

DUPLICATION

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PROBLEMS

If you should encounter problems of any kind with our software, please understand it is fully guaranteed. If problems arise, please call between 10 a.m. and 4 p.m. (EST). Our number is (516) 751-5139.

LOADING INSTRUCTIONS

CASSETTE VERSIONS - contain multiple programs on each tape. These may be loaded in the usual manner. LOAD for Apple and Pet versions. CLOAD for TRS-80 versions.

DISK VERSIONS - In order to protect the copyrighted materials of disk operating systems manufacturers, these disks are furnished without operating systems.

APPLE - Place diskettes in drive 1 and boot. (Versions will run 3.2 or 3.3).

TRS-80 MODEL I - Boot System with TRS-DOS or other operating systems in Drive 0. When DOS READY message appears type BASIC. When questions MEMORY SIZE? and NUMBER OF FILES? appear hit ENTER.

PET - The diskettes do NOT contain the DOS SUPPORT PROGRAM (also known as the "wedge"). If you wish to use the "wedge" commands, then load and run the "DOS SUPPORT" program from one of your other disks before using your Krell Disk. If you do not run the "DOS SUPPORT" program you can still load and run any of the programs on this disk by typing:

LOAD "Name of Program" 8 return
RUN return

To see a directory type:

LOAD "\$0", 8 return
LIST return

Be sure to use this disk in Drive 0

Reading Selection #1

Mill rightly points out that in the United States, under the condition of direct election, the chosen President "is almost always an obscure man, or one who has gained any reputation he may possess in some other field than politics". In any case it is clear that, where expert service and guidance are needed, the public has neither the knowledge nor the opportunity to discover it. A great deal has been said and written regarding the need for experts in the increasingly complex and comprehensive business of the state; and it is a common charge against democracy that it suffers its affairs to be badly administered because it is ignorant of, and indifferent to, the requirements of good administration. The direct election of the executive undoubtedly promotes this tendency, nor can formal responsibility avail it the executive is responsible only to the inexpert and heterogeneous public.

Reading Selection #2

Listen, then, he said; I proclaim that justice is nothing else than the interest of the stronger. And now why do you not praise me? But of course you won't.

Let me first understand you, I replied. Justice, as you say, is the interest of the stronger. What, Thrasymachus, is the meaning of this? You cannot mean to say that because Polydamas, the pancratiast, is stronger than we are, and finds the eating of beef conducive to his bodily strength, that to eat beef is therefore equally for our good who are weaker than he is, and right and just for us?

That's abominable of you, Socrates; you take the words in the sense which is most damaging to the arguement.

Not at all my good sir, I said; I am trying to understand them; and I wish that you would be a little clearer.

Well, he said, have you never heard that forms of government differ; there are tyrannies, and there are democracies, and there are aristocracies?

Yes, I know.

And the government is the ruling power in each state?

Certainly.

And the different forms of government make laws democratical, aristocratical, tyrannical, with a view to their several interests; and these laws, which are made by them for their own interest, are the justice which they deliver to their subjects, and him who transgresses them they punish as a breaker of the law, and unjust. And that is what I mean when I say that in all states there is the same principle of justice, which is the interest of the government; and as the government must be supposed to have power, the only reasonable conclusion is, that everywhere there is one principle of justice which is the interest of the stronger.

Reading Selection #3

Democracy is much broader than a special political form, a method of conducting government, of making laws and carrying on governmental administration by means of popular suffrage and elected officers. It is that, of course. But it is something broader and deeper than that. The political and governmental phase of democracy is a means, the best means so far found, for realizing ends that lie in the wide domain of human relationships and the development of human personality. It is, as we often say, though perhaps without appreciating all that is involved in the saying, a way of life, social and individual. The keynote of democracy as a way of life may be expressed, it seems to me, as the necessity for the participation of every mature human being in formation of the values that regulate the living of men together: which is necessary from the standpoint of both the general social welfare and the full development of human beings as individuals.

Universal suffrage, recurring elections, responsibility of those who are in political power to the voters, and the other factors of democratic government are means that have been found expedient for realizing democracy as the truly human way of living. They are not a final end and a final value. They are to be judged on the basis of their contribution to end. It is a form of idolatry to erect means into the end which they serve. Democratic political forms are simply the best means that human wit has devised up to a special time in history. But they rest back upon the idea that no man or limited set of men is wise enough or good enough to rule others without their consent; the positive meaning of this statement is that all those who are affected by social institutions must have a share in producing and managing them. The two facts that each one is influenced in what he does and enjoys and in what he becomes by the institutions under which he lives, and that therefore he shall have, in a democracy, a voice in shaping them, are the passive and active sides of the same fact.

Reading Selection #4

There is no more an inherent sanctity in a church, trade-union, business corporation, or family institution than there is in the state. Their value is also to be measured by their consequences. The consequences vary with concrete conditions; hence at one time and place a large measure of state activity may be indicated and at another time a policy of laissez-faire. Just as publics and states vary with conditions of time and place, so do the concrete functions which should be carried on by states. There is no antecedent universal proposition which can be laid down because of which the functions of a state should be limited or should be expanded. Their scope is something to be critically and experimentally determined.

Reading Selection #5

But the dictatorship of the proletariat - i. e., the organization of the vanguard of the oppressed as the ruling class for the purpose of crushing the oppressors - cannot produce merely an expansion of democracy. Together with an immense expansion of democracy which for the first time becomes democracy for the poor, democracy for the people, and not democracy for the rich folk, the dictatorship of the proletariat produces a series of restrictions of liberty in the case of the oppressors, the exploiters, the capitalists. We must crush them in order to free humanity from wage-slavery: their resistance must be broken by force; it is clear that where there is suppression there is also violence, there is no liberty, no democracy...

Reading Selection #6

We have but touched lightly and in passing upon the conditions which must be fulfilled if the Great Society is to become a Great Community; a society in which the ever-expanding and intricately ramifying consequences of associated activities shall be known in the full sense of that word, so that an organized, articulate Public comes into being. The highest and most difficult kind of inquiry and a subtle, delicate, vivid and responsive art of communication must take possession of the physical machinery of transmission and circulation and breathe life into it. When the machine age has thus perfected its machinery it will be a means of life and not its despotic master. Democracy will come into its own, for democracy is a name for a life of free and enriching communion. It had its seer in Walt Whitman. It will have its consummation when free social inquiry is indissolubly wedded to the art of full and moving communication.

Reading Selection #7

From this view of the subject it may be concluded that a pure democracy, by which I mean a society consisting of a small number of citizens, who assemble and administer the government in person, can admit of no cure for the mischiefs of faction. A common passion or interest will, in almost every case, be felt by a majority of the whole; a communication and concert result from the form of government itself; and there is nothing to check the inducements to sacrifice the weaker party or an obnoxious individual. Hence it is that such democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property; and have in general been as short in their lives as they have been violent in their deaths. Theoretic politicians who have patronized this species of government, have erroneously supposed that by reducing mankind to a perfect equality in their political rights, they would at the same time be perfectly equalized and assimilated in their possessions, their opinions, and their passions.

A republic, by which I mean a government in which the scheme of representation takes place, opens a different prospect and promises the cure for which we are seeking.