

Runaway Reactions: Democracy T1 20240325

So I've started working on a series in addition to my primary material that I'm attempting to publish and the topic of this series is runaway reactions and the first subject that I wanted to cover under this main topic of runaway reactions was democracy and I think the first thing I want to make clear here is it's not so much democracy as the promise of democracy.

I mean democracy it's been referred to many times as a grand experiment and to me democracy is a work in progress. We're working towards the promise of democracy. Yes we're trying to protect the progress that we've made up to this point but it has its problems it has its issues and I think most thinking and reflective individuals will readily admit to that that it's far from ideal far from perfect it's a work in progress,

But when we rise up and make a stand to protect democracy it's not to me it's not so much that we're protecting where democracy is now we're protecting the work that's been done by others like our founding fathers we're working to we're taking a stand we're making a stand to protect the work that they've done that we inherited in this chain of custody but even more so we're working we're taking a stand to protect the promise of democracy of what of fulfilling the promise of democracy and that potential that democracy represents so it's not just the democracy here in the country that I live in the United States but there are other democracies around the world.

And all forms of government struggle in some way that's what life is oftentimes it's a struggle but I think it's that promise of what can come of what we could manifest that's what keeps us going so I honor human potential and I also honor the potential that democracy represents this grand experiment and so therefore I honor the promise of democracy

So under this series runaway reactions the specific warning that I want to share about democracy is to beware of over correction. So as an example of over correction I'd like to refer to oversteer which if you've ever watched any videos about car accidents one of the primary reasons especially for high speed accidents is something called oversteer where there's a set of circumstances and the driver

either responds or reacts to those um that situational awareness that they've become aware of and oftentimes it's not just a response it's an overreaction and this takes it's this um this manifests as an over-correction or over-steer in the input of either of let's say avoidance trying to avoid an accident they oversteer and then the car the automobile the motor vehicle, it starts to, the rear end starts to kick out because they've over steered and they realize, they can sense that it's starting to lose traction in the rear, so then they overcorrect the other way and each overcorrection, each oversteer input causes the vehicle to become less and less controllable until it gets to a point where oftentimes they'll cause an accident or they'll be in an accident.

So, with respect to democracy, yes, we do need to have course corrections. That's part of trying to manifest the, to actualize that potential, but we don't want to overcorrect in our course corrections. We want to turn towards the course correction, but we do not want to overcorrect.

So, especially in the case with democracy, overcorrection can lead to increasingly destructive cycles, which approach the limits of endurance, which, in other words, it pushes the limits of endurance that the, that the structure of democracy can withstand. It can approach the limits of the stresses that that structure can bear. And if those limits are exceeded, then that system of government, that system of self-government can collapse. And that's what's at risk. And I think that's something that at times people sense that we could possibly be approaching the limits. And that's cause for concern.

So, when the mechanisms of democracy are fully functional, something that I term in the wheelhouse, there are active and passive participants in what I term the worldwide reality game. And so active participants, you could say they're the ones that are more active in putting inputs, course corrections into the system. It's what I call in the wheelhouse. And then the passive participants, which are the majority of the participants, they act as inertial dampers, as inertial dampening, which tends to smooth those inputs. And they have the effect; they have the effect of limiting the overcorrection.

But that's when the mechanisms of democracy are fully functional. Now, there's going to be conflict. And human conflict, to me, is based on competing ideologies. And I model these competing ideologies as human rights versus class privilege. And in my view, democracy attempts to establish and uphold the standard of equal but fair.

Now, to me, an alarming indication of when democracy is becoming dysfunctional is when you're always afraid. You're experiencing either constant or periodic anxiety. And again, I think this is a mechanism within us. It's like an instinct. We detect when those limits, of endurance, are being approached. And this anxiety is our response to that awareness.

So, what I'd like us to do is, let's consider a sports metaphor. It's opposing teams competing on the playfield 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 this game play is guided by standards, standards of the rules of the game and good sportsmanship.

And when it comes to democracy, we refer to this good sportsmanship as statesmanship. And this is the part that, because I'm former military and I swore an oath, I think this is the part that really kind of gets me and sort of disappoints me because when some people swear an oath it goes right to their heart. You know, it can well up something within you. And, you know, when I say well up, I mean, it can actually bring you, give you a little tear in your eye. It wells up within you.

But I know there's, I suspect, I shouldn't say know, I suspect there's others that when they speak the words and they take that oath, it's just words to them. It doesn't really mean anything to them. And that oath is an honor to; it's to honor the promise of democracy and of individual autonomy, of freedom. That's what that oath is. And so if you're not taking that oath to uphold the highest standards of statesmanship, then you're letting us down. And we can do better. We can do better.

So now let's consider a war, opposing armies engaging on the battlefield, bent on destroying the opposition. Now, this destruction can take many forms, but the intent is to do harm. They can attempt to do harm to their reputation, to their

credibility. And if there are no standards of engagement, it can spill over into their personal or business affairs, into their friendships and their family, into home and hearth. It can even take the form of physical harm or in the most grave instances; it can even take the form of death. Generally, there are no standards of engagement in a war, and there's limited opportunity for honor, for acts of honor.

So what I want to address at this point is what I call the bookends of our existence. It's the conflict of forces between 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.

If we can withdraw from the battlefield and return to the playfield, then we can engage our opponents and face our challenges and differences together with an honorable intent to best, but not destroy. We can choose to engage in competitive collaboration using adversarial conditioning. This reminds me of a concept I once read in scripture about iron sharpens iron. We make each other sharper.

When we engage in this contest, this adversarial contest, we're actually helping each other to learn the tools and develop our skills using those tools. And that is to the betterment of each other and to mankind as a whole. So, through this competitive collaboration, we can accomplish things, you know, through our work playing in concert with one another, we can accomplish what none could do alone.

And 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, and we can choose to care over indifference.

And 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 enshrines individual autonomy as always relevant and prevalent. We can choose to discern that individual rights and protections are paramount over legal fictional, as a corporation, and over 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 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 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.