

It's All About the Money?

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We have all heard the lament *It's all about the money* as a closing argument to an otherwise salient and cogent discussion. The tag line is intended as a final nail in the coffin of whatever the issue is and is designed to close the discussion permanently. The implication is that there can be no further discussion because, as we all know, it actually is all about the money. The train of logic following that statement is often well connected and derivative. Because the subsequent logic is well developed, the outcome tends to be predetermined. The question today is not about the logic, but about the metaphorical station from which the logic train leaves. As with many experiences in life, where you start from can have a profound effect on where you end up.

First, let's examine the statement itself. *It's all about the money* is unconditional, flat, and implicitly non-negotiable. There are two variables in the sentence, none of which are variables; *All* and *money*. Perhaps more to the point, the statement is criticism-based and not resolution-based. This last observation is what sets the commencement point for the logic train referred to earlier. If we apply our powers of deductive reasoning to resolving the simple problem contained in *It's all about the money* we will ultimately end up with some sort of resolution that makes *it*, whatever *it* is, not be all about the money any more. Accepting the premise that *it's all about the money* limits our options for correcting the situation and furthermore, the broad application of the phrase, leads us to apply the same resolution to a broad set of problems and not just the one currently under discussion.

For the sake of thoroughness, let's look at the phrase more deeply. There is a syntactical parallel in an often spoken caution that parents have bestowed on their children for millennia; *Money is the root of all evil*. A little bit of historical research, however, reveals that the admonition that money is the root of all evil is actually a misquote. The proper tap-root of evil is not money, but *the love of money*.

Should we replace *It's all about the money* with *It's all about the love of money* we introduce a third variable. That variable, *love*, is not restrained and contains sub-variables or contributing factors such as who it is who loves the money. More importantly, the substitution allows us to see that it is the interaction between a person or people with money and not just the money that deserves our attention.

So, who loves the money? Within the context of the discussions to which I referred at the beginning of this paper, those people would largely be either politicians or wealthy people. But, the truth is that the love of money leads to a wide range of despicable activities from shoplifting to murder on a daily basis. Limiting our focus to wealthy people and politicians limits our choice of activities for resolution.

By now, many readers have either given up reading this essay or have gone into the stage of

“Blah, blah, blah. So what?”

Here’s what. Going back to the premise that it’s all about the love of money expressed by wealthy people and politicians, we will be forced to conclude that the resolution to all of America’s problems lies within these two groups. It leads us directly to the resolution espoused by the 99%. It leads us to blame the 1% for all our ills and shoulder none of it for ourselves. Controlling the money will logically lead to fascism and serve to further aggregate power into the hands of the oligarchy. Why? In order to control the money, someone has to be more powerful than those who currently have the money. Eliminating the 1% and redistributing the wealth (the money) leads to fascism, then socialism, then communism. It leads to an end of Freedom.

Hence, *It’s all about the Money* is a VERY dangerous argument.