For the INTER-AMERICAN COMMISSION ON HUMAN RIGHTS

IN SUPPORT OF MY REQUEST FOR

PRECAUTIONARY MEASURES AGAINST
THE UNITED NATIONS, **THE WORLD HEALTH ORGANIZATION**,
THE UNITED STATES, THE STATE OF ARKANSAS,
AND **NOW ALL THE MEDIA IN THE WORLD**.

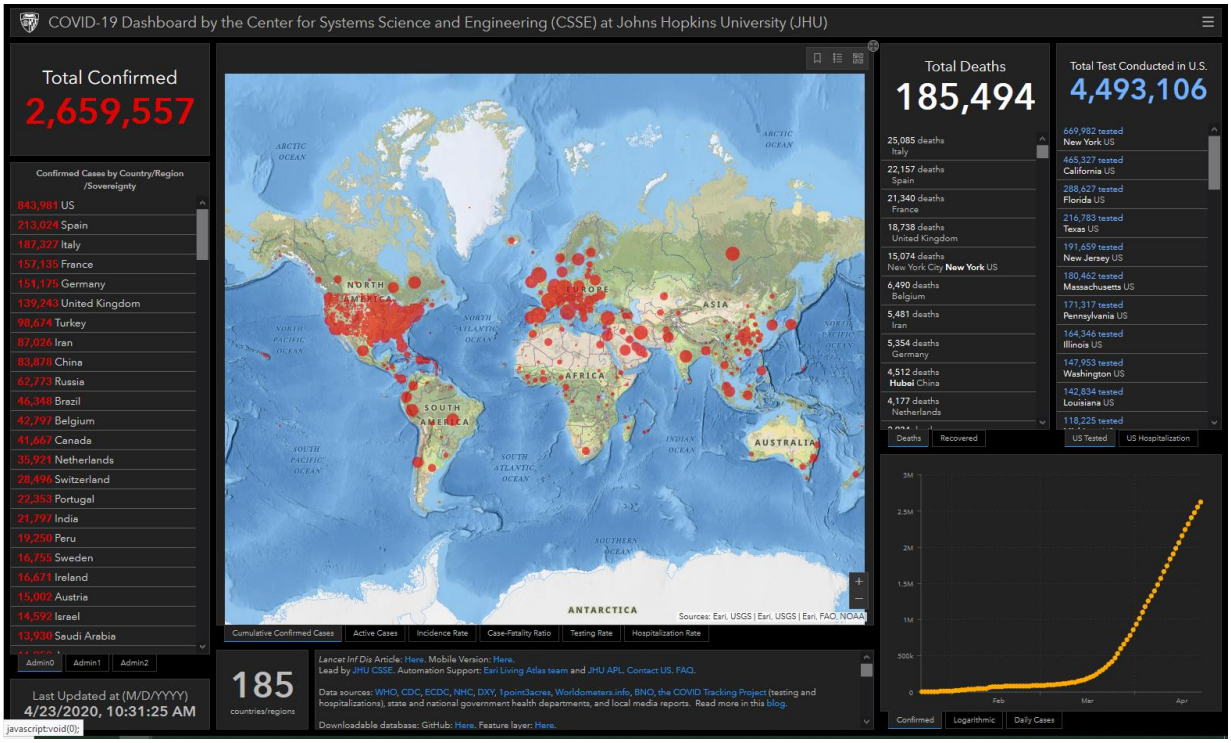
STOP LYING!

World Health Organization

Submitted by Don Hamrick
April 23, 2020

THE BIG LIE STRIKES AGAIN:

Additional Proof That History Repeats Itself



THIS SECTION IS FOR THE GOVERNOR OF ARKANSAS SPECIFICALLY

EVIDENCE PROVING CRITICAL THINKING & OCCAM'S RAZOR ARE SUPERIOR OVER GROUP THINK AND PARTISAN POLITICS

THREE SUPPORTING DOCUMENTS

(1). Citing the ADDENDUM TO MY REQUEST FOR PRECAUTIONARY MEASURES AGAINST EVERY NATION IN THE WORLD, "**LYING, DECEIVING, CORRUPTION, OBFUSCATING, IGNORING AND VIOLATING CIVIL, CONSTITUTIONAL, AND HUMAN RIGHTS, FREEDOMS, LIBERTIES, AND DUTIES ARE CRIMES AGAINST HUMANITY,** for the INTER-AMERICAN COMMISSION ON HUMAN RIGHTS Petition No. P-330-20

(2). APPENDED COURT DOCUMENT: "**The Big Lie**," White County Circuit Court, Arkansas, AMICUS CURIAE BRIEF AGAINST DEFENDANT JUDGE MARK DERRICK, October 24, 2019.

(3). **APPENDED COURT DOCUMENT**: "**Big Lies vs. The Big Picture,**" White County Circuit Court, Arkansas, AMICUS CURIAE BRIEF AGAINST DEFENDANT JUDGE MARK DERRICK, October 28, 2019.

The supporting documents abpove are my character evidence proving I am too well self-educated in the Rule of Law and logic to be so stupid as to have the *mens rea* to commit any crimes.

If **GOVERNOR ASA HUTCHINSON** will not be persuaded to get off his ass and derail **JUDGE MARK DERRICK'S** and **PROSECUTOR DON RANEY'S** reign of judicial terror from the to dismiss all **FALSE CONVICTIONS** and current **FALSE CHARGES** against me and expunge my record then I will raise holy hell the legal way to put crushing political & legal pressure on the United States and the State of Arkansas. How am I going to do that?

I am Redesigning my logo now from scratch in layers with Inkscape for 3D effect then I will animate my logo in Blender. Then I will make videos with Divinci Resolve to present my logo at the start of my YouTube videos then segue to

The Truth of Things.

THIS SECTION IS FOR THE GOVERNOR OF ARKANSAS SPECIFICALLY

EVIDENCE PROVING
DELUSIONS ARE REALITY FOR THE CORRUPT

Foreign Affairs journalist Gordon Chang told 'Fox & Friends Weekend' the World Health Organization (WHO) ignored their own doctors in favor of China's narrative.

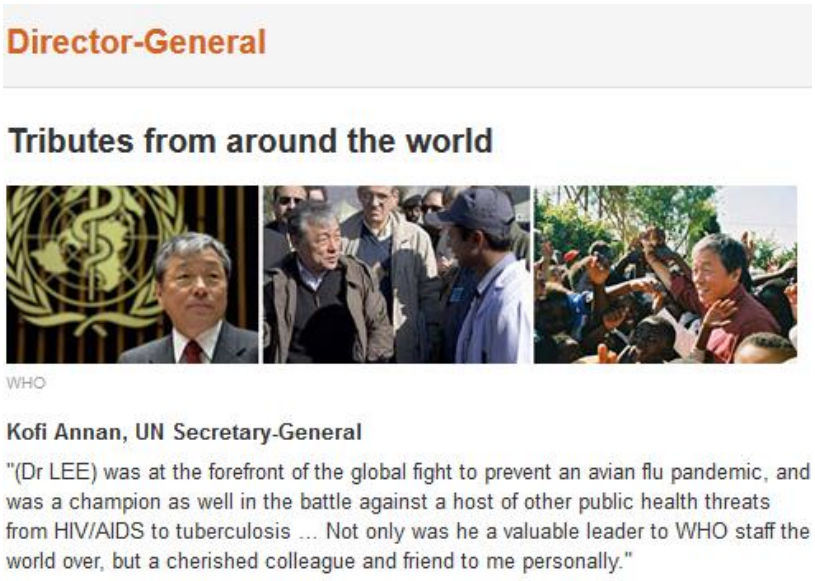
Gordon Chang: "China and WHO acted maliciously, tried to deceive the world." WHO has been in China's pocket from the 'get-go'.

https://www.foxnews.com/media/gordon-chang-china-world-health-organization-coronavirus-deceipt

Stevie Wonder Performs Stirring Bill Withers Tribute
During 'One World' Concert APRIL 18, 2020

https://deadline.com/2020/04/stevie-wonder-bill-withers-tribute-one-world-concert-1202911947/

WORLD HEALTH ORGANIZATION'S PROPAGANDA



Tributes to the World Health Organization from around the world despite WHO's lying, deceiving, obfuscating, and ignoring the facts and the truth of things, including human rights, freedoms, liberties, and duties of the people of the world are undeniable crimes against humanity on the level of genocide causing 185,494 deaths from COVID-19 with 2,659,557 people worldwide affected. The death toll continues to rise. And World Health Organization is pumping out their propaganda for the world to pay tribute to them for their mass murder of innocent people? That is a global disgrace against the World Health Organization. The World should condemn the World Health Organization.

DON HAMRICK
322 Rouse Street
Kensett, Arkansas

SUPPORTING DOCUMENTS APPENDED

Citing Marion Montgomery, **THE TRUTH OF THINGS**, The Imaginative Conservative, August 17, 2013. (THE IMAGINATIVE CONSERVATIVE applies the principle of appreciation to the discussion of culture and politics—we approach dialogue with magnanimity rather than with mere civility.) Available online at:

https://theimaginativeconservative.org/2013/08/excerpt-from-the-preface-of-the-truth-of-things.html

Even "academic" specialization might be recovered as desirable, but desirable as a means to a higher end in service to the body of community, not merely servicing the appetitive order of individuals collectively called society, but in service to the community as a body of members. In that term society the nature of community, as is the nature of person through the reductive term individual, has been lost.

As for the confusing reality of the academy in our moment, within it there continues the deliberate (though sometimes merely accidental or thoughtless) deconstruction of both person and community. Such is the effect of the distortion of the traditional understanding of the liberal arts. The deconstruction has occurred in order to redirect liberal arts disciplines, peculiar to an ancient curriculum, to serve the practical convenience of the academician or the department or the school in its pursuit of specialization. What has ensued is the conflict of disparate ideologies in contention for power over the faltering academic body. So disparate are these ideologies, indeed, as to lead to civil wars, though each faction will in some moment of heated battle declare its cause that of the "rights of the individual" or of the "common good," as opposed to its responsibilities to the person and the common nurture of persons in community.

If we look at the academy at the close of our century, we find there are no longer "two cultures," arts and sciences, aligned separately and in opposition, their battle lines extending out of the academy into society. That was Sir C. P. Snow's mid-century argument and lament, in his once-famous Two Cultures, the circumstances of intellectual confrontation by the "arts" on one side and the "sciences" on the other having grown out of nineteenth century dislocations. We, as Flannery O'Connor's provincial Modernist isolated on a back-country farm might say, are more advanced than the scientist-novelist, Snow. For we now have multiple cultures, as many as there are sovereign individuals committed to the paramount rights of the "self " That integer the "individual" is more and more coming to itself in a dark wood as an isolated, alienated, frustrated, and increasingly furious "consciousness" in reaction to all save itself, however wily it may at times become in idealizing self-love with borrowed clichés from that older intellectual tradition stretching back to Plato. What is happening is that the thing called individual discovers itself a lost person—the condition necessary to the effects we now witness on those intellectual reservations called the academy, whereon there proceeds as yet unchecked the barbarization of intellectual integrity.

Intellectual barbarism envelops persons for the moment in the conspicuous spectacles of crisis in the political and social dimensions of our lives as a people, and the confusion is particularly evident within the academy as it pretends to serve us from its privileged position. Its fundamental doctrine, suited to manipulations by self-love in pursuit of the conveniences of power, is a presumption about the nature of intellect itself, radically at odds with the traditional orthodoxy of Western Christendom. Intellect, this doctrine holds, is autonomous. And that principle accepted, one is justified in an angelism presumed both means and end to self-rescue. What Dante called perverted love, love turned in upon the self, replaces that openness of charity through which

existence and the Cause of existence can be celebrated. The substitute doctrine has gained ascendancy since the Renaissance, at last permeating Western people and their institutions at every level. And so the final chapter in this volume approaches critically that new religion, 'Modernism, with some attention to its recent history. But a word in advance here may help prepare the reader.

In that new religion of Modernism, authority is made to depend upon the power accumulated by a particular fortunate or gifted intellect responding to the moment's contingencies—whether he be (to put the point at once playfully and seriously) an instructor before freshmen, a chaired professor, a dean, a senator, or at an extremity of the new priesthood, a Hitler or a Stalin. What is crucial is the relativity accompanying power, which when the relativity itself becomes the guiding metaphysical vision can but result in abusive internecine destructions of community. The reality of relative power becomes central in determining the actions of the particular person coincident with the struggle for power. And that is,a contradiction, since it recognizes a reality separate from the intentionalizing of power.

This is to say that the Modernist doctrine of autonomy of intellect cannot acknowledge any given, such as its own relative power, since the survival of autonomous intellect through will cannot acknowledge a givenness. Such an acknowledgment would require of intellect itself that it confront the mystery of givenness. There must to the contrary be first, last, and always an affirmation by the intending autonomous intellect of a self-credit. The principle popularized and seductive of naive intellects, most particularly the idealistic young, is a slogan now met everywhere: You can be whatever you want to be. That is a denial of gifts, and a denial very central to Modernism's most celebrated philosophy, Existentialism, now formally out of favor in the academy', even in departments of philosophy, though yet pervasive in the intellectual community, whether in the sciences or the arts. Existentialism is formally out of favor, since any philosophy formalized and adopted as patterning action becomes thereby a focal point of rigorous interrogation, requiring only one Socrates or Plato or Aristotle to expose its flaws.

Such rigorous interrogation within approving auspices of the academy at once implies and gradually recovers principles governed by truth, regardless of any pervasive intellectual relativism. But without such a pervasive relativism, that intellectual chaos characteristic of the academy at our century's end becomes critically vulnerable. Indeed, it is such endangerment that gives rise to the academy's support of the "politically correct" as a protection of intellectual Chaos. Existentialism in its Modernist dress is that of a species of relativism which is the second most ancient spiritual commitment. The first is that openness which the love of wisdom would recover to community, that openness of awe and wonder before the truth, which might well be termed a consent to reality proper to love. The second oldest is self-love, for which ancient intellectual tradition Jean-Paul Sartre proved for a time an effective spokesman. We recall that Milton in his great epic Paradise Lost dramatizes this philosophical relativism, almost endangering his poem as his agent of self-love almost steals the poem from him, for the temptation to self-love lies in Satan's non serviam.

This piece is reprinted from the preface of The Truth of Things.

Addendum to My Request for Precautionary Measures Against Every Nation in the World

Lying, Deceiving, Corruption, Obfuscating, Ignoring and Violating Civil, Constitutional, and Human Rights, Freedoms, Liberties, and Duties are Crimes Against Humanity

For the Inter-American Commission on Human Rights
Petition No. P-330-20

Lying, Deceiving, Corruption, Ignoring, and violating rights have been a human behavioral trait throughout mankind's existence. The only way to reduce these compulsions is through my proposed human rights treaty titled **UNIVERSAL AFFIRMATION OF HUMAN RIGHTS, FREEDOMS, LIBERTIES, AND DUTIES** emphasizing ETHIC (18) PRESERVING THE GENERAL WELFARE (Original) (Pages 17–18):

> It is the duty of Government to provide the educational curriculum for CRITICAL THINKING, OCCAM'S RAZOR, THE ETHIC OF RECIPROCITY (THE GOLDEN RULE) and THE BUTTERFLY EFFECT from CHAOS THEORY as applied to Behavioral Psychology to public school systems at the elementary, junior high and high school levels.
>
> The intent here is to provide young students with the cognitive skills they need to develop their own moral code of conduct, to instinctively determine right from wrong, and to think for themselves without the coercive effect from GROUP THINK associated with bullies, criminal gangs and party politics.

In support of my REQUEST FOR PRECAUTIONARY MEASURES for the entire world I present FEDERALIST PAPER NO. 10 THE UNION AS A SAFEGUARD AGAINST DOMESTIC FACTION AND INSURRECTION discussing the United States Constitutional

FEDERALIST No. 10

THE SAME SUBJECT CONTINUED (THE UNION AS A SAFEGUARD AGAINST DOMESTIC FACTION AND INSURRECTION)

From the New York Packet.

Friday, November 23, 1787.

MADISON

To the People of the State of New York: AMONG the numerous advantages promised by a well-constructed Union, none deserves to be more accurately developed than its **tendency to break and control the violence of faction. The friend of popular governments never finds himself so much alarmed for their character and fate, as when he contemplates their propensity to this dangerous vice. He will not fail, therefore, to set a due value on any plan which, without violating the principles to which he is attached, provides a proper cure for it.** The instability, injustice, and confusion introduced into the public councils, have, in truth, been the mortal diseases under which popular governments have

everywhere perished; as they continue to be the favorite and fruitful topics from which the adversaries to liberty derive their most specious declamations. **The valuable improvements made by the American constitutions on the popular models, both ancient and modern, cannot certainly be too much admired**; but it would be an unwarrantable partiality, to contend that they have as effectually obviated the danger on this side, as was wished and expected. **Complaints are everywhere heard from our most considerate and virtuous citizens, equally the friends of public and private faith, and of public and personal liberty, that our governments are too unstable, that the public good is disregarded in the conflicts of rival parties, and that measures are too often decided, not according to the rules of justice and the rights of the minor party, but by the superior force of an interested and overbearing majority. However anxiously we may wish that these complaints had no foundation, the evidence, of known facts will not permit us to deny that they are in some degree true. It will be found, indeed, on a candid review of our situation, that some of the distresses under which we labor have been erroneously charged on the operation of our governments; but it will be found, at the same time, that other causes will not alone account for many of our heaviest misfortunes; and, particularly, for that prevailing and increasing distrust of public engagements, and alarm for private rights, which are echoed from one end of the continent to the other. These must be chiefly, if not wholly, effects of the unsteadiness and injustice with which a factious spirit has tainted our public administrations.**

By a faction, I understand a number of citizens, whether amounting to a majority or a minority of the whole, who are united and actuated by some common impulse of passion, or of interest, adversed to the rights of other citizens, or to the permanent and aggregate interests of the community.

There are two methods of curing the mischiefs of faction: the one, by removing its causes; the other, **by controlling its effects**.

MY COMMENT: China and many other countries hostile to rights and freedoms impose government despotism through enforcement of political ideologies adverse to freedoms such as freedom of speech by imposing a compulsory obedience to the despotic government's reign by oppression.

THE BEST FORM OF GOVERNMENT is a government advocating and enforcing rights, freedoms, liberties, and their corresponding duties to preserve the General Welfare and Domestic Tranquility and cascading the protection and enforcement of the human right and duty to provide for the defense of a community with the right to keep and bear arms, otherwise known as the Common Defense thereby preserving Domestic Security.

There are again two methods of removing the causes of faction: the one, by destroying the liberty which is essential to its existence; the other, by **giving to every citizen the same opinions, the same passions, and the same interests.**

It could never be more truly said than of the first remedy, that it was worse than the disease. Liberty is to faction what air is to fire, an aliment without which it instantly expires. But it could not be less folly to abolish liberty, which is essential to political life, because it nourishes faction, than it would be to wish the annihilation of air, which is essential to animal life, because it imparts to fire its destructive agency.

The second expedient is as impracticable as the first would be unwise. **As long as the reason of man continues fallible, and he is at liberty to exercise it, different opinions will be formed.**

FALLIBLE REASONING: Improving truthful and effective reasoning is achieved as I proposed in ETHIC (18) PRESERVING THE GENERAL WELFARE (Original) above.

As long as the connection subsists between his reason and his self-love, his opinions and his passions will have a reciprocal influence on each other; and the former will be objects to which the latter will attach themselves. The diversity in the faculties of men, from which the rights of property originate, is not less an insuperable obstacle to a uniformity of interests. The protection of these faculties is the first object of government. From the protection of different and unequal faculties of acquiring property, the possession of different degrees and kinds of property immediately results; and from the influence of these on the sentiments and views of the respective proprietors, ensues a division of the society into different interests and parties.

The latent causes of faction are thus sown in the nature of man; and we see them everywhere brought into different degrees of activity, according to the different circumstances of civil society. A zeal for different opinions concerning religion, concerning government, and many other points, as well of speculation as of practice; **an attachment to different leaders ambitiously contending for pre-eminence and power**; or to persons of other descriptions whose fortunes have been interesting to the human passions, have, in turn, **divided mankind into parties, inflamed them with mutual animosity, and rendered them much more disposed to vex and oppress each other than to co-operate for their common good. So strong is this propensity of mankind to fall into mutual animosities, that where no substantial occasion presents itself, the most frivolous and fanciful distinctions have been sufficient to kindle their unfriendly passions and excite their most violent conflicts.**

ON THE POINT OF CONSEQUENCES CAUSED BY FACTIONS: The behavior described above condemns the human race to forever repeat the errors of history (putting it mildly) because human emotions in any given immediate dispute where all logical reasoning and all lessons of history are ignored and forgotten in the immediacy of a dispute. This has happened repeatedly throughout history whether it is between two individuals, two groups, or two countries. **Is the human race condemned to this repetition of stupidity and arrogance when the lessons of history and God point to a better way of resolving disputes? The way of CRITICAL THINKING, OCCAM'S RAZOR, and the BUTTERFLY EFFECT from CHAOS THEORY applied to HUMAN BEHAVIOR, in theory, will ultimately and finally lead to PEACE ON EARTH.**

But the most common and durable source of factions has been the various and unequal distribution of property. Those who hold and those who are without property have ever formed distinct interests in society. Those who are creditors, and those who are debtors, fall under a like discrimination. A landed interest, a manufacturing interest, a mercantile interest, a moneyed interest, with many lesser interests, grow up of necessity in civilized nations, and divide them into different classes, actuated by different sentiments and views. The regulation of these various and interfering interests forms the principal task of modern legislation, and

involves the spirit of party and faction in the necessary and ordinary operations of the government.

No man is allowed to be a judge in his own cause, because his interest would certainly bias his judgment, and, not improbably, corrupt his integrity. With equal, **nay with greater reason**, a body of men are unfit to be both judges and parties at the same time; yet what are many of the most important acts of legislation, but so many judicial determinations, **not indeed concerning the rights of single persons, but concerning the rights of large bodies of citizens?** And what are the different classes of legislators but advocates and parties to the causes which they determine? Is a law proposed concerning private debts? It is a question to which the creditors are parties on one side and the debtors on the other. Justice ought to hold the balance between them. Yet the parties are, and must be, themselves the judges; and the most numerous party, or, in other words, the most powerful faction must be expected to prevail. Shall domestic manufactures be encouraged, and in what degree, by restrictions on foreign manufactures? are questions which would be differently decided by the landed and the manufacturing classes, and probably by neither with a sole regard to justice and the public good. The apportionment of taxes on the various descriptions of property is an act which seems to require the most exact impartiality; yet there is, perhaps, no legislative act in which greater opportunity and temptation are given to a predominant party to trample on the rules of justice. Every shilling with which they overburden the inferior number, is a shilling saved to their own pockets.

It is in vain to say that enlightened statesmen will be able to adjust these clashing interests, and render them all subservient to the public good. Enlightened statesmen will not always be at the helm. Nor, in many cases, can such an adjustment be made at all without taking into view indirect and remote considerations, which will rarely prevail over the immediate interest which one party may find in disregarding the rights of another or the good of the whole.

The inference to which we are brought is, **that the CAUSES of faction cannot be removed, and that relief is only to be sought in the means of controlling its EFFECTS.**

If a faction consists of less than a majority, relief is supplied by the republican principle, which enables the majority to defeat its sinister views by regular vote. It may clog the administration, it may convulse the society; but it will be unable to execute and mask its violence under the forms of the Constitution. When a majority is included in a faction, the form of popular government, on the other hand, enables it to sacrifice to its ruling passion or interest both the public good and the rights of other citizens. To secure the public good and private rights against the danger of such a faction, and at the same time to preserve the spirit and the form of popular government, is then the great object to which our inquiries are directed. Let me add that it is the great desideratum [*something desired as essential*] by which this form of government can be rescued from the opprobrium under which it has so long labored, and be recommended to the esteem and adoption of mankind.

By what means is this object attainable? Evidently by one of two only. Either the existence of the same passion or interest in a majority at the same time must be prevented, or the majority, having such coexistent passion or interest, must be rendered, by their number and local situation, unable to concert and carry into effect schemes of oppression. If the impulse and the opportunity be suffered to coincide, we well know that neither moral nor

religious motives can be relied on as an adequate control. They are not found to be such on the injustice and violence of individuals, and lose their efficacy in proportion to the number combined together, that is, in proportion as their efficacy becomes needful.

From this view of the subject it may be concluded that a pure democracy, by which I mean a society consisting of a small number of citizens, who assemble and administer the government in person, can admit of no cure for the mischiefs of faction. **A common passion or interest will, in almost every case, be felt by a majority of the whole; a communication and concert result from the form of government itself; and there is nothing to check the inducements to sacrifice the weaker party or an obnoxious individual. Hence it is that such democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property; and have in general been as short in their lives as they have been violent in their deaths.** Theoretic politicians, who have patronized this species of government, have erroneously supposed that by reducing mankind to a perfect equality in their political rights, they would, at the same time, be perfectly equalized and assimilated in their possessions, their opinions, and their passions.

A republic, by which I mean a government in which the scheme of representation takes place, opens a different prospect, and promises the cure for which we are seeking. Let us examine the points in which it varies from pure democracy, and we shall comprehend both the nature of the cure and the efficacy which it must derive from the Union.

The two great points of difference between a democracy and a republic are: first, the delegation of the government, in the latter, to a small number of citizens elected by the rest; secondly, the greater number of citizens, and greater sphere of country, over which the latter may be extended.

The effect of the first difference is, on the one hand, to refine and enlarge the public views, by passing them through the medium of a chosen body of citizens, whose wisdom may best discern the true interest of their country, and whose patriotism and love of justice will be least likely to sacrifice it to temporary or partial considerations. Under such a regulation, it may well happen that the public voice, pronounced by the representatives of the people, will be more consonant to the public good than if pronounced by the people themselves, convened for the purpose. **On the other hand, the effect may be inverted. Men of factious tempers, of local prejudices, or of sinister designs, may, by intrigue, by corruption, or by other means, first obtain the suffrages, and then betray the interests, of the people.** The question resulting is, whether small or extensive republics are more favorable to the election of proper guardians of the public weal; and it is clearly decided in favor of the latter by two obvious considerations:

In the first place, it is to be remarked that, however small the republic may be, the representatives must be raised to a certain number, in order to guard against the cabals of a few; and that, however large it may be, they must be limited to a certain number, in order to guard against the confusion of a multitude. Hence, the number of representatives in the two cases not being in proportion to that of the two constituents, and being proportionally greater in the small republic, it follows that, if the proportion of fit characters be not less in the large than in the small republic, the former will present a greater option, and consequently a greater probability of a fit choice.

In the next place, as each representative will be chosen by a greater number of citizens in the large than in the small republic, it will be more difficult for unworthy candidates to practice with success the vicious arts by which elections are too often carried; and the suffrages of the people being more free, will be more likely to centre in men who possess the most attractive merit and the most diffusive and established characters.

It must be confessed that in this, as in most other cases, there is a mean, on both sides of which inconveniences will be found to lie. By enlarging too much the number of electors, you render the representatives too little acquainted with all their local circumstances and lesser interests; as by reducing it too much, you render him unduly attached to these, and too little fit to comprehend and pursue great and national objects. The federal Constitution forms a happy combination in this respect; the great and aggregate interests being referred to the national, the local and particular to the State legislatures.

The other point of difference is, the greater number of citizens and extent of territory which may be brought within the compass of republican than of democratic government; and it is this circumstance principally which renders factious combinations less to be dreaded in the former than in the latter. The smaller the society, the fewer probably will be the distinct parties and interests composing it; the fewer the distinct parties and interests, the mor*e frequently will a majority be found of the same party; and the smaller the number of individuals composing a majority, and the smaller the compass within which they are placed, the more easily will they concert and execute their plans of oppression. Extend the sphere, and you take in a greater variety of parties and interests; you make it less probable that a majority of the whole will have a common motive to invade the rights of other citizens; or if such a common motive exists, it will be more difficult for all who feel it to discover their own strength, and to act in unison with each other. Besides other impediments, it may be remarked that, where there is a consciousness of unjust or dishonorable purposes, communication is always checked by distrust in proportion to the number whose concurrence is necessary.

Hence, it clearly appears, that the same advantage which a republic has over a democracy, in controlling the effects of faction, is enjoyed by a large over a small republic,—is enjoyed by the Union over the States composing it. Does the advantage consist in the substitution of representatives whose enlightened views and virtuous sentiments render them superior to local prejudices and schemes of injustice? It will not be denied that the representation of the Union will be most likely to possess these requisite endowments. Does it consist in the greater security afforded by a greater variety of parties, against the event of any one party being able to outnumber and oppress the rest? In an equal degree does the increased variety of parties comprised within the Union, increase this security. Does it, in fine, consist in the greater obstacles opposed to the concert and accomplishment of the secret wishes of an unjust and interested majority? Here, again, the extent of the Union gives it the most palpable advantage.

The influence of factious leaders may kindle a flame within their particular States, but will be unable to spread a general conflagration through the other States. A religious sect may degenerate into a political faction in a part of the Confederacy; but the variety of sects dispersed over the entire face of it must secure the national councils against any danger from that source. A rage for paper money, for an abolition of debts, for an equal division of property, or for any other improper or wicked project, will be less apt to pervade the whole body of the Union

than a particular member of it; in the same proportion as such a malady is more likely to taint a particular county or district, than an entire State.

In the extent and proper structure of the Union, therefore, we behold a republican remedy for the diseases most incident to republican government. And according to the degree of pleasure and pride we feel in being republicans, ought to be our zeal in cherishing the spirit and supporting the character of Federalists.

PUBLIUS.

Citing Heather A. Butler, *WHY DO SMART PEOPLE DO FOOLISH THINGS?* | *Intelligence is Not the Same as Critical Thinking—And the Difference Matters*, Scientific American | Behavior & Society, October 3, 2017:[1]

Credit: Getty Images

The ability to think critically, on the other hand, has been associated with wellness and longevity. Though often confused with intelligence, critical thinking is not intelligence. Critical thinking is a collection of cognitive skills that allow us to think rationally in a goal-orientated fashion and a disposition to use those skills when appropriate. Critical thinkers are amiable skeptics. **They are flexible thinkers who require evidence to support their beliefs and recognize fallacious attempts to persuade them. Critical thinking means overcoming all kinds of cognitive biases (for instance, hindsight bias or confirmation bias)**.

Critical thinking predicts a wide range of life events. In a series of studies, conducted in the U.S. and abroad, my colleagues and I have found that critical thinkers experience fewer bad things in life. We asked people to complete an inventory of life events and take a critical thinking assessment (the Halpern Critical Thinking Assessment). The critical thinking assessment measures five components of critical thinking skills, including verbal reasoning, argument analysis, hypothesis testing, probability and uncertainty, decision-making and problem-solving.

[1] https://www.scientificamerican.com/article/why-do-smart-people-do-foolish-things/

> The inventory of negative life events captures different domains of life such as academic (for example, "I forgot about an exam"), health ("I contracted a sexually transmitted infection because I did not wear a condom"), legal ("I was arrested for driving under the influence"), interpersonal ("I cheated on my romantic partner who I had been with for more than a year"), financial ("I have over $5,000 of credit-card debt"), and so on. Repeatedly, we found that critical thinkers experience fewer negative life events. **This is an important finding because there is plenty of evidence that critical thinking can be taught and improved.**
>
> Is it better to be a critical thinker or to be intelligent? My latest research pitted critical thinking and intelligence against each other to see which was associated with fewer negative life events. People who were strong on either intelligence or critical thinking experienced fewer negative events, **but critical thinkers did better.**
>
> Intelligence and improving intelligence are hot topics that receive a lot of attention. **It is time for critical thinking to receive a little more of that attention.** Keith E. Stanovich wrote an entire book in 2009 about **WHAT INTELLIGENCE TESTS MISS**. **Reasoning and rationality more closely resemble what we mean when we say a person is smart** rather than spatial skills and math ability. Furthermore, improving intelligence is difficult. Intelligence is largely determined by genetics. **Critical thinking, though, can improve with training, and the benefits have been shown to persist over time. Anyone can improve their critical thinking skills. Doing so, we can say with certainty, is a smart thing to do.**

Citing Samuel Moyn, *RIGHTS VS. DUTIES: RECLAIMING CIVIC BALANCE*, Boston Review: A Political and Literary Forum, **Category: Philosophy and Religion**, May 16, 2016:[2]

> In 1947 Julian Huxley, English evolutionary theorist and director-general of UNESCO, wrote Mohandas Gandhi to ask him to contribute an essay to a collection of philosophical reflections on human rights. Gandhi declined. "I learnt from my illiterate but wise mother," he replied, "that all rights to be deserved and preserved came from duty well done. Thus the very right to live accrues to us only when we do the duty of citizenship of the world."
>
> Huxley should not have been surprised by the rejection. As far back as Hind Swaraj (1909), his masterpiece in political theory, Gandhi had bemoaned "the farce of everybody wanting and insisting on . . . rights, nobody thinking of . . . duty." And during World War II, when another Englishman, H. G. Wells, solicited Gandhi's support for his bill of rights defining war aims, the mahatma recommended that Wells write a cosmopolitan charter of duties instead—a statement of what citizens of the world owe to each other.
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> A few months after his exchange with Huxley, Gandhi was dead. Assassinated in January 1948, he did not live to see the Universal Declaration of Human Rights, passed by the United Nations General Assembly in December of the same year. In our age, in which human rights politics have finally come into their own, his emphasis on duties looks downright idiosyncratic.
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> Of course, the human rights revolution of the past few decades itself means that international law imposes a wide range of duties. Every right implies corresponding or "correlative" duties in order to see that right respected, protected, or fulfilled. And while international law has grown more successful at imposing duties on states, national schemes of

[2] http://bostonreview.net/books-ideas/samuel-moyn-rights-duties

rights protection go far further. It is easy to forget this important point, yet it hardly means that commitment to human rights translates into a widespread public discourse about, or political prominence of, duties.

So we are now very familiar with the claim that all humans everywhere have rights. But we are much less familiar with the notion that rights are protected by the fulfillment of duties. Thirty years ago, when the human rights movement was in its infancy, philosopher Onora O'Neill commented, "Although serious writing on human rights acknowledges that any right must entail correlative obligations, we find no Universal Declaration of Human Duties, and no international Human Obligations Movements." This omission of duties might have grave consequences for rights protection itself. Consider that, from their president on down, few Americans seem to believe that a right to be free from torture might translate into a duty to prevent and punish torture.

Human rights wither without a language of duties.

More important, even the most generous attempts to protect the political and socioeconomic rights of individuals leave some duties of individuals to their own states and all humanity out of account, as well as some duties of states to one another. After all, not all duties that morality might impose follow from individual rights. If states have a duty to provide housing and food, do individuals have a duty to pay taxes to ensure it can do so? If inequality gallops locally and globally, is it best to frame the problem as an indirect violation of a right—there being no right to fair distribution—or as a rationale to impose on individuals, corporations, and states a duty to contribute to a just society? If the planet burns, is the remedy a personal right to a healthy environment or a collective duty to preserve the earth for future generations?

The answers to these questions are hardly obvious, but our ability to tackle them in the first place is depleted by our unbalanced understanding of moral and political discourse over time. That discourse once gave obligations their due. Unfortunately, while there has been great interest in the history of rights, no one has attempted to write the history of human duties. Even that phrase sounds strange. In particular, there is now a whole canon on the history of the internationalization of human rights since the middle of the twentieth century. But, to the best of my knowledge, there is not a single book on the history of duties, even though there clearly have been precedents, including Gandhi's, for a theory of obligations that would accrue not just at the level of community or state but at that of the globe as a whole.

It turns out the West—and possibly the world at large—historically cultivated robust theories not only of governmental obligations toward individual rights, but also of individuals toward one another, citizens toward their governments, and rich states toward poor ones. Duties are not without their own baggage. But, compared to the well-excavated history of rights claims, the lesser-known history of duties provides a valuable starting point as we attend to urgent purposes in the world today.

For millennia, duties—or responsibilities, as we are more apt to call them now—were the main commitment of religious ethics and thus the centerpiece of the history of ethical culture. "Judaism knows not rights but duties," founder of human rights law Louis Henkin explained, "and at bottom, all duties are to God. (If every duty has a correlative right, the right must be said to be in God!)" And in spite of its critique of Jewish "legalism," Christianity, like Islam, similarly holds that the substance of moral teachings is some set of divinely decreed obligations, whether to God or to fellow human beings.

Just as important, duties have long been the central framework for Western ethical theory, in large part thanks to Cicero's textbook on practical ethics—De Officiis, routinely translated as On Duties—which, for hundreds of years, introduced the subject to young men. Enlightenment thinker Immanuel Kant provided a revolutionary foundation for morality: the freedom of people to choose their own ends. But when he lectured on practical ethics, his teaching took a familiar form, expounding a catalogue of duties. Many everyday bodies of law, such as tort law for the redress of private wrongs, have never dispensed with this premodern emphasis on duties.

The rise of the history of human rights in our time has sometimes distorted our perception of these antediluvian realities. Historians searching for early traces of the notion of rights in medieval, Reformation, or Enlightenment Christianity are at risk of sidelining these traditions' overwhelming emphasis on duties. The same observation applies to early modern ideas of natural law, which have long been credited as the basis of later natural rights. "The development of the notion of natural right was not central to early modern natural law," historian Knud Haakonssen argues. Instead, rights thinking "crops up as little more than floating islands" in the moral sea of duties. In the 1670s, before there were declarations of the rights of man and citizen, German moralist Samuel Pufendorf summed up the dominant focus of his era's political and legal thought in the title of his treatise *On the Duty of Man and Citizen*.

In response to the hegemony of ethical schools, religious traditions, and political authorities emphasizing obligations within stark hierarchies, a few Enlightenment political thinkers asserted the supremacy of rights. The goal of this shift toward rights was escape from the confinement of duty, and that was no doubt a good thing. Liberal insistence on freedom from God's enforcers, tradition's weight, and the state's prerogatives was a significant advance in history. The question was, after individual freedoms had been proclaimed and won, what would happen to the earlier public emphasis on duties? Would it simply disappear?

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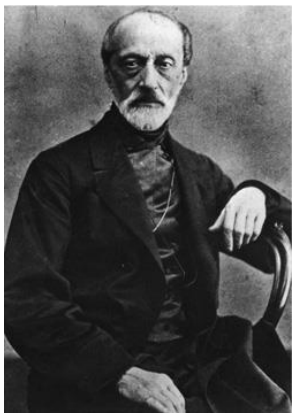
Appeals to rights famously justified Atlantic revolutions against political oppression. Those revolutions were subsequently domesticated through an appeal to duties. The French Declaration of the Rights of Man and Citizen of 1789, and its even more liberal update of 1793, were answered by the conservative 1795 Declaration of the Rights and Duties of Man and Citizen. "The maintenance of society requires that those who compose it should both know and fulfill their duties," the document declared.

Discussion of duties did not persist, however, simply to contain the demand for rights. Instead, most nineteenth-century liberals assigned importance to duties themselves for two main reasons. First, they nestled their liberal political commitments within historical and sociological frameworks that made individual freedom a collective achievement that depended on ongoing collective commitments and necessarily common action. If liberals defended rights, it was not because they believed that individuals enjoyed perfect freedom in a mythical state of nature. Instead, rights, if plausible at all, were social entities—like everything else. The difference between good and bad states was not the distinction between those that respected the pre-political rights of the state of nature and those that did not. Rather, it was the difference between states that properly balanced social freedom with other collective purposes and those that did not.

Second, many liberals were concerned that when the state or globe was viewed as the forum for the protection of individual freedom alone, the result would be a destructive libertarianism that would sweep aside values other than individual liberty, including equality and fraternity. So their motivation to maintain the historic emphasis on duties in a liberal age

was powerful. Despots had always droned on about the duties of subjects to the state. But even as libertarianism rose, some nineteenth-century liberals elaborated the older republican idea that citizenship in a community of free people affords privileges but also incurs responsibilities.

Thomas Paine, who fanned the flames of the American Revolution and then participated in the French, offered a famous defense of The Rights of Man (1791). Nineteenth-century liberal and Italian patriot Giuseppe Mazzini, one of the most famous men of his age, titled his central volume of moral and political theory The Duties of Man (1860). For a long time, Mazzini's work was more emblematic of the tasks of social thought than was Paine's because Mazzini reclaimed duties for liberals.



Photograph of Giuseppe Mazzini:
Domenico Lama (1823–1890);
public domain

Mazzini was not a great philosopher, but his global influence was such that his ethics deserve a look. (Gandhi mentioned The Duties of Man as one of the texts that most inspired his own thought.) The priority accorded individual entitlements, Mazzini believed, risked prioritizing the hedonistic "pursuit of happiness" over other goods, neglecting both higher aims and the enacted communal fellowship necessary to achieve them.

Thus, he set himself the task of renovating the time-honored centrality of duties.

> With the theory of happiness as the primary aim of existence, we shall only produce egoistic men. We have therefore to find a principle . . . which shall guide men toward their own improvement, teach them constancy and self-sacrifice, and unite them with their fellow men . . . . **And this principle is Duty.**

Though Mazzini is best remembered for his nationalism, he was also one of the earliest cosmopolitans, who believed in the eventual unification of humanity. What drove his activism at every scale, from his local agitation to his global vision, was his commitment to the reality of and need for social interdependence for the sake of achieving all goods. He sought a balance between individual emancipation and collective obligations.

Living as an exile in London for much of his adult life, Mazzini was aghast at the false contrast between rights and utility that he found dominating Anglophone ethics, as it still does today. He was angered by the isolating hedonism of the Enlightenment and Atlantic revolutions, and he saw Jeremy Bentham's principle of utility as no real alternative. For Mazzini viewed utilitarianism as itself a mode of individual rights, disavowing their formalism and substituting their foundations while centering ethics on the same atomized self. "I know that the theory of rights does not find favour with Bentham by name," Mazzini allowed, in one of his more penetrating comments. "But for all who understand the spirit and not the mere dead letter of Bentham, this is evidently only a quarrel with the word." For this reason, Mazzini contended, utilitarianism had merely saved human rights from their nonsensical illusions rather than embedding them in a doctrine that would encourage social interdependence: "Bentham's writings recognize no idea superior to the individual, no collective starting-point, no providential education of the human race."

Because interdependence, for Mazzini, was the necessary precursor to social improvement, his doctrine of duties was exceptionally broad—irreducible, especially, to the state's duties to respect the rights of its citizens. Rather, duties to one another and to all humanity put the relationship between individual rights and the state in its broader setting. "Workingmen, brothers—understand me well. When I say that the consciousness of your rights will never suffice to produce an important and lasting progress, I do not ask you to renounce those rights," Mazzini assured his reader.

Mazzini found in duties the critical tool to immunize the individual liberty consecrated by

> I merely say that such rights can only exist as a consequence of duties fulfilled, and that we must begin with the latter in order to achieve the former. . . . Hence, when you hear those who preach the necessity of a social transformation declare that they can accomplish it by invoking only your rights, be grateful to them for their good intentions, but distrustful of the outcome.

rights theory from the libertarian heresy that he found so destructive. "The sacred idea of

> Some have reduced it to a narrow and immoral egoism, making the self everything, and declaring the aim of all social organization to be the satisfaction of personal desires. Others have declared that all government and all authority is a necessary evil [or] that government has no other mission than that of preventing one individual from harming another. Reject these false doctrines, my brothers! . . . If you were to understand liberty according to these flawed doctrines, you would deserve to lose it. . . . Your liberty will be sacred so long as it is guided by an idea of duty, of faith in common perfectibility.

Liberty has recently been perverted by some deeply flawed doctrines," he noted.

Mazzini may have been unique in his sheer emphasis on the programmatic significance of duties. He was certainly more florid, as well as less philosophically rigorous, than many of his nineteenth-century contemporaries, even if he was both more globally minded and, for a long time, more globally influential. Yet he captured some commitments that other liberals shared. After its early naturalistic phase, liberalism shared with socialism a commitment to the collective foundations of the good life, in which individual liberty fit alongside universal emancipation and a range of other goods.

Perhaps most important, liberals evoked the complex interdependence of human beings in a way that rights talk risks obscuring, especially given its frequent allegiance to the defense of property. Admittedly, sometimes even progressive theorists took this argument too far, as the brilliant and neglected French legal theorist Léon Duguit did when, in the name of solidarity and social interdependence, he revived Auguste Comte's claim that "there is only one right, and that is to do our duty." Whatever the overstatement, the question such traditions leave behind is whether it is correct in our own day to renovate rather than reject an emphasis on duties, and to do so on the scale of global interdependence.

Though only their powerful traditions of rights and utility are familiar today, many Anglo-American liberals agreed with their Continental European colleagues about the need to emphasize a theory and practice of duties. Surely the best example is T. H. Green, the Oxford moralist who fused Evangelical religion, liberal politics, and Hegelian metaphysics. As his

biographer Melvin Richter explained, it was in some ways because Green felt he could count on secure English and Western European traditions of liberty that he could take the chance to justify a more interventionist state. Accordingly, Green named a major work Lectures on the Principles of Political Obligation (1885); in it he argued that personal entitlements should receive far less rhetorical attention than state and collective ones—precisely to support policies that would augment inherited rights with needed redistribution.

Like so many others in the nineteenth century—and not only those on the far left, such as Karl Marx—Green's point of departure was an attack on the myth that the individual existed prior to, and in the absence of, society. "The popular effect of the notion that the individual brings with him into society certain rights," Green complained, "is seen in the inveterate irreverence of the individual towards the state [and] in the assumption that he has rights against society irrespectively of his fulfillment of any duties to society." Green did not reject rights, but he reframed them, reaching for a theory of rights that would acknowledge individual capacities while prioritizing social cohesion and progress. This meant, above all, an insistence that duties have the same standing and importance as rights: "There cannot be innate rights in any other sense than that in which there are innate duties." Of these, he added, "much less has been heard." That coda is even more appropriate today, in what Henkin calls the "age of rights."

Green, British New Liberals, and their American analogues were arguing against a libertarian presumption whereby state intrusion into the allegedly free domain of market activity was a violation of rights. These thinkers directed their fire toward the conception of rights as metaphysical entities; instead, rights were social goods whose justification ultimately lay in collective purposes. Later, in the twentieth century, American legal realists such as Robert Hale and Karl Llewellyn pursued a similar deconstruction of rights. Though, in theory, the anti-metaphysical critique applied equally to duties, Green, his contemporaries, and their successors did not target duties for criticism, perhaps because they wanted in the first place to make duties plausible in an age in which liberty is used to justify market hierarchy and depredation. For such figures, the argument was thus twofold. First, if people have rights based on their innate features, they have innate duties too. Second, the collective setting of individual freedom makes the harmony of social and individual purposes a policy challenge. The presence of both purposes should not be an occasion for asserting the supremacy of individual freedom over the collective good and playing the trump card of rights to minimize the state.

> The need to guard against destructive ideas of duty is a poor excuse for ignoring beneficial ones. [In original].

Green's thought made possible the kind of liberalism on which the twentieth-century welfare state was based. The welfare state was popularly justified not in terms of rights—including economic rights—but individual and collective duties. The 1940s, when the United Nations' Universal Declaration appeared, may in fact have been the high point for duties. There was Simone Weil's "Declaration of Duties toward Mankind," written in 1943 in London not long before her death by self-starvation. It is hazy but interesting, drawing on substantial talk within the French Resistance about the need for a fresh start for the sake of solidarity. And in 1948, a collection of mostly American intellectuals, meeting in Chicago after the war to draft a world constitution, began with a "Declaration of Duties and Rights," for the sake not just of "physical welfare" but also of "spiritual excellence." A late article of the Universal Declaration alludes to the importance of duties: "Everyone has duties to the community in which alone the free and full development of his personality is possible." Latin Americans went further, entitling their regional charter, finalized in spring 1948, "The American Declaration of the Rights and Duties of Man."

Today, however, liberal emphasis on duties is a distant memory at every scale. Political theory lost track of the concept in the second half of the twentieth century. Even communitarianism, with its concern for interdependence, does not carry the mantle; duty-oriented liberals understood social interdependence as the setting for personal freedoms, not a substitute for them. And these liberal theorists sometimes demanded responsibility not in local settings alone—as communitarians do—but at a global scale. In the public sphere, duties are similarly absent. Neither liberals in their domestic projects, nor the Universal Declaration and subsequent international movements, have successfully offered powerful public visions of social interdependence, collective agency, or planetary responsibility. section separator

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Our age of rights, lacking a public language of duties, is a historical outlier. The consequences are significant. Human rights themselves wither when their advocates fail to cross the border into the language of duty; insofar as compliance with norms on paper is sought, the bearers of duties have to be identified and compelled to assume their burden. But duties may have an even larger role to play than simply completing the circuit of rights fulfillment. Though we face environmental catastrophe and the inequities of neoliberalism, few think to pick up the traces of Mazzini's and Gandhi's cosmopolitan responsibility, which might help to confront these global-scale menaces.

As Anne Peters has argued, international law in particular beckons for duties corresponding to the human rights established by the last generation's work. Specifically, one might call for cosmopolitan responsibilities for the sake of the many to balance the transnational commercial freedoms that currently redound to the benefit of a few. Another forgotten tradition asserts cosmopolitan duties of states quite different from the now-familiar demand to save strangers from atrocities, as expressed by the famous doctrine of the "responsibility to protect." This is the proposition that rich states owe duties to the world's poor and the global commons. Indeed, progressive international lawyers have made repeated attempts to assert not rights of individuals but duties of states—including to one another in view of their unequal wealth and power. The most notable example is the Charter of the Economic Rights and Duties of States (1974), propounded in close connection with the global South's proposed New International Economic Order.

Of course, it would be a grievous mistake to insist, as both Mazzini and Gandhi apparently did, that enjoyment of rights ought to depend on assumption of duties first. And it is undeniable that the rhetoric of duties has often been deployed euphemistically by those whose true purpose is a return to tradition won by limiting the rights of others. The misbegotten "Asian values" debate of the 1990s, which saw Singaporean Prime Minister Lee Kuan Yew and others contend that Western norms ran afoul of local visions, promoted duties as a surreptitious means of scanting rights. In 2007 British Labour Party Prime Minister Gordon Brown began calling for a new bill of rights and duties, which has escalated into full-scale resistance to human rights under his conservative successors. Claiming to complement rights with necessary "responsibilities," Tories have proposed withdrawal from the country's Human Rights Act amid anger at the notion that this "charter for terrorists" provides excessive protection for suspects. Most perniciously, when the language of duties has been revived, it has often been for the sake of libertarian ends, notably in debates over state provision—for example, in the longstanding critique of welfare, which holds that individuals are duty bound to cultivate personal virtue and take responsibility for their lives rather than depend selfishly on the "nanny state" to minister to their needs.

But it ought to be clear that the need to guard against destructive ideas of duty is a poor excuse for ignoring beneficial ~~liberal~~ ones. Indeed, rejecting duty entirely means rejecting a public vocabulary that might save a range of values from continuing neglect, whether socioeconomic equality, global justice, or environmental welfare.

Further, duties could matter precisely because many of our most intractable problems are global. In his letter to Huxley, Gandhi's call to prioritize duties reflected a self-conscious cosmopolitanism: duties are at the core of a worthy citizenship of the world. It is highly doubtful that human rights alone will address these public dilemmas in either theory or practice. In fact, they have already failed to do so.

The anxious sense that to legitimate talk of duty is to flirt with disaster—that, all things considered, it is best to stick exclusively to the vindication of hard-won rights—is understandable but indefensible. Above all, it is critical to ensure that the human rights revolution does not turn out to be a permanent fellow-traveler of a much larger libertarian revolution: disquietingly, the two share the same fifty-year lifespan.

Recent developments in human rights themselves suggest a parting of the ways. There is a growing realization among activists that talking the talk of other people's rights may lead inexorably to experiences of solidarity that, in turn, affect how claims are made. A self-styled human-obligations movement, of the kind that O'Neill called for long ago, would not only better capture some aspects of existing activism. It also would help dispel worries about its libertarian associations, particularly since northern activists have a continuing penchant for demoting economic and social rights and distributive justice in general in favor of classic concerns about, for example, censorship, imprisonment, and torture. Just as important, in recent years there has been a remarkable turn in northern advocacy toward building community relationships around the world before setting multifaceted agendas, rather than parachuting in for externally formulated quick fixes. For instance, the non-governmental organization Participation and the Practice of Rights wants to teach activists to help existing grassroots forces in the global South to help themselves.

From a different angle, a sense of duty is also implied by the push for "corporate social responsibility." Some worry that these efforts are oversold, window-dressing for profit won at the expense of other rights violations by poorly regulated companies. Such anxieties speak to the need for duties that go beyond insurance against the worst abuses; they must serve the pursuit of economic justice, not simply help businesses to advertise their ethical propriety.

There are good reasons, then, to ask what a history of human duties would look like, so we can decide whether and how to reestablish duties now. There will always be debate both about the source and substance of such duties. But this is no more true of duties than it is of the rights framework now impressively entrenched—along with the historical work that serves to vindicate it. As with rights, so with duties: reclaiming the history of duties is a first step toward the thinking and practice that might justifiably lead to reclaiming duties themselves.

Citing Sam Rosenfeld, ***POLITICS: It Takes Three (or More)*** | *To combat the new normal of two-party gridlock in U.S. politics, many call for more political parties. But what works in parliamentary governments might not help in our presidential system.* BOSTON REVIEW, A Political and Literary Forum, April 14, 2020

BREAKING THE TWO-PARTY DOOM LOOP: THE CASE FOR MULTIPARTY DEMOCRACY IN AMERICA, Lee Drutman, Oxford University Press, $27.95 (cloth)

"*In any other country, Joe Biden and I would not be in the same party,*" Alexandra Ocasio-Cortez told NEW YORK MAGAZINE late last year. "*But in America, we are.*" The democratic socialist's discomfort at sharing a party with centrist liberals captures the most common criticism of America's entrenched party duopoly: that it muzzles a diversity of political views. Dissident political movements across history—from Eugene Debs's socialists to Henry Wallace's anti–Cold War progressives, George Wallace's reactionary populists to Ralph Nader's Greens—**have long complained about the Tweedle Dee and Tweedle Dum of Republican and Democratic Party domination**.

Classic U.S. two-partyism appears to be hurtling the country over a precipice of constitutional crisis.

COUNTERPOINT: Blame the Democrats.

DON HAMRICK

Although that complaint has often come from the edges of the political spectrum, whether left or right, another venerable line of attack has come from would-be centrist White Knights. Lamenting polarized partisanship, they call on common-sense moderates to come together to support solutions for the common good. And though such centrist efforts often take the practical form of a third-party movement, what they really represent is less advocacy for multiparty politics in the long-term than anti-partyism as a political ethic.

BREAKING THE TWO-PARTY DOOM LOOP, Lee Drutman's new brief for multipartyism in America, falls squarely outside of both of these traditions. A political scientist and fellow at the NEW AMERICA FOUNDATION, Drutman is neither a radical nor a pox-on-both-houses centrist, but rather a **perfectly mainstream liberal**. He's also—blessedly—no anti-party man, insisting explicitly and repeatedly that parties perform the essential task of structuring conflict in politics, and that "stronger political parties make for stronger democracy." The core motivation driving his case for **transformative electoral reform** is less utopian than restorative—a small-c conservative desire to bring some stability and functionality back to the political system. In the face of hoary myths about the chronic instability of multiparty systems, Drutman synthesizes reams of comparative scholarship to show that, in fact, they more often than not inculcate norms of compromise and incrementalism—**while classic U.S. two-partyism appears to be hurtling the country over a precipice of constitutional crisis.**

The **bulk of the book** offers a sweeping account of the origins and dynamics of contemporary party polarization, showing how the **interplay between disciplined partisan warfare and a deliberately fragmented constitutional structure has now locked U.S. politics into a rolling crisis with "no mechanism for self-correction." It's as a last-ditch effort to break this dynamic that Drutman champions reforms that would lead to more parties. He insists that both the origins and potential solutions to the crisis are fundamentally institutional in nature—stemming from the rules of U.S. politics and the organizations that engage them.**

Ultimately, **Drutman is not convincing that his chosen reform would work as he envisions. But the journey he takes us on to reach his prescription provides a compelling**

portrait of the political death spiral in which we find ourselves trapped. "Time is precious," he concludes, opting for a tone of maximalist panic. "The levees have broken. We cannot take buckets to the flood anymore." I have my doubts that multipartyism provides the life raft we need to escape Drutman's two-party doom loop. But I do get the "doom" part.

Targeting the two-party system to address our current crisis might seem odd at first blush. After all, our party duopoly is nearly as old as the country itself, while our politics appears to have gone haywire—in Drutman's sense, at least—only much more recently. Why blame the duopoly?

Channeling the work of political scientist Frances Lee, Drutman terms the new dynamic "pendulum politics"—a perpetual scrimmage over the tantalizing moving target of majority control.

In a brisk but vivid historical tour, Drutman argues that the formal continuity of the two-party system actually masks a more fluid and fragmented dynamic in U.S. party politics up until a few decades ago. He channels the late historian and political scientist James MacGregor Burns in identifying a "four-party system" throughout the postwar era, with both parties containing bona fide conservative and liberal factions: conservative and liberal Republicans, conservative and liberal Democrats. Those intraparty divides obscured interparty distinctiveness. But that blurriness also enabled shifting bipartisan coalitions to legislate on a continuing, incremental basis, while keeping institutional power in Congress decentralized among committee chairs and policy entrepreneurs unburdened by heavy-handed party leaders.

This arrangement wouldn't—probably couldn't—last. Since southern white Democrats were central to this system, sustaining it required **keeping civil rights off the forefront of political conflict.** The black freedom struggle, aided by the broader agitation of northern Democratic liberals, finally made that impossible. In the later 1960s and 1970s there followed a related, rolling array of newly salient culture-war battles. In the maelstrom, the group coalitions of the two parties scrambled, then sorted. By the 1980s, a self-perpetuating dynamic of party polarization—driven by both group identity and ideology—had locked into place. Racially and culturally conservative white Democrats, especially but not only in the South, decamped to the GOP. Through a parallel but more purposeful and thoroughgoing process, the conservative movement consolidated control of the Republican Party and muzzled its moderates.

Throughout this period, politics grew increasingly nationalized: national party allegiances came more and more to determine down-ballot choices in state and local races. As a result, the two parties entered a prolonged phase of electoral parity at the federal level, to an extent unseen in over a century. That put control of major parts of the government in plausible contention every election cycle, and ideological sorting ratcheted up the stakes of losing control. Channeling the work of political scientist Frances Lee, Drutman terms the new dynamic "pendulum politics"—a perpetual scrimmage over the tantalizing moving target of majority control. Under competitive pressure, he writes, "parties have sharpened their rhetoric and waged more emotionally performative battles." This in turn has made "cross-partisan compromise even more unlikely. . . . Electioneering takes over. Governance recedes." Rinse and repeat.

Drutman is a nimble chronicler of this doom loop's historical origins; only occasionally does he lapse into reductionism or misguided shorthand. (An "Old Left" really did once exist, for example, but it most certainly did not include "big city bosses and police.") To convey what is genuinely novel about two-party dynamics in their current form, he would have benefited

from widening his historical frame to include the nineteenth century, encompassing what historians call the "Party Period" in U.S. politics. The parties dominated electoral politics and governance more comprehensively between the 1830s and the 1890s than any time before or since, and we can see in those decades long stretches of vigorous party competition sustaining system-wide stability—as well as a descent into catastrophic civil war. His more proximate account nevertheless gives us what we need to understand how the ingredients of contemporary political conflict have acted like a toxic solvent on the functioning of government.

For Drutman, both the origins and potential solutions to the crisis are fundamentally institutional in nature—stemming from the rules of U.S. politics and the organizations that engage them.

Once you're locked in a doom loop of polarized party competition, the temptation to manipulate procedural democracy to secure victory grows powerful, as does the logic used to justify it. National and state governments alike engage in high-stakes brinkmanship and skullduggery: voter ID laws and other procedural hurdles to voting, envelope-pushing efforts by lame-duck legislatures to strip powers from incoming officials of the opposite party, and increasingly explicit partisan justifications for aggressive gerrymandering. "As the country pulls apart, the stakes of each election rise," Drutman summarizes. "**As the stakes rise, the fighting toughens. As the fighting toughens, it becomes harder to agree on what's fair." Ominously, just such breakdowns in shared norms about what constitutes political fair play have accompanied major episodes of democratic backsliding in other countries.**

It should be noted—and Drutman does—that Republicans have occupied the vanguard of contemporary efforts to push the procedural envelope. But liberals, with a long tradition of procedural reformism, have recently taken an interesting turn in their thinking about rules and institutions. Polarized conflict with the GOP has sensitized many Democratic activists and operatives to the myriad ways that the political system impedes majoritarian progressive politics. Many now embrace a much more aggressive and radical set of reform prescriptions: call it **goo-goo hardball**. Proposals not merely to undo the Senate filibuster or curb gerrymandering but also **to end lifetime tenure for Supreme Court justices, pack federal courts, scrap the Electoral College, admit new states into the union, and effectively abolish the Senate have entered both public and intellectual discussion with new force. There are sound small-d democratic arguments for all of these reforms. But the partisan impetus behind their newfound currency is obvious. The title of political scientist David Faris's recent book-length case for maximalist procedural warfare captures the inexorable logic of party politics caught in a doom loop: It's Time to Fight Dirty.**

Drutman has his own radical procedural fix to sell, but with a difference. He sees his prescription as an escape hatch out of the doom loop rather than a tool to aid one side in the party war.

In the face of myths about the chronic instability of multiparty systems, Drutman shows that, in fact, they more often than not inculcate norms of compromise and incrementalism.

Drutman only recently came to embrace multiparty democracy as the solution. Throughout 2016, he predicted that Trump's rise would initiate a classic realignment of the two-party system around a new cosmopolitan-versus-traditionalist cultural divide. The transition to that new alignment would, he argued, depolarize policymaking for a time by reviving hidden and informal "four-party"-style coalitions. Trumpist Republicans and Sanders–style left populists might collaborate on economic and trade legislation, while upscale Republicans and cosmopolitan Democrats ally on immigration, reproductive rights, and

environmental policy. That prediction has not held water, of course. Three and half years into Trump's presidency, bipartisan coalitions like these are nowhere to be found. Party attachments have proven far stickier than Drutman (and others) imagined or hoped. Within the GOP, moreover, plutocratic economic interests have shown no sign of reevaluating their partnership with the ethno-nationalist populism that mobilizes the votes they need to pursue their agenda. Now that the chances of a two-party shakeup look virtually nil, Drutman looks to multiparty democracy as a Hail Mary pass to save the political system.

Is breaking the party duopoly feasible, even in the abstract? It can seem as natural, and unmovable, as bedrock. "The two-party system," political scientist Clarence Berdahl wrote in 1951, "is so much a part of our governmental and political structure that it need not be argued, nor explained, nor even understood; it is, like the Constitution and the Monroe Doctrine, something we accept as a matter of course." However well ensconced in the political culture it may be, Drutman is right to insist that the system owes its tenacity not primarily to Americans' behavior or preferences but rather to a core set of electoral rules.

Every congressional district selects one House representative, just as every state in a given election cycle selects one senator and the country writ large selects one president. Each one of these positions is filled through plurality elections: whoever gets the most votes wins. (The Electoral College complicates matters when it comes to presidential selection, but the same principle applies to state-level presidential voting.) In such contests, multicandidate fields can produce perverse outcomes: the least liked candidate may be victorious if relatively likeminded voters split their choices. Voters thus have an incentive to avoid such "spoiler" effects, as do potential candidates themselves. Over time, these strategies stabilize into regular two-sided contests in every election.

The axiom that democracies with single-member districts and plurality elections produce stable two-party systems is known as Duverger's Law, after French scholar Maurice Duverger. (It's a testament to Drutman's commitment to accessibility that he never uses Duverger's name in the book, but he does explicate the law through a description of a Simpsons episode.) The U.S. political system further entrenches the party duopoly through state governments' administration of primary elections and control over inclusion on election ballots. But the core of the matter is the single-member plurality rules.

Drutman targets his prescriptions accordingly. He calls on Congress to pass a law mandating multimember ranked-choice voting for selecting House members—assigning more than one representative for each district—as well as single-member ranked-choice voting for choosing senators. The ranked-choice method asks voters to list their candidate preferences in order. (In single-member contests, if no candidate gets a majority, the lowest ranked candidates get eliminated and their voters' second choices are awarded the votes. The process is repeated until someone garners a majority.) Such a process does away with the strategic voting that encourages two-party contests. At the same time, it incentivizes parties to select candidates with broad appeal rather than simply those that will stoke their bases.

Some of the benefits that Drutman attributes to multipartyism would seem to depend on parliamentary presumptions.

Drutman's proposed multimember House districts—complemented by an additional prescription to enlarge the size of the chamber itself—would introduce what is known as "proportional representation" into the U.S. legislature. Whatever the number of representatives in each district (Drutman suggests five), the top-ranked choices from the voting process would get that many seats. The candidates would be grouped by party on the ballot, allowing for party-line voting and for the allocation of seats to parties proportional to their voter

support. This, in turn, would further encourage the emergence of stable multiparty democracy. Since cohesive political factions would be able to institutionalize themselves as competitive parties in such a system, Drutman also suggests doing away with congressional primaries, which weaken parties organizationally. As for presidential elections, in the absence of either an unlikely constitutional amendment or the success of the "state compact" workaround to undo the Electoral College, Drutman calls on states to allocate their electoral votes via ranked-choice voting.

It's not until quite far into his book that Drutman lays out his full case for why the reforms he proposes, and the multiparty system he expects them to facilitate, would solve our political crisis. **He dutifully pays heed to the most "obvious" benefit of multiparty democracy—that it increases "diversity of representation"—before moving to the core of the matter.** Even though multipartyism enables parties to be more ideologically cohesive and differentiated in their electoral appeals, it has a track record of relatively consensual and stable governance. Elections in multiparty settings—which are, to be clear, the norm rather than the exception among developed democracies, from Australia to Sweden to Germany—tend to feature less negative campaigning and a greater focus on policy. Most importantly, the system "regularizes compromise and coalition building" as a built-in expectation of politics, since a single party rarely if ever wins an outright majority.

This expectation colors every aspect of the electoral process. "If voters learn what politics should be about through electoral campaigns," Drutman argues, multiparty and two-party democracy communicate different messages. Multiparty democracy communicates that democracy is about building coalitions and alliances. Two-party democracy communicates that democracy is about the true majority triumphing.

Moreover, in the worst-of-both-worlds U.S. case, aggressive majoritarianism and the all-or-nothing qualities of our contemporary electoral appeals coincide with a uniquely fragmented and veto-laden legislative process, in which legislative minorities can and do frequently block any policy from even happening. **Locked in a polarized power struggle, Americans yearn continuously for the catharsis of victory—but get deadlock instead**.

❖

That deadlock brings us to a weakness in Drutman's argument. He is right that the proximate driver of the legislative stalemates, government shutdowns, and recurring crises we see in U.S. politics is an institutional problem. But two-partyism may not be the key institution. **Drutman's account underplays the effects of another structure that puts the United States among a global minority of democracies: the separation of powers, otherwise known as presidentialism.** Most democracies are parliamentary systems: governments are formed by legislative majorities, and the chief executive does not have a separate electoral connection to voters. Without separate executive and legislative branches, there's no possibility of "divided government," with opposing party coalitions controlling coequal parts of the government simultaneously. If the governing coalition can't hold itself together, it dissolves and a new election is held. Some of the benefits that Drutman attributes to multipartyism would seem to depend on parliamentary presumptions.

In a multiparty democracy, plutocrats might still prefer the policy stasis born of gridlock to some consensual compromise—and the separation of powers is what would enable them to get it.

Consider the language Drutman uses to depict the smoother sailing of multiparty democracy in his hypothesized alternative. Smaller parties—a MAGA party, a Bloombergian

neoliberal party, a Sanders left party, and so on—would first be able to make coherent electoral appeals, but would then turn around and "bargain with each other" when in power, "because they have to in order to govern." Much hinges on that "have to." The words have real meaning in a parliamentary system, where a governing coalition would dissolve in the face of a deadlock and have to call new elections. But a presidential system allows for sustained, grinding periods of gridlock and stasis when different parties control different branches simultaneously. (Look around!) Would fragmenting the legislature even further with more parties grease the wheels of negotiation and bargaining—or merely add new means and motivation for minorities to grind policymaking to a halt?

The record of multipartyism in presidential systems—a combination most commonly seen in Latin America—gives some cause for concern. Presidents, unlike prime ministers, don't represent multiparty coalitions. Facing multiparty legislatures in which a majority of members are not of their party, presidents often struggle to build support for their agenda. Besides gridlock, this can lead to presidents aggrandizing powers to their office, or else buying legislative support via large-scale corruption. Drutman addresses the conventional scholarly skepticism of multiparty presidentialism, pointing out that more recent Latin American experience has been more encouraging, and emphasizing that gridlock is already a problem for two-party presidentialism in any case. That's true, but it does little to assuage suspicions that our fragmented constitutional structure, rather than our party system, lies at the heart of our current crisis.

I suspect that Drutman's electoral reforms would mark a net improvement over the status quo in terms of both normative democracy and governance. But much would depend on how a shakeup of the institutional landscape of politics might affect the strategies of its organized players. Think back, for example, to those moneyed elites hitching their regressive economic agenda to the coattails of Trumpian populism, and thwarting the party realignment that Drutman had heralded four years ago. It's true that, in a multiparty context, the party of Trump would no longer need to be the party of Koch. But those plutocrats might still prefer the policy stasis born of gridlock to some consensual compromise—and the separation of powers is what would enable them to get it.

Even if Drutman falls short in clinching his prescriptive case, he succeeds fully in forcing the question. If multiparty democracy is not the answer to the crisis he conveys with such sweep and clarity, then what is?

Just as importantly, Drutman never fails to keep front and center his commitment to parties as bedrock features of electoral democracy. Given that real-word proponents of reforms such as ranked-choice voting include many advocates interested in weakening and decentering parties from politics rather than shifting to multipartyism, Drutman's insistence that "the antiparty vision belongs to the dustbin of history" poses an important challenge. Parties perform tasks in electoral democracies that no other institutions do—organizing and channeling conflict, mobilizing citizens and connecting them to government, policing the boundaries of acceptable political participation. Contemporary political pathologies arguably stem as much from serious weaknesses plaguing the major parties—hindering their ability to carry out those democratic tasks—as from the virulent strength of mass partisanship.

Here's to the improved health of the parties, however many we end up with.

Citing Christal Hayes, ALABAMA REPUBLICANS ARE URGING REP. ILHAN OMAR'S EXPULSION FROM CONGRESS, USA TODAY, August 27, 2019:[3]

> WASHINGTON – Alabama's Republican Party is calling for its congressional delegation to have Rep. Ilhan Omar, a freshman lawmaker, prominent progressive and one of the first two Muslim women ever elected to Congress, removed from the House of Representatives.
>
> A resolution calling for the launch of expulsion proceedings got the stamp of approval from the state's Republican party at a retreat over the weekend in Auburn, according to AL.com. The resolution cites a number of comments Omar has made about terrorists and Israel that sparked controversy throughout the last several months, including remarks that were denounced by even some Democrats as playing into anti-Semitic tropes.
>
> "Rep. Omar has engaged in rhetoric that explicitly runs counter to American values and patriotism," the resolution reads. "The Alabama Republican Party urges its elected congressional delegation to proceed with the expulsion process in accordance to Article 1, Section 5 of the U.S. Constitution to expel Rep. Ilhan Omar from the United States House of Representatives."
>
> Any effort to have Omar expelled would have no chance of being taken up in the Democratic-controlled House. To be expelled from Congress, at least two-thirds of the House would have to approve of the measure — a tough feat for Republicans who control 197 seats out of all 435.

Tzemach Yehudah Richter, Ilhan Omar – The Uncovered Cover-Up, The Times of Istael | The Blogs, March 29, 2020, THE TIMES OF ISRAEL DISCLAIMER: Please note that the posts on The Blogs are contributed by third parties. The opinions, facts and any media content in them are presented solely by the authors, and neither The Times of Israel nor its partners assume any responsibility for them.

YOUTUBE VIDEO: MUSLIM EXPOSING THE DANGER OF ILHAN OMAR & CAIR'S AGENDA | Dalia al-Aqidi | POLITICS | Rubin Report [https://youtu.be/d9zviQWHqOg]

> Dave Rubin of THE RUBIN REPORT talks to Dalia al-Aqidi (Journalist, Republican Candidate) about why she is challenging Rep Ilhan Omar for her congressional seat in the fifth district of Minnesota. Dalia is a Muslim refugee who grew up in Iraq under Saddam Hussein. She describes how she immigrated to the US when she was 20 and was welcomed by America. She shares her concerns about groups like CAIR (Council on American-Islamic Relations) and how they worked with and groomed congresswomen Ilhan Omar and Rashida Tlaib. She reveals how CAIR is a front for the Muslim Brotherhood and is working to train many more candidates in the same progressive mold. Daila also describes why the term islamophobia is deployed as a tactic to silence critics. She describes how she is immune to Ilhan Omar's identity politics because she is also a Muslim immigrant. Because

[3] https://www.usatoday.com/story/news/politics/2019/08/27/alabama-gop-rep-ilhan-omar-expulsion-congress/2135327001/

> of this she has the ability to ask Omar about her connections to Recep Tayyip Erdogan the President of Turkey, as well as CAIR and the Muslim Brotherhood. She also details some of the absurd lies of Ilhan Omar such as the time she voted against a Somali aid package, but then praised the bill in a press conference after the vote. Dalia also shares her concerns about the reputations of good, hard working Muslim immigrants in the US being damaged by the policies and actions of Ilhan Omar. Dalia also gives her take on some of the accusations against Ilhan Omar including the federal investigation into the possibility that she committed immigration fraud. Dalia also shares how she is deeply concerned about the identity politics that are being used on the left because she feels that it only breeds more hatred and division in America.

For more than one year, since my Blogging began at TOI I have followed a variety of stories, but the most dominant one has obviously been involving Minnesota's 5th District House Seat.

The main motivation I had in writing so many articles related to this district was because my first hand experiences justified telling the truth rather than keeping quiet while Omar continued to lie. As time went by, the truth began to surface about Ilhan Omar.

Minnesota State Representative Steve Drazkowski requested investigations be made on Omar based upon documentation he had gathered. As reported by Alpha News in a story dated January 18, Drazkowski drew upon David Steinberg's work at PJ Media and on Power Line. David is of course the genius researcher who has established himself as the foremost investigative reporter on Omar's tangled life.

As I previously mentioned, in mid – 2019, Glenn Beck of Blaze TV did an extensive investigation on Omar's family and marriage history which appeared on a program called – "Ilhan Omar: All In The Family". Beck used a chalkboard to illustrate the complicated family and marriage relationship Omar had.

As all of this information became public knowledge, Omar was questioned on these allegations and repeatedly refused to respond to the media to clarify these facts.

Then in mid-August, Prime Minister Benjamin Netanyahu banned Omar from entering Israel with Rashida Tlaib, due, to the fact that Miftah was sponsoring their trip, which is headed by Hanan Ashrawi, who has been known to have close ties to Yasser Arafat and terrorist organizations.

All House of Representative lawmakers stand for re-election every two years, which means that Omar will have to win re- election for her district in November if she wants to retain her seat.

Dalia al-Aqidi Has Announced Her Intention To Run Against Omar

Dalia is a relatively new face in Minnesota's Fifth District, but she is no stranger to the Middle East. She was born in Iraq and had to live under the dictatorship of Saddam Hussein.

From her campaign Website, we learn that –

Dalia al-Aqidi currently serves as a senior international political talk show host with over three decades of reporting from the capital cities of the Middle East to the U.S. She has written, produced, and hosted live shows on TV and radio in both English and Arabic. Over the course of her career, she has interviewed a variety of world leaders, such as former President Jimmy Carter, First Lady Barbara Bush, Secretary of State Colin Powell, and many government leaders in the Middle East. She most recently worked as a news analyst in addition to anchoring a political talk show about U.S. policies and strategies in North Africa.

I see that she is gaining more media coverage as she campaigns to unseat Ilhan Omar. There is much more to say about this, however, I feel that before I continue any further, I want you all to look at the accompanying video which shows Dalia being interviewed on the Rubin Report.

This hour-long discussion will give you a very good idea of who Dalia is and what she represents.

Key Points Raised During the Interview-

At the beginning of each line, a number will first appear which indicates the number of minutes into the video this is mentioned-

25 – In 2020 CAIR has been grooming more than 120 (similar to) Rashida (Tlaib), Ilhan (Omar)

32 – 33 Her Hijab is not the correct Hijab to wear. Dalia spoke to several Americans from Somalia and hers is not the correct Muslim Hijab. She should not be showing her chest and be dressed more modestly.

36 Muslim Brotherhood is using the far left for their own agenda. Regarding BDS, if you are American and worried about what is happening in that region (Middle East) in general, you would want to defend and be close to your closest allies, which in this region is Israel. Who is going to counter Iran's influence in the region? Nobody (else)

People of Omar's district want to have a better life and a safe district, according to what Dalia has heard from the people there.

Omar has a brother who was in the UK. Omar's friends went on record saying, her brother was there so she decided to bring him to the US to be within the Somali community. Because he was not an American citizen he could not live in the US, so Omar married him and that is how he got his citizenship.

The Muslim Brotherhood is a terrorist group and when I get elected I am determined to get the Muslim Brotherhood designated as a terrorist group.

Regarding "some people did something", Dalia says "some people are going to do something" that will make her a one term congresswoman.

54 In Gaza, Hamas rules everything. Hamas brings a truck in the middle of a residential area to launch missiles and leave a minute later. Israel then naturally launches a counter attack and who would die, of course the civilian residents of Gaza. So those residents are sick and tired of this.

Omar is calling for less police presence in the district while crime rates are soaring sky high.

In Summary-

I feel that the interview appearing on the Rubin Report gives a good indication of what Omar is now up against.

With Omar unwilling to answer the many questions about her family and personal life, it should be quite obvious to everyone that Dalia represents someone who will work for the residents of her district.

And considering that the voters of Omar's district voted for Biden, rather than Bernie Sanders, gives all of us a good indication that Omar will have trouble retaining her seat in the November elections.

There are more subjects I would like to discuss in future Blogs which came out of this highly informative interview.

Corey Brooks, ***WHAT CAN THE COLLAPSE OF THE WHIG PARTY TELL US ABOUT TODAY'S POLITICS?*** *Is the Republican party on the verge of catastrophe? Probably not, if history is any indicator*, SmithsonianMag.com, April 12, 2016:[4]

In the midst of this tumultuous campaign season, the long, stable two-party system appears to be fraying at the seams. **The Republican establishment's struggle to reconcile the rise of Donald Trump with its own attempts at retaking the White House serves as a reminder that political institutions are not necessarily permanent. Major political parties can and have collapsed in the United States.**

Pundits on sites such as Esquire and Salon find **an intriguing precedent in the rapid demise of the Whig party in the middle of the 19th century. From**

FAKE NEWS ALERT: It is the **Left-Wing Socialist-leaning Democrat Party that are facing extinction** like Lemmings running off a cliff without their CLIFF NOTES explaining the reasons for the loyalty to the GUARANTEE OF A REPUBLICAN FORM OF GOVERNMENT in the UNITED STATES CONSTITUTION and what it means. From a Psychiatrist and a Psychologist perspective it is my layman's supposition that the Democrat Leadership (an Oxymoron), naming Nancy Pelosi, Adam Schiff who is a spineless pencil neck up Schiff Creek without a paddle or a gavel, because Jerrold Nadler has the gavel, are mentally unstable with TRUMP DERANGEMENT SYNDROME. THAT, by definition in the DIAGNOSTIC AND STATISTICAL MANUAL OF MENTAL DISORDERS (5th Edition) is OPPOSITIONAL DEFIANT DISORDER (ODD) with HISTRIONICS and being a PATHOLOGICAL NARCISSIST with a SUPERIORITY COMPLEX that should disqualify the afflicted Democrats from holding any office in the federal government. We should should be so lucky to be rid of the Democrat Party.

[4] https://www.smithsonianmag.com/history/what-can-collapse-whig-party-tell-us-about-todays-politics-180958729/

the early 1830s well into the mid-1850s, the Whigs joined the Democrats as one of the nation's two major parties. As late as the winter of 1853, a Whig president, Millard Fillmore of New York, occupied the White House. But two years later, **by the fall of 1855, the Whig party was effectively extinct.** Clearly, dramatic change in American party politics can happen fast, but is that kind of transformation happening today with the G.O.P.?

Probably not. Looking back, the underlying causes of the Whig party's downfall seem so much graver than today's turmoil, noteworthy as it has been.

The major American political realignment of the mid-1850s had been brewing for decades due to fundamental divisions over the place of slavery in American politics. By the late 1830s a small and radical group of abolitionists had become fed up with the two major parties, the Whigs and Democrats. Both systematically downplayed slavery, opting instead to spar over seemingly unrelated issues including taxation, trade policy, banking and infrastructure spending.

Abolitionists, by contrast, insisted that those issues were secondary to combatting the southern "slave power's" control of federal policymaking. Antislavery third parties (the abolitionist Liberty Party from 1840 to 1848 and the more moderate antislavery Free Soil Party from 1848 to 1854) relentlessly attacked the major parties' **inherent incapacity to offer meaningful policy outcomes on their central issue.** These activists fought fiercely, and ultimately successfully, **to demolish the existing party system**, seeing it (correctly) as overly protective of the slave states' political power. As the slavery issue grew increasingly salient in the face of rapid national expansion, so did disputes over slavery's place in new western territories and conflicts over fugitive slaves. The old issues began to matter less and less to average northern Whig voters.

The 1852 election was a disaster for the Whigs. In the vain hope of once more bridging the widening sectional rift, the party crafted a measured, proslavery platform distasteful to many northern Whigs, thousands of whom simply stayed home on Election Day. Two years later, when Congress passed divisive legislation that could introduce slavery into Kansas, the teetering Whig party came tumbling down. **A new coalition that combined most of the Free Soil Party, a majority of northern Whigs, and a substantial number of disgruntled northern Democrats came together to form the Republican party.** In less than two years, this grand, and not-at-all-old, party emerged as the most popular political party in the North, electing the Speaker of the House in February of 1856 and winning 11 of 16 non-slaveholding states in the presidential contest later that year.

The one policy goal that united all Republicans was opposition to the expansion of slavery, though there were a host of other issues that this Republican Party also coalesced behind (including, ironically, many former Whigs' disgust at the growing "problem" of Irish Catholic immigrants). Abolitionists had long argued that the southern states unfairly controlled the national government and needed to be stopped from further extending slavery's reach. Finally, after more than 20 years of agitation, the new Republican Party organized around precisely this agenda. Just a few years prior, such developments would have been almost completely unimaginable to all but the

most prescient antislavery political spokesmen. **Party systems can indeed collapse with stunning rapidity.**

When the Whig Party crumbled and northern Democrats split in the mid-1850s, it was because both of those old parties had failed to respond to the threat of slavery's expansion, which was fast becoming the major national issue—one which many Northerners had come to care more deeply about than any other policy question. The collapse of the Whig Party in the 1850s created national chaos, and ultimately civil war, but for many Americans the risk was worth it because of their insistence that slavery's expansion be stopped. With so many matters facing voters today, from national security concerns to economic anxieties to fears about illegal immigration, it's unlikely that there's any single issue that diverges radically enough from current partisan divisions and generates sufficiently intense ideological commitments to bring about an analogous upheaval in modern national politics.

Whether or not Donald Trump's campaign continues to confound the political class in the coming months, his **disaffected supporters** have provided a potent reminder that nothing in politics is guaranteed.

FAKE NEWS ALERT CONFIRMED: Trump supporters are NOT disaffected. Democrat supporters are the disaffected ones. The Democrat and their news media Praetorian Guards deploy blame-shifting tactic to pull the wool of deception over the American people.

DON HAMRICK

This is adapted from an essay originally published on History News Network.

IN THE CIRCUIT COURT OF WHITE COUNTY, ARKANSAS
FIRST DIVSION
301 W Arch Ave., Searcy, AR 72143

NIKITA LEE MAHONEY, et al. PLAINTIFFS	)	
v.	)	NO. 73CV-18-874
MARK DERRICK, in his official Capacity as District Judge for the 23rd Judicial District of the State of Arkansas DEFENDANT	)	Thursday, October 24, 2019

AMICUS CURIA BRIEF
IN FAVOR OF THE PLAINTIFFS

"THE BIG LIE"

'A "big lie" is a political propaganda technique made famous by Germany's National Socialist German Workers Party. ... For more than two years, socialist Democrats and their fake news media allies — CNN, MSNBC, the New York Times, Washington Post and countless others — have perpetrated the biggest political lie, con, scam and fraud in American history.'[1]

U.S. Rep. Mo Brooks (from Alabama)

It is verified that Joseph Goebbels did put forth a theory which has come to be more commonly associated with the expression "big lie". Goebbels wrote the following

[1] Shawn Langlois, *ALABAMA CONGRESSMAN QUOTES HITLER IN SLAMMING THE LEFT FOR PUSHING 'BIG LIE', | FELLOW REPUBLICAN FROM TEXAS HITS ON SIMILAR THEMES TUESDAY, INVOKING THE DANGER OF HITLERIAN 'SOCIALISM'*, MarketWatch.com, March 26, 2019. Online at: https://www.marketwatch.com/story/alabama-congressman-quotes-hitler-in-slamming-the-left-for-pushing-big-lie-2019-03-26

paragraph in an article dated 12 January 1941, 16 years after Hitler's first use of the phrase. The article, titled Aus Churchills Lügenfabrik (English: "From Churchill's Lie Factory) was published in Die Zeit ohne Beispiel.[2]

> "The essential English leadership secret does not depend on particular intelligence. Rather, it depends on a remarkably stupid thick-headedness. The English follow the principle that when one lies, one should lie big, and stick to it. They keep up their lies, even at the risk of looking ridiculous."[3]

Now watch Sean Hannity: Secret Impeachment Coup Cannot Stand.

https://www.youtube.com/watch?v=TOufIzAki5M

[2] Wikipedia, *BIG LIE*. https://en.wikipedia.org/wiki/Big_lie.

[3] *Ib*. Joseph Goebbels, 12 January 1941. *Die Zeit ohne Beispiel.* Munich: Zentralverlag der NSDAP. 1941, pp. 364-369 [original German: Das ist natürlich für die Betroffenen mehr als peinlich. Man soll im allgemeinen seine Führungsgeheimnisse nicht verraten, zumal man nicht weiß, ob und wann man sie noch einmal gut gebrauchen kann. Das haupt-sächlichste englische Führungsgeheimnis ist nun nicht so sehr in einer besonders hervorstechenden Intelligenz als vielmehr in einer manchmal geradezu penetrant wirkenden dummdreisten Dickfelligkeit zu finden. Die Engländer gehen nach dem Prinzip vor, wenn du lügst, dann lüge gründlich, und vor allem bleibe bei dem, was du gelogen hast! Sie bleiben also bei ihren Schwindeleien, selbst auf die Gefahr hin, sich damit lächerlich zu machen.]

The Big Lie for me is that people representing themselves in Federal or State courts will be treated with proper respect and protection of thier Substantive and Procedural Due Process Rights. I was a merchant seaman aboard a U.S. Military Sealift Command ship near Saipan on September 11, 2001. In 2002 I filed SECOND AMENDMENT *NATIONAL OPEN CARRY* lawsuit from a merchant seaman's point of view without representation against President George W. Bush. In 2003 the U.S. Supreme Court denied my Petition for Writ of Certiorari. *See* ***Don Hamrick v, President Bush***, 540 U.S. 940 (2003), even though I had opposing opinions from two U.S. Courts of Appeals on the Second Amendment.

> ● ***SILVEIRA* v. *LOCKYER***, 312 F.3d 1052 (9th Cir. 2002), is a decision by the United States Court of Appeals for the Ninth Circuit ruling that the Second Amendment to the United States Constitution **did not guarantee individuals the right to bear arms**. The U.S. Supreme Court denied review. 124 S. Ct. 803 (2003)
>
> ● ***UNITED STATES* v. *EMERSON***, 270 F.3d 203 (5th Cir. 2001), cert. denied, 536 U.S. 907 (2002), is a decision by the United States Court of Appeals for the Fifth Circuit holding that the **Second Amendment to the United States Constitution guarantees individuals the right to bear arms**.

Under Rule 10(a) of the Rules of the U.S. Supreme my Second Amendment case should have been accepted. But the U.S. Supreme Court violated their own Rule 10(a) to deny my SECOND AMENDMENT case for NATIONAL OPEN CARRY. The sad thing about the denial? The U.S. Supreme Court knows that NATIONAL OPEN CARRY is built into the U.S. Constitution. What hsappens when you combine the SECOND AMENDMENT with the FOURTEENTH AMENDMENT, the COMMON DEFENCE CLAUSE and the PRIVILEGES AND IMMUNITIES CLAUSE? You get NATIONAL OPEN CARRY! That's the BIG LIE for me.

American Merchant Seamen in Harm's Way
By Don Hamrick[4]
© 2004 Don Hamrick

Pirates by sea, terrorists by land.
Through hostile waters we sailors dare steam,
Defensive weapons denied our hand.
Not the law of land or sea it would seem.

Without rhyme or reason,
September 11, a day of slaughter.
Security now a perpetual season.
Arm ourselves now! Sailors oughta!

Pirates and terrorists armed to the teeth,
With every blade and firepower within reach,
Against sailors defenseless as sheep.
For to arm sailors liberals would screech,

Would cause the Bill of Rights
To become our steering light.

[4] For the few political poems I wrote: https://americancommondefencereview.wordpress.com/2006/04/.

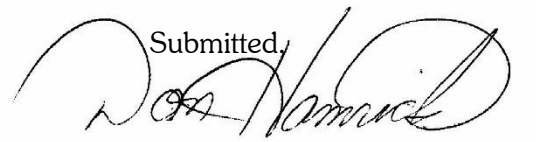
I continued in the federal courts for several more years advocating NATIONAL OPEN CARRY but I was continuously dismissed, partly because of NATIONAL OPEN CARRY was the subject matter and partly because I was not represented.

Federal and State judges are impartial? That's another BIG LIE.

Now turning my attention to my trials and tribulations with Arkansas judges. The following judges did not follow the RULE OF LAW or the CODE OF JUDICIAL CONDUCT in my multiple misdemeanor false convictions and appeals for which my complaints against these judges to the JUDICIAL DISCIPLINE COMMISSION are forthcoming: Judge Mark Derrick (already pending); Special Judge Milas Hale from Sherwood District Court; Judge Edward Roberts of White County Circuit Court; Chief Justice Dan Kemp of the Arkansas Supreme Court. And now Special Judge David Laser.

Now I am advocating abolishing ABSOLUTE IMMUNITY as a false doctrine because it allows judges to commit conspiracies against rights and deprivations of rights under color of law which are federal crimes under 18 U.S. Code 241 & 242.

Submitted,



Don Hamrick

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NIKITA LEE MAHONEY, et al. PLAINTIFFS	)	
v.	)	NO. 73CV-18-874
MARK DERRICK, in his official Capacity as District Judge for the 23rd Judicial District of the State of Arkansas DEFENDANT	)	Monday, October 28, 2019

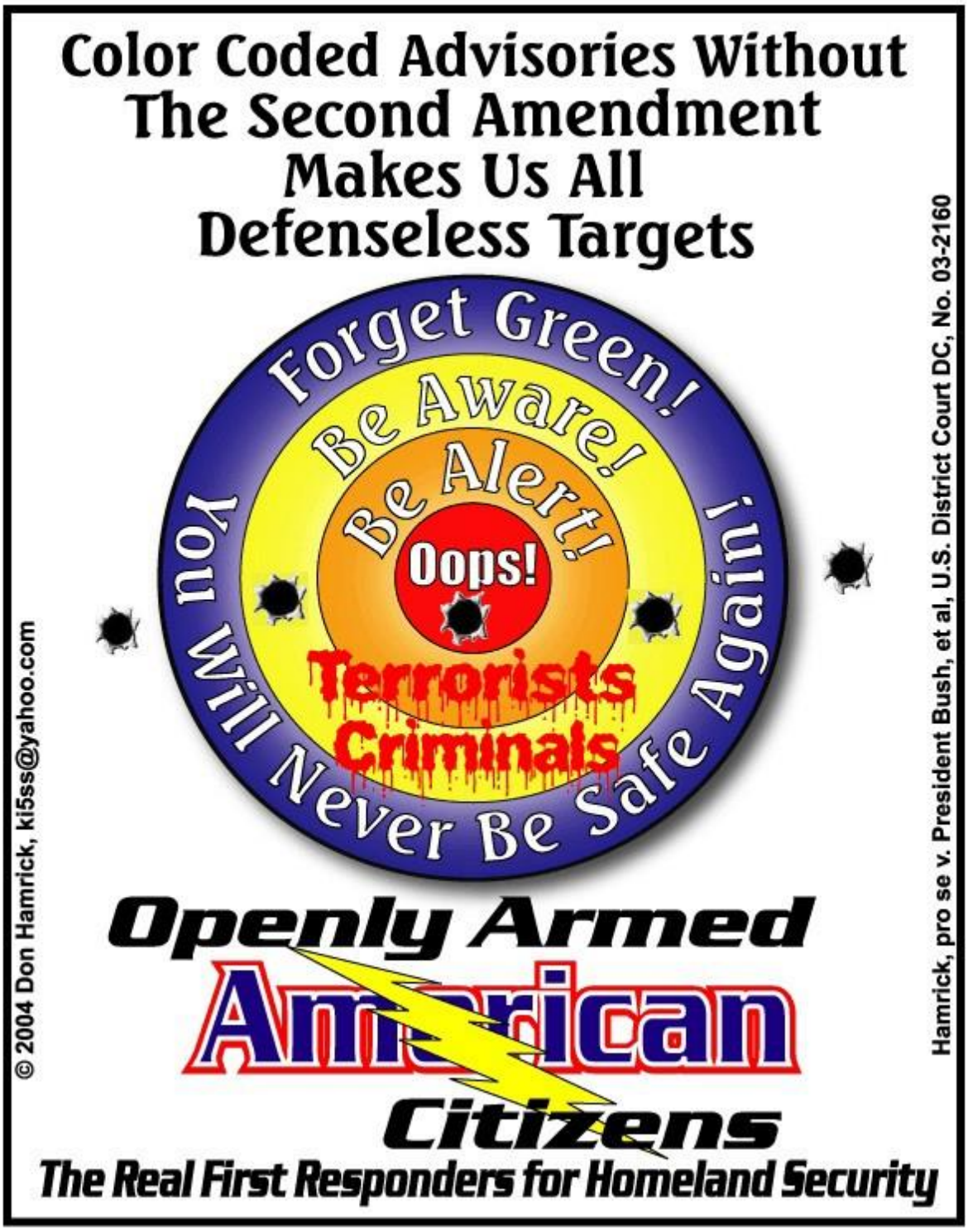
AMICUS CURIA BRIEF
IN FAVOR OF THE PLAINTIFFS

I am now Joining the Civil War of Words Against the Congressional Insurrectionists in Washington, DC and Against Corrupt Judges and Prosecutors Everywhere

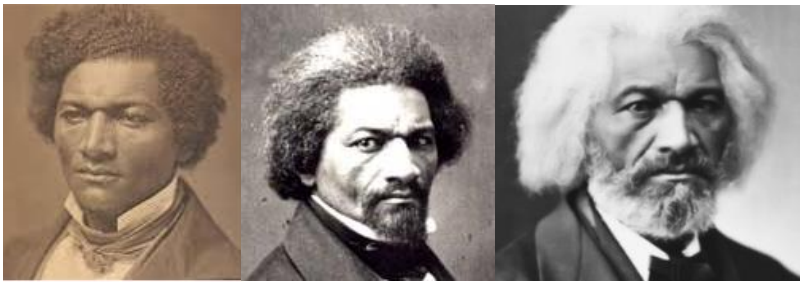
"Big Lies" vs. "The Big Picture"

Impunitas semper ad deteriora invitat.
"Impunity always is an inducement to do worse."

Ignorantia judicis est calamitas innocentis.
"The ignorance of a judge is the calamity of the innocent."


Color Coded Advisories Without
The Second Amendment
Makes Us All
Defenseless Targets
Forget Green!
Be Aware!
Be Alert!
Oops!
Terrorists
Criminals
You Will Never Be Safe Again!
Openly Armed
American
Citizens
The Real First Responders for Homeland Security
© 2004 Don Hamrick, ki5ss@yahoo.com
Hamrick, pro se v. President Bush, et al, U.S. District Court DC, No. 03-2160

In the words of Frederick Douglass



"*Let me give you a word of the philosophy of reform. The whole history of the progress of human liberty shows that all concessions yet made to her august claims have been born of earnest struggle. The conflict has been exciting, agitating, all-absorbing, and for the time being, putting all other tumults to silence. It must do this or it does nothing.* ***<u>If there is no struggle there is no progress</u>***. *Those who profess to favor freedom and yet deprecate agitation are men who want crops without plowing up the ground; they want rain without thunder and lightning. They want the ocean without the awful roar of its many waters.*

This struggle may be a moral one, or it may be a physical one, and it may be both moral and physical, but it must be a struggle. Power concedes nothing without a demand. It never did and it never will. Find out just what any people will quietly submit to and you have found out the exact measure of injustice and wrong which will be imposed upon them, and these will continue till they are resisted with either words or blows, or with both. The limits of tyrants are prescribed by the endurance of those whom they oppress."

SOURCE: On August 3, 1857, Frederick Douglass delivered a "West India Emancipation" speech at Canandaigua, New York, on the twenty-third anniversary of the event. Most of the address was a history of British efforts toward emancipation as well as a reminder of the crucial role of the West Indian slaves in that own freedom struggle. However shortly after he began Douglass sounded a foretelling of the coming Civil War when he uttered two paragraphs that became the most quoted sentences of all of his public orations. They began with the words, "*If there is no struggle, there is no progress*." The entire speech appears is published online at www.blackpast.org/1857-frederick-douglass-if-there-no-struggle-there-no-progress.

THE U.S. SUPREME COURT BECAME THE COURT OF POLITICS IN 2003

The Big Lie for me is that people representing themselves in Federal or State courts will be treated with proper respect and protection of thier Substantive and Procedural Due Process Rights. I was a merchant seaman aboard a U.S. Military Sealift Command ship near Saipan on September 11, 2001. In 2002 I filed SECOND AMENDMENT *NATIONAL OPEN CARRY* lawsuit from a merchant seaman's point of view without representation against President George W. Bush. In 2003 the U.S. Supreme Court denied my Petition for Writ of Certiorari. *See* ***Don Hamrick* v*, President Bush***, 540 U.S. 940 (2003), even though I had opposing opinions from two U.S. Courts of Appeals on the Second Amendment.

> ● ***SILVEIRA* v. *LOCKYER***, 312 F.3d 1052 (9th Cir. 2002), is a decision by the United States Court of Appeals for the Ninth Circuit ruling that the Second Amendment to the United States Constitution **did not guarantee individuals the right to bear arms**. The U.S. Supreme Court denied review. 124 S. Ct. 803 (2003)
>
> ● ***UNITED STATES* v. *EMERSON***, 270 F.3d 203 (5th Cir. 2001), cert. denied, 536 U.S. 907 (2002), is a decision by the United States Court of Appeals for the Fifth Circuit holding that the **Second Amendment to the United States Constitution guarantees individuals the right to bear arms**.

WHAT HAPPENS?

What happens when you combine the SECOND AMENDMENT with the FOURTEENTH AMENDMENT, the COMMON DEFENCE CLAUSE in the PREAMBLE and in ARTICLE 1, SECTION 8, CLAUSE 1; the PRIVILEGES AND IMMUNITIES CLAUSE IN ARTICLE 4, SECTION 2, CLAUSE 1 and in the FOURTEENTH AMENDMENT?

YOU GET NATIONAL OPEN CARRY IMBEDDED IN THE UNITED STATES CONSTITUTION!

The Preamble Becomes:

"We the People of the United States, in Order to form a more perfect Union, **Declare that National Open Carry** establishes Justice, insures domestic Tranquility, provides for the common defense, promotes the general Welfare, and secures the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America."

Not defending National Open Carry is
Treason against the United States Constitution.

That's Constitutional Law Speaking!

NATIONAL RIFLE ASSOCIATION OF AMERICA
INCORPORATED 1871
11250 WAPLES MILL ROAD
FAIRFAX, VA 22030

OFFICE OF THE
GENERAL COUNSEL

(703) 267-1250
FAX (703) 267-3985

2 October 2002

Don Hamrick
5860 Wilburn road
Wilburn, Arkansas 72179

Dear Mr. Hamrick:

We decline your invitation to become involved in your *pro se* litigation. Your disk is being returned to you.

Sincerely yours,

Robert Dowlut

Robert Dowlut
General Counsel

ABOLISHING ABSOLUTE IMMUNITY

Citing George Frederick Wharton (of the English Bar), **LEGAL MAXIMS, WITH OBSERVATIONS AND CASES**, New York : Baker, Voorhis & Co., Law Publishers, **(1878)**

PART I. ONE HUNDRED MAXIMS, WITH OBSERVATIONS AND CASES.
MAXIM LXVI. (66)
***Omnis innovatio plus novitate perturhat quam utilitate prodest*.**
"Every innovation disturbs more by its novelty than benefits by its utility."[1]

> THIS is the rule adopted by the Legislature in considering proposed new laws, and by the courts of law and equity in reference to adjudged cases ; the rule being, that where the existing law or established precedents reasonably meet the evil to be remedied, or the case to be decided, neither the one nor the other ought to be disturbed. The **Legislature do not, however, hold to the rule so strictly as the courts ; the former being obliged to yield to pressure from without, and therefore many novelties contravening this maxim become law** ; the latter, not being generally subject to such influence, "delight with measured step, for safety and repose, strictly to tread the beaten path of precedent."
>
> . . . .
>
> Lord Coke says in reference to this maxim : that the wisdom of the judges and sages of the law has always suppressed new and subtle inventions in derogation of the common law, nor will they change the law which always has been used ; and that it is better to be turned to a fault than that the law should be changed or any innovation made. He calls it an excellent part of legal learning, that when any innovation or new invention starts up, to try it by the rules of common law ; for that they are the true touchstones to sever the gold from the dross of novelties and new inventions.

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[1] **This maxim applies to my advocacy to abolish absolute immunity. |||** This maxim is equivalent to Disconfirmation Bias and Confirmation Bias in present day Behavioral Psychology. See generally, Kari Edwards & Edward E. Smith, **A DISCONFIRMATION BIAS IN THE EVALUATION OF ARGUMENTS**, 71 Journal of Personality and Social Psychology, Volume 71, No. 1, p. 5–24 (1996). http://www.unc.edu/~fbaum/teaching/articles/JSPS-1996-Edwards.pdf; Mason Richey, **MOTIVATED REASONING** in **POLITICAL INFORMATION PROCESSING: THE DEATH KNELL OF DELIBERATIVE DEMOCRACY?** Page 6, (May 5, 2011) (Mason Richey, Department of European Studies, GSIAS, Hankuk University of Foreign Studies, 270 Imun-dong, Dongdaemun-gu, 130-791 Seoul, South Korea.) Available online at https://philpapers.org/archive/RICMRI.pdf; Charles S. Taber and Milton Lodge, **MOTIVATED SKEPTICISM IN THE EVALUATION OF POLITICAL BELIEFS**, American Journal of Political Science, Vol. 50, No. 3 (Jul., 2006), pp. 755-769, Published by Midwest Political Science Association. Available online at https://www.unc.edu/~fbaum/teaching/articles/AJPS-2006-Taber.pdf; Taber, C. and M. Lodge. 2000. **THREE STEPS TOWARD A THEORY OF MOTIVATED REASONING**, in **ELEMENTS OF REASON: COGNITION, CHOICE, AND THE BOUNDS OF RATIONALITY** (Part of Cambridge Studies in Public Opinion and Political Psychology), London: Cambridge University Press. (December 2000), Paperback; ISBN: 9780521653329, **Editors:** Arthur Lupia, Mathew D. McCubbins, Samuel L. Popkin, Arthur T. Denzau, Douglass C. North, Paul M. Sniderman, Norman Frohlich, Joe Oppenheimer, Shanto Iyengar, Nicholas A. Valentino, Wendy M. Rahn, James H. Kuklinski, Paul J. Quirk, Milton Lodge, Charles Taber, Michael A. Dimock, Philip E. Tetlock, Mark Turner**;** See also, Russell J. Dalton and Hans-Dieter Klingemann (Editors), **THE OXFORD HANDBOOK OF POLITICAL BEHAVIOR**, Oxford University Press, (Published date August 2007) (Published online September 2009).

> The same principle has always governed our judges and sages in the law since Lord Coke's time to the present. They say, the duty of a judge is to expound, not to make law ; to decide upon it as he finds it, not as he wishes it to be. **That our common law system consists in applying to new combinations of circumstances those rules of law which are derived from legal principles and judicial precedents** ; and for the sake of attaining uniformity, consistency, and certainty, those rules must be applied, where they are not **plainly unreasonably inconvenient**, to all cases which arise. **And, further, that, if there is a particular hardship from particular circumstances of a case, nothing can be more dangerous and mischievous than, upon those particular circumstances, to deviate from a general rule of law.**[2]

THE NEW DECLARATION OF RIGHTS, FREEDOMS, AND LIBERTIES

Under the Authority of the United States Constitution as a citizen of the United States I reinforce the DECLARATION OF RIGHTS, FREEDOMS, AND LIBERTIES UNDER THE COMMON DEFENCE CLAUSE, PRIVILEGES AND IMMUNITIES CLAUSE, and the EQUAL PROTECTION of the CONSTITUTIONAL LAWS OF THE STATE OF ARKANSAS and the CONSTITUTIONAL LAWS OF THE UNITED STATES to declare that ABSOLUTE IMMUNITY and QUALIFIED IMMUNITY are abolished as false doctrines standing treasonously against the CONSTITUTIONAL GUARANTEE OF A REPUBLICAN FORM OF GOVERNMENT enshrouded in the EQUAL PROTECTION OF THE LAWS FOR ALL CITIZENS, poor and rich alike.

Under the COMMON DEFENCE CLAUSE in the Preamble, the PRIVILEGES AND IMMUNITIES CLAUSE in Article IV, Section 2, and in the FOURTEENTH AMENDMENT, the SUBSTANTIVE AND PROCEDURAL DUE PROCESS CLAUSE and the EQUAL PROTECTION CLAUSE in the FOURTEENTH AMENDMENT and in accordance with the recently denigrated STARE DECISIS DOCTRINE comes the new STARE DECISIS DOCTRINE that, *"Stare decisis is not an inexorable command and it is at its weakest when interpreting the Constitution"*[3] I further make this declaration.

I declare that WE, THE PEOPLE, HAVE THE CONSTITUTIONAL RIGHT TO SAY WHAT THE CONSTITUTION SAYS FOR OURSELVES, AS WE MUST,[4] to push POPULAR CONSTITUTIONALISM[5] toward its rightful position as an element of our Republican Form of Government to protect the RULE OF LAW as well as the security of the United States against the current threat of Socialist Democrats attempting to overthrow the Republican Form of Government in Washington, DC with the Congressional insurrectionists attempting to impeach President Trump.

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[2] Bullshit. If a law or a judicial doctrine violates the Constitution or the rights, freedoms, or liberties, of thr peop[le the contested law or doctrine must be abolished, such as absolute immunity.

[3] *Franchise Tax Board of California* v. *Hyatt*, U.S. Supreme Court, Case No. 17-1299, Decided May 13, 2019. See my AMICUS CURIAE BRIEF filed May 20, 2019, ostensibly being the first AMICUS CURIAE BRIEF to cite the new STARE DECISIS DOCTRINE in a State case.

[4] *See* LINES 13–16 in my political poem, *RUTH BADER GINSBURG HAILING FROM THE TOWER*, page 13 herein.

[5] *See* LINE 24 in my political poem.

There can be no greater cause for an eruption of CIVIL WAR[6] than the current treasonous events in Washington, DC today.

To that end, I declare that Judge David Laser has violated the RULE OF LAW and the ARKANSAS CODE OF JUDICIAL CONDUCT as further explained herein such that Judge David Laser now has no choice but to recuse himself from this case.

EXCERPT FROM MY AMICUS CURIAE BRIEF TITLED "LEGAL MAXIMS ABOUT BAD JUDGES" FILED AUGUST 12, 2019

> The White County Circuit Court has requested the parties submit supplemental briefing to address the impact the recently-decided case of *Justice Network Inc.* v. *Craighead Cty.*, No.17-3770, 2019 WL 3366723 (8th Cir. July 26, 2019), has on the pending dispositive motions in this case.
>
> The fatal flaw in *Justice Network Inc.* v. *Craighead County,* 8th Circuit, Case No. 17-37702019 WL 3266723 (8th Cir. July 26, 2019) is that the 8th Circuit did not take into account the cause and effect of former U.S. Attorney General Jeff Sessions rescinded Document No. 11 in the list of 25 Guidance Documents rescinded titled: *U.S. DEP'T OF JUSTICE, DEAR COLLEAGUE LETTER: LAW ENFORCEMENT FINES AND FEES* (Mar. 14, 2016).
>
> Rescinding that *DEAR COLLEAGUE LETTER* resurrected Debtors' Prisons all across the country transforming legal courts into unconstitutional kangaroo courts. At minimum, it takes a criminal conspiracy between a judge and a prosecutor to run a kangaroo court.
>
> *Justice Network, Inc.* in page 5 (citing *Martin* v. *Hendren,* 127 F .3d 720, 721 (8th Cir. *1997»: "[u]nless judges act completely outside all jurisdiction, they are absolutely immune from suit when acting in their judicial capacity."*
>
> Since *Justice Network, Inc.* is about court fines that implies Judge David Boling, and Judge Tommy Fowler of Craighead County Court were operating a kangaroo court by running a debtor's prison scheme against the poor people of Craighead County. If this presumption is true then Judge David Boling, and Judge Tommy Fowler *were acting completely outside all jurisdiction* running a kangaroo court. Therefore *they* HAVE NO *absolutely immunity from suit* because running a kangaroo court is outside their *judicial capacity."* (Redundancy intended to make the point sink in.)
>
> This also applies to Judge Mark Derrick of the Kensett Kangaroo Court *(sarcasm).* Judge Derrick does NOT have absolute immunity or any type of immunity for that matter, in my opinion.
>
> Since this Court is apparently disposed to dismiss the Nakita Mahoney *et. al.* for their alleged lack of standing (in psychological terminology, that is the selective judicial bias known as disconfirmation bias). I submit that the plaintiffs do, in fact and law, have legal standing from *STIGMATIC HARM UNDER UNCONSTITUTIONAL CONDITIONS.* I cite Section D of *Thomas Healy, STIGMATIC HARM AND STANDING,* 92 Iowa Law Review, March 7, 2007.

In my Amicus Curiae Brief, filed August 1, 2019, titled *"THE TREASONOUS NIHILISTIC LYNCHING OF AMERICA,"* I cautioned this court against succumbing to localistic tunnel vision as symptomatic of a kangaroo court in violation of *ARKANSAS*

[6] *See* LINE 21 in my political poem.

***CODE* § 5-53-116 *SIMULATING LEGAL PROCESS.* I stated in page 2 of that brief the following:**

> "While the plaintiffs' and defendant's attorneys microscopically focus on case laws in the class action lawsuit, *Nakita Mahoney et al.* v. *Judge Mark Derrick,* White County Circuit Court, Case No. 73CV-18-874, they risk missing the national crisis caused by the resurgence of debtors' prison (i.e. kangaroo courts) all across the country. As here, I have been presenting national views on debtors' prisons to show that the cause in *Nakita Mahoney case* is not limited to White County Arkansas."

Excerpt from my Amicus Curiae Brief titled, OBJECTING TO DEFENDANT JUDGE MARK DERRICK'S MOTION & BRIEF FOR JUDGMENT ON THE PLEADINGS, filed May 20, 2019:

> On February 24, 2017, President Trump signed Executive Order (EO) 13777, Titled "ENFORCING THE REGULATORY REFORM AGENDA."[7] Executive Order 13777 Enforcing the Regulatory Reform Agenda is the original causal effect for the resurgence of Debtors' Prisons that brings Judge Mark Derrick as a defendant to the White County Circuit Court in the Nakita Lee Mahoney case.
>
> EO 13777 establishes the policy of the United States to alleviate unnecessary regulatory burdens placed on the American people; requires each agency head to designate a Regulatory Reform Officer responsible for overseeing the implementation of regulatory reform initiatives and policies; requires each agency to establish a Regulatory Reform Task Force to evaluate existing regulations and make recommendations to the agency head regarding regulations to repeal, replace or modify; and requires each agency listed in 31 U.S.C. § 901(b)(l) to incorporate into its Annual Performance Plan performance indicators to measure progress toward 1) achieving regulatory reform initiatives and policies and 2) identifying regulations to repeal, replace or modify.
>
> Executive Order 13777 authorized Attorney General Jeff Sessions to rescind 25 Guidance Directives on December 21, 2017. Of those 25 directives, it is Guidance Directive No. 11, DEAR COLLEAGUE LEITER ON ENFORCEMENT OF FINES AND FEES (March 2016) that caused the resurgence of Debtors' Prisons all across America spurring FALSE CONVICTIONS OF THE INNOCENT. "It is better that ten guilty persons escape, than that one innocent suffer." Sir William Blackstone (July 10, 1723 - February 14, 1780).[8] It seems that the flip side of Blackstone is the legal norm today.

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[7] https://www.whitehouse.gov/wp-content/uploads/2018/06/EO13777_EnforcingRegulatoryReformAgenda.pdfH

[8] Sir William Blackstone (1723-1780) was considered the preeminent English scholar and the most authoritative speaker on common law. This quote is from his Commentaries on the Laws a/England, which was highly infiuentialin the development of U.S. law. It is comprised of four "books" divided into rights of persons, the rights of things, of private wrongs, and of public wrongs. Early American lawyers looked to the Commentaries as an authoritative source and it was used as a textbook in legal education in both England and America. It is still cited as a source of authority on the history of English law. The Anglo-American concept of "reasonable doubt" is reflected in this quote, which also known as "Blackstone's ratio". It is seen quoted in legal opinions and scholarship to this day. The quote acknowledges the tradeoff in a criminal justice system where one accepts a certain number of false acquittals compared to false convictions. Similar principles were suggested by predecessors such as Justice Hale, Fortescue and Voltaire with varying "ratios". Available online at: http://library.law.harvard.edu/justicequotes/explore-the-room/south-4/

"It is better that no guilty persons escape, even if one or more of the innocent suffer false convictions."

It is the Attorney General Jeff Sessions using Executive Order 13777 as a wrecking ball to destroy President Trump's attempt to restore the Rule of Law by immediately rescinding the DEAR COLLEAGUE LEITER ON ENFORCEMENT OF FINES AND FEES (March 2016) without first going through FEDERAL RULEMAKING PROCESS to legitimize the federal prohibition of Debtors' Prisons. This SHOCK AND AWE method of rescinding Guidance Documents is itself an unconstitutional administrative procedure. It is one thing to implement an DOJ Agency Guidance Document against Debtors' Prisons. But once that DOJ Agency Guidance Document becomes intertwined in the administration of federal, state, and municipal courts protecting the poor from the cycle of high court fines and fees and repeated jailing, it becomes an unconstitutional act for President Trump and Attorney General Jeff Sessions to rescind the prohibition against Debtors Prisons. The media backlash against this particular Guidance Document massively condemning the removal of prohibition against Debtors Prisons.

The problem?

"Wrongful convictions are now viewed as a social problem globally.[9]

MY POLITICAL POEMS

American Merchant Seamen in Harm's Way

By Don Hamrick

Pirates by sea, terrorists by land.
Through hostile waters we sailors dare steam,
Defensive weapons denied our hand.
Not the law of land or sea it would seem.

Without rhyme or reason,
September 11, a day of slaughter.
Security now a perpetual season.
Arm ourselves now! Sailors oughta!

Pirates and terrorists armed to the teeth,
With every blade and firepower within reach,
Against sailors defenseless as sheep.
For to arm sailors liberals would screech,

Would cause the Bill of Rights
To become our steering light.

[9] Marvin Zalman, WRONGFUL CONVITIONS: A COMPARATIVE PERSPECTIVE, Wayne State University, May 4, 2016. https://papers.ssm.com/sol3/papers.cfm?abstracUd=2899482.

A Nihilistic Form of Government, This United States!

A Political Poem by Don Hamrick

Thursday, April 20, 2006

"The American Legal System is Corrupt Beyond Recognition!" Screams Judge Edith Jones

On February 28, 2003 The Judge Edith Jones of the Fifth Circuit Court of Appeals[1] (***became the Chief Judge of the Fifth Circuit on January 16, 2006***) told the Federalist Society of Harvard Law School that the American legal system is corrupt almost beyond recognition.[2]

She said that the question of what is morally right is routinely sacrificed to what is politically expedient. The change has come because legal philosophy has descended to ***nihilism***.

"The first 100 years of American lawyers were trained on Blackstone, who wrote that: 'The law of nature– dictated by God himself–is binding in all counties and at all times; no human laws are of any validity if contrary to this; and such of them as are valid derive all force and all their authority from this original.' The Framers created a government of limited power with this understanding of the rule of law – that it was dependent on transcendent religious obligation," said Jones.

"This is not a prescription for intolerance or narrow sectarianism for unalienable rights were given by God to all our fellow citizens. Having lost sight of the moral and religious foundations of the rule of law, we are vulnerable to the destruction of our freedom, our equality before the law and our self-respect. It is my fervent hope that this new century will experience a revival of the original understanding of the rule of law and its roots."

Threats to the Rule of Law

The legal system itself.
The government.
The most comprehensive threat is contemporary legal philosopy.

---

1 https://en.wikipedia.org/wiki/Edith_Jones

2 www.massnews.com/2003_Editions/3_March/030703_mn_american_legal_system_corrupt.shtml

"Throughout my professional life, American legal education has been ruled by theories like positivism, the residue of legal realism, critical legal studies, post-modernism and other philosophical fashions," said Jones. *"Each of these theories has a lot to say about the 'is' of law, but none of them addresses the 'ought,' the moral foundation or direction of law."*

Jones quoted Roger C. Cramton, a law professor at Cornell University, who wrote in the 1970s that *"the ordinary religion of the law school classroom" is "a moral relativism tending toward* ***nihilism****, a pragmatism tending toward an amoral instrumentalism, a realism tending toward cynicism, an individualism tending toward atomism, and a faith in reason and democratic processes tending toward mere credulity and idolatry."*

Jones said that all of these threats to the rule of law have a common thread running through them, and she quoted Professor Harold Berman to identify it: *"The traditional Western beliefs in the structural integrity of law, its ongoingness, its religious roots, its transcendent qualities, are disappearing not only from the minds of law teachers and law students but also from the consciousness of the vast majority of citizens, the people as a whole; and more than that, they are disappearing from the law itself. The law itself is becoming more fragmented, more subjective, geared more to expediency and less to morality. The historical soil of the Western legal tradition is being washed away and the tradition itself is threatened with collapse."*

Judge Jones concluded with another thought from George Washington: *"Of all the dispositions and habits which lead to prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness – these firmest props of the duties of men and citizens."*

Upon taking questions from students, Judge Jones recommended Michael Novak's book, ***On Two Wings: Humble Faith and Common Sense.***

"Natural law is not a prescriptive way to solve problems," Jones said. *"It is a way to look at life starting with the* ***Ten Commandments****."*

—

Judge Edith Jones' remarks inspired me to write my nihilistic poem which I include here:

A Nihilistic Form of Government, This United States!

By Don Hamrick

Give us this day our daily servilism,
So that actual freedom may never taunt,
The spirit in us, into a future pugilism.
Lest the government forever haunt.
……How long?

Henry Hyde confessed that fateful day,
The Constitution, no longer relevant.
'Tis our fault we are slaves today,
We refused to be freedom's adjuvant.
……How long?

Our Republican government, overthrown,
By the Department of Homeland
Insecurity. Terrorism, its propaganda, overblown,
Freedom guaranteed by enslavement to security.
……How long?

A new mythos proclaimed from this nihilism,
Only deadens our sense of discernment.
From this ethos of paranoia comes this falabilism,
You can't be trusted. But trust the government.
……How long?

Deceiving us in a blanket of security,
That we are safe from a world of dangers.
Forever oppressed our sense of responsibility,
To protect ourselves from such harbingers.
……How long?

In vain we plead our Second Amendment right
To contest government edicts from on high
The courts rule our arguments as so much tripe
They say it does not apply on the thigh
……How long?

Three doors of government slammed shut
Leaving us to agitate for want of freedom
The rule of law now is anything but
As we live in this wretched thraldom
……How long?

How long will we sit and cower
Resenting those who act above the law
Before we stand up for balance of power
To stop the advancing rape of law
……How long?

Lost to us now our Bill of Rights
This Nihilistic government frights.
……Will it be much longer?

“Cataclysms”

(A poem in Diamante form)
Thursday, April 20, 2006

Freedom
Independence, autonomy
Speaking, associating, traveling
Action, responsibility, permission, dependence
Obedience, submission, oppression
Laws, regulations
Slavery

Speech
Dialog, lecture
Learning, questioning, teaching
Research, email, government, investigate
Harassing, intimidating, threatening
Coercive, abusive
Silence

Association,
Mingle, join
Participating, discriminating, voting
Society, congress, estrangement, alienation
Disassembling, segregating, dividing
Suppression, stealth
Isolation
.
Judges
Constitutional, law
Deliberating, theorizing, concluding
Adjudicator, marshal, partisan, crony
Corrupting, lying, betraying
Biased, prejudiced
Criminals
.
Government
Guidance, balance
Regulating, administrating, delegating
Republic, commonwealth, nihilistic, despotic
Racketeering, marauding, transgressing
Indiscriminate, desultory
Anarchy

Ruth Bader Ginsburg
Hailing From the Tower of Babel!

Thursday, April 20, 2006

In August 1, 2003 Justice Ruth Bader Ginsburg[10] gave a lecture at the American Constitution Society,[4] a liberal organization, on the Lone Ranger mentality of the United States standing apart from other nations who do not have such a high regard for individual rights and freedoms. I could not resist the opportunity to make a parody of her speech. Her unpatriotic remarks did not go unnoticed.

On April 1, 2005 Justice Ruth Bader Ginsburg gave a speech at *THE 99TH ANNUAL MEETING OF THE AMERICAN SOCIETY OF INTERNATIONAL LAW ON VALUE OF A COMPARATIVE PERSPECTIVE IN CONSTITUTIONAL ADJUDICATION*.[11]

Her first words cited Deuteronomy 16:20 that is not from the King James Bible.

THE OUTRAGE: *"Before taking up the diversity of opinions on this matter, I will state and endeavor to explain my view, which is simply this: If U. S. experience and decisions can be instructive to systems that have more recently instituted or invigorated judicial review for constitutionality, so we can learn from others now engaged in measuring ordinary laws and executive actions against charters securing basic rights."*

The King James Bible is the basis for the Code of Judicial Conduct in the Umited States "The Canons of Ethics."

The King James Bible

Deuteronomy 16:18-20,

18: Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes; and they shall judge the people with just judgment.

19: Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous.

20: That which is altogether just shalt thou follow, that thou mayest live, and inherit the land which the Lord thy God giveth thee.

[10] http://eagleforum.org/column/2003/aug03/03-08-20.shtml

[11] https://www.acslaw.org/

In light of her political activism I wrote the poem you see below in defiance of her goals to bastardize our Constitution with foreign court opinions in matters having no jurisdiction to foreign courts:

Hailing From the Tower of Babel

by Don Hamrick

Ruth Bader Ginsburg chanting from an uncommon Writ
Justice, justice shall you pursue, that you may thrive!"
Where, o' where may our justice be found? Infers the twit,
But in the security of foreign lands to contrive!

O' what Bible does this Supreme Court Justice follow?
Her read is certainly not from the King James!
She will have us pursue justice as some elusive swallow
Always beyond our reach, to spite her claims.

We can ignore our Constitution, she implies,
Because it no longer controls our authority.
Comparative analysis, will protect us, she belies
Against all threats in the global fratority.

O' contraire! We, the People say,
Our Constitution is altogether just!
We shall follow the Constitution for our sake!
We say what it means, as we must!"

King James' Deuteronomy is my comparative analysis
The Supreme Court today is our Tower of Babel
As we are held in this awkward state of paralysis,
Because there is no sense to Ginsburg's rabble.

Defiant lines are drawn! Is civil war sensed?
Our highest court split by globalists' sophistry.
Judicial review in league to conspire against,
Popular constitutionalism finding its place in history.

Oh! Dear God, I pray to thou!
For answers in these troubled days.
Why hast thine judges forsaken thee?
With no force of arms we are as slaves.

Amen.

Joining the Civil War of Words on YouTube

Nikon D5300 DSLR (stills & video camera), Tripod, External Mic, & Two Remote Controls

I will buy the Nikon D5300 DSLR camera for both stills and videos. I now have the computer programs for the Nikon D5300 camera installed on my laptop in anticipation of buying the camera on November 1st.

Davinci Resolve 16 is a free open-source video editor. The download file is a huge 1.3GB. Davinci Resolve is now installed on my laptop.

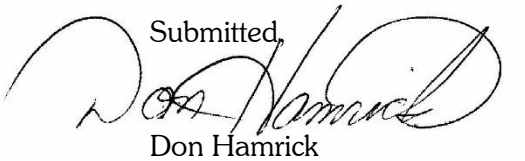
I am set and ready to start work on my YouTube video documentary on ***THE NECESSITY TO ABOLISH ABSOLUTE IMMUNITY AND QUALIFIED IMMUNITY*** for corrupt judges and prosecutors and the resurgence of kangaroo courts running debtors' prisons in Arkansas and all across the country to hold them accountable for their federal crimes of **CONSPIRACIES AGAINST RIGHTS** and **DEPRIVATIONS OF RIGHTS UNDER COLOR OF LAW (18 U.S. Code 241 & 242)**.

CONCLUSION

This Brief reinforces my Motion for Recusal for Judge David Laser.

Judge David Laser denying my Motion for Joinder compelled me to join the Civil War of Words with millions of YouTubers against the treasonous Congressional Insurrectionists attempting to overthrow the United States Government and against federal and state judges and prosecutors engaging in CONSPIRACIES AGAINST RIGHTS and in DEPRIVATIONS OF RIGHTS UNDER COLOR OF LAW (18 U.S. Code 241 & 242) in violations of the RULE OF LAW.

Submitted,



Don Hamrick