem to be rebelling against “establishment economics and politics” as they sense that the political and economic systems are “rigged” in favor of corporations and the rich. Populists believe this because they see the lion’s share of their societies' benefits were going to the top percentile(s). However, many of those same wealthy individuals and corporations pay little to no taxes at all. A growing majority of Americans believe that globalization, technology, oligarchy, bad trade agreements,

deindustrialization, loss of jobs combine to “rig” the political, social, and economic system. The notion that the system is rigged leads to three essential questions, who rigged it? How? Moreover, for whom?

An alternative explanation for the causes of the various inequalities in America (and elsewhere) lies in the realm of “politics.” The current America democratic ethos is characterized by the dangerous combination of Majoritarian Democracy combined with zero-sum politics and economics (often called “winner-take-all politics”). In the American political system, the winner of political contests, those who get 50.01 percent of the vote, gets to define the state's agenda. Adding Identity Politics to the mix makes a bad situation worse. This worsening of the situation is caused by unscrupulous politicians who seek to combine Identity Politics (race, gender, and class) with unprincipled efforts to manipulate the political process to rig the system to the benefit of their particular reference group (defined by race, gender, or class). When pursued in this manner, Majoritarian Democracy is driven by a “Base-Plus” electoral strategy. The Base-Plus Electoral Strategies require its purveyors to solidify support from one’s base and then seek to draw support for other groups by advocating policies that appeal to them to put together a winning coalition (50.01 percent of the electorate). Embracing a Base-Plus” electoral strategy requires that signals of fidelity be sent to one’s core constituents (base) to keep them energized and motivated to go to the polls at election time. Base-Plus electoral strategy adherents try to add to the base by adding discrete deliverables aimed at enticing voters that normally do not vote with one’s base. Both the Democratic Party and the Republican Party have used Identity Politics” as an electoral strategy for a very long time.

While Majoritarian Democracy is not by definition tyrannical (or authoritarian), the way it has operated in America since the inception of the republic has often been tyrannical. It usually included a heavy dose of zero-sum politics economics. In its American expression, politicians who are adherents of Majoritarian Democracy seek to garner as many benefits for their followers and deny the others as many benefits as possible. There is an old adage in politics, “elections have consequences.” Winners of elections who subscribe to that adage seek to gain control of the levers of government and rig the system in favor of its supporters and against those who did not vote for them. Therefore, winners and losers often end up being defined by race, gender, and class. The possibility of a spectacular win or a catastrophic loss has turned American politics into a “blood sport.” Majoritarian Democracy is inextricably linked to “Identity Politics,” and it functions best amid a hyper-partisan and polarized environment. Opposing sides in these contests seem willing to do almost anything to achieve victory and even more to stay in power once power has been gained. Some even seem prepared to repudiate the values of democracy itself, break laws, subvert the Constitution, and embrace America’s enemies so long as they win.

As designed, America was supposed to be characterized by positive populism, Representative Consensus Democracy, justice, fairness, inclusion, national unity, and win-win politics and economics. As implemented, America is characterized by Virulent Majoritarian Democracy, injustice, unfairness, exclusion and national division, zero-sum politics, and economics. See the table below for more information on negative populism and positive populism.

A Comparison of Negative Populism and Positive Populism		
	Negative Populism	Positive Populism
1	Scapegoating and exclusion	Idealism and inclusion
2	Reaction	Reform
3	Backward looking	Forward looking
4	Disdain for elites	Disdain for elites
5	Believe the system is rigged	Believe the system is rigged
6	See the country in decline	See the country in decline
7	Divide the country	Unify the country
8	Use fear to mobilize adherents	Use hope to mobilize adherents
9	Prioritize the concerns of the 1%	Prioritize the concerns of the 99%
10	Give power to a strong "paternal leader"	Give power to the people
11	Dismantle liberal democracy	Reform liberal democracy to make it work

A Comparison of Negative Populism and Positive Populism

As it exists in America, a fatal flaw in our liberal democracy is our slavish adherence to and perversion of Majoritarian Democracy. As an electoral philosophy, liberal democracy requires that the winning side get the most support (50.01 percent of the votes) from the electorate to carry the day and earn the right to rule. As a governing strategy, liberal democracy gives the winning side the right to set policy for the whole electorate. The critical question and potentially fatal flaw in a liberal democracy are who the winner represents, all citizens, or just the ones who voted for the winning side? For whom is a public policy designed, all citizens, or just the ones that voted for the winning side? America’s founding fathers recognized the potential for a tyrannical majority¹ to oppress the losing minority, so they designed the American political system to be a democratic republic¹ that would be governed according to the rules of Representative Consensus Democracy.¹ Unfortunately, America has yet to live up to the founding father’s ideals. Instead of pursuing Representative Democracy, we have embraced Virulent Majoritarian Democracy in its most harmful forms. In the American version of Majoritarian Democracy, winning is paramount. The winner takes all and the loser, well—all participants in the game should do all in their power to make sure they do not lose. The American version of Majoritarian Democracy is considered “virulent” because it is also characterized by a combination of Majoritarian Democracy combined with zero-sum politics and economics, and Identity politics, racism, and sexism. Because of this, the system has been rendered dysfunctional and rife with corruption and abuse of power. It is also a powerful growth medium for inequality of all types.

It also set in motion a “populist dialectic” centered around an ongoing racial and class socio-economic struggle for political, social, and economic equality for all Americans vs. a system of white supremacy. The populist dialectic is characterized by the dynamic interplay between two conflicting forces, positive populism and negative populism, and the dynamics that define their continuing interaction in America. Chapter 2 of the book, traces the dynamics of this populist dialectic from 1787 to 2017. Chapter 3 through Chapter 8 of the book explains how a positive populist revolution/evolution, driven by Equity Management-Plato is possible,

Populism has been an anathema to the establishment since the Civil War. Before the Civil War, populism was a positive force in America. It fueled the rebellion that saw a nascent state fight for its freedom from its colonial masters, Great Britain. It fueled populist uprising after the Civil War. During this populist uprising, freed slaves and poor whites in the South came to realize that they had more in common with each other than either group had with the slaveholding and commercial class. Therefore, in a wave of positive

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

populism, they sought to come together and ply their collective fortunes in opposition to the elites. They feared the collective power of poor whites and poor blacks working in concert with each other and in opposition to Southern elites. Southern elites responded to the threat of an energized and unified population of poor people by seeking to throttle their positive populist wave and drive a wedge between poor whites and poor blacks. Southern elites sought to throttle the potential populist uprising by promoting state-sponsored whole-of-society driven negative populism rooted in a virulent form of Majoritarian Democracy, zero-sum politics, and economics, injustice, unfairness, exclusion (racism, sexism, homophobia, and xenophobia). Throughout most of American history, this negative populism has been opposed by a positive populism rooted in Representative Consensus Democracy, win-win politics and economics, justice, fairness, and inclusion. The result of this process was to enshrine a system of institutionalized and systemic white supremacy that would permeate the American political, social, and economic systems to this day and become one of American society's defining characteristics. An opposing cohort of the disenfranchised, dispossessed, and disadvantaged are pressuring the system to create a more just, fair, and inclusive society.

America's national ethos is encapsulated in what we call the "American Dream." The American Dream is a set of ideals (democracy, rights, liberty, and equality). Freedom includes the opportunity for prosperity and success and upward social mobility for the family and children, achieved through hard work in a society with few barriers. The American Dream is rooted in the following principles espoused in the Declaration of Independence, "all men are created equal" with the "right to life, liberty and the pursuit of happiness." The American Dream is also rooted in the principles espoused in the US Constitution promotes similar freedom in the Preamble to "...secure the blessing of liberty to ourselves and our posterity."

Rather than promoting the positive ethos, America pursued Virulent Majoritarian Democracy. The pursuit of Virulent Majoritarian Democracy resulted from political decisions made to install and maintain white supremacy over time. The appeal of Negative Populism runs through "distributive justice" – as seen in the works of Harold D. Laswell, who defined politics as "Politics Who Gets What, When and How." Laswell's characterization has become the lay definition of politics. His concern was the power dynamics that affect the distribution of societal benefits. Well in keeping with the thrust of the book, Ensuring Justice, Fairness, and Inclusion, which maintains that inequality is mostly the result of political decisions, just as the adoption of Virulent Majoritarian Democracy, institutional racism, zero-sum politics, and economics, are meant to define winners and losers.

Virulent Majoritarian Democracy	
1	Negative Populism
2	Type 2 Majoritarian Democracy
3	Injustice
4	Unfairness
5	Exclusion and national division
6	Zero-sum politics and economics
7	Identity politics
8	Use fear to mobilize adherents
9	Subvert liberal democracy
10	Promote authoritarianism and oligarchy
11	Implement a system to ensure these results

Characteristics of Virulent Majoritarian Democracy

Before America can achieve unification, it must eschew Virulent Majoritarian Democracy and its attendant principles. For Americans to eschew Virulent Majoritarian Democracy, they must be offered a positive

alternative vision. EM-P will provide the people with a positive alternative to gravitate toward more attractive than the negative populism. EM-P is a variant of positive populism. By adopting EM-P, we can unify the country, mitigate polarization and hyper-partisanship. Thus, we can end the fight over which ethos should characterize organizing and governing in America and back to political arguments around the margin.

Populism has been an anathema to the establishment since the Civil War. Before the Civil War, populism was a positive force in America. It fueled populist uprising after the Civil War. During this populist uprising, freed slaves and poor whites in the South came to realize that they had more in common with each other than either group had with the slaveholding and commercial class. Therefore, in a wave of positive populism, they sought to come together and ply their collective fortunes in opposition to the elites. They feared the collective power of poor whites and poor blacks working in concert with each other and in opposition to Southern elites. Southern elites responded to the threat of energized aggregation of poor people by seeking to throttle the positive populist wave and drive a wedge between poor whites and poor blacks. Their reactionary efforts included promoting state-sponsored whole-of-society negative populism rooted in a virulent form of Majoritarian Democracy, zero-sum politics, economics, injustice, unfairness, and exclusion (racism, sexism, homophobia, and xenophobia). Throughout most of American history, this negative populism has been opposed by a positive populism rooted in Representative Consensus Democracy, win-win politics and economics, justice, fairness, and inclusion. The result of this process was to enshrine a system of institutionalized and systemic white supremacy that would permeate the American political, social, and economic systems to this day and become one of American society's defining characteristics. Opposing groups of the disenfranchised, dispossessed, and disadvantaged put pressure on the system to force the creation of a more just, fair, and inclusive society.

The engine that drives inequality between the upper two percent and the lower 98 to 99 percent (class-based inequality) and the engine that drives inequality between and among the lower 98 percent (racial and gender inequality) is the same, varying combinations of the following mechanisms:

1. The costs of elections
2. Virulent Majoritarian Democracy
3. Zero-sum politics and economics
4. Injustice, inequality, and exclusion

The cost of the election is a causal factor in inequality because America is a republic. We do not have a direct democracy system wherein all citizens cast their votes on all public officials or all public policies. Instead, we cast our votes for (we elect) representatives whom we charge with the responsibility of casting votes on our behalf for what "we the people" want or do not want. Although this arms-distant, remote control democracy has served us reasonably well for centuries, it has a potential "fatal flaw." That potential fatal flaw is an electoral process that challenges those who represent us to stand for election periodically to find each election cycle more and more financiers to fund their election campaigns.¹ Through this door, the rich pour their funds into the campaign coffers of the "representatives" of their choice. The rich can easily outspend individual small donors. Those who are elected owe their first loyalties to the monied interests who put them in office.

Oligarchic rule typically plays out in the following manner. When politicians at all levels of government, Presidents, Senators, Congressmen, governors, and legislators assume office, they invariably see it as their first order of business to give tax cuts to the one percent and corporations. After passing the tax cuts, they suddenly discover that they have tremendous budget shortfalls that can only be made right by cutting services to the masses. The rich resist increasing giving more and better services to the masses and

corporations while benefitting from increased worker productivity. At the same time, they resist increasing worker's wages and benefits.

Moreover, both the rich and corporations seek to avoid paying taxes by placing their money in offshore accounts. The tax code has been manipulated to allow the rich to keep a disproportionately lower percentage of their wages and wealth than the average taxpayer. Corporations have been offshoring jobs in search of lower wages, benefits, and fewer regulations while at the same time still relying on the American consumer as a primary generator of their sales and profits. Thus, the caustic impact of zero-sum politics and economic manifests itself as one of the major inequality engines. Moreover, in a society so constructed and in the absence of elites with the greater good at heart, money flows upward, enriching those at the top and diminishing those at the bottom.

What do the rich and corporations want for their contributions to political leaders? They want their representatives to bend the machinery of state to ensure that they, the rich, corporations, and the well-to-do get the lion's share of economic benefits that the state has to offer. Thanks to the SCOTUS ruling in *Citizen's United*, money has become speech (equivalent to the vote), and corporations have become people. Elections are but sideshows; the votes of ordinary citizen votes are but mere chips in the game and not the game itself. The people do not rule; they are ruled over—they have become mere pawns in the game. The "real game" takes place in back rooms and secretive hideaways where the rich, corporate executives, and politicians aligned with them plot strategy and tactics. When the power in a state is vested in the hands of a few individuals (usually the rich), it is called "Elite Democracy," "Oligarchy," or a "Plutocracy." Regardless of whether it is called Elite Democracy, Oligarchy, or Plutocracy, it is about as far away from the "Representative Consensus Democracy" that the Founding Fathers bequeathed the American people in the Declaration of Independence and the Constitution as you can get.

Positive Populism, Representative Consensus Democracy, and the Rise of the Unified Equalitarian State

The popular appreciation of the level of inequality, systemic racism, broken societal systems, etc. has set in motion a "populist dialectic" centered around an ongoing racial and class socio-economic struggle for political, social, and economic equality for all Americans vs. a system of white supremacy. The populist dialectic is characterized by the dynamic interplay between two conflicting forces, positive populism and negative populism, and the dynamics that define their continuing interaction in America. Chapter 2 of the book traces this populist dialectic dynamics from 1787 to 2017. It sets the stage for the proposed positive populist revolution/evolution, driven by Equity Management-Plato, outlined in Chapter 3 through Chapter 8.

One group is trying to change America into an oligarchy in which the rich and corporations rule America, and the people have little to no say. The second group wants to empower the people by having America finally realize the American ethos's promises. In any case, given the changing demographics, soon, whites will no longer be the majority. So, now we have three choices, continue business as usual, which will increasingly lead to losses at the polls state-wide and particularly in national elections as whites lose their majority. Reactionary forces can try to pervert the system by creating barriers designed to limit the numbers in the New Majority who can or do vote, thus rendering whites a de facto majority while being a de jure minority of the electorate. However, suppose you can get rid of zero-sum politics and zero-sum economics. In that case, the top one to two percent and the 98 to 99 percent can begin to work together to create public

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

policies and a society bent on bettering all Americans' lives. It is possible to back away from this cliff; otherwise, America will face its “Thelma & Louise moment.”

Most Americans believe that our political and economic systems are rigged and that it does not work for them. In its current manifestation, the system is rapidly losing legitimacy and will soon begin to lose stability if not set on a different path. No one wants to play a game that he or she cannot win. In a game characterized by Representative Consensus Democracy, justice, fairness, and inclusion, it is possible to lose a contest (election), policy debate, or a nominee confirmation fight, and you would have only have lost one contest (one game). Nothing says that the losing player will automatically be the loser in all subsequent contests. The player may win the next one and more after that. In the positive situation proposed herein, in the totality of all games contested, where every contestant has an equal chance of winning, winning and losing could even out. The player could wind up with his fair share of the winnings. In such a scenario, there would likely be few protests from the contestants about the games' nature or their outcomes. All contestants would continue to play the game, hoping for the time when he or she wins.

People will continue to play a game despite losing almost every time if they believe that the game is fair. On the other hand, in an environment characterized by Virulent Majoritarian Democracy with zero-sum politics and economics and Identity politics, racism, and sexism, the player risks losing every game. When the player suspects or finds out that the winners and losers of the game were predetermined, and that the player had no chance to win in the first place, the player is faced with some very bleak options. He could do one of the following: (1) continue to play the game without complaining, (2) continue to play the game but under protest, (3) opt-out of the game altogether, or (4) seek to bring down the game and replace it with one that is just and fair. I suspect that most people would opt-out of a game or seek to replace it if they believed it to be rigged. The only real solution to the “rigged game problem” is to seek to fix the game so that there are no predetermined and perpetual winners and losers.

So, what do we do to fix the system? The best reaction to the current state-of-play is to go back and reclaim the original intent of our Founding Fathers, and the and wording of our founding documents was to stay on the course of Virulent Majoritarian Democracy that has been on since the founding of America. Right now, there are four possible choices of organizing and governing ethos to choose from: (1) the ethos of Type 2 (Virulent) Majoritarian Democracy, (2) the ethos of Representative Consensus Democracy, and (3) Anarchy. What is “ethos?” We will move on to examine them for their feasibility and desirability. Some offer possible alternatives, and others do not. We have entered a new phase in the life of our republic. There are three major factions in the country vying for a claim to America's present and future.

In the ways mentioned above, Equity Management-Plato is the logical embodiment of positive populism and the positive populism alternative to negative populism and authoritarianism. The table below shows a comparison of positive populism and Equity Management-Plato.

Comparison of Positive Populism and Equity Management -Plato		
	Positive Populism	EM-P: Positive Populism Focus
1	Idealism and inclusion	A plan to promote Idealism and inclusion
2	Reform	A plan to reform the system
3	Forward looking	A plan that is forward looking
4	Disdain for elites	A plan to create a new social contract
5	Believe the system is rigged	A plan to unrig the system
6	See the country in decline	A plan to revitalize the country
7	Unify the country	A plan to unify the country
8	Use hope to mobilize adherents	A Plan to use hope to mobilize adherents
9	Prioritize the problems of the 99%	A plan to prioritize the problems of the 99%
10	Give power to the people	A plan to give power to the people
11	Make liberal democracy work	A plan to make liberal democracy work

Comparison of Positive Populism and Equity Management Plato

It is not enough to have just, fair, and inclusive rules espoused in the Declaration of Independence and the Constitution. Rawls would add that basic policies and societal institutions must exist to ensure that these rules are followed. Equity Management provides policies, management models, and tools to ensure that everyone’s fundamental right to justice, fairness, and inclusion are operationalized. Equity Management-Plato is designed to complement the Constitutional set up in America and be the component that operates in the background to ensure justice, fairness, and inclusion. Under normal circumstances, Equity Management-Plato allows us to “play the game” confident in the knowledge that the playing field is level and that the game is fair. Societal peace is assured because everyone will be confident that if injustice, unfair circumstances arise, or some are being excluded, it will help flag both victim and victimizer and aide in the development of policy solutions, pursuant to Rawls’ Difference Principle, to rectify the situation and restore the situation to the default situation, which should be equivalent to Rawls’ Equal Opportunity Principle. It is designed to mitigate the effect of Identity Politics. Equity Management applies the concepts of justice, fairness, and inclusions to all Americans. In fact, Equity Management-Plato was designed to be a User’s Manual for the Declaration of Independence and the Constitution. Creating and maintaining Rawls’ “well-ordered society” demands robust, universal, cost-effective, efficient functionality. There is only one way to do this: using the Plato software system.

The next step in the process is to design Equity Management-Plato using the philosophies and principles derived from Rawls’ four major works: *A Theory of Justice*, *Justice as Fairness: A Restatement*, *Political Liberalism*, and *The Law of the Peoples: with the Idea of Public Reason Revisited*. The central tenant of Rawls’ Theory of Justice is his concept of “Justice as Fairness,” which Rawls sees as being a theory of justice for a liberal society wherein citizens are “free” and “equal” and society is “just,” “fair,” and “inclusive.” Rawls maintains that Justice, as Fairness is the most egalitarian, is also the most plausible interpretation of liberalism’s fundamental concepts. Rawls sees his concept of Justice as Fairness as the only framework for the legitimate use of political power. For Rawls, legitimacy is only the minimal standard of political acceptability. A political order can be just, run in keeping with the law, and still not be fair. Laws must also be fair for the state to be legitimate and stable. In his theory of Justice as Fairness, Rawls has outlined a panoply of “tests” to which any society aspires to be just, fair, and inclusive should subject itself and all policies, programs, and “basic societal structures. Mostly, Rawls does not put these tests in any order or indicate how to perform them. The objective of this book is to solve the problems above.

By adopting EM-P America and the liberal democracies worldwide can create John Rawls' "well-ordered society" and his "realistic utopia. Dr. Martin Luther King, Jr.'s Beloved Community and his "better world." All of the systemic demand and the specific policy demands that the people want would be possible. Alternatively, continuing to pursue Virulent Majoritarian Democracy will put liberal democracy itself at risk.

Using Common Sense, Finding Common Ground, and Making Common Cause

America's national ethos is encapsulated in what we call the "American Dream." The American Dream is a set of ideals (democracy, rights, liberty, and equality). Freedom includes the opportunity for prosperity and success and upward social mobility for the family and children, achieved through hard work in a society with few barriers. The American Dream is rooted in the following principles espoused in the Declaration of Independence, "all men are created equal" with the "right to life, liberty and the pursuit of happiness." The American Dream is also rooted in the principles espoused in the US Constitution promotes similar freedom in the Preamble to "secure the blessing of liberty to ourselves and our posterity."

Rather than promoting the positive ethos, America pursued Virulent Majoritarianism Democracy. The pursuit of Virulent Majoritarian Democracy resulted from political decisions made to install and maintain white supremacy over time. The appeal of Negative Populism runs through "distributive justice" – as seen in the works of Harold D. Laswell, who defined politics as "Politics Who Gets What, When and How." Laswell's characterization has become the lay definition of politics. His concern was the power dynamics that affect the distribution of societal benefits. Well in keeping with the thrust of the book, Ensuring Justice, Fairness, and Inclusion, which maintains that inequality is mostly the result of political decisions, just as the adoption of Virulent Majoritarian Democracy, institutional racism, zero-sum politics, and economics, are meant to define winners and losers.

Before America can achieve unification, it must eschew Virulent Majoritarian Democracy and its attendant principles. For Americans to eschew Virulent Majoritarian Democracy, they must be offered a positive alternative vision. EM-P will provide the people with a positive alternative to gravitate toward more attractive than the negative populism. EM-P is a variant of positive populism. By adopting EM-P, we can unify the country, mitigate polarization and hyper-partisanship. Thus, we can end the fight over which ethos should characterize organizing and governing in America and back to political arguments around the margin.

A solution to the problems of liberal democracy in America and worldwide was never solely a top-down process. Many at the top have vested interests in maintaining the status quo. Therefore, solving liberal democracy problems will require the people to press for changes that expand participation in society's benefits and benefits. There are strong pluralities to overwhelming majorities in favor of policies that political leaders do not take up. The choice between Virulent Majoritarian Democracy and Representative Consensus Democracy is whether Americans want real representative democracy or are comfortable not having their "will" reflected in public policy. This election, 2020, has taken on the urgency of an existential threat to those countries. No one has previously figured out that the problem lay in the discontinuity between America's rhetoric and its reality. Based on what Rawls calls "reasonable citizens," the fashioning of a new political center is pursuing an "overlapping consensus." Creating an overlapping consensus is an indispensable step in establishing national unity. There are strong pluralities to most people concerning policies that political leaders refuse to take up.

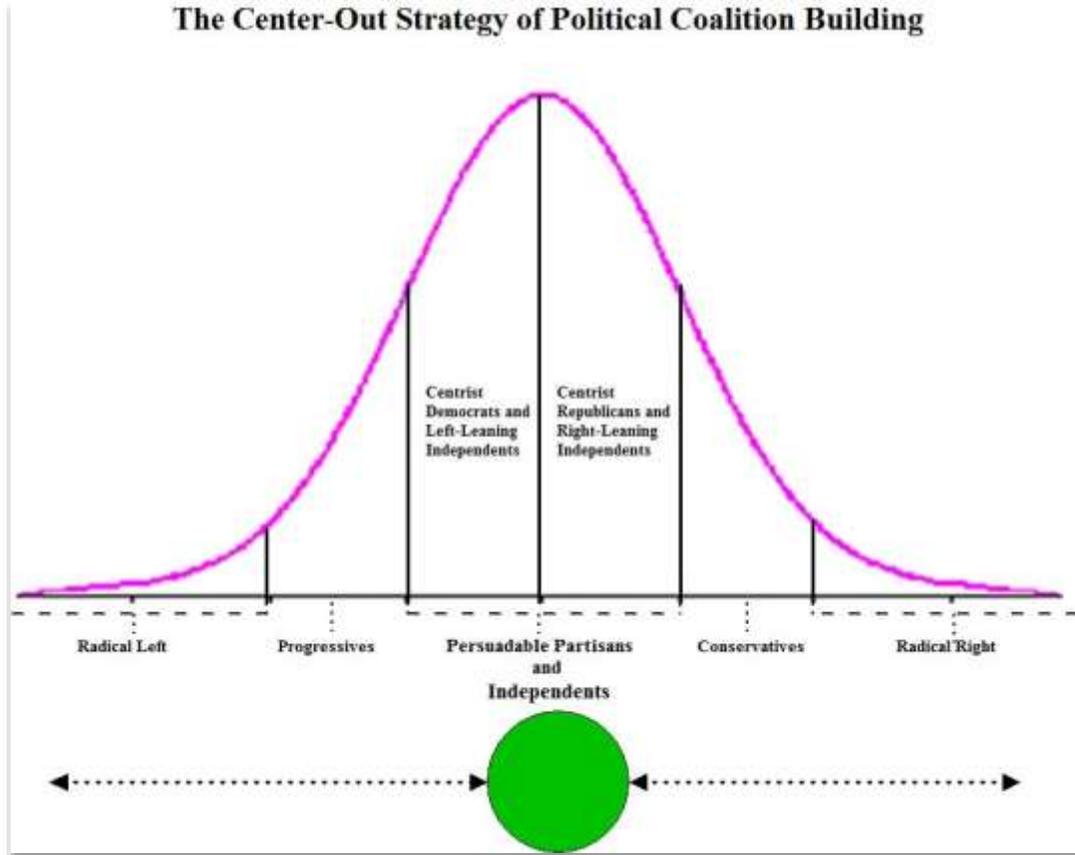
EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

The American people want their representatives to deliver policy initiatives per the general will, unite the country, and fix the dysfunctional government. They want an end to hyper-partisanship. They want an end to racism, sexism, homophobia, etc. They want so much more than their current representatives are willing to give to them. Unfortunately, often their representatives do not even consider what the people want for debate. So, how should the people respond to unresponsive representatives? The people should hold their votes in abeyance and guard their votes jealously. Giving away their votes in exchange for nothing is a fool's errand. The people should only vote for representatives who give the people what they want. A lack of accountability on the part of representatives should come with consequences.

Promoting positive populism will create circumstances wherein voters no longer have to give away their votes in exchange for nothing or next to nothing. Political “representatives” (legislators and executives) are held accountable for responding to the general will. Thus a new majority, a new political center would be created that would change the manner of and the issues around which electoral majorities are aggregated, the agendas of political parties, and finally to break the hold of those trying to maintain the status quo on the machinery of government and economics. An empowered people need to make it known that they want a positive of America and not the negative vision of America being put forth by some of today’s politicians.

Rebuilding the political center can only be done by promoting positive populism and embracing the general will. Rebuilding the political center will require finding common ground, or as Rawls calls it, an “overlapping consensus” (see the list of policy issues desired by the American electorate below). It is also the only way that a new social contract for America’s Fourth Democratic Republic can be fashioned. The need to fashion a new political center (an Overlapping Consensus) was the first and foremost of the principles elucidated in John Rawls’ seminal theory, Justice as Fairness. Building a new political center will also lay a solid foundation for developing a new social contract and national unity for America in its Fourth Democratic Republic.

The schematic below shows what an American electorate with a newly rebuilt political center. The unimodal “normal” curve shows the electorate coalesce around the mean instead of the bimodal (“polarized”) representation of the American electorate we have today. As we have seen in today’s politics in America, the absence of a political center has led to a political system in which hyper-partisanship and polarization are the order of the day. Rebuilding the political center is essential because it is in the center that consensus can be found, legislative coalitions can be fashioned, and policy deals can be made.



A Schematic of The American Electorate with A Rebuilt Political Center Powered by EM-P

The American people want a responsive government. They want their issues addressed. They want the government to work for them and not just special interests. Voters have to be willing to eschew their parties and affirmatively declare that their willingness to vote out of office anyone who will not agree to follow the people's agenda and look to build an America that works for all Americans and not just the privileged few. Because of the overlapping consensus on so many issues, an electorate engaged in this way would change American politics by forcing political representatives to work for the people. The need to make it known that they will vote for and support any politician regardless of party who supports the people's will. White Paper No. 4, entitled "International Democracy Project," lays out how a positive populist movement based on the worldwide implementation of Equity Management-Plato would work.

Those promoting negative populism intend to dismantle democratic processes and institutions and to entrench the power of strong men and those surrounding him. While negative populism takes advantage of the democratic process to attain power, they ultimately attempt to weaken democratic processes and institutions to entrench themselves in power longer than ordinarily allowable in a functioning liberal democracy. Positive populism can be a corrective to a system wherein the establishment has not shared the system's benefits with most people, and the people see the system as being rigged. "We the People" is the essence of positive populism. Positive populism, if pursued appropriately, can yield unity.

So, what are the political and economic elites offering to the people? Instead of solving their problems and meeting their needs, elites seem focused on maintaining a status quo that many see as oblivious to the people's interests. America has been at a social and political impasse for so many years that the social,

political, and economic sectors have become polarized and partisan. We are at an impasse on nearly every front. The social contract that held the country together, albeit tenuously, since the 1930s is now moribund. Americans have divided themselves off into competing tribes, each unwilling to suffer the other, and all are looking for complete advantages over the other.

Over the last several decades, negative populism has been on the rise, and liberal democracy has declined. Authoritarians around the world have figured out how to use the same tools, processes, and institutions of liberal democracy itself to weaponize the shortcomings of democracies and appeal to disaffected and dispossessed persons in democracies to get them to distrust the system, institutions, the political, economic, and intellectual elite. Authoritarians make the case that liberal democracy's reality does not match its rhetoric and, therefore, should be abandoned in favor of fidelity to "strong man." Anti-democratic forces (authoritarians, terrorists, Nazis, and nativists) focus on this hypocrisy inherent in democratic states as proof that liberal democracy is a sham. As the oldest constitutional liberal democracy in the world and the paradigm of democratic values, norms, processes, and institutions, America is looked to by other pro-liberal democratic countries to set the standard for how liberal democracy is supposed to work. Unfortunately, neither America nor any other presumably stable and advanced democracies have shown themselves to be invulnerable to the challenges of negative populism since, throughout its history, its realities have never quite lived up to its rhetoric. America's dedication to popular sovereignty is reflected in its (the first) codified constitution, by the first three words of that document, "We the People."

It is possible to use the current polarization level in America to be to our advantage in fashioning a new social contract. A useful starting point is the fact that Euro-centrists and Multiculturalists fear each other and what the other might do if given the reins of power. Given the realities of Majoritarian Democracy and winner-take-all politics, each side fears the other to the extent that America's elections have become a "blood sport" in which prevailing is an almost life or death proposition. Fear of the "Tyranny of the Majority" animates both sides. However, the potential for "mutually assured victimization" can be mitigated by the "liberation of fear." It is the fear of an equally armed adversary that kept the peace during the Cold War. The same type of fear, fear of retaliation from a powerful political adversary, can help forge a lasting social peace in America. Fear can drive all to come together and negotiate a deal, a new social contract. It can cause us to forsake Majoritarian Democracy, injustice, unfairness, and exclusion, Identity Politics, zero-sum politics, and economics and opt for Representative Consensus Democracy and justice, fairness, and inclusion in as many areas of public life as possible.

The two sides competing for control in American politics are so fixated on winning at all costs that they cannot see that the positions espoused they are losing legitimacy with the American people. The loss of legitimacy of the two major parties in America will have immediate and long-term negative ramifications. They need help finding their way to unify the country and forge a new social contract. The book's content attempts to show the way to a new social contract that could heal the breach and bring unity to America. Such a proposal must be rooted in the concepts of Representative Consensus Democracy and justice, fairness, and inclusion for all, if it is to have the support of the masses if it is legitimate and stable. With that as the starting premise, the foundation of a new social contract had to be John Rawls' theory of justice, "Justice as Fairness." However, using Rawls' work as the cornerstone of a new social contract requires much work. Rawls is not an easy read. His work is even harder to decipher. Once deciphered, the next step regarding Rawls' Justice as Fairness is to figure out how to operationalize it, which is a Herculean task. Rawls never tells us how to do any of this, but he does maintain that it is possible and that the exercise will result in the creation of what he terms "realistic utopias."

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

If liberal democracy is to be saved, it must be saved by “We the People.” The saving of liberal democracy will not be a top-down process. Those at the top are invested in and committed to the status quo. The elites will not, of their own volition, give up the gains they gleaned from the operation of the political, economic, and social systems. The intent of the Equity Management-Plato “International Democracy Project” is to marshal all of the potential voters in each country that wants to save liberal democracy in their country. There is only one way to save liberal democracy. Americans are afraid that our major political parties, the political and economic establishment, the one percent, nor corporations are willing or capable of doing what is necessary to save liberal democracy. In America, that means giving the 66,000,000 Democrats, the 63,000,000 Republicans, and the nearly 100,000,000 non-voters something to believe in, get excited about, and vote for. The EM-P project will give them what they want. Therefore, the following groups and individuals will be engaged: both political parties (Democrats and Republicans), The Resistance, the Tea Party, Libertarians, Independents, the one percent, corporations, etc. This will make it possible to increase the voter turnout by nearly 93,000,000 current non-voters, who could come together to form a new “political center” that will drive the social, political, and economic agendas of the country for decades to come.

Bringing these disparate groups together will require pursuing a number of activities designed to strike at the heart of negative populism and its nativist and racist appeals by proffering a positive, hopeful, inclusive vision of America that can counter negative populism’s scapegoating, racism, exclusion, and division. The Equity Management-Plato solution calls for justice, fairness, and inclusion for all. It does this by revising affirmative action to make the policy applicable to all Americans, generally based on need (race-neutral application) and modified to address group-oriented discrimination (race-conscious) when and where necessary. Policy changes can help create a level playing field, create an opportunity society, and address the disadvantaged and dispossessed issues regardless of race. It will eliminate the “zero-sum” focus of the American political, social, political, and economic systems. Implementing Equity Management-Plato will convince the right to eschew Eurocentrism, and the left must eschew Multiculturalism. It will persuade both sides to opt for unity (E Pluribus Unum) rather than division.

In the near term, adopting Equity Management-Plato will empower the people to demand that their representatives, from both political parties, listen attentively to the people’s will and pursue policies that the people can get behind. In the intermediate-term, creating a solid political center will compel the two political parties to either reform themselves to be more democratic and comply with the will of the people, or they can find themselves consigned to minority political status for years to come. Over the long term, adopting Equity Management-Plato will force the social, political, and economic establishment to support steadfastly, promote, and pursue a positive, progressive reformation of the system, which is critical to saving liberal democracy America. Finally, the worldwide dissemination of Equity Management-Plato will help push back against negative populism and authoritarianism and help save liberal democracy worldwide.

The following table shows a comparison of Virulent Majoritarian Democracy and Equity Management-Plato.

Comparison of Virulent Majoritarian Democracy and Equity Management-Plato		
	Virulent Majoritarian Democracy	Equity Management-Plato
1	Negative Populism	Positive Populism
2	Type 2 Majoritarian Democracy	Representative Consensus Democracy
3	Injustice	Justice
4	Unfairness	Fairness
5	Exclusion and national division	Inclusion and national unity
6	Zero-sum politics and economics	Win-win politics and economics
7	Identity politics	E Pluribus Unum
8	Use fear to mobilize adherents	Use hope to mobilize adherents
9	Subvert liberal democracy	Save liberal democracy
10	Promote authoritarianism and oligarchy	Empower "We the People"
11	Implement a system to ensure these results	Implement a system to ensure these results

Comparison of Virulent Majoritarian Democracy and Equity Management-Plato

“A House Divided against Itself Cannot Stand”

At the Illinois Republican State Convention in 1858, Abraham Lincoln gave a speech in which he said that “a house divided against itself cannot stand.” His speech was made in reference to the fact that the nation was so bitterly divided over the question of slavery that the union was at risk. Today, America is again an extremely divided country. The social bonds have frayed to the point of almost breaking. Some have just about given up on the American democratic experiment. There is even talk of the possibility of a civil war or second revolution in the not too distant future. The pursuit of unity requires a vision of a better America that all groups would want for themselves and their posterity. EM-P was designed to appeal to all groups in America, and democracy-loving people worldwide can subscribe. Below is a list of groups to whom the Equity Management-Plato is targeted and the rationale for that targeting.

1. ***The American General-Public*** – The American people are concerned about inequality, but they do not want “equality” as the alternative. What Americans want is an “equal opportunity” in a “just,” “fair,” and “inclusive” society and a greater effort to ease the plight of the poor. The public will find this book and the Plato project interesting. They are intended to solve injustice, inequality, and exclusion and create the level playing field most say they want. This book, *Ensuring Justice, Fairness, and Inclusion* in America will give the public a better understanding of how the political, social, and economic sectors can work better and how they and the nation would benefit.
2. ***The Democratic Party Establishment*** – The Democratic Party Establishment already has staked out tactical positions that align with Rawls’ Justice as Fairness. They do not have an all-encompassing strategic vision to subsume the tactics they already promote. I believe this book square with the Democratic National Party’s platform. The Establishment of the Democratic Party could benefit from adopting Equity Management-Plato to solve many of their problems.
3. ***The Base of the Democratic Party*** - The base of the Democratic Party is concerned about the changing demographics in America and their place in the future socioeconomic order. Many in the Democratic Party base support “Multiculturalism” and eschew “Eurocentrism.” However, both Eurocentrism and Multiculturalism are untenable going forward and are an anathema to the necessary unity America needs. The base of the Democratic Party should realize that it must eschew Multiculturalism and strive for justice, fairness, and inclusion for all while a solution is at hand. I

developed this book and Equity Management-Plato to help to assuage their fears and to ensure that the principles of justice, fairness, and inclusion apply to all.

4. ***The Republican Establishment*** – The Republic Establishment conducted what they called an “autopsy” in 2013. They determined that their emotional appeal to whites' needs and wants, particularly white males, while ignoring the needs and wants of minorities and women would be untenable in the intermediate and long-term. The autopsy’s findings were based on the fact that there were unavoidable demographic realities that had to be faced. Whites were soon to be in the minority, and if the Republican party was to survive as a viable party.

However, they failed to take their own advice. They nominated and elected Donald Trump as their presidential standard-bearer, who has run on a platform opposed to the autopsy’s findings. They have taken one last stab at running campaigns designed to placate whites and to ignore non-whites. Republicans won the 2016 election. , the Republican Establishment must revisit the 2012- autopsy and make some profound changes if they intend to be electorally viable over the intermediate and long term.

They have two choices: (1) engage in anti-democratic activities, such as voter suppression and racial gerrymandering, or (2) repudiate the siren call of Virulent Majoritarian Democracy, negative populism, identity politics, etc. If they chose the latter, they would have to establish a new set of foundational principles (be more just, fair, and inclusive). If they do not opt for the second of these choices, they could pay dearly at the ballot box as demographic realities play out over time. The Establishment of the Republican Party must realize that it must pursue justice, fairness, and inclusion and seek reconciliation. Simultaneously, there is a solution at hand before they become permanently branded as the party of racism, sexism, xenophobia, reaction, and exclusion in an ever “browning” America.

5. ***The Base of the Republican Party*** – The base of the Republican party is concerned about the changing demographics in America and their place in the coming socioeconomic order. Many in the Republican Party base support “Eurocentrism and eschew “Multiculturalism. However, both Eurocentrism and Multiculturalism are untenable going forward and are an anathema to the necessary unity America needs. Equity Management-Plato was developed, and the book was written to assuage their fears of whites and ensure them the principles of justice, fairness, and inclusion apply to them as it does to other groups in America. The Base of the Republican Party must realize that they must support justice, fairness, and inclusion while there is a solution at hand.
6. ***Administrative Units and Subunits*** – There are over 200,000 federal, state, and local administrative subunits focused on civil rights, human rights, human resource management, public sector contracts, and so forth in the United States. Their leadership will want to read the book and have their staff read it (the book) and the Equity Management-Plato white papers as they offer the only viable alternatives to current policies such as affirmative action and other anti-discrimination policies. See Chapter 3 to Chapter 8 in this book.
7. ***Civil Rights, Human Rights, and Professional Advocacy Groups*** – There are thousands of civil rights, human rights, and professional advocacy groups that should encourage their memberships to purchase and read this book. The book and the white papers embody their groups' essence and fundamentals, and it offers alternative processes that can pass constitutional, legal, fiscal muster. Currently, these groups struggle to identify and coalesce around a single galvanizing agenda. This failure inevitably leads to diminishing these groups' potential motive power as they lack a unifying message and agenda. If implemented, Equity Management-Plato will be a force multiplier. It will

redefine their professions and their policy orientations and provide that unifying message and agenda and bring all of these groups together. See Chapters 3 to Chapter 8 in the book.

8. ***Scholars, the Academic Community, and Think Tanks*** – John Rawls (1921 to 2002) was an American political philosopher in the liberal tradition. His Justice as Fairness “...envisions a society of free citizens holding equal basic rights cooperating within an egalitarian economic system...” governed by just and fair policies and institutions. Justice as Fairness has influenced the following intellectual disciplines for decades. Political Science, Philosophy, Economics, Sociology, History, Law, Theology, Business, Management, and so forth. Despite the powerful influence of Rawls’s work on these disciplines, critics of his work maintain that it exists solely in ideal theory. Critics further argue that there is no way to operationalize Justice as Fairness in the real world because it is a construct rooted in “ideal theory.” This is where Equity Management-Plato and the book, *Ensuring Justice, Fairness, and Inclusion in America* comes into play. I have cracked the Rawlsian code. The Equity Management-Plato Logic Model, the Plato Software Project, and the Equity Management-Plato Business Model taken together they solve the problem of operationalizing Rawls’ Justice as Fairness.
9. ***High School Seniors to College Graduate Students*** - This book is purposely written at a 12 + reading level (High School Seniors and beyond) to make it accessible to citizens entering voting age. The book, *Ensuring Justice, Fairness, and Inclusion in America*, is meant to help provide the sorely needed civics education to Americans. It is meant to be the foundation of a new “civics” to be taught in American schools, High Schools, and colleges, to prepare the next generation of Americans to assume their duties and responsibilities as “reasonable citizens” in a participatory democracy.
10. ***The General Public*** - An overwhelming majority of the American people are convinced that our government's political, social, and economic sectors are not serving them well. Many believe that America’s political, social, and economic systems are broken, and many sectors are “rigged” to work for the elite and corporations and against the average citizen if they do. Americans are growing ever more concerned that our political, social, and economic systems are broken. This has resulted in widespread disillusionment. We have been here before, and it resulted in the bloodiest war in American history, the Civil War. We must rethink and rework our political, social, and economic systems if the republic is to survive.
11. ***The Global Market*** – A panoply of corrosive circumstances and sentiments (injustice; unfairness; racial, gender, and class inequality; rabid populism; anti-establishment furor, and right-wing authoritarianism, nativism, and Identity Politics) have popped up all over the world, and they threaten to undermine democracy everywhere they surface. The world has been down this road before. Antidemocratic forces assailed the liberal democratic order three times during the 20th Century. During World War I, World War II, and the Cold War, aggressive anti-democrats tried to bring down global democracy and supplant it with various authoritarianism strains. During World War I, World War II, democracies were slow to resist right-wing authoritarianism, giving anti-democratic forces early advantages that resulted in prolonged global wars, untold destruction, and human carnage. This failure ultimately led to the fall of states and empires. During the five-decades-long Cold War, left-wing authoritarianism assailed democracies in a global campaign of dueling ideologies and proxy wars before democracies were finally able to prevail. Now, at the start of the 21st Century, democracies again find themselves locked in another existential clash, this time against another strain of right-wing authoritarianism. Again, the barbarians (authoritarians) are at the gate, and democracy-loving peoples everywhere must meet them there and roll them back.

Suppose democracy as an organizing and governing ethos is to survive. In that case, its proponents must engage in serious self-reflection, figure out its vulnerabilities, and make corrective changes (fix its vulnerabilities) to “harden” democracy against the corrosive effects of authoritarianism, Nativism, and negative populism. It is possible to resist these anti-democratic forces if countries worldwide developed institutions, processes, and policies to be more just, fair, and inclusive. One of the main vulnerabilities of democracy is that its “rhetoric” (all men are created equal) does not match its “reality” (the existence of rampant racism, sexism, xenophobia, and homophobia). At a more fundamental level, democracy fails the test of “the people ruling in a representative democracy (“demos” “kratos”) as states that are rhetorically democratic actually are “special interest states” wherein an oligarchy or an autocracy rules for the elites and corporations and the votes of the people are a mere formality. Anti-democratic forces (authoritarians, terrorists, Nazis, and Nativists) focus on this hypocrisy inherent in democratic states as proof that democracy is a sham.

Pro-democracy forces also need to make common cause worldwide to establish a new international coalition of conscience bent on saving the world order as we know it. While saving liberal democracy begins with “hardening” it (fixing its vulnerabilities), it ends with creating a benign yet robust ethos that is far more attractive than the authoritarian philosophies extant in the world today. This book is meant to help begin those processes. By these necessary changes, democracies can reduce these corrosive anti-democratic elements' appeal and shore up liberal democratic states. The book and the solutions offered in it (Equity Management-Plato) were designed to help liberal democracies everywhere offer their citizens a positive alternative vision to the negative one being offered worldwide by forces of authoritarianism and virulent nationalistic populism. While the book focuses specifically on the American experience, its definition of the problems that afflict democracy-loving countries and “the solutions to those problems (Equity Management-Plato) are, in fact, meant to be universal. With some modifications to account for localized circumstances, Equity Management-Plato is universal in its applicability. If affirmatively adopted and implemented, the solutions proposed in this book will result in the creation of Rawls’ “realistic utopias,” the saving of liberal democracy worldwide, and ultimately creating a “better world.”

The preceding list is the apparent groups that should gravitate to Equity Management-Plato. While the concepts that Equity Management-Plato is applied to a discrete number of sectors from an American perspective, they have applicability to many other sectors and in many other countries. Equity Management-Plato is designed to help ensure justice, fairness, and inclusion. Finally, it is designed to lay the groundwork for an “American reconciliation” on these issues in the manner of Mahatma Gandhi, Martin Luther King, and Nelson Mandela. What is EM-P, and how does it meet the requirements of unifying America.

National Unity is a National Imperative

So, can the potential Overlapping Consensus outlined above be made manifest in the real world? It can, and the following illustrates how this can be done. Chapter 1 of the book argues that the dominant cause of inequality in America is politics. Chapter 1 also made the case that while our Founding Fathers enshrined in our founding documents that Representative Consensus Democracy would characterize our method of governing, we implemented a system based on Majoritarian Democracy. While our founding documents presupposed an adherence to a set of distributive justice principles based on justice, fairness, and inclusion, we adopted a set of distributive justice principles based on injustice, unfairness, and exclusion. While our founding documents represent an effort to engineer a system designed to enshrine win-win politics and

economics, instead, America implemented zero-sum politics and economics. Because of these deviations from the original intent, America's politics are now characterized by hyperpolarization and hyper-political partisanship, inequality, racism, and sexism. There is now a political divide that seems unbridgeable and levels of racial, gender, and class inequality that we have not seen the likes of for more than 100 years.

These problems were created in the realm of politics, and they must be solved in the realm of politics. The question that remains is, are we up to the task of taking on these problems and solving them? Earlier, this chapter explored the current state of politics in America and made the case that our political parties may not be up to the task as they have whole-heartedly bought off on Majoritarian Democracy, zero-sum politics, and economics, and injustice, unfairness, and exclusion. In fact, they are the causes of our current circumstances, with their "win-at-all-cost" approach to electioneering and governing. A genuine case can be made that at least one of our political parties have become anti-democratic. That party seems willing to pervert all our values, principles, basic societal structures, and institutions to get their hands on the levers of power and carve out unjust, unfair, and unwarranted dispensations for their supporters. Even our courts, which are supposed to be the last bastion of justice, fairness, and inclusion, have become politicized as political parties seek to stack the courts with reliably partisan jurists rather than neutral arbiters. There is no such thing as Democratic or Republican justice, or at least there should not be. If taken to extremes, this last point makes it problematic for relief from political tyranny even before the "bar of justice."

Pursuing an Overlapping Consensus is essential if America is to get out of this situation. A better understanding of how we might operationalize Rawls' Overlapping Consensus can only be derived by imagining a profile of the current American electorate, how it is distributed by political orientation, and adherence to different conceptions justice. From among these groups, political parties will attempt to aggregate interests, devise public policies, and run candidates for political office. Figure 3-16 below shows a normal curve that represents the Profile of the American Electorate.¹⁶ It is divided into six groupings: (1) Radical Left, (2) Progressives, (3) Persuadable Partisans and Independents, (4) Conservatives, and (5) Radical Right. Each section represents an identifiable group of American voters. The five sections are meant to be approximate representation regarding their percentage breakout of the American population; actual percentages may differ from what is shown, but the groupings are accurate.

The atomistic way of looking at politics, shown in Figure 3-16 above, still holds sway as many Americans still self-identify in one (or more) of these groups. In the past, the majority self-identified as either Democrats or Republicans. However, today the majority of Americans self-identify as independents (centrists). More and more, American voters are losing faith in the two major parties, and they seem to be casting about looking for new political homes.

I and many others consider all this to be obvious. Many of our leaders do not seem to be listening to the people. If they are listening, they just do not care. If they were listening, they would hear the American people exclaiming in a resounding voice: "We want what's behind door number two, Monty." The American people want their birthright; they want what is promised to them in the Declaration of Independence and the Constitution. They want Representative Consensus Democracy and an end to zero-sum politics and zero-sum economics. They want justice, fairness, and inclusion for all.

Moreover, finally, they want the mitigation of if not the elimination of inequality." If our representatives are not prepared to give the American people what they want, who do they represent? The world is watching America to see how it will deal with all of this. For decades, Americans have moved around the world chiding others for being better to minorities and women while at the same time, not being good to our own. We have withheld aid from countries that do not treat their minorities and women in accordance with the ideals espoused in their founding democratic documents. We have done all of this while not following our own founding principles and values. The rest of the world is puzzled and disillusioned by the blatant

hypocrisy that we demonstrate. It is time for America to come out of the darkness and move into the light in the 21st Century.

Armed with the knowledge that America is experiencing an existential crisis of liberal democracy, politics, economics, inequality, and inclusion, the like of which it has not seen in a very long time, what do we do? Fortunately, there is a way forward that can resolve these issues to the benefit of all. I feel that the clear majority of Americans will insist on this change if they know it exists. If the American people continue to be ignored by their elected officials, then there is a strong likelihood that at some point, the people will channel their inner Howard Beale. Howard Beale, who was played by Peter Finch in the 1976 movie *Network*, was a worker at a news network who, when confronted by corporate greed and abuse, stood up and called for a popular uprising. “Beale’s appeal to the people galvanized the nation. He persuaded his viewers to go to their respective windows and shout: “...I’m as mad as hell, and I’m not going to take this anymore!”¹⁷

Elites must ensure that they do not provoke the people to the point that emulate Howard Beale. Preventing a popular (populist) uprising that could destabilize the nation and avoiding the Howard Beale scenario requires a “tri-partite solution.”¹⁸ In that tripartite solution, elites and their corporate allies, the Old Majority, and the New Majority come together to fashion new rules to the game, a new social contract, a new *modus vivendi* in America designed to benefit all. The critical question is how do we get the players in the game, the elites, the corporate interests, the Old Majority (whites), and the New Majority (minorities, women, and others) to agree to come to the negotiating table? Those who see themselves as “winning” the game will not want it changed. Those who see themselves as losing the game could opt-out or, if left no choice, they seek to change it. And the nature of that change may not be predictable or necessarily peaceful. The key to saving a liberal democratic world order lies in establishing a new social contract. It requires all parties to be at the negotiating table and lobby for their interests to be part of a negotiated solution. An oft-quoted saying in Washington, DC, politics goes: “If you are not at the table, you are on the menu.” It means that if you are not at the bargaining/negotiating table, you are probably being eaten (financially).

The social, political, and economic systems in America are broken. Americans no longer have faith in the system as it is currently constituted and even less confidence in the proposition that it can be corrected and perfected. For liberal democracy to work, citizens must have faith in the system, the public must participate in its processes, and they must be willing to accept the results of elections or the application of government power. Liberal democracy can no longer afford “free riders.” The populist era is not going anywhere. Issues have to be dealt with, and problems are solved. What is needed is a bold, imaginative plan. The key lies in how the political system responds to it. Do you seek to suppress it or manipulate it to their advantage, then promote negative populism? What are the people to do? According to Frederick Douglass, “power concedes nothing without a demand. It never has, and it never will.” The people are to finally begin to have their issues addressed by an indifferent system. They must begin to make their demands and exert their power (their support and votes) to motivate the system to respond to their needs.

Fear of “Mutual Victimization” Can Help Facilitate the Adoption of a New Social Contract

It is possible to use the current level of polarization in America to be to our advantage in fashioning a new social contract. A useful starting point is that Euro-centrists and Multiculturalists fear each other and what the other might do if given the reins of power. Given the realities of Majoritarian Democracy and winner-take-all politics, each side fears the other to the extent that the elections in America have become a “blood sport” in which prevailing is an almost life or death proposition. Fear of the “Tyranny of the Majority” animates both sides. However, the potential for “mutually assured victimization” can be mitigated by the “liberation of fear.” It is the fear of an equally armed adversary that kept the peace during the Cold War.

The same type of fear, fear of retaliation from a powerful political adversary, can help forge a lasting social peace in America today. Fear can drive all to come together and negotiate a deal, a new social contract. It can cause us to forsake Majoritarian Democracy, injustice, unfairness, and exclusion, Identity Politics, zero-sum politics, and economics and opt for Representative Consensus Democracy and justice, fairness, and inclusion in as many areas of public life as possible.

Both sides competing for control in American politics are so fixated on winning at all costs that they cannot see that their positions are losing legitimacy with the American people. The loss of legitimacy of the two major parties in America will have immediate and long-term negative ramifications for the country. Obviously, they need help finding their way to unify the country and forge a new social contract. The book's content attempts to show the way to a new social contract that could heal the breach and bring unity to America. Any such proposal must be rooted in the concepts of Representative Consensus Democracy and justice, fairness, and inclusion for all, if it is to support the masses. And any state must be based on Representative Consensus Democracy and justice, fairness, and inclusion, if it is to be legitimate and stable. With that as the starting premise, the foundation of a new social contract had to be John Rawls' theory of justice, "Justice as Fairness." However, using Rawls' work as the cornerstone of a new social contract requires much work. Rawls is not an easy read. His work is even harder to decipher. Once deciphered, the next step regarding Rawls' Justice as Fairness is to figure out how to operationalize it, which is a Herculean task. Rawls never tells us how to do any of this, but he does maintain that it is possible and that the exercise will result in the creation of what he terms "realistic utopias."

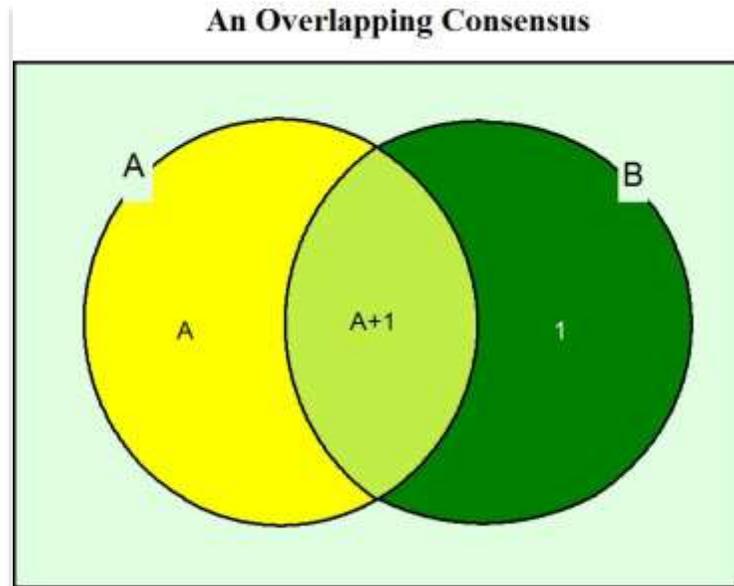
Building an Overlapping Consensus, Promoting Positive Populism, and Pursuing National Unity

According to a website called "sensagent," the idea of an "overlapping consensus" is attributable to the imminent philosopher, John Rawls. They offer the following definition of overlapping consensus.

Overlapping consensus is a term coined by John Rawls in *Theory of Justice* and developed in *Political Liberalism*. The term refers to how supporters of different comprehensive doctrines can agree on a specific form of political organization. These doctrines can include religion, political ideology or morals. However, Rawls is clear that such political agreement is narrow and focused on justice. This consensus is reached, in part, by avoiding the deepest arguments in religion and philosophy.

The overlapping consensus "depends, in effect, on there being a morally significant core of commitments common to the 'reasonable' fragment of each of the main comprehensive doctrines in the community" (D'Agostino 2003). The commitments as applied to a liberal society, for example, would be basic human rights and freedoms such as that of expression and religion, as well as abiding by notions of democracy and the rule of law.

The overlapping consensus is best conceptualized as a Venn Diagram. The following diagram shows the two competing groups depicted by circles ("A") and ("B"). The two competing circles each have specific content. Circle A has ("A" plus ("1")), and Circle B has ("1") plus ("A"). There exists the potential for the competing groups to come together and find common ground because both groups have ("A+1) in common. Thus, there is an overlapping consensus between the groups in Circle A and Circle B). As the groups in Circle A and Circle B to come to realize that the positions held in common (common ground) can be the jumping-off point to pursuing "common cause." And in this case, the common cause is using positive populism to save liberal democracy in America and worldwide.



Using A Venn Diagram to Depict an Overlapping Consensus

Chapter 3 of the book shows how the process of developing an overlapping consensus would work as a critical first step in establishing a new social contract in America in the current age. Despite the seeming unreconcilable positions across a potpourri of policies, there seems to be great unanimity of positions among the right and left in America. Recent surveys show that there are strong pluralities to overwhelming majorities on a set of issues.

The Demand for Broad Systemic Changes

In an online article by the PEW Research Center entitled “How Americans See Their Country and Their Democracy,” A.W. Geiger maintained that the PEW found the following key findings regarding how Americans see “...the United States’ standing in the world and the state of its democracy.”

1. A majority of Americans believe the U.S. is one of the greatest nations in the world.
2. Simultaneously, nearly seven-in-ten Americans (68%) say the U.S. is less respected abroad than it was in the past.
3. Americans generally agree that democracy is working at least somewhat well in America, but many say that “significant changes” to the political system are needed.
4. Most Americans say they have achieved the “American dream” or are on their way to achieving it.
5. About two-thirds of Americans say the country’s openness to people from around the world is “essential to who we are as a nation.”
6. A majority of Americans say the U.S. is a better place to live due to its growing racial and ethnic diversity.

In an article by Dante Chinni entitled “Poll: Americans want government to Do More,” While there is a general belief that America works fairly well, an NBC/WSJ poll found that by a large majority, the

American people wanted a more activist government to address and “solve” the problems of the people and to meet their needs as shown in the quote below:

The January NBC/WSJ poll found 58 percent of Americans agreed with the statement, “Government should do more to solve problems and help meet the needs of people,” while only 38 percent agreed that “Government is doing too many things better left to businesses and individuals.”

The Demand for Specific Policy Changes

In an online 2017 article entitled “Most Americans Are Liberal, Even If They Don’t Know It,” Peter Dreier summarized the results of multiple surveys performed by multiple organizations. Dreier found that there is a broad consensus on discrete policy issues that tends to lean center-left to the left. Numbers like those identified by Dreier would seem to indicate that there is a potential “overlapping consensus” (The first of the principles in John Rawls seminal theory, Justice as Fairness) that could be the basis of a redefinition of the political center in America. Dreier’s article is so important in this context that it bears extensive quoting, complete with hyperlinks. Among the policy issues and their level of support found by Dreier are the following:

The Economy

- 82 percent of Americans think wealthy people have too much power and influence in Washington.
- 69 percent think large businesses have too much power and influence in Washington.
- 59 percent—and 72 percent of likely voters—think Wall Street has too much power and influence in Washington.
- 78 percent of likely voters support stronger rules and enforcement on the financial industry.
- 65 percent of Americans think our economic system “unfairly favors powerful interests.”
- 59 percent of Americans—and 43 percent of Republicans—think corporations make “too much profit.”

Inequality

- 82 percent of Americans think economic inequality is a “very big” (48 percent) or “moderately big” (34 percent) problem. Even 69 percent of Republicans share this view.
- 66 percent of Americans think money and wealth should be distributed more evenly.
- 72 percent of Americans say it is “extremely” or “very” important, and 23 percent say it is “somewhat important,” to reduce poverty.
- 59 percent of registered voters—and 51 percent of Republicans—favor raising the maximum amount that low-wage workers can make and still be eligible for the Earned Income Tax Credit, from \$14,820 to \$18,000.

Money in Politics

- 96 percent of Americans—including 96 percent of Republicans—believe money in politics is to blame for the dysfunction of the U.S. political system.
- 84 percent of Americans—including 80 percent of Republicans—believe money has too much influence in politics.
- 78 percent of Americans say we need sweeping new laws to reduce the influence of money in politics.

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

- 73 percent of registered voters have an unfavorable opinion of the Supreme Court's *Citizens United* decision.

Taxes

- 80 percent of Americans think some corporations don't pay their fair share of taxes.
- 78 percent think some wealthy people don't pay their fair share of taxes.
- 76 percent believe the wealthiest Americans should pay higher taxes.
- 60 percent of registered voters believe corporations pay too little in taxes.
- 87 percent of Americans say it is critical to preserve Social Security, even if it means increasing Social Security taxes paid by wealthy Americans.
- 67 percent of Americans support lifting the cap to require higher-income workers to pay Social Security taxes on all of their wages.

Minimum Wage

- 66 percent of Americans favor raising the federal minimum wage to \$10.10 an hour.
- 59 percent favor raising the federal minimum wage to \$12 an hour.
- 48 percent support raising the national minimum wage to \$15 an hour. (A survey of registered voters found that 54 percent favored a \$15 minimum wage.)
- 63 percent of registered voters think the minimum wage should be adjusted each year by the rate of inflation.

Workers' Rights

- 61 percent of Americans—including 42 percent of Republicans—approve of labor unions.
- 74 percent of registered voters—including 71 percent of Republicans—support requiring employers to offer paid parental and medical leave.
- 78 percent of likely voters favor establishing a national fund that offers all workers 12 weeks of paid family and medical leave.

Health Care

- 60 percent of Americans believe “it is the federal government’s responsibility to make sure all Americans have healthcare coverage.”
- 60 percent of registered voters favor “expanding Medicare to provide health insurance to every American.”
- 58 percent of the public favors replacing Obamacare with “a federally funded healthcare program providing insurance for all Americans.”
- 64 percent of registered voters favor their state accepting the Obamacare plan for expanding Medicaid in their state.

Education

- 63 percent of registered voters—including 47 percent of Republicans—of Americans favor making four-year public colleges and universities tuition-free.
- 59 percent of Americans favor free early-childhood education.

Climate Change and the Environment

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

- 76 percent of voters are “very concerned” or “somewhat concerned” about climate change.
- 68 percent of voters think it is possible to protect the environment and protect jobs.
- 72 percent of voters think it is a “bad idea” to cut funding for scientific research on the environment and climate change.
- 59 percent of voters say more needs to be done to address climate change.

Gun Safety

- 84 percent of Americans support requiring background checks for all gun buyers.
- 77 percent of gun owners support requiring background checks for all gun buyers.

Criminal Justice

- 57 percent of Americans believe police officers generally treat blacks and other minorities differently than they treat whites.
- 60 percent of Americans believe the recent killings of black men by police are part of a broader pattern of how police treat black Americans (compared with 39 percent who believe they are isolated incidents).

Immigration

1. 68 percent of Americans—including 48 percent of Republicans—believe the country’s openness to people from around the world “is essential to who we are as a nation.” Just 29 percent say that “if America is too open to people from all over the world, we risk losing our identity as a nation.”
2. 65 percent of Americans—including 42 percent of Republicans—say immigrants strengthen the country “because of their hard work and talents.” Just 26 percent say immigrants are a burden “because they take our jobs, housing and health care.”
3. 64 percent of Americans think an increasing number of people from different races, ethnic groups, and nationalities makes the country a better place to live. Only 5 percent say it makes the United States a worse place to live, and 29 percent say it makes no difference.
4. 76 percent of registered voters—including 69 percent of Republicans—support allowing undocumented immigrants brought to the country as children (Dreamers) to stay in the country. 58 percent think Dreamers should be allowed to stay and become citizens if they meet certain requirements. Another 18 percent think they should be allowed to stay and become legal residents, but not citizens. Only 15 percent think they should be removed or deported from the country.

Abortion and Women's Health

- 58 percent of Americans believe that abortion should be legal in all or most cases.
- 68 percent of Americans—including 54 percent of Republicans—support the requirement for private health insurance plans to cover the full cost of birth control.

Same-Sex Marriage

- 62 percent of Americans—including 70 percent of independents and 40 percent of Republicans—support same-sex marriage.
- 74 percent of millennials (born after 1981) support same-sex marriage.

Meeting the People Where They Are

Despite the broad consensus found regarding these policy issues among the American people, there has been little effort by the political class to address citizen desires/demands (“the general will”) in these areas. America’s two major political parties have been extremely slow to take them up, to make full-throated advocations of these policies, or put them center-stage in their electoral and governing strategies. Neither the Democratic Party and the Republican Party seem to have a firm grasp on what they stand for and what comprises their agenda. Both parties' core electoral and governing agendas have been hollowed out and are no longer tenable. Neither party’s agenda is salient to where they can continue to run on them. They are out of sync with the people's needs and demands and are out of synch with popular sentiments in this populist age.

Both parties need to be more willing to do the hard work to reform their parties and adjust their agendas to the new realities. Both parties now run campaigns characterized by more than a little obfuscation, and if they win, they claim to have a mandate to do whatever they want. Playing “bait and switch” between one’s electoral and governing mandates flies in the face of the whole notion of “representative government,” which advocates that one’s “electoral agenda” should equal one’s “governing agenda” for there to be a mandate. Because of this, there is a wave of populism in the United States and around the world. Representative Consensus Democracy has broken down in many countries, including America, if it ever existed at all. Neither political party has an agenda they can profess and run on without turning off at least one-half of the American people.

Voters want their representatives to address the people’s issues and deliver on their promises. They want the country to be united and not divided. They want the government to work and not be as dysfunctional as it is today. They want an end to hyper-partisanship. They want an end to racism, sexism, homophobia, etc. They want so much more than their current representatives are willing to give to them. What the people want, their representatives do not even consider them for debate. Voters should guard their votes jealously. They should cease giving them away. Politicians have to be held accountable for failing to give the people what they want. Voters should no longer be willing to accept what politicians are willing to give them. Promoting positive populism will create circumstances wherein voters no longer have to give away their votes in exchange for nothing or next to nothing. Political “representatives” (legislators and executives) are held accountable for responding to the general will. Thus a new majority, a new political center would be created that would change the manner of and the issues around which electoral majorities are aggregated, the agendas of political parties, and finally to break the hold of those trying to maintain the status quo on the machinery of government and economics. The empowered people need to make it known that they want a positive vision of America in the book and not the negative vision of America being put forth by some of today’s politicians.

The political dialogue in America is equally behind the times as it focuses too much on notions of the left and the right, and it often ignores the “center.” Conventional wisdom says that American politics is a sea of irreconcilable, antagonistic interests. Many believe that we are embroiled in endless rounds of zero-sum political and economic struggle. The tension caused by the philosophical differences between Progressives and Conservatives hampers America’s ability to ensure that every citizen has the benefit of justice, fairness, and inclusion. While both sides of the debate claim to be seeking the same end, “justice, fairness, and inclusion,” there is no solution to be had in the methods being pursued by either group. Unless we discover a different path, we will likely find ourselves caught up in endless rounds of majoritarian tyranny, cruelty, and retaliation. The contending groups are fighting to gain control of the levers of power to bend the state machinery to their advantage. These diametrically opposed positions have inevitably resulted in an unwinnable zero-sum contest. Today’s victim can become tomorrow’s victimizer and on and on. We are

on the highway to perdition, and we must find an off-ramp. History (see Chapter 1 and Chapter 2) has shown us the negative side of our path. America must find a solution that helps shape a new consensus, a new social contract, wherein we become “one nation” and not a morass of battling racial and ethnic groups.

If the people want a responsive government, if they want their issues addressed, government to work for them, and not just the special interests, voters must be ready to eschew their parties and all party affiliation and partisanship. They must be willing to affirmatively declare that they will vote out of office anyone who will not agree to follow the people’s agenda, and look to build an America that works for all Americans and not just the privileged few. Because of the sheer number of the American people who support the items on the list, it would change American politics' nature by forcing political representatives to forsake their typical agenda and work for the people. White Paper No. 4, entitled “International Democracy Project,” lays out how a positive populist movement based on the worldwide implementation of Equity Management-Plato would work.

So, what are the political and economic elites offering the people instead of solving their problems and meeting their needs? America has been at a social and political impasse for so many years that the social, political, and economic sectors have become polarized and partisan. We are at an impasse on nearly every front. How have America’s political parties fared with regards to the creation of Reasonable Citizens? The number one objective of a political party is to fashion a political agenda that defines what the party stands for, its strategical, tactical, and operational objectives. Dictionary.com defines political agenda in the following manner:

a set of policies or issues to be addressed or pursued by an individual or group; also, a set of underlying motives for political policy¹⁹

The WiseGeek maintains that “...In some cases, the cause that underlies the political agenda could be for personal gain, as is the case with politicians who are often accused of protecting key voting blocks. In other cases, that could be for more ideological reasons.”²⁰ Ideally, a political agenda is designed to meet the people’s needs and aspirations, and it moves the country toward the desired state upon which the people agree. The more voters agree with a party’s agenda, the more likely they will vote for the party. For a political agenda to prevail, several things have to happen. First, the proponent of the agenda must make a case as to why it is needed. The agenda’s proponent must amass a fair amount of support for it by a public relations and education campaign to explain to the voters why it must be adopted.²¹

If a group or individual successfully gets a political agenda pushed through, they may still have to deal with that situation’s consequences. It is often impossible to know the outcome of adopting a given political agenda. Political agenda (like a policy or program) is a “theory” that must be tested over time to prove its validity or lack thereof. A political agenda essentially says that “if you adopt it and follow its dictums (“X”) in time T₁, then a predicted outcome (“Y”) will result in time T₂. Continued voter support is predicated upon the theory being proven to be true. Suppose the theory is shown not to be true. In that case, the party could lose support, and competing agendas will vie for the disaffected voters' support, which could potentially displace our hypothetical party. In America, we have entered uncharted territory because both the Democratic Party and the Republican Party are experiencing an existential crisis regarding their electoral and governing strategies' viability. The Democratic Party’s “Progressive Political Agenda,” as we currently know, was developed during the Second Democratic Republic and has continued.

Using EM-P to Unify Countries and thus Save Liberal Democracy Worldwide

At base, the problems of our time represent an existential assault on the liberal democratic world being perpetrated by authoritarians bent on bringing down the liberal democracy in America and around the world. There is currently much trepidation and anguish among pro-democracy forces as they struggle to muster an adequate defense (let alone an offense) against the forces of authoritarianism. The book is now published, has at its heart a concept called “Equity Management-Plato” (EM-P) that is designed to solve many of these vexing problems. Washington & Associates, Inc. has also written seven white papers and a blog (EM-P Blog) that shows how the process of saving liberal democracy can be expanded to include liberal democracies worldwide. It also has two associated projects which are designed to solve these problems by unifying America, resisting authoritarianism, and saving Liberal Democracy in America and worldwide.

While we believe that the process of saving liberal democracy must and likely will have to start in America, ultimately, saving liberal democracy will involve liberal democracy-loving countries worldwide engaged in a comprehensive and coordinated process. For this reason, Washington & Associates, Inc. developed the strategic plan outlined in the seven white papers located on its website. The core of the strategic plan is found in White Paper no. 4 entitled, “[International Democracy Project](#).” For the International Democracy Project to be successful, it will require the development of new institutions, the creation of the Indivisible as a formal corporate, non-profit entity with an international footprint. Everyone (institutions, political parties, resistance movements, students, the old, Republicans, Democrats, Independents, urbanites, rural dwellers, etc.) wants a change in American politics. Democracies worldwide will be solicited to help form an infrastructure aimed at saving liberal democracy worldwide.

The world has been down this road before. Anti-democratic forces assailed the liberal democratic order three times during the 20th century. During World War I, World War II, and the Cold War, aggressive anti-democrats tried to bring down global liberal democracy and supplant it with various authoritarianism strains. During World War I and World War II, democracies were slow to resist right-wing authoritarianism, giving anti-democratic forces early advantages that resulted in prolonged global wars, untold destruction, and human carnage, ultimately leading to the fall of states and of empires. During the five-decades-long Cold War, left-wing authoritarianism assailed democracies in a global campaign of dueling ideologies and proxy wars before democracies were finally able to prevail. At the start of the 21st century, democracies again find themselves in another existential clash. This time the clash is against another strain of right-wing authoritarianism. This new strain of right-wing authoritarianism has found ways to weaponize the shortcomings of liberal democracy itself and use negative populism in its quest to destroy liberal democracy. Thus, the corrosive effects of negative populism do not necessarily arise organically or remain self-contained within any individual country. It is being exported and fomented in liberal democratic state after state.

For liberal democracy to survive the current onslaught from authoritarians and their negative populist strategies, liberal democracy-loving peoples need to make common cause worldwide. Liberal democracy-loving people must establish a new international coalition of conscience bent on saving the world order as we know it. While saving liberal democracy begins with “hardening” it (fixing its vulnerabilities), it ends with creating a benign yet robust ethos that is far more attractive than the authoritarian philosophies extant in the world today. The book is meant to help begin those processes. Pro-democracy forces worldwide need to make common cause to establish a new international coalition of conscience bent on saving the world order as we know it. Saving liberal democracy begins with “hardening” it (fixing its vulnerabilities). It ends

with creating a benign yet robust philosophy far more attractive than the authoritarian philosophies extant in the world today.

By making these necessary changes, democracies can reduce these corrosive anti-democratic elements' appeal and shore up liberal democratic states. Pro-democracy forces worldwide need to make common cause worldwide to establish a new international coalition bent on saving the world order as we know it. Saving liberal democracy begins with “hardening” it (fixing its vulnerabilities). It ends with creating a benign yet robust philosophy far more attractive than the authoritarian philosophies extant in the world today. The book is meant to begin those processes. If affirmatively adopted and implemented, the solutions proposed in the book will result in the creation of Rawls’ “realistic utopias,” the saving of liberal democracy worldwide, and ultimately the creation of a “better world.”

The Benefits of Implementing the Equity Management-Plato Strategic Plan

By adopting EM-P America and the liberal democracies worldwide can create John Rawls’ “well-ordered society” and his “realistic utopia. Dr. Martin Luther King, Jr.’s Beloved Community and his “better world.” All the systemic demand and the specific policy demands that the people want would be possible. Alternatively, continuing to pursue Virulent Majoritarian Democracy will put liberal democracy itself at risk.

The relationship between the Equity Management-Plato Strategic Plan's strategic and tactical elements is shown in the schematic below. The strategic objective of EM-P is to create a “better America and a better world.” The tactical level objectives of EM-P are as follows:

1. Fix broken social, political, and economic systems
2. Create just, fair, and inclusive societies
3. Create a more equitable “new normal” in the wake of COVID-19
4. Save liberal democracy in America and worldwide

The relationships between the strategic objectives, the tactical objectives of EM-P are shown in the figure below. As depicted in the figure, by implementing Equity Management-Plato, broken social, political, and economic systems are fixed. By fixing broken social, political, and economic systems, just, fair, and inclusive societies are created; a more equitable new normal in the wake of COVID-19 is created, and liberal democracy is saved in America and worldwide. The creation of just, fair, and inclusive societies, creating a more equitable new normal in the wake of COVID-19; and saving liberal democracy in America and worldwide will create a better America and a better world. Implementing Equity Management-Plato to fix broken social, political, and economic systems are purposeful acts. The remaining benefits (both tactical and strategic) are positive externalities emanating from implementing Equity Management-Plato.



Equity Management-Plato and the Creation of A Better America and A Better World

It is an axiom in business, and indeed, organizations and institutions generally lie in their failure to adequately plan for success. With these things in mind, we find ourselves now in history in which the Winston Churchill quote could not ring truer. It is necessary to develop an understanding of the relationship between COVID-19 and inequality. Then it is essential to be bold and imaginative in developing a solution to mitigate the relationship. Finally, it is necessary to create a strategic plan to develop the solution, implement that solution, evaluate the implementation's performance, and eventually adjust when and where required. So, what would comprise a strategic plan to break the link between COVID-19 and inequality. This white paper explains the only fully-fledged, comprehensive strategic plan capable of defining a more equitable post- COVID-19 "new normal."

The multitude of benefits derived from implementing the Equity Management-Plato Strategic Plan is why we call EM-P the "Swiss Army Knife." You must implement EM-P to realize all of these strategic and tactical benefits.

1. If you want to fix broken social, political, and economic systems, then implement EM-P.
2. If you want to create just, fair, and inclusive societies, then implement EM-P.
3. If you want to create a more equitable "new normal" in the wake of COVID-19, implement EM-P.
4. If you want to save liberal democracy in America and worldwide, then implement EM-P.
5. If you want to create a better America and a better world, then implement EM-P.

EM-P is as close to a "silver bullet" as you can get. EM-P can be the new normal. It just so happens that the process of defining a new normal for the post-COVID-19 world will be an externality (be an unforeseen consequence) of developing and implementing EM-P to save liberal democracy in America and worldwide. This is so because problems are the same, so the solution is the same.

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

A clearer understanding of Equity Management Plato's strategic, tactical, and operational benefits is possible by examining what the Equity Management-Plato system was designed to do. Collectively, they are meant to be a user's manual for the Declaration of Independence and the Constitution in America and liberal democracy in America and, by extension, worldwide. In this regard, EM-P was designed, among other things, to help do the following:

1. It can install "true" "Representative Consensus Democracy."
2. It can ensure justice, fairness, and inclusion in America.
3. It can mitigate the impact of Identity Politics.
4. It can mitigate discrimination of all types against all Americans.
5. It can mitigate the effects of zero-sum politics and economics.
6. It can resolve the conflict over the role of the state regarding distributive justice.
7. It can promote the development and universal acceptance of a new social contract in America.
8. It can mitigate the impact of race and gender in American politics.
9. It can promote the creation of a level playing field.
10. It can reinvigorate the middle class and shore up the American Dream.
11. It can create a just and fair "Opportunity Society."
12. It can replace the old-fashioned partisan agendas of both political parties, both Democratic and Republican, with an American agenda.
13. It can empower "We the People."
14. It can expand the electorate by giving all Americans, especially disaffected Americans a vision of just, fair, and inclusive America that they can believe in and can hold their elected officials accountable for helping to create.
15. It can create a new political center where consensus can be found, and deals can be made.
16. It can create a new social contract in America and unite the country.
17. It can give the people hope that political, social, and economic systems work for all Americans.
18. It can make real America's national motto, "E Pluribus Unum" out of many, one).

Finally, the fight to save the liberal democratic world order will require contesting authoritarianism forces not only in America but worldwide. Therefore, it is essential to make "common cause" with democracy-loving peoples to create an international revolutionary social movement that seeks to save the liberal democratic system in their countries and worldwide, unify peoples, and resist authoritarianism worldwide. The strategic plan being offered by W&A is designed to help democracy-loving peoples and nations make common cause in the fight against authoritarianism. It will take this kind of comprehensive social movement to marshal the capacity to push back against the global coordinated anti-liberal democracy coalition that is trying to destroy the liberal democratic word order. All of these organizations, institutions, groups, and individuals coming together would form the largest and most important social movement in human history. The mission of this coalition would be nothing less than to save the liberal democratic world order.

Implementing the International Democracy Project can have many positives ramifications. Among the positive consequences, it can have on saving liberal democracy worldwide are the following:

1. The current assault on liberal democracy is global, and because of their collective efforts, pro-liberal democracy forces everywhere need to band together to push back against this attack. By adopting Equity Management-Plato, pro-liberal democracy forces around the world will facilitate the following benefits:
2. It can help push back against authoritarianism, right-wing authoritarianism, nativism, Identity Politics, zero-sum politics and economics, and Virulent Majoritarian Democracy.

EM-P and the Process of Unifying and thus Saving Liberal Democracies Worldwide

3. It can promote progressivism, tolerance, justice, fairness, inclusion, win-win politics and economics, and Representative Consensus Democracy around the world.
4. It can aid in giving progressivism, progressive politics, and progressive policies on a firm moral, philosophical, and legal basis.
5. It can aid in binding progressive individuals, organizations, social movements, and political parties worldwide into a cohesive (and irresistible) force to counter the reactionary forces extant in the world today.
6. It can aid in providing the "tie that binds" progressives everywhere together by elucidating "who they are;" "what they stand for;" "what they want;" "when do they want it;" "what is their plan for getting it;" and "how they plan to keep it."
7. It can provide strategies that can show the benefits of progressivism as opposed to authoritarianism.
8. It can aid in making common cause between progressive peoples and states around the world.
9. It can aid in helping to fight racism, misogyny, xenophobia, and homophobia around the world.
10. It can help restore and energize the middle-class, protect and support the poor, and mitigate racial, class, and gender inequality.
11. It can aid in unifying pluralistic countries around the world.
12. It can help empower the people to control their political, social, and economic circumstances in the spirit of "demos kratis" (rule by the people).
13. It can aid in ensuring national security and national sovereignty by mitigating, if not eliminating, the vulnerabilities of liberal democracy, which allows anti-democratic forces to foment division and discord.
14. It can help create John Rawls' "well-ordered societies" and "realistic utopias" worldwide.
15. It can help create Dr. Martin Luther King's "Beloved Communities" and his "better world."

A Call to Action

W&A has responded to these challenges by developing a universally applicable strategic plan designed to save liberal democracy, unify peoples, and resist authoritarianism and nationalism worldwide. The plan is contained in a recently published book by Dr. Charles A. Washington and in a series of seven (7) white papers and promotional gear. The book and the strategic plan mark the first-ever attempt to fully operationalize John B. Rawls' seminal concept, "Justice as Fairness." The strategic plan calls for developing and implementing a revolutionary management system called "Equity Management," and a web-based software system called the "Plato Management Information System."

The strategic plan and the solutions referenced in his post and the solutions offered in Equity Management-Plato were designed to help liberal democracies everywhere provide their citizens a positive alternative vision to the negative one being offered worldwide by authoritarianism forces. Simultaneously, the book focuses specifically on the American experience, its definition of the problems that afflict liberal democracy-loving countries, and "the solutions to those problems (EM-P) are meant to be universal. With some modifications to account for localized circumstances, Equity Management-Plato is universal in its applicability. If affirmatively adopted and implemented, the solutions proposed herein will result in creating John Rawls' "realistic utopias," the saving of liberal democracy worldwide, and ultimately the creation of a "better world."

Washington & Associates, Inc's solution to saving liberal democracy worldwide (Equity Management-Plato) has been 32 years in the making. There is no other solution available to save liberal democracy. If there were, given "hair-on-fire" reactions by governments, multilaterals, think tanks, universities, academics, reporters, and the public, it would have been implemented already. The only way to save liberal

democracy is to empower the people to save it by giving them a seat at the table. A newly empowered and unified people can pressure their “representatives” to respond to the “general will,” rather than only special interests and the one percent. This is the essence of positive populism. EM-P is designed to give the people a seat at the table, a voice in determining the type of country and world they will live in in the 21st century.

Given the scope and scale of the problems that EM-P was designed to address, it will take a monumental effort involving many, if not most, of the world’s countries to be successful. The process of building EM-P can be compared to the “Manhattan Project,” which was an American-led effort to develop the atomic bomb and use it to subdue a recalcitrant Japanese war machine and end World War II. The process of Implementing EM-P worldwide can be compared to the “Marshall Plan,” which was an American-led assemblage of nations that came together to rebuild a ravaged post-WW II Europe as part of the effort to offer a counterweight to the hegemonic Soviet Union.

W&A has committed itself to this fight. We have been in it from the beginning, and we are in it for the long haul. A testament to W&A’s commitment to saving liberal democracy can be found in its company motto: “Creating One Vision (E Pluribus Unum) and Empowering One Future (Equity Management-Plato).” Finally, the French writer and poet Victor Hugo once said, “There is nothing as powerful as an idea whose time has come.” The time for EM-P has come, and we ignore it at our collective peril.

¹. John Rawls, *A Theory of Justice*, 195-256. See also John Rawls, *Justice as Fairness*, 43-47, 66-74, and 134-136. See also Stanford Encyclopedia of Philosophy, 2017, “John Rawls.

². Philosophy & Philosophers, “John Rawls-Theory of Justice (Summary),” accessed May 10, 2017, <http://www.the-philosophy.com/rawls-theory-justice-summary>.

³. John McGeehan and Morris Gall, *Let’s Review. U.S. History and Government*, 11.

⁴. Ibid.

⁵. The U.S. National Archives and Records Administration, “The Constitution of the United States: A Transcription,” accessed June 4, 2017, <https://www.archives.gov/founding-docs/constitution-transcript>.

⁶. Ibid, 21.

⁷. Ibid.

⁸. Ibid, 11-12.

⁹. Here David Easton’s system theory and the policy cycle has been applied.

¹⁰. USCD.EDU, “Now Playing Let’s Make A Deal,” accessed April 9, 2017, <https://math.ucsd.edu/~crypto/Monty/montybg.html>.

¹¹. Merriam-Webster, “Anarchy,” accessed May 18, 2016,” <http://www.merriam-webster.com/dictionary/anarchy>.

¹². Charles Elliot, *Patterns of Poverty in the Third World* (New York: Atlantic, 1975).

¹³. Ibid.

¹⁴. Roger Ebert, “Network,” accessed April 9, 2017, <http://www.rogerebert.com/reviews/great-movie-network-1976>.

¹⁵. A “tri-partite solution” is a solution wherein the “three” parties, all of whom would benefit from a solution or be adversely affected by a problem, must come together to pursue a solution to the problem. The underlying belief is that common vulnerabilities should force the players to seek “common ground” and to pursue “common cause.” The problem is generally believed to be of such nature that no one or even any two of the victims of the problem can solve the problem without the third party participating.

¹⁶. Note: the American Voter Profile view in Figure 3-16 is the equivalent of a cross-sectional view of the Overlapping Consensus schematic in Figure 3-15. The Left, Center (Rawls), and Right position are clearly visible. The Overlapping Consensus schematic covers the Progressive, Center, and the Conservative section of the American Voter Profile. The Radical Left is not included because Paine would have eschewed the Radical Left, as he did with

the Jacobins and Burke would have eschewed the Radical Right as he did with the British East India Company and Hastings. Both Paine and Burke would have found common ground in the center, where it just so happens that Rawls resides.

¹⁷. Roger Ebert, "Network," accessed April 9, 2017, <http://www.rogerebert.com/reviews/great-movie-network-1976>.

¹⁸. A "tri-partite solution" is a solution wherein the "three" parties, all of whom would benefit from a solution or be adversely affected by a problem, must come together to pursue a solution to the problem. The underlying belief is that common vulnerabilities should force the players to seek "common ground" and to pursue "common cause." The problem is generally believed to be of such nature that no one or even any two of the victims of the problem can solve the problem without the third party participating.

¹⁹. Dictionary.com, "Political Agenda," accessed June 4, 2017, <http://www.dictionary.com/browse/political-agenda>.

²⁰. WiseGEEK, "What is a Political Agenda?", accessed February 2, 2016, https://uverse.com/watch/~3090073~espn___espn3.

²¹. Ibid.