

# **Tracyism :**

## **An Individual's Philosophy**

Copyright © Tracy Coyle, 2026  
All rights reserved

# Principles Summary

*Tracyism* rests on three irreducible facts of human life:

1. Human beings act.
2. Actions have consequences.
3. Someone must own what follows.

From these, three personal rules emerge:

1. **Always act in my own best interest.**  
“Best interest” does not mean impulse or comfort. It means continuity—the preservation of one’s capacity to remain the author of one’s own life over time.
2. **Allow no harm unless it is necessary to follow the first rule.**  
Harm is not defined metaphysically. It is defined structurally: harm is whatever fractures continuity, blinds consequence, or disables future authorship—whether in oneself or in others.
3. **Anything else is permissible, provided neither of the first two rules is violated.**

These are not commandments. They are obligations one takes upon oneself.

From these rules follow several core commitments:

- **Authorship:** Every person is the origin of their own actions, even when they obey, drift, or surrender.
- **Sovereignty:** No system, creed, or institution can occupy the inner point where choice occurs.

- **Consequence:** Life is cumulative; there is no reset between intention and effect.
- **Limits:** Boundaries exist to preserve authorship, not to erase difference.
- **Rights:** Rights are architectural—lines drawn around portions of a human life that power may not enter.
- **Systems:** Systems must remain answerable; efficiency cannot replace seeing.
- **Authority:** Power multiplies consequence and therefore multiplies responsibility.
- **Resistance:** Refusal begins as attention—the insistence on remaining present where harm would otherwise migrate.
- **Community:** No group may replace individual sight; belonging must not substitute for authorship.

Tracyism does not propose a universal doctrine. It is a worked example of what it looks like to live awake inside one's own life—to refuse inherited structures of meaning and instead stand in direct relation to consequence.

It is not an ideology.

It is a stance in time.