

Prepared Questions

1. *The Right to Kill?*

- Who has the right to use violence to enforce laws and/or customs? The government? Tribal leaders? The patriarch of an extended family (honor killings)?
- Do men and women have different strategies for enforcing their will, to “kill” or otherwise destroy another person or group? Slander, rumors, etc. vs. fight and shaking hands?

2. *Do wars “solve” anything?*

- Or is that more of a modern myth based on ideological preferences?
- Winning vs. managing?

3. *Is a war-free society actually good for society?*

- People need challenges in order to grow as mature men and women
- Women face childbirth; men face war?

4. *The Problem is not to explain wars; it’s how to account for extended periods of peace.*

- According to the historical record, the dominant state for any society is to be at war.
- How crucial is deterrence?

5. *The carrying foreword of unacknowledged trauma.*

- When societies go to war, they go insane as the only way to survive.
- When people are maimed and killed, families destroyed, and whole civilizations disrupted, is it possible to pretend afterwards that everything has gone back to normal?

Takeaways:

1. **Linear vs. Cyclic Time.** One of the significant markers is whether or not a civilization has adopted a linear view of time, in which case tradition gives way to anticipating better times to come. It is a remarkable energizing belief, if the law and customs support the individual in this manner.
2. **Determining what is significant is a function of assigning value.** Thus one essential marker lies in the purpose of a society’s institutional structure, i.e., of what value does it ultimately serve?
3. **Deterrence.** Any society unable or unwilling to defend itself will be taken over by those with less restrictions on their drive for power and dominance. The ability to deter potential violence is one core marker of a successful culture.

The Emergent Cosmopolis Project

Brainstorming markers for progress/decline

March 21st, 2018, Russell C. Baker

White-board Notes

Looking at the past in a different way: identifying significant ripples?

1. **An Evaluative History.** Identifying significant events requires a prior assessment of what is or is not to be considered *significant*. This requires not only a high level set of operators but concrete expressions or markers that can be used to assess the operations of these operators in unique time-and-space-specific situations.
2. **Not what people say but what they do.** Actions speak louder than words, and the consequences of an action speak louder than the actions themselves. Even “unexpected” consequences indicate a assumed context that is insufficient to handle the real world.
3. **The functional specialty of Research.** *Significant* events must first of all appear on the radar. Each cycle sets up a new or revised taxonomy in Research built upon what is now considered as being worthy of consideration. Any particular item can then be considered for the meaning it once held and its translation into contemporary modes of thinking. Historians assemble these significant events into dramatic stories that Dialectics then evaluates according to the authenticity or lack of conversion in the author or the tradition with which the historian is affiliated. Then over to foundations, and the cycle starts over again. (Note that it’s not a “cycle” as such but a constant reiteration at all levels being carried out at the same time.)
4. **Deterrence.** It is not disarmament that leads to peace, but the presence of a credible response to any outside threat that keeps the wolves at bay. And that requires

sheepdogs that can enforce the peace when peace is threatened. History demonstrates over and over again that weakness invites invasion.

5. **Ripples of 9/11.** We don’t know as yet the ripple effects of the 9/11 destruction of the Twin Towers, but there certainly will be consequences. It may seem like the progressives are winning the cultural war as socialism and globalism appear stronger than ever and post-modern thinking gains hold in the law itself. Yet that single event has lead to the conclusion held by many that the leaders or elite are a deadly combination of arrogance, value-signaling, corrupt and above all incompetent in all that they do.
6. **No resoluteness; no desire to win.** A managerial class of elite bureaucrats and politicians have no reason to actually win a war, but only to use it for their own purposes. But wars are very unstable, ultimately uncontrollable—or as the current managerial class would have it: volatile, uncertain, complex, and ambiguous (V.U.C.A.).
7. **History is not just the past.** *History* is present in the now, setting the context for a lot of what we do (the Pivot Point). It is a continuous function being carried forward, full of pretexts and other rationalizations brought forward to justify or rationalize the use of power.
8. **Linear, not cyclic time.** Until the Jewish invention progress, most societies held to a view of time in which things simply repeated themselves. The very idea of progress, of advancement, *of time heading somewhere*, changes everything. It adds an transcendental aspect, the “end of days” scenario that colors the moment. Utopian ideas are a good example of this.
9. **What we learn from history.** History teaches us about the interplay of positions and counter-positions over time, as the players holding to one or the other engage each other in discussion, subversion, or war.
10. **Current events.** We don’t know what is going on right now; that will only be worked out by future historians hundreds if not thousands of years from now.

Victor Davis Hanson, October 27, 2003

Ripples of Battle (1:14:52)

https://www.youtube.com/watch?v=PDeJS9Qnbj4&index=17&list=PLo-1Jq23H_s5XVxAseMKYJA4aH3cOI07si&t=0s