

civil, and democratic rights of belief, expression, assembly, movement, person and family, law and judicial process, voting, and so on, such a constitution would establish: "Socialist Property rights," establishing an ultimate democratic collective jurisdiction over *social choices* in the economy; "socialist free speech rights," establishing democratic control and ownership of media with strong guaranties for, and support of, minority and dissenting view points; "socialist free and fair election rights," setting up public financing for all elections to public office, with a strict prohibition on private (domestic or foreign) funding of election activities; "socialist rights to equal economic and social opportunity," which would include work, health care, child care, elder care, housing, and other basic human rights already largely provided in Cuba; "socialist rights to an independent and non-commercial cultural environment," which would establish principles for democratic control and use of culture, including democratically elected and politically independent commissions of artists and nonartists to provide grants, and allocate media exposure, public venues, and space, for cultural production; and a "socialist right to sustainable and life supporting natural environment," which would establish principles for communal environmental protection and stewardship (Baiman 1997).

Though one may obviously quibble with the details of this particular outline, the basic principle of such a constitution would be to take away the blanket right to individual ownership of large-scale, and essentially social, property enshrined in liberal democratic constitutions and to establish rights to *positive liberties* such as health care, education, housing, social services for the young, elderly, disabled, and infirm, as well as an ultimate right to democratic media, culture, and environment.

Designing and structuring economies and societies to produce greater human well-being can and should be based on evidence and reasoned evaluation of best practices, and this must be the basis of any meaningful economic (and social) science. Ancient religious or philosophical ideological taboos for and against underlying sacred or a priori principles of morality are neither necessary nor useful in this kind of scientific evaluation of sustainable nurturing of human well-being.

MORALITY AND ECONOMICS

The moral issues that are, or should be, the major concerns of economics are particularly easy to measure and assess. Though all major ethical and religious traditions view helping the poor and destitute as good, there is