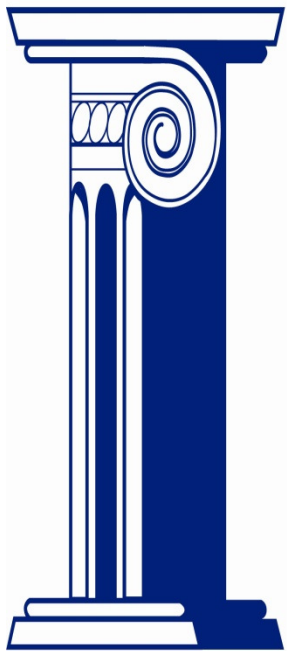


PUBLIC INTEREST



I N S T I T U T E

RED or BLUE...
Which View Is Best For You?

By Thomas Allen Rexroth

POLICY STUDY

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The author of this book has graciously allowed Public Interest Institute to reprint the first chapter of his book as a Policy Study. If you would like to read more, this book is available for purchase from Amazon at <http://www.amazon.com/RED-BLUE-Which-View-Best/dp/1439259771> and from other booksellers.

EXPOSING HIDDEN POLITICAL AGENDAS

CONner, (our “CONservative,”) and Al, (our “liberAL,”) were walking down the street when they came upon a homeless person.

Conner gave the homeless person his business card and told him to come to his business for a job. He then took twenty dollars out of his pocket and gave it to the homeless person.

Al was very impressed, and when they came to another homeless person, he decided to help. He walked over to the homeless person and gave him directions to the welfare office. He then reached into *Conner*’s pocket and gave him fifty dollars. (01)

Your judgment of which rescuer was correct indicates whether you hold a conservative or liberal viewpoint — whether, based on today’s rather simplistic color-coding, you lean Red or Blue.

Allow me to draw a few follow-up conclusions beyond the basics. If you take the liberal side, then you likely believe that Big Business is the problem with this country. You believe government programs hold the answers. You believe that America needs a large, intrusive government to control “big-business” and to take care of the needs of its citizens.

You also likely assume that the reason these homeless men were homeless was because they had lost their jobs at companies which downsized to improve their bottom line. If they were not let go for that reason, you might believe they had to quit because they could not support themselves

and their families. Out of greed, their employers had not paid them a living wage. The families went on welfare while these men lived on the streets.

If you have a liberal worldview, then you probably appreciate the fact that Al, the second rescuer, gave the homeless person more immediate financial help — fifty dollars instead of only twenty. The fact that it came from Conner's pocket was fair, since the conservative had more money than he needed anyway.

Besides, Al assumes that Conner made his money off the backs of his employees. Conner's surplus wealth presumably came at the expense of others who didn't have enough. From Al's point of view, Conner's job offer was only meant to exploit this victim-of-society and make a bigger profit for himself. The real reason Conner took twenty out of his own pocket was that he felt guilty about stealing money from others in the first place.

If this is your assessment, then in your worldview people fall into three basic camps: either a victim, a victimizer or a champion-of-victims. The victims, of course, were the homeless men. The victimizer is the supposed first rescuer, Conner, who represents big-business and other individuals responsible for the plight of these unfortunate people. The second rescuer, Al, is a champion-of-victims, since he provided government help and protection from evil, deceitful people like Conner.

In contrast, if you believe Conner offered the correct approach toward helping these homeless people then you hold the conservative view. You trust that Conner, the businessman, offered the job out of concern for the homeless person's well-being so that he could support himself and his family. You will imagine that Conner was trying to prevent the homeless person from being a burden on society. You believe Conner gave the homeless person the money out of his own pocket because of honest concern. Conner wanted this new employee to show up for his job, having had a good meal and therefore the energy to work and enjoy the fruits of his labor and wages.

If Conner is your choice, you tend not to judge people or situations by assuming hidden motivations. Rather, you look at people and situations with trust. You start by assuming the good in people and you give them the time necessary to prove themselves by their actions and attitudes. You believe that everyone is more or less trustworthy.

YOUR WORLDVIEW

The story of Al and Conner may be corny, but shines a light on worldviews and how worldviews determine government policy and personal assessments. It helps to expose how we feel about

people with their hands out, and how we feel about the government's hand in our pockets. It is the serious story of two opposing views and how the political and social worlds function.

Each worldview carries dangers. Later illustrations will show that stories similar to this one actually happened involving prominent political figures.

A "worldview" is the filter through which you interpret what makes things what they are. It is how you define reality. It is a grid through which you analyze all incoming data, and which determines how you will respond.

For example, a militant Muslim worldview is different from an American worldview. Islamic extremists such as the Taliban believe that the world should be as it was in the seventh century. Murdering innocent civilians is acceptable to these extremists because they believe all "infidels" are damned and implacable foes of Islam. In contrast, the American "western" worldview leads to our apologizing and paying reparations if one of our missiles goes off course and unintentionally kills civilians.

Not all those on one side are good guys, nor is any other composed of only bad guys. A person with whom I strongly disagree politically was on a talk show this morning. She was charming, articulate and everything I know about her as a mother, businesswoman and person indicates that I would welcome her friendship and company. I was reminded during her interview that I must speak of her with respect. I diminish myself by anything less. However, I plan to continue to disagree and oppose her political policies. My intent is to attack views, while expressing respect for the person.

Not everyone functions in one worldview or the other all the time. Therefore, we find those who function with the Red view with family and friends, yet function with the Blue, victim/victimizer/champion-of-victims view in their jobs or when dealing with strangers. Others vacillate based on their moods, depending on whether they feel positive or negative, fearful or secure, depressed or excited. Even with this being true, almost everyone gravitates to one default worldview or the other in order to feel comfortable, consistent and stable in the way they analyze and organize what they see and hear.

DANGER - BIG-GOVERNMENT OR BIG-BUSINESS?

Do we need to be protected from big-business, or is big-government the greater danger? Are powerful individuals the problem, or are powerful politicians more dangerous? Which worldview did our Founding Fathers and their constitution envision? Is our present course destroying America? If so, is there a solution? Should our Constitution be interpreted as a living, breathing

document which can change with the situation and will of the majority, or should it be a solid foundation on which society can stand?

Again, your worldview determines how you look at each of these questions. Is big-business ever the problem? You bet it is. Does everyone in business have the same worldview? Absolutely not. Some are actually put into positions like CEO or CFO *because* they are considered vicious victimizers. It doesn't bother such folks to be underhanded. Other executives are put into positions of leadership as political favors or because of their ties to powerbrokers who can extract favors or funds from the public treasury.

These extreme examples gave rise to the term Crony Capitalism. *Wikipedia* defines Crony Capitalism as “a pejorative term describing an allegedly capitalist economy in which success in business depends on close relationships between businessmen and government officials. It may be exhibited by favoritism in the distribution of legal permits, government grants, special tax breaks, and so forth.”

Crony Capitalists may rationalize that what they are doing is in the public's best interest. But actually, they mostly care about the money, influence and power.

Welcome to the world of Fanny Mae and Freddy Mac. It was reported that the leaders of both these companies were there as favors from liberal politicians like Congressman Barney Frank. He was the chairman of the House committee which was supposed to oversee their operations. In return, he and then Senator Barack Obama received huge campaign contributions — along with a much smaller amount going to Senator McCain just in case he was elected President.

In the end, it didn't matter whether the Democrats or the Republicans were the most at fault. Because the general public connects Republicans with business, they took the hit and lost the “08” election.

There are also cases where public figures like Donald Rumsfeld, before he became Secretary of Defense under Bush, used political power and connections to force through products like Aspartames (Equal and NutraSweet) over the objections of many scientists who knew that it was poisonous and not fit for human consumption.

Most small and even large businesses are run by entrepreneurs who are honest, trustworthy and have both their customers' and employees' best interests in mind. They know that the best way to build a business is through honesty, good service and playing by the rules. These qualities produce a good reputation that can bring growth and prosperity to all involved.

Governor Sarah Palin was the only one of the four candidates for executive office in 2008 who had fought crony capitalism and won. The others were actually directly or indirectly knee or shoulder deep in the muck.

As long as competition functions in the free-market system, customers who are treated badly will not only tell ten people how they were treated, but they will take their business elsewhere. Another safeguard is an employee's ability and option to take his labor and skills to another employer. Granted, that option is stronger in bull-market economic times. But it is always there.

Crony capitalism should not be allowed to be a part of our economic system. Political favors and monopolies destroy the competition that makes a market free, while a private-property, capitalistic system works to keep prices and wages in balance. If businesses will not police themselves, we the people through our laws and news media need to hold them accountable, no matter who their associates are.

Even though big business can be dangerous, is the main source of large-scale evil in this country coming from big-business and powerful individuals, or from big-government and powerful politicians? Can Bill Gates take your money and give you nothing? Can Microsoft take your kids or put you in jail?

Big-government can do all this and more.

Therefore, we will spend most of our discussion on our government's influence in America because, like it or not, the consequences of what happens inside the White House or the State Capitol touch every aspect of our lives. We need to know how, when, and why it affects us. If we find that government is encroaching upon our liberties, we need to recognize this and find ways to respond.

DEFINING CONFUSING TERMS

Oddly, a person can be a conservative on certain issues and still believe in the liberal worldview. Likewise, a person can be a liberal on certain issues and still believe in the need for fiscal and personal responsibility. To be as flexible as possible, we should admit that the terms "Republican" and "Democrat" have less to do with this discussion than the terms "conservative" and "liberal" — or, in today's vocabulary, "Red" and "Blue." Today's conservative believes much as the traditional liberal did before World War II. Speaking within historical context is necessary to keep the terms legitimate.

I can think of acquaintances who are called conservative, but for the most part are liberal. They are conservative in the clothes they wear, the cars they drive, and how much risk they are willing

to take in business. Some even resist changing the kind of music sung at their church. But they are liberal in their theology and/or political views.

Standard definitions of conservative and liberal are mushy. One of the definitions of conservative is “tight,” while liberal means “generous.” Ask an opponent, and you will hear them describing conservatives as mean-spirited, cruel and uncaring, while they see liberals as caring and giving. Ask an opponent about liberals and you get an ugly picture of caring and giving gone awry.

So who gets to define what a conservative is? Who puts the label on a present day liberal? Not intending to be offensive or using words in a negative way, I contend that each should be given the opportunity to define themselves by an objective and historical measure.

A “conservative” is defined as favoring the existing order — being prudent, cautious and resisting change.

A “liberal” is defined in *The American Heritage Dictionary* as generous, broad-minded, tolerant, favoring civil liberties, democratic reforms and the use of public resources to promote social programs.

Many, if not most people, who consider themselves to be liberals or independents who vote for liberal candidates, do not have a truly liberal worldview. They feel strongly about issues and they want to help others. They are willing to do their part and sacrifice their money and time to accomplish this. They want to see people become non-victims. They want to see their concerns fixed. When they see a victim, they see someone they want to help — not someone they can use. They see everyone around them as generally trustworthy, and they do not read ulterior motives into others’ actions.

The group which staged the benefit event to raise money for the family of the husband and father injured in a truck accident had nothing to gain personally. The teacher who stayed after school for three months to teach my son to read did not get paid overtime.

Unfortunately, many people believe that if you care, you have to consider yourself a liberal. However, if you care enough to want to see victims become non-victims, be careful with your labels — and your vote. The wrong people get into office when we confuse true victims with those who simply *feel* like victims, true victimizers with perceived victimizers, or true champions with pseudo-champions of victims.

Consider this book a warning: be careful whom you support and how you label yourself. As you will see, you may actually be giving power to those who say they “care” but actually have no incentive or desire to fix the issue you care about.

Just because they say and act like they “care” does not mean that they will not use you and that issue for personal gain and votes. You need to know the dangers and consequences of big-government “solutions” to problems. The best way for many liberal leaders to remain a “champion with a cause” is to trade one problem for another. If there are no victims, there is no need for a champion-of-victims, and a liberal leader’s power may disappear.

The terms liberal, vertical, and victim/victimizer/pseudo-champion-of victims worldview can be thought of as synonymous. But, for the purposes of this book when politics is involved, “liberal” will normally be used. When politics is not involved the terms vertical, victim/victimizer/pseudo-champion-of-victims worldview will normally be used. (Please refer to the graphics at the end of this chapter). Likewise, the terms conservative, horizontal, and trustworthy worldview can be synonymous. The word, “conservative” will normally be used when politics is involved.

EXPOSING THE LIBERAL HIDDEN AGENDA

Again, not everyone who calls himself a liberal has a liberal worldview. However, that doesn’t make it any less important to understand how that worldview tends to categorize people. These labels are generalizations, of course, but they accurately reflect the deepest truths about liberal core beliefs and the leaders who espouse them.

In this worldview, there are perceived victims (V), perceived victimizers (VZ), and self-proclaimed champions-of-victims, (CV).

Liberalism is a system about feelings, and not necessarily reality. It is about caring and not common sense. Notice how often the words “feel” and “care” must be used to describe those with this perspective.

Perceived Victims (V) comprise all those who are victims or think of themselves as victims. In the liberal vertical worldview, all who feel they do not have their share of power, prestige, or wealth (PPW) are victims.

Even though this may be hard for others to believe and understand, since victims feel powerless, they think of themselves as being “good.” This group feels unable to help themselves. They feel the need for a champion. They feel the need for protection from powerful people or entities which they believe are incapable of compassion and incapable of understanding their situation. Therefore, they look to unions, affinity groups and big-government to help them get what they believe is their fair share. Unfortunately, they also need someone to blame for the fact that they

feel this way. If they are not given their fair share, then they consider themselves left behind and that is “just wrong,” according to Al Gore.

Self-proclaimed champions-of-victims (CV) see themselves as superior to everyone else. They are at the top of society. They are the first class citizens. Therefore, they feel they have the unique and innate capacity and responsibility to help perceived victims and to control or destroy perceived victimizers.

The new liberals can be traced to the sixties. Judge Robert Bork speaks of that era’s riots, institutional shutdowns, and the youth’s rage against their own country. Their design was not just to end an unjust war (Vietnam), but primarily to ravage capitalism and reshape western civilization. Their protests were primarily about their own self-proclaimed, moral superiority.

It has been said that you cannot understand Clintonian politics, or the secretive attempt by Hillary Rodham Clinton to overhaul healthcare, without understanding first the Clintons’ own sense of “superiority.” It grew out of the radical mindset of their formative years. They are among many 1960s’ protesters who carry that sense of superiority into their current professions. We often see this attitude in liberal political leaders, bureaucrats, trial lawyers, environmentalists, journalists, entertainers, educators, union leaders, and terrorists. “The Sixties radicals” are still with us, but now they do not paralyze the universities—they *run* the universities.

Champions-of-victims see themselves as saviors, since victims cannot take care of themselves. “Don’t worry,” say the perceived-champions to the victim, “I will take care of you.” This statement may seem unselfish, until you realize that the helpers derive their power from those helped, in the form of the votes they demand in return. Soon it becomes imperative to keep the victim in a state of helplessness.

Those who consider themselves champions-of-victims feel justified in having more than their fair share of power, prestige and wealth, because they claim these are necessary for them to remain effective champions. They do not accord this privilege to anyone else, in any other group.

In the liberal worldview, individuals do not have the freedom to decide whether they are a victim or a victimizer. This choice is determined by the champions-of-victims. They feel they are the only ones with enough intelligence to determine where everyone else fits. In their minds, all of humanity falls into one of these three vertical categories.

Who are the **perceived victimizers (VZ)**? If you are not a victim to some degree, then you are by default a victimizer to some degree — unless of course, you are a champion-of-victims.

Victimizers are at the bottom of this vertical worldview. Since this group is not powerless, they are perceived as being more or less evil and are often looked on with disdain.

Why disdain? It is imagined that they had some role in weaker citizens becoming victims.

The liberal worldview holds that the more power, prestige and wealth lies in the hands of any VZ, the more dangerous a victimizer he becomes. Therefore, liberals believe wealth and power should be justly taken from this group through laws and taxes. That power is then redirected to the champions-of-victims to increase their power, prestige and wealth. Allegedly, this is for the benefit of those they champion. In one swoop, they gain thanks from those on government programs, and subdue their political adversaries in the name of doing good.

POWER

Liberals consider it so vital to put champions-of-victims in charge that they will go to any length to obtain and keep that power, prestige, and wealth. Why are they so adamant? First of all, because liberalism has become their religion. Secondly, they do not trust anyone else to be in charge. Third, to be candid, they fall in love with the perks of privilege and wealth — even while they justify them as necessary to remain effective champions-of-victims.

This statement may sound harsh and written with a broad brush, but consider the words of T. S. Eliot. He said, “Liberalism...is a movement...away from, rather than towards something definite.” In other words, it’s a sweeping away of healthy human boundaries. Destroy the constraints on personal liberty imposed by morality, law, family, community and religion, and you have no solid foundation keeping anyone from going to any length to accomplish his goals — whether personal or political.

EQUALITY OF OUTCOME

In liberal ideology, the major problem in the world is inequality — not inequality of opportunity and freedom, but inequality of outcome, power, prestige and wealth. From the liberal view, a perceived victimizer becomes more dangerous with each increment of added power, prestige or wealth. Enter Robin Hood, who takes from those who have, giving to those who do not have. In America, this is accomplished by our graduated tax scheme.

It doesn’t matter that a person or business obtains power, prestige and wealth by hard work, good decisions and honest means. If a person or business is not a victim or a champion-of-victims — as defined by the liberals — they are automatically a dangerous victimizer who needs to be controlled, taxed and in some cases destroyed.

In the 2000 presidential election the liberal mantra was, “Your tax cut is a risky scheme and unfair because it gives most of the money back to the upper one percent.” The attempt was to demonize anyone or any group with wealth. Unfortunately, this targets those who create jobs for the rest of us. If you look at how things line up in the liberal worldview, it is always the perceived “have-nots” (V) with their champions (CV), against the “haves” (VZ).

This subject reminds me of a story I saw on the Internet. It described attitudes which surface when taxes are reduced. Suppose that every day, ten men go to dinner. The bill for all ten comes to \$100. If it was paid the way we pay our taxes, the first four men would pay nothing; the fifth would pay \$1; the sixth would pay \$3; the seventh \$7; the eighth \$12; the ninth \$18. The tenth man (the richest) would pay \$59. They all seemed quite happy with the arrangement until the owner threw them a curve.

He said, “Since you are all such good customers, I’m going to reduce the cost of your daily meal by \$20.”

Now the dinner for the 10 only cost \$80. The first four were unaffected. They still ate for free. The question was, how to divvy up the \$20 savings among the remaining six so that everyone got his fair share? The men realize that \$20 divided by 6 is \$3.33, but if they subtracted that from everybody’s share, the fifth man and the sixth man would end up being paid to eat their meal.

The restaurant owner suggested that it would be fair to reduce each man’s bill by roughly the same percentage. So he proceeded to work out the amounts each should pay. Therefore, the fifth man paid nothing, the sixth pitched in \$2, the seventh paid \$5, the eighth paid \$9, the ninth paid \$12, leaving the tenth man with a bill of \$52 instead of \$59.

Outside the restaurant, the men began to compare their savings.

“I only got a dollar out of the \$20,” declared the sixth man pointing to the tenth, “and he got \$7!”

“Yeah, that’s right,” exclaimed the fifth man. I only saved a dollar, too. It’s unfair that he got seven times more than me!

“That’s true,” shouted the seventh man, “why should he get \$7 back when I got only \$2?” The wealthy get all the breaks.”

“Wait a minute,” yelled the first four men in unison. “We didn’t get anything at all. The system exploits the poor.”

The nine men surrounded the tenth and beat him up. The next night, the tenth man didn't show up for dinner, so the nine sat down and ate without him. But when it came time to pay the bill, they discovered something important. They were \$52 short!

Doesn't it make sense that the people who pay the highest taxes get the most benefit from a tax reduction? Tax them too much, attack them for being wealthy, and they may not show up at the table anymore. There are lots of good restaurants in Switzerland and the Caribbean. Along the same line, when we over-regulate and over-tax employers and corporations, they go elsewhere.

NO INCENTIVE TO COMPLETELY FIX PROBLEMS

How many times have you heard that conservatives are uncaring and racist? They are accused of this because they are reluctant to give special privileges to minorities. Follow the conservative reasoning. The government is to guarantee equal *opportunity*, no matter what a person's race, gender, nationality, or sexual preference. Conservatives believe special privileges are not needed unless government involvement is necessary to guarantee equal opportunity.

Conservatives believe it is wrong for government or any person to give minorities or specific groups just enough help to keep them enslaved to government programs — bound even further by empty promises of future help. The intent is often to keep people indebted and loyal members of the liberal power base. Not only do these minority groups owe their soul to the company store, they owe their vote to the person behind the handout. Therefore, it is in a liberal politician's best interest to sustain enough inequality to continue being needed.

I don't intend to return fire and attribute conspiratorial motives to the forty years of liberal control of Congress from 1954-1994. Their programs may have been conceived with humanitarian concerns. Liberals often look to their long list of social programs as a reason for feeling morally superior to conservatives. However, most of those programs trapped and eventually victimized the people they were so desperately trying to help.

President Johnson created "The Great Society" to expand possibilities for many who needed assistance. What we got instead was a shrinking return on our tax dollar, a class of citizens dependent on government help, and an expanded government work force to pay with those tax dollars.

Before you cast your vote, consider how a candidate or office-holder would be affected if his or her pet issue suddenly vanished. Would the person celebrate, or privately mourn the loss of a platform? Does the continuation of the problem actually *benefit* the politician by giving him power, prestige and a platform? What would happen to Al Gore if the scientific world reached a consensus that climate change is simply a natural cycle and not caused by any manmade

emissions? How do you know unless you study the issues, the candidates, and consider the long-term effects on America?

MORALITY

Os Guinness, who edited *Character Counts*, says, “The crisis of America’s first postmodern president (Clinton) is not just the sad story of a flawed individual, but the full flowering of a generation of trends in American society.” He goes on to evaluate that “...character in leadership has been replaced by image, truth by power and plausibility, and confession and moral changes by spin control and image makeovers.”

President Eisenhower said the essential qualities of a great leader are “vision, integrity, courage, understanding, the power of articulation, and profundity of character.” Others add decisiveness and a sense of providence.

EVERYDAY EXAMPLES

The victim/victimizer/champion-of-victims mindset is rampant in politics, but we also see it in everyday life.

Ten years ago, I met a family who had a beautiful young daughter with great potential. She left a college education and bright future behind and fell in love with a dead-beat, abusive ex-convict with no job and little potential. At first, I thought she suffered from a Florence Nightingale syndrome: a mindless compulsion to rescue someone despite the destructive impact on one’s own life. (Florence Nightingale, who didn’t deserve having this problem named after her, was a true champion-of-victims who would do her best to prevent a victim from remaining one.)

This young woman actually facilitated this man’s problem. She felt the need to help and care for “this poor victim” whom only she understood. As far as she was concerned, everyone who tried to dissuade her from dating and then marrying this guy was a victimizer — even her parents. She determined that all this man needed was someone to love him.

Did this man ever get a job and become a productive member of society? Why would he? He had a champion and an enabler to take care of him. An enabler is someone who makes it possible for someone else to remain in an unhealthy condition without feeling guilty or taking responsibility for themselves. He had no incentive to contribute his fair share towards this relationship or to society.

“Caretaker” is not synonymous with “champion.” Think about Anne Sullivan, who was hired to be Helen Keller’s caretaker. She became her *true* champion. She helped Helen become less of a victim of her disability.

At some point, you may have run into someone at your club or church who was convinced the facility needed new carpet and it had to be blue. There was no convincing him otherwise. He became an irrational champion of his idea, and blue carpet. Control freaks and abusers function in the victim, victimizer, champion-of-victims mindset. Their agendas are the alleged victims of anyone’s disagreement with them. Those who dissent are the victimizers, who deserve to be controlled, punished, or destroyed.

Terrorist leaders fit into this worldview. The leader is a self-proclaimed champion-of-victims who believes that he represents those being victimized. He attacks the perceived victimizers in subversive ways to destroy them. Then the attacker’s status is elevated to hero among the perceived victims he champions. If rebuffed, defeated, or killed, the attacker becomes a martyr in the minds of the True Believers. Suicide bombers believe it is so vital to destroy a perceived victimizer that even their own lives are less important.

But exposing hidden agendas is not enough. There is a better way, one that goes further than mere labels or classifications.

EXPOSING THE CONSERVATIVE HIDDEN AGENDA

Bobby Kennedy repeatedly said, “The future lies before us.” That sounded so obvious. Of course it lies before us. Where would we look for a future if not in the future?

However, the heart of those words asks where we, indeed, look for the future.

Conservatives—whether political, economical or theological — are apt to try to return to the fantasy of an earlier time, whether it existed in reality or not. “If we can just go back to the values of the fifties.” But we can’t. There are no trains to 1954. The Cleaver Family was not a true depiction of every family.

However, we do need to hang onto, or bring back, virtues from the past that were time tested, worked well and produced happy, healthy citizens. We need more Americans who are assets to society and not a drag on our economy.

An acquaintance told me he was the only child of divorced parents in his ‘50’s era junior high class. He attended the largest junior high in his state. Today, nearly the opposite proportion is

true. The majority of kids live in divorced households. This one fact is another little clue that we do not live in the same social setting our parents did.

Where have we gone wrong? We will find out, as we continue to expose destructive worldviews.

A friend speaks of conservatism as the attempt to conserve, to keep, and preserve what is good from the old. While pragmatism alone cannot be the determining factor, we do have to ask, “Will this work in the current situation?” That has to be tempered by asking, “How do we make this work in this generation?”

Clearly, not all conservatives wear white hats and not all liberals wear black hats. Charley Reese, in a December 26th, 2001 article wrote that “James Madison put the problem so well when he said that if men were angels, they would not need a government, but since they are far from angels, where do you find people you can trust with power? You have to dip into the same bucket to get both the rulers and ruled. The pragmatic answer, and our Constitution is a most pragmatic document, is to scatter the power among competing interests.”

Probably the most vicious of dirty tricksters was a Republican, Lee Atwater, who after becoming fatally ill, faced his behavior, confessed to God and apologized to those he hurt. More recently, John McCain’s 2000 campaign manager said, “Make the (untruthful) charge, and let the other guy spend \$1 million dollars to explain it.”

So my reliance on the terms “generally,” “tend to” and “more or less” is not just fair but fairly true — generally.

CONSERVATIVE ISSUES

Conservatives usually advocate a strong military, pro-business policies, full employment at meaningful, self-supporting work, strict interpretation of the Constitution, tough and prosecuted laws, sensible use of the environment and gun ownership. Fiscal responsibility is important to them, as are lower taxes. Most conservatives would reject abortion on demand and some want to see public prayer in schools as well as the freedom to display the Ten Commandments in public places.

Conservatives tend to dislike and distrust big-government. Big-government is seen as a possible intruder upon personal rights and not to be trusted with too much information or control over personal and private life.

TRUST

Unlike liberals, conservatives tend to accept people and situations as they see them. They tend not to read ulterior motives into others' actions. Therefore, they are often naive and suffer the consequences of that naiveté.

While it's not true of all Republicans, conservatives tend to put people on a continuum — everyone is more or less trustworthy (TW). If a person is very trustworthy, that person may earn leadership. If a person is much less trustworthy, they could end up in jail, because they are not trustworthy enough to be on the streets.

To a conservative, everyone has differing degrees of trustworthiness in different areas. A person may be very trustworthy as a parent, but very untrustworthy in getting places on time. In the conservative model, everyone starts out being trusted. Each has the freedom to help determine by their actions and attitudes where they end up along the continuum. No one has the authority to put people in a slot, as liberals do. The conservative worldview puts everyone on a horizontal plane.

TRUE CHAMPIONS

In this model, being a true champion-of-victims does not mean being an enabler. Remember, enablers are people who may think they are being helpful but they actually perpetuate the victim's problem. A true champion is one who sacrifices and invests resources in an intelligent way, with knowledge of human nature, to help a victim transition into a non-victim. He encourages others to be successful and empowers individuals, whether disadvantaged or developing, to think of themselves as trustworthy and valuable.

True champions accomplish this by providing opportunities for others to prove themselves trustworthy, with no limits assumed because of race, creed, gender, or preferences. Proven trustworthiness is the criteria. No one needs or receives special privileges or rights. Empowerment gives the disabled and disenfranchised a reason to live above a victim mentality.

A good example of a true champion-of-victims is a mother of a small child. If her goal is to work herself out of a job by helping her child become a responsible, self-sufficient, trustworthy adult, then she is a true champion. The good mother becomes a not-so-good mother when she coerces the child into remaining dependent on her into adult life to satisfy her own needs and her identity as a "mother."

When George W. Bush stated, "I trust people. I don't trust the government," I believe he meant that he trusts a system where people are considered more or less trustworthy. If you listened to his interaction with rescue workers at the World Trade Center, you heard him say specifically how he trusted people, as he strode confidently into the "bully pulpit."

When Bush said, “I do not trust government,” I believe he meant that he does not trust a government run by self-proclaimed champions-of-victims, where everyone else is deemed either a victim or a victimizer. Most conservatives do not trust a government where the ruling elite (CV) gets to decide where you fit, how you fit, and how you are going to be treated.

The conservative view has an “I’m okay, you’re okay,” outlook. The liberal view tells the world, “I’m okay because I am a champion-of-victims; you’re not okay, because you are a victim and need my help; and you’re not okay, because you are a victimizer and need my control.”

EQUAL OPPORTUNITY

About 20 years ago, we bought a timeshare in Florida near Disney World. It seemed like a good deal at the time, but with maintenance fees, cost of transportation, food and entertainment, we would have been much better off going on our all-inclusive vacation elsewhere. Therefore, we decided to sell.

At most places in the world, if you want to sell a property, you list it. Then after the real estate person sells it, they get a percentage of the sale price. In this common scenario, the salesperson has an incentive to advertise the property at his expense and work hard to find a buyer. It is then in their best interest to negotiate a fair price for both the seller and buyer.

I have been told that according to the law, at least in Florida, the situation is different with timeshares. You have to pay about \$600 up front. What do you get for your \$600? You get a promise that they will advertise and a promise that they will work hard to sell your property.

In reality, there is no real incentive to find a buyer because if they sell your timeshare, they cannot get another \$600 from you a few years later. Even when I offered one third of the selling price as a commission after the sale, they turned me down, saying this was not possible under current law. Over the past 15 years, I have paid this \$600 on three occasions and I presently still own the time-share.

Any time there is a choice, I will always hire a person who has an incentive to work for both my best interest and his own. Accordingly, conservatives have a vested interest in helping everyone, even minorities and those trapped as perceived victims in government programs to rise above the victim mentality and become happy, healthy, and prosperous individuals. These people tend to vote for conservative candidates.

On the other hand, liberals build their base and get votes from people who are mad, sad, sick, needy and poor. These people tend to vote for liberal candidates. Liberals have a vested interest in keeping people sad, sick, needy, and poor.

Voting for a liberal politician is like hiring someone who has no incentive to do the work you hired him to do. A liberal leader's only incentive to do anything constructive is for his or her own job security. Columnist Charlie Reese well said, "Politicians are the only people in the world who create problems and then campaign against them." With this in mind, it is puzzling that anyone wanting the opportunity to do better in life would vote for a liberal candidate.

PRODUCERS VS. NON-PRODUCERS

In the liberal system, the government demands taxes and then uses the money to buy a person a fish. That person eats for a day and then has to come back to the government for more fish. Conservatives want to let everyone keep enough of their own money so they can buy fishing equipment and in turn, feed and take responsibility for themselves and their families. The question is, how long can we as a nation keep taking from the fishermen (producers) and give to the non-fishermen (non-producers) before there is no one left to fish and no money left to buy fishing equipment?

Ayn Rand wrote a book on that subject several decades ago, "*Atlas Shrugged*." The proposition was that at some point the producers stop producing because the return on their effort would be negative. At some point, production is not worth what it costs, nor is there incentive adequate to the labor involved. Is the rhetoric wrapped around the liberals' demonizing of the "top one-percent" of producers a trip-trigger causing Atlas to Shrug?

Looking at the consumer end of the "take from to give to" redistribution of wealth pipeline, one does question whether it is kind or responsible to take from the producers to give to the non-producers, thus giving the non-producers no reason to produce.

You cannot bring about prosperity by discouraging thrift. You cannot strengthen the weak by weakening the strong. You cannot help the wage earner by pulling down the wage payer. You cannot further the brotherhood of man by encouraging class hatred. You cannot help the poor by destroying the rich. You cannot keep out trouble by spending more than you earn. You cannot build character and courage by taking away a man's initiative and independence. You cannot help men permanently by doing for them what they could and should do for themselves. This statement has been attributed to Abraham Lincoln.

ORIGINS OF WORLDVIEWS

When talking about origins, the age-old question of nurture or nature comes into play. Are worldviews in our genes or is a worldview a learned way of seeing the world?

On the one hand some babies seem to be born trusting everyone. They will let anyone hold them and they give everyone a smile with no reservations. This seems to be their nature. Other babies seem to inherently fear everyone except for a few familiar faces. Most small children vacillate from acceptance to fear in stages as they grow up.

On the nurture side of the balance, whichever behavior gets reinforced may end up becoming a life's temperament. Dangers are everywhere but parents can be overly protective by constantly warning their children about the dangers both inside and outside the home.

Is the fear of strangers, fear of the street, fear of the weather and the environment reinforced every time the little person goes out the door? Is the child encouraged to go outside and enjoy the nice sunny day and feel the wet grass on his feet, or is he warned about the harmful rays of the sun and the remote possibility of glass in the yard? Over-emphasis on imagined dangers can make a child feel like a victim with everything and everyone out to victimize him or her.

In a traditional family a child usually obtains a balance with the mother being mainly responsible for the "be careful" side of life, and the father being mainly responsible for the "be tough, you can take care of yourself" side of dealing with life. In the now common single-parent family, the parent needs to be careful to balance these two sides of the equation for the child with a goal of the child having a healthy respect for strangers and the dangers in our environment but not living a life of fear.

The two opposing worldviews were first mentioned in history in the story of Adam and Eve. This story is in the Bible to describe the introduction of sin into the world but it also introduces the victim/victimizer/champion-of-victims scenario.

God trusted Adam to enjoy life, take care of Eve and the garden, to populate the earth and enjoy fellowship with God himself. God considered Adam to be his friend. In the cool of the day they talked and walked together shoulder to shoulder. Adam trusted God, his Creator, to provide everything he needed. God trusted Adam with the responsibility to take care of his creation. All Adam had to do to prove his trustworthiness was to do his job and not eat from the tree of the "knowledge of good and evil." Things went great with Adam and Eve enjoying each other and their work and responsibilities as gardeners. Trust ruled.

Then Satan came on the scene with an opposing worldview. He convinced Adam and Eve that they were victims. God, the victimizer was holding out on them. God was preventing them from having something they wanted and needed, the knowledge of good and evil. Of course, Satan

portrayed himself as their champion-of-victims since he was offering to help them take care of their needs. All they had to do was eat of the forbidden fruit. The Bible then describes the consequences.

CONSEQUENCES

Do we want a country where hidden political agendas are allowed to remain hidden? Do we want a country where citizens are used by their leaders instead of served? Do we want our money and our power to continue to flow into the hands of a Washington elite?

Or do we want to dedicate ourselves to Abraham Lincoln's resolve that "this nation, under God, should have a new birth of freedom and that government of the people, by the people, for the people should not perish from the earth?"

Unless present trends are stopped, we, the people, will not remain the worlds' best example of a free nation. Hidden political agendas must be exposed and addressed.