

Updates to the essay 'Morality & Revolution'

The Ted K Archive

April 16, 2023

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2nd Edition Updates

57	<p>1st Edition</p> <p>Morality often is antagonistic toward the Six Principles in other ways as well. To take just a few examples:</p>	54	<p>2nd Edition</p> <p>Morality often is antagonistic toward the Six Principles in other ways as well. To take just a few examples:</p>
58		55	
59	<p>The morality of modern society tells us to prevent suicide, if necessary by interfering forcibly. This may not always be a violation of the Six Principles. In some cases a person may be driven towards suicide by some temporary grief that he will soon get over, and if you prevent him from killing himself, he will thank you for it afterward. But there are other cases in which a person has good reason to commit suicide to escape prolonged suffering, say, or because in some situations death may be the only alternative that is consistent with</p>	56	<p>In our society private property is not what it is among the Bushmen — a simple device for avoiding conflict over the use of resources. Instead, it is a system whereby certain persons or organizations arrogate control over vast quantities of resources that they use to exert power over other people. In this they certainly violate the first and fourth principles of fairness. By requiring us to respect property, the morality of our society helps to perpetuate a system that is clearly in conflict with the Six Principles.</p>

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<p>99</p>	<p>1st Edition</p> <p>It is necessary for the functioning of modern industrial society that people should operate in a rigid, machine-like way, obeying rules, following orders and schedules, carrying out prescribed procedures. Consequently, the system requires, above all, human docility and social order. Of all human behaviors, violence is the one most disruptive of social order, hence the one most dangerous to the system. As the Industrial Revolution progressed, the powerful classes, perceiving that violence was increasingly contrary to their interest, changed their attitude toward it. Because their influence was predominant in determining what was printed by the press and taught in the schools, they gradually transformed the attitude of the entire society, so that today most middle class people, and even the majority of those who think themselves rebels against the</p>	<p>90</p>	<p>2nd Edition</p> <p>It is necessary for the functioning of modern industrial society that people should cooperate in a rigid, machine-like way, obeying rules, following orders and schedules, carrying out prescribed procedures. Consequently the system requires, above all, human docility and social order. Of all human behaviors, violence is the one most disruptive of social order, hence the one most dangerous to the system. As the Industrial Revolution progressed, the powerful classes, perceiving that violence was increasingly contrary to their interest, changed their attitude toward it. Because their influence was predominant in determining what was printed by the press and taught in the schools, they gradually transformed the attitude of the entire society, so that today most middle-class people, and even the majority of those who think themselves rebels against the</p>
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3th Edition Updates

28	<p>2nd Edition</p> <p>To take a couple of examples of the ways in which the Six Principles often are submerged by cultural forces, among the Navajo, traditionally, it was considered “morally acceptable” to use deception when trading with anyone who was not a member of the tribe (W.A. Haviland, <i>Cultural Anthropology</i>, 9th ed., p. 207), though this contravenes principles 1, 5, and 6. And in our society many people will reject the principle of retaliatory action, we are trained to suppress our retaliatory impulses and leave any serious retaliation (called ‘justice’) to the legal system.</p>	25	<p>3rd Edition</p> <p>To take a couple of examples of the ways in which the Six Principles often are submerged by cultural forces, among the Navajo, traditionally, it was considered “morally acceptable” to use deception when trading with anyone who was not a member of the tribe (W. A. Haviland, <i>Cultural Anthropology</i>, 9th ed., p. 207), though this contravenes principles 1, 5, and 6. And in our society many people will reject the principle of retaliation: Because of industrial society’s imperative need for social order and because of the disruptive potential of personal retaliatory action, we are trained to suppress our retaliatory impulses and leave any serious retaliation (called “justice”) to the legal system.</p>
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	<p>2nd Edition</p>	<p>109</p> <p>110</p> <p>111</p> <p>112</p> <p>113</p>	<p>3rd Edition</p> <p>*** AFTER-WORD</p> <p>“Morality and Revolution” was originally written in 1999, was published in <i>Green Anarchist</i>, and was addressed specifically to anarchists, but I think it may be of interest to a much wider readership. The essay is presented here in heavily revised form.</p> <p>Because it was written for anarchists, who are not generally religious, this essay discusses morality in purely secular terms; the whole question of a religious basis for morality is left out. That question of course is a formidable one in itself, and I’m not going to undertake a discussion of it here. I will only point out that no one has yet succeeded in demonstrating that the particular moral code prescribed by his own religion is in fact the one ordained by the Deity, assuming that there is a Deity. All we have are the</p>
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A critique of his ideas & actions.



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