

Runaway Reactions: Democracy

I'd like to start today by talking about a concept I came up with called Runaway Reactions.

And the particular one I want to cover today is about democracy.

And I'd like to begin with stating that in this Runaway Reaction, I want to talk specifically to beware of overcorrection.

It's similar to oversteer. A lot of accidents, automobile or motor vehicle accidents, are caused by oversteer.

It's where something happens and they make a steering input and they realize it's too much of an input.

So they over-correct.

They try to correct back and they over-correct and they end up out of control.

And so with our democracy, what I'm really referring to is we want to make course corrections.

We to turn towards the course correction, but we don't want to overcorrect. And overcorrection, again, can lead to becoming, losing control of, in the case of a motor vehicle, of the motor vehicle itself.

But in the case of democracy, overcorrection can lead to increasingly destructive cycles.

And these destructive cycles can approach the limits of endurance.

In other words, how much stress can be put on the democracy before the democracy can collapse.

So when the mechanisms of democracy are fully functional, this is what I call in the wheelhouse.

So there's active participants and there are passive participants.

And when I talk about being in the wheelhouse, the, um, the active participants may be doing course corrections and their inputs may be, um, may be overcorrection.

They may represent an overcorrection, so that the passive participants function as inertial dampers, uh, inertial dampening.

And it tends to limit the overcorrection, which is part of what makes a democracy healthy.

It, it doesn't allow for that overcorrection and therefore it never approaches the limits of endurance, which could collapse the democracy.

So we know there's going to be conflicts and the first conflict I'm going to talk about is human conflict, uh, based on competing ideologies.

And in my modeling, what I refer to that as, uh, is the competing ideology of what falls under human rights and, um, as opposed to class privilege.

Now, democracy attempts to establish and uphold the standard of equal, but fair.

So, um, we want to recognize that there are certain privileges that are afforded to certain individuals.

And these classes are, are varied, not just economic, but intellectual um, and it's really, it's really all about individual gifts, talents, and abilities.

Um, it could be to do with sports.

It could be, like I said, to do with academics, but basic human rights should be equal.

However, in order to function as a social economic system, we also have to take into account these gifts.

And therefore part of that recognition is the recognition of the privileges that these specific classes have.

Now, again, this is about the mechanisms of democracy and trying to strike that balance between equal human rights and fair class privilege.

So, an alarming indication of when democracy is becoming dysfunctional is when you're always afraid.

It's when you're constantly or periodically experiencing high anxiety.

And this, I think is, a human recognition of the limits of endurance.

That when things, when there's overcorrection or oversteer, in the course corrections, then I think we instinctively recognize that we could be approaching the limits of endurance and that our way of life and the dream that we've worked so hard to achieve could be at risk.

So let's consider a sports metaphor. It's opposing teams competing on the play field of their sport.

It can be an intense engagement of players with practiced skills, workplaying towards their team goal of besting the opposing team, and that's what we want to see.

You know, when we go to a game, we want to see a good game, and a close game is oftentimes the best game. So these games, if they're a good game, they're guided by standards of the rules of the game and good sportsmanship.

And in the case of a democracy, that good sportsmanship is oftentimes referred to as statesmanship.

It's an oath to honor the promise of autonomy. That is the basis of what a democracy is attempting to ensure and protect, that right to individual autonomy.

So now let's consider a war where opposing armies are engaging on the battlefield, bent on destroying the opposition.

The intent is to do harm and can take many forms.

They can attack their reputation. They can take the form of attacking their credibility, even their personal or business affairs. And at times, if there's no boundaries, they can attack friendships and family, their home and hearth. They can attempt to do physical harm or even take their life, which results in their death.

Generally, there are no standards of engagement and limited opportunity for honor.

So now let's consider the bookends of the conflict of forces, which is sustainability versus extinction.

Mankind's inclination to be destructive must decrease as our ability to destroy increases if we are to survive and to thrive.

So if we can withdraw from the battlefield and return to the playfield, then we can engage our opponents and face our challenges and our differences together with an honorable intent to best, but not to destroy.

We can choose to engage in competitive collaboration using adversarial conditioning, working in concert with one another to accomplish what none could do alone.

We can choose to share the rights and the privileges and the burdens of duty and obligation while sharing in our due portion of the rewards that we reap through our competitive collaboration.

We can choose knowledge and wisdom over ignorance, understanding over intolerance, and we can choose to care over indifference.

We can choose to respect the rights of others and discern the wisdom of privileges as being earned or forfeited.

We can discern that democracy in enshrines individual autonomy as always relevant and prevalent.

We can choose to discern that individual rights and protections are paramount over legal fictionals, local, state and federal authority.

Democracy is intended as an instrument of individual autonomy.

We can choose to honor the individual right of my rights end where your rights begin.

We can choose to recognize that we exist in a critical state of balance

between critical and supercritical states of sustainability versus extinction as a species.

We can choose to accept the human conflict of competing ideologies between equal human rights and fair class privilege is a matter of maintaining a delicate balance between the extremes to provide the means of our continued survival and the magic of thriving.

We can discern the dishonor of a corrupt game when private interests overwhelm the public trust.

Thank you.