

GENERATING GLOBAL GOOD

(Excerpted from *The Way Things Ought to Be*)

**Is status quo the best we humans can do during our stay here on earth?
I don't think so. There are many good things, but also some bad.
Our book, The Way Things Ought to Be, gives several suggestions for
solving global problems and creating a more peaceful and prosperous world.**

If the human race wishes to have a prolonged and indefinite period of material prosperity, they have only got to behave in a peaceful and helpful way toward one another.

–Winston Churchill

Global economics is simply a multiplication or expansion of the idea of locally or nationally good ideas! From that vantage point, we see that today countries are primarily all competing in the global marketplace against each other, and in some cases as an allied trading block. Historically, in our day at least, the United States has been the elephant in the room of being the world's dominant economic player ('American exceptionalism'), and some countries are now coming to either tire of that status, or consider it unfair and arrange retaliatory or reactionary measures (and alliances).

If, using the insight our lives and experience teach us, we could imagine a better system for meeting our many needs without the animosity which appears so incumbent upon a world fighting usually for limited resources, we would need to reverse engineer the ideal state, and work backwards to prepare for a better tomorrow.

So just what would that more nebulous 'global ideal' for the world's economy look like? Assuming a global monetary system where currency does *not* grow on trees, in a perfect world (which we can all agree we will never be able to create), everyone would be rich and only have to work if they wanted to. Second down from that, everyone would be rich, and have a good-paying job. Down from that (and, starting to approach more of a reality situation), we see three other alternatives:

1. All are moderately incomeed.
2. Some are rich, but none are poor.
3. Some are rich, but none are severely/intolerably suffering poor.

The freedom of man to express his talents, his skills, his ambition and what our US Constitution calls 'the pursuit of happiness' would make number one insufferable to our consciences. So our agreeing that, in principle at least, some being rich (because they are capable, and do not achieve such ends illegally), to what extent will our world tolerate any fellow human being to suffer the fate of severe poverty, and what responsibility has that suffer to end his own plight?

It is readily apparent (from today's systems) that we who are not severely suffering can justify or otherwise allow our blinders to remain on or our heads in the sand to the fact that nearly three billion people in our world live on only two dollars a day income. Yes, Mable, there really are people who go hungry and even starve to death from malnutrition and a sub-standard diet and daily bread.

Should we care, or should we continue on the path we are long established upon, pursuing our own ends in the righteous cause of supplying for our own families? After all, they are not from those within our own nuclear clan, nor do we even know them, and we all struggle ourselves from time to time to achieve everything we believe life owes us.

And if one is inclined to say we should care, are there solutions to this problem which allow them to become self-sustaining (as opposed to being a continual drain on society), what are they, and what will they cost?

First and foremost let me begin the answer to those three questions by saying that the government directly responsible for said persons bears primary (if not exclusive) legal and moral responsibility for their condition. It may not be fair—they may not have sufficient resources, and other countries may have pillaged many of their resources over the centuries—but it is nonetheless true. Other countries can help, but in so ‘helping,’ no legitimate country desires to only help the elite few become more wealthy by their foreign aid being squandered by corrupt officials. If you want any credible hope for your country and its people, the solution first starts there. And if you do not want such help for your fellow countrymen, you should be ousted from power by all means necessary, as your attitude is not befitting one called upon to lead.

So to the latter questions—are there answers and what would they cost (and if so, how can they be sustainable vs. an endless financial rat hole?). First, let’s observe that even if we do nothing different from the past, those in the poorest regions have adapted enough to either survive, or unnecessarily prematurely die. That is to say, status quo is the default to any conjecture we may here engage. And many people the world over are content if not comfortable if no better solutions be found—we have adjusted to reality and accepted it as such.

As to how to sustainably provide a means for the poorest to supply their basic needs, let’s first define what it is they absolutely must have. At a minimum, everyone needs daily rations. More than likely, everyone could use some form of shelter (including clothes and a place to lay their head), and it is reasonable to assume that every person could benefit from a minimum of healthcare in order to prevent diseases that would otherwise cause their untimely demise.

So how can every person be supplied these basics:

1. Food which sustains them (at a minimum)
2. Perhaps a place to live and certainly some clothing with which to be covered, and
3. Enough medical care to not die well before their time?

Better stated, how can the rest of us—who do not suffer from extreme poverty—provide an economic environment in which they are able to supply these things on their own, indefinitely in the future?

For one thing, we could wish they all had the God-given talent to start and sustain a successful business in their own lands, either selling their goods and services to their neighbors (locals) or other countries with more resources (internationals), but, again, reality-check—that is not going to happen in many cases. Either their country has insufficient wealth with which to purchase their goods, or they lack sufficient education and skills with which to pull off a successful business. Some do possess these skills, and can produce at least a locals-catering business entity (and those with such skills usually have the drive to do so without outside assistance, because it profits them personally). But what about the vast number of others?

They need jobs (or at least coping mechanisms to be able to live off the land). In many cases, even by choice sometimes, survivalist living is their experience. But for those desiring the in-between state of having a job sufficient to meet their family’s minimum needs, how could our world economy provide for that need in ways that did not seriously harm our own economy, or significantly drain our own bank accounts for any burdensome time (be it our government’s treasury or that of our own bank account)? First, there must be the identification of need. We could no longer allow ourselves to be uninformed or unconcerned about the fact that severe poverty exists.

Second, we who have some overage and we who have businesses with which to employ others would have to make a determination that this problem needs some addressing, if only to a bare minimum of sustainable needs being met.

The proverbial ‘buy a underdeveloped nation’s goods’ mentality will not get the job done. It may steer well-intended money away from corrupt rulers, but in the real world, most of us have little to no need or desire to own what we consider inferior, trite/quaint or unnecessary products. And the prospects of ‘third world’ goods and services rivaling our own anytime soon are not good.

So we turn to an evaluation of their own economy and its human management. Do they possess natural resources with which to fund international trade, or could their people gain sufficient education to one day be able to compete on the global stage as credible employ candidates for multinational corporations? Perhaps in the longer term, and every effort should be placed into a pursuit of those ends, but in the interim, how can we outside their experience supply them what is needed, without it being siphoned off by corrupt dictators, being wasted or squandered or an unsustainable drain on ourselves?

First, it seems obvious to this author that corrupt power brokers must either be bought off, or forced by international pressure to behave correctly. If you buy them off (and they go retire or agree to stop graft as a result), there are always willing parties to fill that void. So these countries need laws—enforced—to disallow such behavior from their so-called leaders. And the enforcement mechanisms themselves need to be bribe-proof. A tall order indeed, especially in countries not used to the sort of funds we already are willing to doll out, where greed and personal gain appear beyond their ability to resist.

So what international pressure could be brought to bear, if not even to address corrupt despots, but simply to ensure that needed resources actually reached their intended targets? The services of the United Nations immediately comes to mind (as do those same fears of graft and corrupt mismanagement). We are again faced with the dilemma most pertinent to resolving this issue—how do we identify and protect persons who will not be self-serving, either in the administration of their country’s affairs, or of the international aid earmarked to that end, and is aid always the right answer?

Perhaps is it not money, per se, but things that they need in order to cultivate a sustainable lifestyle. Things (like plows, refrigerant, barns, etc.) of course, can always be stolen and sold for money, so we again face the dilemma of finding credible human beings for third world governance and international aid. Short of meeting this end, all our legitimate concerns and objections, alone, will be sustainable.

So in the end, if the poor people of the world desire both a better and long-term sustainable economy, they must rise up and be educated enough to demand and clamor for morally good leadership, and morally good leadership in international aid organizations. Short of that end, I hold out little hope for your lifestyle significantly improving anytime soon.

Short of that the poor citizens of the world must clamor for and demand to be governed by just laws with ‘teeth’—or enforcement mechanisms, and it is best—especially if there are no benevolent dictators, that the people be in charge of both the institution and officers of their nation’s government.

Now as to how our global economy can be improved—for the good of all of us—rather than just for some, or not improving at all, let’s first debunk the myth (or at least idealistic delusion) that any country will ever so embrace free market principles that they will accept the inevitable losses to some of their countrymen without a fight. It may, in theory, be true that our world at large could produce better results were we to allow specialization of skills and resources, with zero concern for those who are on the losing end of globalization and outsourcing, but, again, we must deal in reality. That may be the ideal economic model for mankind, but (most of) our sensibilities will not allow our own peoples to become destitute in order to help the whole reach maximum potential. There will (seemingly) always be a tension between what is economically ideal and what is optimal (or merely practical).

For instance, Americans generally love the lower prices globalization hath wrought, yet we do not like the reality that many of our fellow Americans in the north were devastated as a result of this trade-off. Again, it is very easy to go about one’s work tomorrow and be oblivious to those people’s despair and desperation at having to find work, re-train, and stay afloat in the interim, yet that is exactly what most of

us have done since outsourcing became rampant (Democratic operatives excepted). How do we come to such conclusions? Is it necessity or mere human evil, or perhaps a little of both? Absent pragmatic actions steps we can conveniently undertake, we legitimately have neither the time, energy or personal investment to do much else (or we naively believe we have honorably delegated all those duties to those in the public or charity sectors).

In both these cases, who is in a position to help, be it the third world poor or the poor or unemployed in our own country (whose suffering, generally, is not nearly on par with the former)? When it comes down to it the answer really is you and I. Perhaps those who are retired and/or those with more wealth are in a better position to help, with either their time or treasure, but unless we all adopt a little more human concern for our fellow humans, status quo will change little to none at all.

So why should we care, on an individual basis? We did not birth them into the world, and we have managed to be able to provide sufficiently for our own families—why can't they, you may wonder? The answers to these questions may be multi-fold, but one of the best ones I have found is to visit these people—be it a trip to a third world country (as I have made) or merely observing their daily reality from the comfort of your own living room on television. Certainly the former will have a more visceral effect on most people, but we cannot all afford to take time off and take the needed funds away from our families to visit places like Somalia, etc. (nor is that always wise, or safe).

So as an initial starting point, this week, make a commitment to yourself to learn just one fact (or view one airing) which will initially broaden your life perspective to begin to see that there is a life outside your own subjective world which is neither myth or mirage. And once we all begin to do our minimal part in so opening our minds, perhaps greater actions will follow, where someday, we hope, we as a group, voluntarily (I would hope), can eradicate the global severe suffering of poverty (and internationally pressure both oppressed peoples and their officials to act solely in the best interest of the whole, and not the elite parts alone.

Idealistic, fantasy, unrealistic and unreasonable? Every excuse needed to again stuff your head in the sand of your own career? Not if you're truly listening, and human. You may have little more time today than merely to read this oration, but even your having read this far gives this author hope that all is not lost, nor all of your remaining vestiges of humanity.

So when you review this article, or, better, when you reflect on it, realize that we have reasoned together what the initial needs of our world—economically-speaking—as it pertains to a global economy which leaves no one behind...

International pressure to change or oust self-serving tyrants in poor countries, and international pressure to educate those oppressed people themselves to demand more accountability and results from those same "leaders," both as to how international aid gets uses (vs. wasted), but especially how those people need the capabilities to see beyond their own personal cravings to see their God-given responsibility to care for the whole, and not just their uniquely elite part.

Were they so to do, given an almost John Lennon-like "Imagine" scenario, what would a sustainable economy for the lowest class look like, and how would those efforts positively and/or negatively affect the global economy as a whole, financially and morally?

For answers to these and other questions about the global economy,
See: [Building a Billionaire Business](#).

For answers to these and other questions about solving severe global poverty,
See: [Dumb as a Donkey, Fat as an Elephant](#) (chapter 5).

For an overview of how things can improve, internationally,
See: [How Things Ought to Be: A Global Vision for a Better World](#)

OTHER BOOKS BY THE AUTHOR

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- **Wit & Wisdom: Don't Speak About Politics or Religion (A Voter's Manifesto)**

Our blockbuster live-tweeted book, that significantly changed American politics and Christianity from 2014 to 2018 (and which many of the world's VIP's have already seen written, and warmly received).

- **Dumb as a Donkey, Fat as an Elephant: Common Ground Through Common Sense for the Common Good**

Over 2,000 unique, new products ideas inside—FREE!

Our landmark book on how “We the people” can change Washington for the good (and to do good, both in policies and practice), using common sense to secure unifying solutions, efficiently and within budget.

- **The Way Things Ought To Be: A Global Vision for a Better World**

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Common sense solutions to most of the world's problems, both globally and domestically.

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- **Idioms for Innovators & Immigrants**

Anyone desiring to understand (or appeal to) America's pop culture, advertising and values, thousands of common expressions we use in everyday expression are defined in common usage.

- **The Gospel According to God**

The most thorough, Bible-based treatise on what it takes for a person to go to Heaven. Documenting and critiquing the two major views of the historic Lordship Salvation vs. Saviorhood Salvation controversy.

- **New Testament Color Charts**

These charts graphically explain the meaning and layout of God's latest Testament, using pictures, colors and text. It allows an easy understanding of context and perspective when studying the Bible.

- **Architecture Aficionado: How Anyone Can be Inspired to Admire (and Create) Architecture**

For an excellent summary of the most important topics of the Bible (which recently turned around a leading U.S. mega church), see our FREE web site, www.WillYouLiveForever.org

For a broad treatment of common sense, common ground solutions to politics-as-usual,

see our FREE website, www.AmericanAnswers.org