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# PEGASUS

A NEWSLETTER FOR THE CAUX ROUND TABLE FOR MORAL CAPITALISM  
NETWORK LOOKING AT BUSINESS ABOVE THE CLUTTER AND CONFETTI



# *Pegasus*

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# Introduction

Both of the essays in this month's Pegasus touch on the philosopher Friedrich Nietzsche, the first one a bit more so than the second. His appearance in these two pieces underscores how his views from the second half of the 19th century still resonate today, often in disharmonious ways. He made a powerful case against many established conventions and shared knowledge and many thinkers have built on his work over the decades.

In his essay "Friedrich Nietzsche: The Devil's Advocate," Steve Young writes: "Nietzsche came up with temptations to ignore the secular perfectionism of the European Enlightenment (Descartes, Rousseau, Kant and Hegel) and Christian idealism. His temptation was to put the self above the good, the true and the beautiful. He proposed that the self alone could decide what was good, what was true and what was beautiful. Thus, Nietzsche laid the foundations for the selfish, abusive, domineering facets of modernity."

The power of the self runs contrary to Caux Round Table Principles. Nevertheless, it has continued to evolve, often in dark and unsettling ways. "From Nietzsche through the successive mediations of Martin Heidegger, Antonio Gramsci, Michel Foucault, Jacques Derrida and others has come our contemporary cultural and political afflictions. In the U.S. today, critical theory has given birth to intersectionality, where the oppressors rule roughshod over the oppressed, to anti-racism, which actually is only a variant of the racist mental virus, to critical legal theory, which replaces law with political will and manipulation of words and to wherever there is a "me," there is a "my truth."

As Steve points out, Nietzsche offered no exception for science or natural law or even human moral conscience. He thought everything was vulnerable to rejection, no matter how widely believed (Christianity) or how deeply held (science).

Nietzsche believed that power to declare what was morally right didn't flow from the group, but rather, from the powerful. The philosopher's views run contrary to Caux Round Table philosophies. But it is, as Sun Tzu said, important to know one's enemy.

It isn't all grim. Steve gives Humpty Dumpty some airtime, too.

In our second essay, "Culture is Our First Teacher," Michael Hartoonian evaluates how our communities, wittingly or not, have drifted to a Nietzschean notion.

"...start with the erosion of social capital/community and its replacement by the individual – from Delphi to Psychology – from Marx to Kierkegaard to Nietzsche to the post-modernists of the 20th century, the ego rules and the team dies. Next, there is little understanding of love as the antithesis to fear."

In perhaps a first, Michael twins Montesquieu with Green Bay Packers coaching legend, Vince Lombardi. Both articulate the value and importance of love in making the team – or a citizenry – work best together.

Building on the idea of love and team, Michael adds: “Professionals have a duty to model virtue, helping citizens develop discernment. When professions become self-serving and neglect higher societal values, culture risks decline and potential authoritarian control.”

Deeply supporting our need for community is the fraughtness of the lone self. Michael uses poetry to describe this idea and says: “I try to say it in poetry, but words cannot describe the terror of separation or sin.”

Both essays are excellent and meaty. I encourage you to carve out time to sit with them. They go to the heart of what ails our citizenry in these days.

*Dave Kansas*  
*Editor-at-Large*  
*Pegasus*

# Friedrich Nietzsche: The Devil's Advocate

Stephen B. Young

In the New Testament, the Devil tempts Jesus to abandon his commitment to moral ideals and personal integrity.

In the book of Matthew, we read:

*Then Jesus was led by the Spirit into the wilderness to be tempted<sup>[a]</sup> by the devil. <sup>2</sup> After fasting forty days and forty nights, he was hungry. <sup>3</sup> The tempter came to him and said, "If you are the Son of God, tell these stones to become bread."*

*<sup>4</sup> Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'<sup>[b]</sup>" ...*

*<sup>8</sup> Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their splendor. <sup>9</sup> "All this I will give you," he said, "if you will bow down and worship me."*

*<sup>10</sup> Jesus said to him, "Away from me, Satan! For it is written: 'Worship the Lord your God, and serve him only.'<sup>[c]</sup>"*

*<sup>11</sup> Then the devil left him, and angels came and attended him.*



Friedrich Nietzsche (1844–1900) came up with temptations to ignore the secular perfectionism of the European Enlightenment (Descartes, Rousseau, Kant and Hegel) and Christian idealism. His temptation was to put the self above the good, the true and the beautiful. He proposed that the self alone could decide what was good, what was true and what was beautiful. Thus, Nietzsche laid the foundations for the selfish, abusive, domineering facets of modernity.

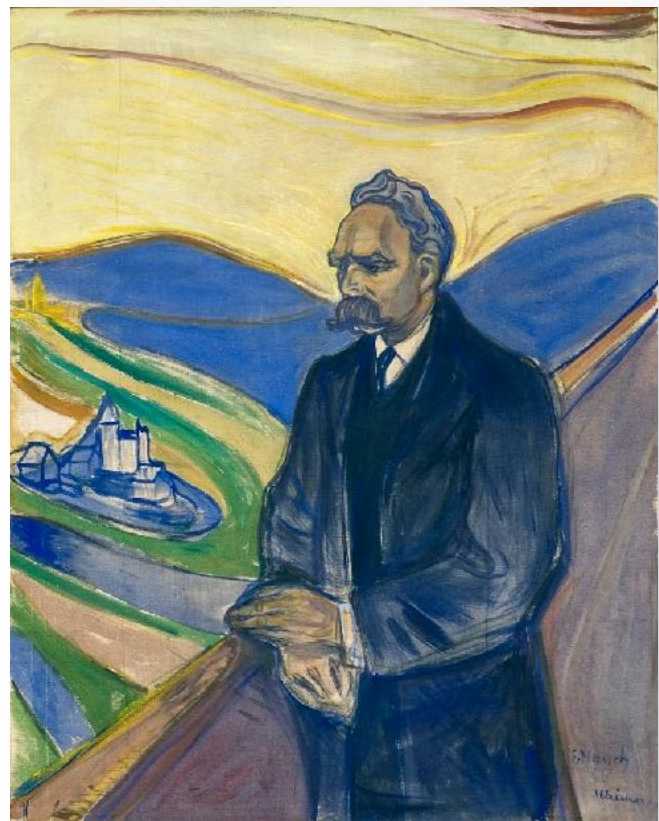
If Nietzsche has our kind correctly figured out, there can never be a moral capitalism or moral government.

A younger contemporary of Marx and Engels, Nietzsche wrote with insight and fervor, exposing darkness in human nature and turning the European Enlightenment's ideal of rationality on its head.

Nietzsche provided the philosophical framing for critical studies – that power, oppressive power, is the right and correct standard by which to organize culture, society, politics and the economy. He echoed Thucydides quoting Athenian generals: “The strong do what they can. The weak suffer what they must.”

In parallel with Herbert Spencer's social Darwinism, Nietzsche thought of life as struggle where only the most fit can survive.

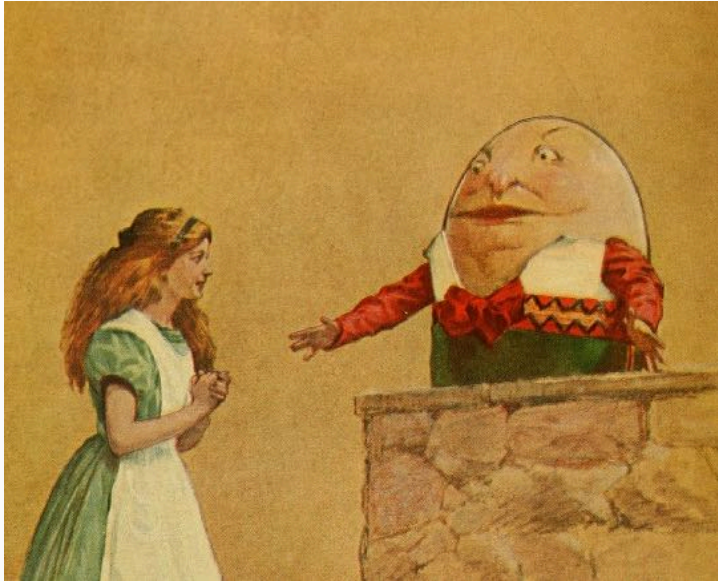
From Nietzsche through the successive mediations of Martin Heidegger, Antonio Gramsci, Michel Foucault, Jacques Derrida and others, has come our contemporary cultural and political afflictions. In the U.S. today, critical theory has given birth to intersectionality, where the oppressors rule roughshod over the oppressed, to anti-racism, which actually is only a variant of the racist mental virus, to critical legal theory, which replaces law with political will and manipulation of words and to wherever there is a “me,” there is a “my truth.”



Friedrich Nietzsche

For Nietzsche, power was the only matter of consequence for our species, not *homo sapiens*, but *homo dominatio* – the “master” species or, more accurately, the species of “would-be masters.”

Nietzsche's contumacious transposition of rational thought into no more than narrative had been presciently preceded by Lewis Carroll in *Through the Looking-Glass, and What Alice Found There*:



*"When I use a word," Humpty Dumpty said in rather a scornful tone, "it means just what I choose it to mean – neither more nor less."*

*"The question is," said Alice, "whether you can make words mean so many different things."*

*"The question is," said Humpty Dumpty, "which is to be master—that's all."*

Humpty Dumpty then gave Alice "his" truth about the meaning of a poem:

*"You seem very clever at explaining words, Sir," said Alice. "Would you kindly tell me the meaning of the poem called 'Jabberwocky'?"*

*"Let's hear it," said Humpty Dumpty. "I can explain all the poems that ever were invented – and a good many that haven't been invented just yet."*

*This sounded very hopeful, so Alice repeated the first verse:*

*"Twas brillig and the slithy toves*

*Did gyre and gimble in the wabe:*

*All mimsy were the borogoves,*

*And the mome raths outgrabe."<sup>1</sup>*

Nonsensical to most of us, but very sensible indeed to Humpty Dumpty, as he went on to tell Alice what all those words meant.

For Nietzsche, no grand “idea” and no value choice could ever be taken as “true” and eternal. Anything created by one mind could be dismissed out of hand by another mind. The only criteria applicable in the world to privilege one idea or value over another was power, the power to believe in what you want and the power to impose your will on others.

Nietzsche made no exception for science or natural law or an innate human moral conscience. All such conceptions were, to his mind, potentially illusory and always vulnerable to critique and rejection.

To a degree, we can assimilate Nietzsche’s advocacy of every *begriff* as nothing other than the implementation of someone’s will to power to the thinking of Karl Marx and Friedrich Engels in *The Communist Manifesto*. There, Marx and Engels proposed that your ideology – your superstructure – flows out of your class status – your substructure. Capitalists naturally espouse “capitalism” and proletarians naturally internalize the thinking of “socialism.” Thus, to modernize Marxism along the lines suggested by Nietzsche, we can confirm that “what you think” depends on “who you think you are” or “who you want to be.”

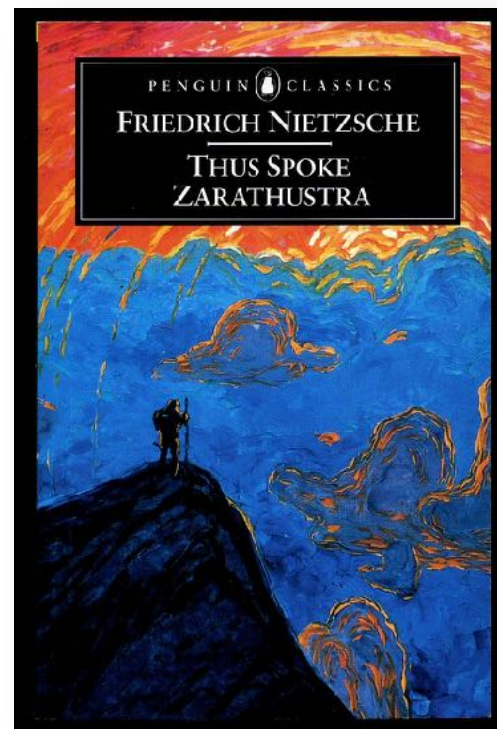
Not coincidentally, contemporary feminist “standpoint theory” applies Nietzsche’s insight to the process where some people “marginalize” others.

In *Thus Spoke Zarathustra*, Nietzsche gloried in his unique access to truth, dismissing the rights of others to rebuke him:

*But nevertheless I walk with my thoughts  
above their heads; and even should I walk on  
mine own errors, still would I be above them  
and their heads.*

*For men are not equal: so speaketh justice.  
And what I will, they may not will!*

*Thus spake Zarathustra.*<sup>2</sup>



Recent work in psychology has brought to our attention the many ways our minds work to keep us confined within the imaginative space of our own “particular wills,” thus confirming the general applicability of Nietzsche’s sociology.

It is now accepted that our rationality has limits. In 1972, Amos Tversky and Daniel Kahneman introduced the notion of behavioral economics, where our cognitive biases shape our perceptions of reality and our judgments. Common cognitive biases are implicit bias or stereotyping others, confirmation bias or hearing what confirms our existing opinions, affinity bias or preferring the opinions of those like us, status quo bias and overconfidence effect.

In calling attention to cognitive limitations in our decision-making, Herbert Simon proposed that we are often guided by a “bounded rationality” – we make satisfactory choices, not optimal choices. He wrote, “[B]oundedly rational agents experience limits in formulating and solving complex problems and in processing (receiving, storing, retrieving, transmitting) information.”<sup>3</sup>

Buddhist teachings also align with Nietzsche’s skepticism that our minds can reliably, day in and day out, seek and find legitimating principles deserving our absolute and unquestioned allegiance. In Buddhist realism, we must become aware of having our own cognitive biases – afflicting emotions that cloud our perceptions and disturb our thinking. These emotions are greed, hate, delusion, conceit, wrong views, doubt, torpor, restlessness, shamelessness and recklessness.

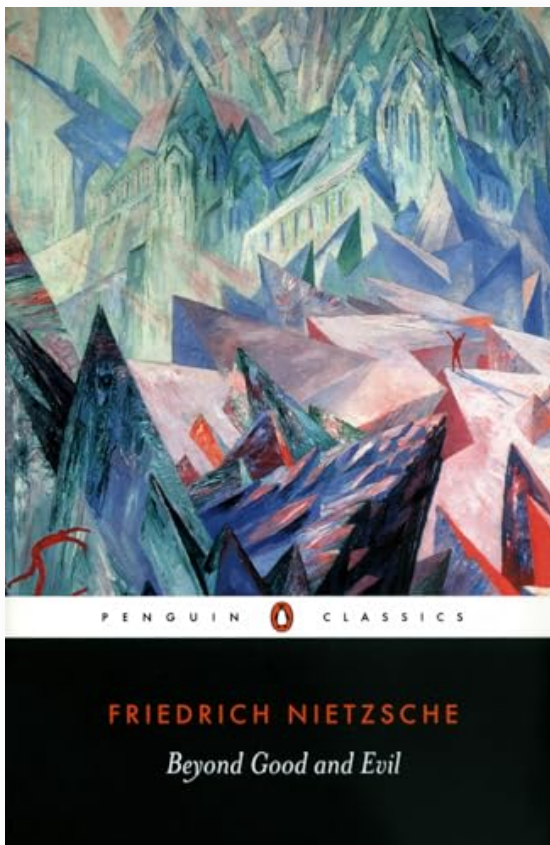
In his book, *The Birth of Tragedy and the Genealogy of Morals*, Nietzsche proposed to focus on the origin of “our notions of good and evil.” He wanted to learn how we constructed the value judgments *good* and *evil*, asking in addition “whether they have benefited or retarded mankind.”<sup>4</sup> In the non-egotistical instincts of compassion, self-denial and self-sacrifice, Nietzsche sensed “stagnation, nostalgic fatigue” and a “will that had turned against life.” He, therefore, started a critique of all moral values, calling into question the intrinsic worth of those values.

He concluded that it was only the noble, the mighty, the highly placed and the high-minded who could decree themselves and their actions to be good. The dominant temper of a higher, ruling class in relation to a lower, dependent class authorized the higher class to “create values and name them.”<sup>5</sup>

Nietzsche then allocated some values to a “slave revolt” in morals, when the rancor of the subordinated turned creative and gave birth to values, yes, but not noble ones. Slave ethics, Nietzsche proposed, began by saying no to an other, a nonself, such negation being its creative act. All truly noble moral qualities, Nietzsche proposed, grow out of “triumphant self-affirmation.”<sup>6</sup>

Nietzsche disparaged philosophers, scholars and scientists as “men a long way from being free spirits because they still believe in truth.”<sup>7</sup> Nietzsche completely pulls the rug out from under Hegel’s enterprise of having the knowledgeable and the expert serving the modern, rationalized, God-state designed to replace God with human willfulness. For Nietzsche, such ideal public servants do not and could not ever exist. Those who would so serve would have bad values arising from an inverted, self-punishing will to power.<sup>8</sup> Ultimately, in his morality, those who control the state would determine its general will according to their value preferences.

Nietzsche put it thus: “It does not augur well for a culture when the mandarins are in the saddle.”<sup>9</sup>



Nietzsche also elaborated on these themes in *Beyond Good and Evil*, published in 1886, which argued that “the essence of the world is will to power.”<sup>10</sup>

Perhaps Nietzsche’s wisdom can be summarized for us as a paraphrase of Shakespeare’s disillusioned antihero, Macbeth:

*All our yesterdays have lighted fools the way  
to dusty death.*

*Life is nothing but a tale told by an idiot – a  
walking shadow; a poor player who struts  
and frets his hour upon the stage and then is  
heard no more. Full of sound and fury,  
signifying nothing.*<sup>11</sup>

Nietzsche exposed the necessity of choice: a general will had to be chosen. But where there is choice, there must be ethics and morality – some normative standard preferring one approach over others. So, for example, should the general will to be obeyed by a state and its subjects be theocratic, like the Ten Commandments, given by the God, Yahweh, to the children of Israel? Or the Sharia rules derived from the divinely revealed text of the Quran? Or the ariosophy inspiring Hitler's *volksgemeinschaft* as the general will for the German people under their Third Reich? Or the natural law chosen by the signers of the U.S. Declaration of Independence that the general will was to vindicate and protect individual rights to life, liberty and the pursuit of happiness?

But having to make a choice implies having the power to choose. For Nietzsche, there was complete freedom for anyone with power to impose their chosen will on the world. No holds barred. One could choose to be a utilitarian seeking the greatest good for the greatest number as however one would define the good. Or one could choose to be Kantian and insist on following his categorical imperative driven by universal abstract rationality. If one were Chinese, one would have to choose between Mencius and his principles of rightness and humaneness or Mozi, who insisted on following the will of heaven as discovered by a divinely chosen emperor. The Chinese also had a third alternative of spiritual ego containment, an accommodation refusing to impose one's ego on time and space, but rather seeking only to follow the dao – an equilibrium among natural forces at play in the cosmos.

Nietzsche's recognition of humanity's freedom of choice in thought and belief was also noted by Mozi (470–c. 391 BCE) in China. Mozi wrote:

*In the beginning of human life, when there was yet no law and government, the custom was "everybody according to his own idea." Accordingly, each man had his own idea, two men had two different ideas and ten men had ten different ideas – the more people the more different notions. And everybody approved of his own view and disapproved the views of others and so arose mutual disapproval among men. As a result, father and son and elder and younger brothers became enemies and were estranged from each other, since they were unable to reach any agreement. Everybody worked for the disadvantage of the others with water, fire and poison. Surplus energy was not spent for mutual aid; surplus goods were allowed to rot without sharing; excellent teachings (dao) were kept secret and not revealed. The disorder in the (human) world could be compared to that among birds and beasts.<sup>12</sup>*

Choosing a general will to structure and discipline a state implicates design theory, where there is no science to tell us what is good and what is flawed. By what criteria can we say that one design is better than another? Beauty is in the eye of the beholder, is it not? What is one person's trash is another person's treasure. The flip assertion has been *De gustibus non est disputandum* – “You can't logically argue about tastes.” I like Greek temples, you like gothic churches, while someone else likes Chinese Buddhist pagodas.

Good design, first, is sensible and practical. It is also pleasing to the eye, with proportion and form. I think the best design has a kind of flow and balance, coupled with rigor. It is Zen-like – contained and yet open. One of my favorite design projects is the rock garden at the Ryōan-ji Temple in Kyoto, Japan.

How, then, to best apply good design theory to the selection of a general will by which a people will be ruled? Which designer's particular will is to prevail in deciding what design concept shall be used?

As Nietzsche saw so insightfully, reason ends up twisting itself into a crude and brute, self-seeking and often self-destructive will to power, a cruel persona wandering about causing trouble and bringing sadness.

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<sup>1</sup> Lewis Carroll, *Through the Looking-Glass, and What Alice Found There* (Chapter 6), Project Gutenberg, originally published in 1871, <https://www.gutenberg.org/cache/epub/12/pg12-images.html#link2HCH0006>.

<sup>2</sup> Friedrich Nietzsche, *Thus Spoke Zarathustra* (Germany: Ernst Schmeitzner, 1883), XXXVIII.

<sup>3</sup> Oliver E. Williamson (citing Simon), “The Economics of Organization: The Transaction Cost Approach,” *American Journal of Sociology* 81 (1981): 553.

<sup>4</sup> Nietzsche, *The Birth of Tragedy and the Genealogy of Morals*, 151.

<sup>5</sup> Ibid., 160.

<sup>6</sup> Ibid., 171.

<sup>7</sup> Ibid., 287.

<sup>8</sup> Ibid., 288.

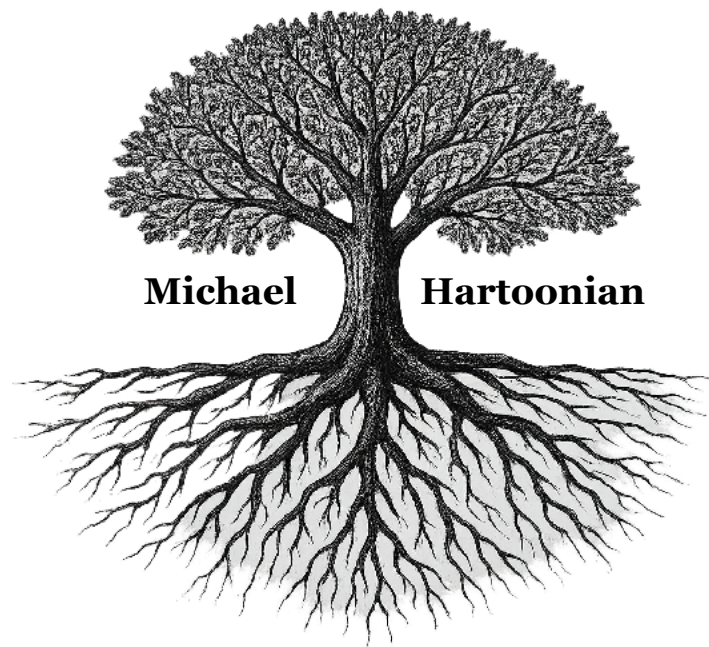
<sup>9</sup> Ibid., 290.

<sup>10</sup> Friedrich Nietzsche, *Beyond Good and Evil*, trans. Walter Kaufman (New York: Vintage Books, 1966; originally published in 1886), 99.

<sup>11</sup> William Shakespeare, *Macbeth*, act 5, scene 5.

<sup>12</sup> Mozi, "Identification with the Superior," in *Excerpts from Mozi*, trans. Roberto Galentino, <https://www.robertogalentino.com/wp-content/uploads/2017/10/Mo-Zi-Identification-with-the-Superior-Excerpts.pdf>.

# Culture is Our First Teacher



*To have a Monarchy,  
You teach Symbolism.  
To have a Dictatorship,  
You teach Fear.  
To have a Democracy,  
You must teach Virtue.  
-Montesquieu*

## Introduction

Pericles said that Athens was a school. That is, you receive an education every time you walk its streets, attend its theater, read its history or interact with other citizens. Indeed, every culture is a school. Today, we teach with social media and the behavior of “leaders” from politicians to educators to business owners. The question is: what is culture teaching? What are we using as our text?

Some wisdom from the past could inform us today:

- Confucius, in *The Analects*, chapter one, says that we should “Be thorough in mourning parents and meticulous in the ancestral sacrifices, then the people’s integrity will return to its original fullness.”
- W. E. B. Du Bois wrote: “Across the color line I move arm in arm with Balzac and Dumas. I summon Aristotle and Aurelius and what soul I will and they all come graciously with no scorn nor condescension.”
- Niccolo Machiavelli wrote: “I enter the ancient courts of ancient people. Received by them warmly, I feed on the food (wisdom) which is mine and which I was born for I am not ashamed to speak with them.”
- Johann Wolfgang Goethe: “None are more hopelessly enslaved than those who falsely believe they are currently free. If you don’t have access to five thousand years of history, you live from hand to mouth.”

## **Culture Teaches Fear and Love**

Some argue that contemporary culture doesn't influence us or that information, knowledge and wisdom are indistinguishable. Others believe only personal perspective shapes reality. These views can erode cultural values and undermine trust, leading to fear about the future. What makes today's climate of fear distinct from the past?

Let's start with the erosion of social capital/community and its replacement by the individual – from Delphi to psychology, from Marx to Kierkegaard to Nietzsche to the post-modernists of the 20<sup>th</sup> century, the ego rules and the team dies. Next, there is little understanding of love as the antithesis to fear.

Montesquieu and Vince Lombardi, who coached the Green Bay Packers, are strange bedfellows, but they both practiced the same principle regarding a nation and a football team – love. Montesquieu said that “A nation is held together by love; citizens must love it.” Lombardi said of his teams, perhaps the most successful of teams, that “These gentlemen love each other and they love their craft. And when you love each other and love your craft, you can't lose. We never lost a game in Green Bay. We ran out of time once or twice.”

Culture can promote fear or love, depending on its leadership. In societies with authoritarian tendencies, figures of authority or social media may erode children's empathy and encourage fear. Studies like those by Ruth Ben-Ghiat and Timothy Snyder highlight that fear, false reasoning and disregard for certain groups signal the onset of totalitarianism. As people become isolated and lose moral connections, civil power shifts away from them toward unchecked violence, which typifies dictatorships and monopolies. What is our culture teaching us – love or fear? And why?

## **Cultures Need Protectors and Critics**

There is no doubt that cultures, like all living things, need continual renewal. Not just any kind of renewal, but one that asks and answers: what of the old should we keep? What should we throw away? And what should we build anew? Without delving into Descartes' mind/body problem, it's important to recognize that



any answers should consider both the consciousness of human investigators and the application of trend data to envision a better future. Simply assuming that culture continues to function without attention is insufficient. Further, cultures often fail abruptly, rather than gradually.

The work of answering these questions rests primarily with the professions. Classic professions such as education, law, medicine and theology were established to preserve and transmit culture. Professionals are responsible for passing on knowledge and wisdom to the next generation, with each role – doctor, lawyer, teacher – focusing on their discipline’s content. Prioritizing individuals over expertise undermines this duty. Professionals must put subject mastery above all and work free from interference by nonprofessionals in government, business or media.

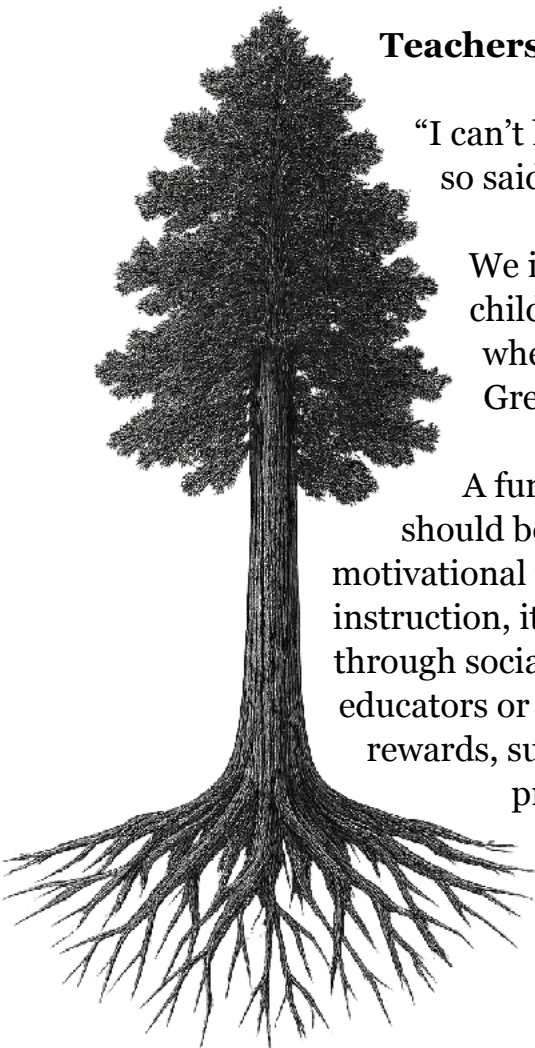
Professionals have a duty to model virtue and help citizens develop discernment. When professions become self-serving and neglect higher societal values, culture risks decline and potential authoritarian control. The title “professional” requires a commitment to integrity and critical thinking. Thus, professional institutions and their members act as critical, yet caring evaluators of knowledge, culture and themselves. Professionals and democratic thinkers recognize gaps between current realities and future ideals and work prudently to advance society toward better, more harmonious conditions. Harmony, like happiness, is a relational concept, demanding merit, empathy, justice and self-discipline.

### **Teachers All**

“I can’t hear a word you’re saying. Who you are is speaking too loudly,” so said Emerson.

We influence each other and our children through our actions, which children often imitate. The word originates from Greek and Latin, where mimicking was used both as praise and mockery. Ancient Greeks may have even used mimicking to teach morals.

A fundamental consideration in teaching and learning is that teaching should be approached as a deliberate and refined art, rather than simply a motivational pursuit. When motivation becomes the primary driver of instruction, it can lead to undesirable consequences. For instance, whether through social media influences, individuals who misrepresent themselves as educators or parents incentivizing academic achievement with monetary rewards, such practices risk undermining the integrity of the educational process. In these scenarios, genuine learning may be overshadowed by external rewards or entertainment, rather than being valued for its own sake.



Education should not be viewed purely through a utilitarian lens. A learner truly becomes a student when they appreciate the intrinsic value of the subject matter and recognize the inherent purpose within it – one that brings both harmony and necessary challenge. In societies where culture itself acts as an educator and every individual holds some responsibility in teaching, it is essential to consider which content is most appropriate to impart, particularly within democratic and market-driven contexts. Arguably, students in such environments should intentionally strive to become more intellectually curious and enlightened individuals, to develop the ability to critically and compassionately evaluate their society, to understand and embody virtues and critical thinking skills, to engage thoughtfully with diverse epistemologies encompassed by the liberal arts, including the humanities, sciences and mathematics, to grasp the full dimensions of human experience and to embrace the responsibilities of citizenship.

This is the purpose of education. This is what the culture must teach if it intends to survive and prosper.

### **Where is Our Outrage?**

Any society that does not allow its people to become self-responsible and enlightened adults will find its leaders becoming ever more self-serving children and society's future problematic. Any signs of these tendencies should bring outrage. Immoral or amoral leaders should, as Jefferson suggested, be thrown out of office. But there is a very limited time period in which to work where people can "throw the rascals out" before the rascals take over control and establish monopolies of government and commerce.

Of course, outrage is meaningless without action. What does that action look like?

*The fault, dear Brutus,  
Is not in our stars,  
But in ourselves,  
-Shakespeare's Julius Caesar*

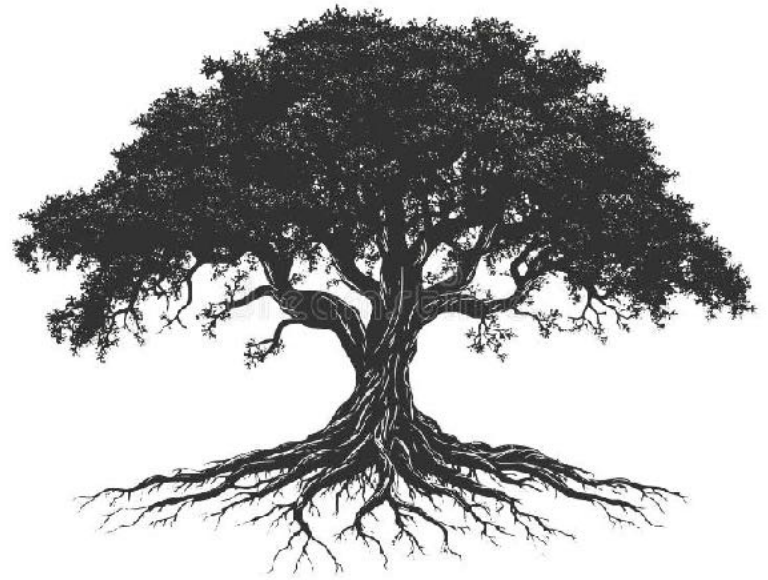
If there are still some remaining remnants of a republic, one should start with the history of some of the most effective change agents in the world:

- Martin Luther King Jr. (U.S.)
- Nelson Mandela (South Africa)
- Frederick Douglass (U.S.)
- Bayard Rustin (U.S.)
- Simone de Beauvoir (France)
- Susan B. Anthony (U.S.)
- Malala Yousafzai (Pakistan)
- Mother Jones (U.S./Ireland)
- Lech Walesa (Poland)
- Alice Paul (U.S.)
- Emmeline Pankhurst (U.K.)

This brief list highlights people who made a difference to advance personal agency. There are many more who have worked to help a culture remember that individual integrity is a foundational value for survival and the creation of human, institutional and social capital/morality. The first sign of a dying culture, the first indication that all of its protectors are corrupted, is when you hear the primal scream of human loneliness. There is no such thing as a “lone wolf.” The individual who believes that it is possible to prosper absent a culture incased in ethics is an idiot.

## Conclusion

*So often now my thoughts drift back to  
that landscape,  
The beauty of the time, you and the sunlit  
pastures,  
Echo feelings of joy and pain across my  
consciousness.  
I'm alone now, in spirit, in love,  
And the world seems a little colder,  
Except when my thoughts drift back.  
Then the joy I experience in dreaming,  
Is matched only by the constant pain of  
separation.*



I try to say it in poetry, but words cannot  
describe the terror of separation or sin.  
And what about hope for our future?

If cultures teach, who teaches the culture? Going back to Emerson’s earlier insight, we should be clear that a culture is taught by its citizens and taught in only one way – by their behavior. That behavior can be enlightened and filled with character or closed-minded and filled with timidity, fear and debauchery. It matters little what you say. Cultures mimic behavior and take on those characteristics, eventually being defined by the collective actions and values of individuals. It is common to hear individuals express a fondness for the people of a particular country, while expressing dislike for its government. Governments and nations are connected, as the population may play a role in supporting, educating or removing their leaders. Additionally, history recognizes those individuals who have made meaningful changes. What is common today is a lack of courage and knowledge to do what is right for family, firm or country. So, we wait, hoping that the vandals will kill us last. Along the way, what are the vandals destroying? You already know – mostly the meaningful relationships between our parents and our children. They destroy the generational covenant, leaving us alone to make our solitary way over a landscape of primal terror. We have grown fearful, even of ourselves, adopting a submissive mindset that makes us endure mistreatment, rather than assert our humanity.

Today's leaders often focus on division and self-interest, rather than genuine leadership. Wouldn't it be great if the time, talent and treasure spent on division and hate could be used on creating a better place for all people? How?

Individuals are encouraged to participate in civic duties by utilizing their skills, both independently and collaboratively, engaging in activities such as discussion, demonstration and voting to help shape future outcomes based on shared culture and values. The focus should be on constructive action, rather than attributing current challenges solely to others.

*Michael Hartoonian is Associate Editor of Pegasus.*





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