

RR Democracy 20240427

So I've been working on a few new presentations. I've been developing the notes. It's for Runaway Reactions. And the first topic I wanted to cover was democracy. And it's not so much democracy, the way that we experience it in the current socioeconomic system. It's more so the promise of democracy. And so the first thing I wanted to cover in this was beware of overcorrection. And the best way I think I can illustrate what I'm approaching with that is with operating a motor vehicle, driving a car, especially driving a car at highway speeds. I've seen a number of videos that represent this concept that I'm referring to overcorrection, which when driving a car we refer to as oversteer. And usually oversteer is the result of an avoidance of something. It could be something in the road, some kind of an accident. It could be something in the road. It could be something in the road. It could be something in the road. It could be something in the road. It could be some kind of road hazard, or it could be another vehicle perhaps cutting across lanes. But however, whatever is the trigger that causes the operator, the driver of the car to correct, oftentimes it is what we call an oversteer. In other words, they oversteer their input to in order to try to avoid the hazard. And in doing so, the car starts to kick out. The rear of the car starts to kick out. Sometimes we refer to this as a fishtail. And so what happens is the driver senses that they've oversteered. They get feedback from the vehicle, the inertia in the vehicle, and they realize that they've oversteered. And so what happens is the driver senses that they've realized that the rear of the vehicle is starting to fishtail. So they steer back in the opposite direction, which oftentimes is also an overcorrection or oversteer. And what I've seen in videos is that each of these course corrections, each of these oversteer inputs tend to build on one another. It's recursive cycles that, become more and more reinforced each time it happens. And then in the end, typically they lose control. They crash into the barrier wall. They crash into other vehicles or they crane off the road. So with respect to democracy, democracy is not perfect. It's a work in progress. It's a experiment. And so we're constantly making course corrections, trying to steer our course true. But we have to be aware, if we want our democracy to continue to be sustained, we have to be aware and be careful not to oversteer or overcorrect in these course corrections. So, we do want to turn towards the course correction, but we do not want to overcorrect. Over-correction can lead to increasingly destructive cycles approaching the limits of endurance. And the thing about approaching these limits of endurance is I think we intuitively

sense, when these limits are being approached. We, we begin to, just like, I guess, just like with the motor vehicle, when we sense the inertia and we sense that we've oversteered and now we're trying to steer in the opposite direction, I think we sense that our democracy and our way of life could be at risk. And we witness, we experience these cycles, and intuitively we begin to understand that we could be placing our way of life at risk. So when the mechanisms of democracy are fully functional, this is what I call in the wheelhouse. So there's, to me, in my modeling, there's... Fundamentally, there's two types of participants in what I call this participatory worldwide reality game. And those two types of participants are active participants and passive participants. And there's percentages, loosely, there's these percentages that most individuals tend to be more passive in their participation. And there are a few who are more active. And those who are more active, one of these individuals or some small group of these individuals could input a course correction into the system. And I'll talk about how that's done later in the material, but it could represent an oversteer, overcorrection. And so the passive participants, when the mechanisms of democracy are fully functional, the passive participants act as inertial dampers, as inertial dampening, which limits the overcorrection. But that's when the mechanisms of democracy are fully functional. There's going to be conflict. And the way I've modeled this conflict is it's human conflict of competition. And I've modeled it as human rights versus class privilege. Now, democracy attempts to establish and uphold the standard of equal but fair. So an alarming indication of when democracy is becoming dysfunctional is when you're always afraid. It's when you're experiencing constant or periodic high anxiety. Again, this is sort of that intuitive sense of danger that we're pushing the limits of what our social, economic, and governmental system can withstand, the stress that it can withstand. And if we push these limits too far, then that structure is at risk of collapse. And we don't want to experience the grief of that. So what I'd like to do is frame this by let's explore or consider a sports metaphor. It's opposing teams competing on the play field of their sport. This can be an intense engagement of players with practice skills. work playing towards their team goal of besting the opposing team. Now, this play, this sport, is generally guided by standards of the rules of the game and good sportsmanship. And with respect to democracy, we call this good sportsmanship statesmanship. Statesmanship, our elected officials take an oath. And statesmanship is that individual who has taken that oath honoring that oath. They take an oath to honor the promise of autonomy, of individual autonomy. That's what, to me, that's what democracy is really about. It's about the

promise of individual autonomy. And statesmanship is honoring that oath. Now, let's consider a war. Opposing armies engaging on the battlefield, bent on destroying the opposition. Now, this destruction, this intent to do harm, can take many forms. It can be an attack on the enemy. It can be an attack on the enemy. It can be an attack on the enemy. It can be an attack on the enemy. It can be an attack on the enemy. individual's reputation on their credibility on their personal or business business affairs on friendships family home and hearth physical harm or even death. Generally there are no standards of engagement and there's limited opportunity for honor. Now, in considering the human condition I came up with a set of bookends of what I call the conflict of forces and I frame this conflict of forces as sustainability versus extinction and it's my it's my insight into the human condition that has led me to believe that in order for us to survive mankind's inclination to be destructive must decrease as our ability to destroy increases if we are to survive and to thrive and this isn't just our ability to be destructive like through war but even through our stewardship of our world. We have become more and more efficient at extracting resources from our host and this is a form of destruction. So we have to be good stewards. We need to do better about being good stewards in this chain of custody of inheriting what we have from those who have come before this before us in this chain of custody and understanding that we're just a link in this that's bridging that forward to those who come after us and we can be better stewards. So, if we can withdraw from the battlefield and return to the play field then we can engage our opponents and face our challenges and differences together with an honorable intent to best but not to destroy. We can choose to engage in competitive collaboration using adversarial conditioning. Now that phrase, that term, those terms, adversarial conditioning, that reminds me of something I read in scripture one time about iron sharpens iron in other words when we engage with each other not only are we putting the tools of our trade out to be experienced and witnessed and observed by others but we're also developing each other's story and we're also developing each other's story and we're also developing each other's story and we're also developing each other's skills through that competitive collaboration. So we, through this competitive collaboration, work playing in concert with one another, we can accomplish what none could do alone. We can choose to share the rights, 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. We can choose to care over

indifference. We can choose to respect the rights of others and discern the wisdom of privileges as being the right of others. We can choose to discern the rights of others as being earned or forfeited. We can discern that democracy enshrines individual autonomy as always relevant and prevalent. We can choose to discern that individual rights and protections are paramount over legal fictional, like corporations, local, state, and federal authority. Democracy is intended as an instrument for the development of a new world. We can choose to honor the individual right of my rights and where yours 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 condition of our lives as a human being. We can choose to recognise that the hidden 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.