

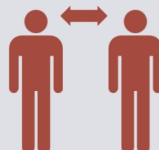
By Rachel Sunshine

THE VOLUNTARYISTS

— Trusty Guide —

TO 21st Century Activism

[The complete source on how to move
from Constitutionalism to Anarchy]



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The Voluntaryist's Trusty Guide to 21st Century Activism

**[The complete source on how to move from
Constitutionalism to Anarchy]**

By: Rachel Sunshine

Foreword by Dan Huffman

Dedication

Dedicated to the Freedom-Loving American in which the American Spirit is still alive and well, in which Absolute Personal Sovereignty reigns supreme in our continuous fight for Liberty and Freedom for All.

Foreword

This is a book about responsibility.

Forget what you think you know about anarchy; this book is a practical course in how to both maximize your ability to *strive towards* anarchy - in non-violent and meaningful ways - while recognizing the fact that allowing the modern state and its governments more power over our lives than is necessary in the name of "safety and happiness" has resulted in something other than true freedom and liberty in America.

When I say this book is about responsibility, it is about you- the reader's responsibility- and **your** innate power over your own destiny and capabilities.

It is not about destroying the state: it's about decoupling as much of our lives from it as possible.

It is not about violent revolt - it is about non-violent personal accountability.

Perhaps most importantly, it is not about ending law and order - it is about developing common-sense approaches to our lives and communities that naturally result in a less intrusive and truly more "laissez-faire" government. This is only possible when the citizens

of this Republic take the reins of their own lives and stop expecting the government to behave in the role of perpetual parent.

On a personal note, I first met Rachel Sunshine when she joined a Facebook group I was part of, for people interested in learning how to be better bakers, during the first year of the COVID-19 pandemic. We hit it off pretty quickly, owing to our mutual interest in not only great food - particularly sourdough breads and other tasty baked goods - but also due to her profound interest in politics, debate, the law, the Constitution, and a host of related topics. I found her political commentary compelling and thought-provoking, and had met few others who had taken the time - or even had the interest - in deeply exploring the Constitution and the laws of the United States on a profoundly personal and individual level. In short, It was clear to me that she "gets it" when talking about what was actually meant by the Founders of the American nation when they wrote the founding documents, frankly more so than most of the politicians who now claim power in Washington and across the fruited plains.

Rachel's initial treatise, ***How Medical Tyranny Murdered the U.S. Constitution*** reminded me of the way the people of the American Rebellion put the word out about their ideas - by publishing small pamphlets that could be easily shared without drawing too much notice, when they would meet in public houses,

or at each other's residences. These were the times when the nature of the new American nationality was burgeoning in the hearts of the British citizens who yearned to experience what the old Greek republics, the Magna Carta, and hundreds of years of Parliament could articulate but never deliver; the freedom for citizens of a great nation to exist, live, and thrive without an overly intrusive government claiming power over their lives, their industry, and their morals. Edmund Burke, Adam Smith, John Locke, and Thomas Paine, among many others, all contributed written ideas that were shared throughout the network of rebels, and that eventually became the foundational ideals of the American Revolution. Rachel is a spiritual successor to those men, and her ideas are in close alignment with their ideals.

As you read through this book, take the time to consider your role in your own life; are you truly contributing to your family and your community with your time, your industry and your ability, or are you expecting "rights" invented by your government to somehow lay the groundwork and provide a foundation for your life?

Do you expect as much of yourself as you expect of your government?

What are YOU doing to bring about a state of independence for yourself, and true liberty for your family?

Until you realize that liberty's cost is your dedication to preserving it - with **your own efforts** - you will forever find yourself a subject, rather than a citizen; a serf or a slave, rather than an independent man or woman.

In service to liberty and personal freedom for a Republic of free people, Rachel's dedication to pointing out the nature of freedom and the value of voluntarism and agorism are important. So, by taking these ideas and examples to heart, and learning to practice the behaviors described herein, you'll be bringing about an America much closer to the America originally intended - the one that consisted of a free people, charting their own individual courses while developing and promoting fruitful and meaningful relationships with their countrymen - and governing **themselves**.

As free people, we all have a choice: we can command our own destinies and thrive, or we can absolve ourselves of responsibility and outsource our futures to others. Both courses are dangerous, but only one results in life, liberty and the pursuit of happiness.

Choose wisely.

Dan Huffman

April 12, 2025

Introduction

The following guide is designed to help people break free from dependence on a system that was never built to serve them. It is a guide to thinking outside the box and finding nonviolent solutions to oppression by building a life and community rooted in self-sufficiency, free markets, and true servant leadership.

For those who recognize that government power has expanded beyond its legal framework—creating an environment of aggression, control, and economic enslavement—this book provides actionable steps to reclaim personal autonomy, starting with yourself, in order to have a positive and lasting impact on your local and national communities.

While there may be other solutions to dismantling tyranny, what follows is a practical, structured approach to reducing government influence over your life.

This work builds on my previous writing, ***How Medical Tyranny Murdered the United States Constitution***, in which I outlined how government actors have circumvented constitutional protections through legislation and judicial overreach. This guide takes the next step—focusing on what individuals can do in his or her own lives to limit government intrusion, cultivate independence, and foster voluntary cooperation with like-minded individuals.

These strategies are not theoretical. They come from my own experiences in minimizing state interference, developing self-reliance, and engaging in peaceful resistance within my own communities. The

steps laid out here form a curriculum of sorts—each one building on the last, starting with the individual and then working towards the creation of a like-minded community and nation. True independence starts with the individual, but it extends into community. Without knowing who you are and what you stand for, you cannot know who your real allies are.

At its core, this book is about strategic self-sufficiency and community-building. It covers essential skills such as producing your own food, managing your finances outside of conventional systems, and forming voluntary networks of support. These are the foundations of meaningful resistance. The goal is not just survival but the ability to thrive without reliance on a corrupt system.

This guide is for those willing to act in their own best interests. It is not for the passive or the complacent. If you are ready to take meaningful steps toward self-sufficiency, financial independence, and personal sovereignty, read on.

The following sections outline key areas where you can take control of your life and reduce your dependency on government institutions:

The Idiot Box – Understand and recognize the role of propaganda, distractions and lies, and how this prevents you from being your true self.

The Money Box – Taking control of your finances, avoiding exploitative systems, and building economic resilience will ensure you support only endeavors that effect positive change for individuals and keeps money out of government

The Garden Box – Significantly reducing government in your life requires growing and cooking your own food, cleaning your own water, and developing sustainable agricultural practices. Further development of other self-sufficiency skills will reduce government presence in your life, and will also help you build a like-minded community.

The Social Box – We begin to effect real change in government by finding and building a trustworthy community based on shared valued and voluntary cooperation. It's imperative to fall outside of the two-party government system by being an example of peaceful existence.

The Soap Box – Use your voice and vote to effectively advocate for change and disrupt the system from within. Be proud to stand for freedom.

The Ballot Box – Through understanding the limitations of voting you can learn to strategically use the existing system to weaken its own power.

This book is not just about resisting tyranny—it's about creating an alternative to government: a voluntary society that functions within a framework of basic governance. A vast majority of people believes that a lack of government equates to utopia. Factually, it voids the mechanism in which a small group of people use legalized theft to take over \$100 trillion of real property and wealth from actual productive members of society, stifles innovation, and makes exemptions for itself and its partners. We have the ability to create a very limited government with this process, or, if society chooses, to eliminate

government in its entirety in favor of a truly peaceful society. The tools are available. It's time to use them.

What is Activist Anarchy?

At its core, activist anarchy is grounded in personal sovereignty—the absolute right of individuals to govern themselves free from external coercion. Activism requires one to act. This means individuals act in their daily lives based on the foundational principle that one has the right to govern themselves freely. Practically, it means rejecting involuntary and coercive authority, refusing to delegate one's autonomy to the state, and, instead, fostering self-sufficiency and voluntary cooperation with others. It involves opting out of government reliance whenever possible, building parallel systems for survival and trade, and rejecting and dismantling any claim of rulers to dictate one's life through a malicious compliance of the law in which government officials are held responsible to the laws they have created. It is, therefore, necessary to acquire a comprehensive education about the contract that was created ostensibly to define our government - the U.S. Constitution - and use this information not to expand government, but to keep it limited, or nonexistent.

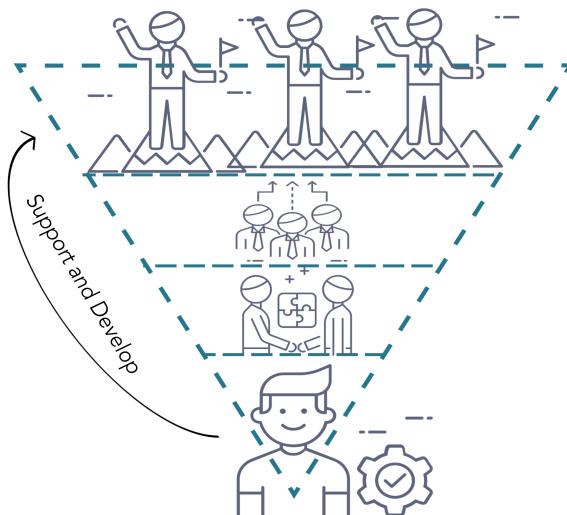
Activist anarchists assert that government is an unnecessary middleman in human affairs. Without the burden of taxes and fees, following regulations and applying for permits, defending oneself against countless legal aggressions, and paying into perpetuity for government to acquire real property and wealth through this theft, the individual could easily prosper. By prioritizing personal sovereignty, we create

microcosms of a stateless society through self-sustaining communities, barter systems, and cooperative organizations. This grassroots approach to autonomy erodes the state's relevance by demonstrating that people can peacefully govern themselves without coercion, and could one day lead to a stateless society.

True Servant Leadership in an Anarchist Framework

Traditional leadership models depend on hierarchical control, but voluntaryist activist anarchy aligns with true servant leadership, in which leaders act as facilitators, teachers, mentors, and coaches rather than rulers. Instead of exercising power over others in pursuit of self-aggrandizement and personal enrichment, a true servant leader in an anarchist framework empowers individuals to take control of their own lives, offering guidance rather than mandates and law.

TRUE SERVANT LEADERSHIP



In practical terms, this means true leadership exists only through voluntary association and acts of service. Activist anarchists might organize mutual aid efforts, alternative dispute resolution networks, or educational programs on self-governance—not to impose order, but to enable others to take ownership over their own destinies from an ever-growing and omnipresent corrupt government. By leading through service rather than authority, anarchist leaders dissolve the very foundation of government: dependency on centralized control.

SERVANT LEADER CHARACTERISTICS					
Standing Back			Humility		
Authenticity		Accountability		Acceptance	
	Coach		Educator		Steward
	Mentor			Facilitator	
	Encouragement			Empowerment	
	PRACTICES OF A SERVANT LEADER				
Community Building			Empathy		
Awareness		Foresight		Healing	
Responsibility		Stewardship		Steward	
Commitment to Others			Listening		
Conceptualization			Persuasion		

Leaders in Voluntary Community-Building: Connection Is the Currency of Liberty

Governments don't build a healthy society — people build it. But in today's world, we are more connected and yet more isolated than ever before. The Social Box exists to break that paradox by encouraging meaningful, decentralized, and intentional human relationships.

We don't need a state to create community.

We need trust, shared values, and mutual aid.

When we build solidarity, we build resilience—and no amount of coercion can crush a culture of voluntary cooperation.

It's not about networking.

It's about community-building that strengthens autonomy, celebrates individuality, and fosters mutual respect. This kind of society can't be imposed from the top down; it grows from the ground up.

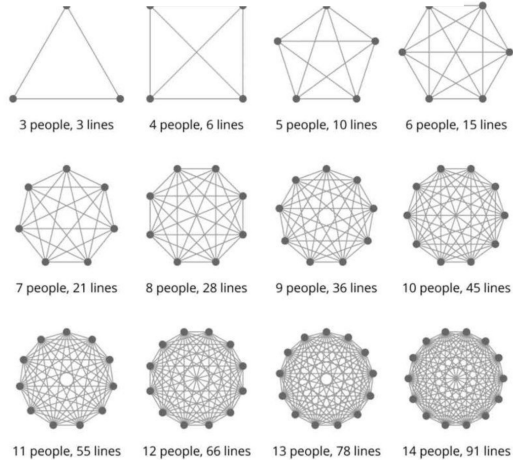
Anthropologist Robin Dunbar's research gives us an important clue: humans can only maintain about 150 stable relationships. Known as Dunbar's Number, this theory explains why social cohesion naturally breaks down in groups larger than that, due to lost communication (the telephone/purple-monkey-dishwasher effect).

LINE OF COMMUNICATION

Individual Relationships Win
Because They Solve
Communication
Complexities



Connection complexity
increases rapidly as more
people are added to a
team or group.



Dunbar also identified smaller layers of intimacy:

- 5 intimate allies
- 15 close companions
- 50 trusted friends
- 150 meaningful connections
-

Beyond this, systems of bureaucracy and formal authority tend to emerge to keep order. However, within smaller groups, mutual understanding and trust can govern more effectively than rules or rulers.

This is why voluntaryist communities often thrive in decentralized structures. They are built to remain small, flexible, and self-governing, where relationships — not regulations — are the glue that holds everything together.

The same insights are echoed in agile team design, which emphasize the power of small, cross-functional, self-organizing groups. Teams that double down on fundamentals—like trust, collaboration, and shared purpose—are more adaptive and resilient. Whether it's in technology or in society, human-scale connection leads to thriving ecosystems.

One of the most practical ways to strengthen these small, voluntary groups is through Working Together Agreements. These are informal, co-created commitments that outline how a group will collaborate, resolve conflict, communicate, and share responsibilities. Rather than relying on imposed laws or rigid policy, these agreements foster a sense of ownership, clarity, and mutual respect. They act as internal compasses rather than external enforcers.

These agreements are most powerful when paired with true servant leadership — leaders who see themselves not as commanders, but as stewards of the group's well being. Servant leaders listen more than they speak. They model humility, emotional intelligence, and a deep respect for the individual. Their authority stems not from hierarchy, but from the trust they've earned by consistently putting the group's needs before their own.

Personal accountability is the other half of this equation. In voluntary communities, each individual must hold themselves responsible—not just for their own actions, but also for maintaining the integrity of the group. Accountability isn't punishment; it's a practice of honesty, feedback, and repair. In the absence of external enforcement, a culture of accountability is what keeps voluntarism ethical, durable, and free from domination.

HOW TO

FACILITATE A POWERFUL WORKING TOGETHER AGREEMENT

WHAT ARE THE CHARACTERISTICS OF A GOOD RELATIONSHIP?

BUILDING VOLUNTARY INTERACTIONS



Working Together Agreement

- Ask for permission to facilitate an agreement.
- Explain the relationship, expectations, and goals.
- Enrich the Agreement:
 - How do you prefer to communicate?
 - How do you want to resolve conflicts?
 - What are your best wishes for the relationship?
- Everyone is present who is participating and agrees to the social contract.

TYPES OF WORKING TOGETHER AGREEMENTS

One on One:

This kind of working agreement is between individuals. These are usually verbal and less formal, including perhaps how and when they will support each other or communicate about interests and exchanges. A one-on-one working agreement evolves as you work with each other.

Community:

This is between individuals within a community to set expectations around communication and responsibilities. It is created through a specific meeting coordinated and written down by a facilitator. These formal agreements are ideally then used and adapted as the team works together. (The Constitution)

Leadership:

Between leadership and the team about how individuals will interact and also about what each group will be responsible for and what they are willing to do for each other. This agreement enables self-management through the recording of expectations by both leadership as well as community members.

ASK THE HARD QUESTIONS

- Do not use Direct Democracy, instead allow the conversation to organically unfold, steering it with increasingly deepening questions. (What does "being respectful" actually mean?)
- Reach alignment on specific and important behaviors.
- It's important to hear every opinion, not necessarily from every person.

THE LITMUS TEST

1. Is it short and concise?
2. It's a concrete observable behavior or behaviors that's clear to everyone when the agreement is being followed and when it's not being followed.
3. Created together: everyone expected to abide by the agreements is present when they're created.
4. Agreed to by everyone
5. Is it good enough to get started?

Accountability also provides a powerful outlet for producing better outcomes and stronger deliverables. When each person commits to owning their role and following through with integrity, the group functions with greater clarity and efficiency. Mistakes are acknowledged early. Feedback becomes a tool for growth. People are more willing to refine their work, revisit their assumptions, and push their own limits — not because they are compelled to, but because they care about the outcome and those they work alongside. In a truly free society, excellence is a byproduct of commitment, not control.

From the standpoint on Dunbar's Number, it is the individual who shapes society — not a committee, not a government, not a distant authority. Culture emerges from the daily decisions and shared agreements of those who live it. When people lead with authenticity, mutual respect, and a willingness to be accountable, they create communities where freedom flourishes.

In contrast, top-down, command-and-control leadership begins to falter in larger group contexts. It suppresses innovation, discourages dissent, and fosters dependency. In groups beyond Dunbar's Number, such rigid hierarchies breed alienation, not unity.

True cohesion can't be forced—it must be nurtured through voluntary cooperation, shared vision, and personal responsibility.

Working Together Agreements empower communities to embody the very principles they value—self-governance, transparency, and reciprocity—by making expectations explicit and co-owned. They are flexible, living documents that evolve with the group, not rules carved in stone. In this way, agreements replace arbitrary authority with

voluntary alignment, guided by individuals who are willing to be accountable, transparent, and ethical as well as who can be genuinely supported by servant leadership.

To build a free society, you must build a strong one. Start with your neighbors. Host a gathering. Share your skills. Trade without currency. Show up. Speak up. And build a culture so powerful in its connectedness that no state could ever replicate it.

Freedom is not a solo act—it's a symphony of community trust and action.

The Ballot Box Strategy: Using the System Against Itself

Though anarchism traditionally rejects participation in government, activist anarchists need to adopt a ballot box strategy—not to gain power, but to systematically reduce and dismantle the state from within. This is a tactical, self-destructive use of government mechanisms to strip the state of its ability to control individuals.

Anarchists running for office would not seek to rule, but to:

- Repeal laws that infringe on personal sovereignty.
- Deregulate and defund coercive government institutions.
- Decentralize power by returning decision-making to the smallest possible unit—individuals and voluntary associations.

- Expose government failures and delegitimize state authority through transparency, malicious compliance, and radical deconstruction.

This strategy recognizes that, while government is coercive, its own mechanisms can be used to weaken it. Anarchist politicians could act as "anti-politicians," elected not to govern, but to dismantle governance itself.

Nonviolent Resistance as a Mechanism for Anarchist Change

Modern anarchist activism should be rooted in nonviolent persistent resistance, which continuously disrupts the legitimacy of state power while avoiding the pitfalls of violent revolution. Governments rely on compliance and fear to maintain authority; nonviolent persistent resistance undermines both by demonstrating that people can withdraw consent without engaging in aggression.

Tactics of nonviolent anarchist resistance include:

- **Malicious Compliance:** Using state laws against itself through various regulatory bodies.
- **Tax resistance:** Starving the state of its financial lifeblood.
- **Refusal to enforce unjust laws:** Encouraging mass noncompliance among law enforcement, bureaucrats, and citizens.

- **Peaceful disobedience:** Ignoring regulations, creating underground markets, and refusing to acknowledge when the state claims illegitimate authority over you and others.
- **Parallel institutions:** Building alternative networks for security, arbitration, healthcare, education, sustainability, succession, and commerce outside of government control or dependence.
- **Lean Governance:** Promote voluntary, competitive alternatives by stripping regulations and agencies that add bureaucracy without benefit.

Electing Officials Committed to Business Agility and Deconstruction of Government

A key tactic in this approach is electing candidates who do not seek to govern in the traditional sense but instead work to implement business agility into government—a decentralized, adaptive, and efficiency-driven framework—to dismantle bureaucratic inefficiencies, eliminate coercive functions, and shift decision-making toward voluntary, non-governmental structures.

How Business Agility Applies to Dismantling Government:

Some of the founders of America who signed the Constitution believed that a central government would end in tyranny. As early as 1803, Thomas Jefferson was envisioning a despotic supreme court. Part of a

limited government included limited laws, limited work of representatives, and a transparent and balanced budget. We have far strayed from the intention of those who wanted to maintain at least some semblance of personal sovereignty.

The concept of implementing agility is extremely important to the idea of returning to a limited government. "Agile", a project management framework created and utilized in American tech companies going back to the 1970's, is a process a team follows so they can provide the best and most efficient product to their stakeholders. The team uses a working together agreement and begins deconstructing problems to meet small goals (or "iterate"), called "sprints", which lead to bigger goals, such as product creation. They hold one another accountable and require that evidence be provided to the team and stakeholders of progress in meeting the shared goals, called increments.

At the end of this section is a diagram I give to my clients that further explains this process for teams, which are built on the foundation of a working-together agreement. A working-together agreement is an essential part of a team: it communicates boundaries and expectations, and, since everyone voluntarily agrees to it, there is also personal accountability. A Scrum Master or other similar position that is a person responsible for facilitating, mentoring, coaching, and teaching the team leads the team towards tangible goals and helps keep individuals on the team accountable to the working-together agreement.

The Constitution is the American Working Together Agreement. The Founding Fathers all had different visions of what a centralized government- if any- would look like, not just in their present but also for

future generations. They agreed upon a Republican form of government in which citizens are represented by elected persons to represent their best interests, with a caveat that such a centralized government would have expressed and limited powers.

We can return to limited government by working lean. The American People are the stakeholders to whom government is responsible for providing the very best product possible: A very efficient and accountable government. The current Trump administration, along with Starlink founder and billionaire entrepreneur Elon Musk, have a team created for this very purpose under the newly created Department of Government Efficiency (DOGE). This can be expanded into all governments and be used to actively eliminate unnecessary government burden on everyday living.

We should be changing government incrementally by taking active roles in local water districts, as county commissioners, state lawmakers, and within the federal government where we put people into office who are willing to reduce and eliminate government, that want as little interference into daily living by administrators as possible, and that understand how the best teams made of true servant leaders can provide some of the most innovative solutions to our current government burdens.

In using this process to eliminate inefficiencies, unlawful actions of officials, fraud and waste, the size of government and its control over your life is greatly reduced in the following ways:

- **Decentralization of Authority:** Encourage self-governance by shifting decision-making from centralized state agencies to local communities and private entities.
- **Iterative Reductions:** Ensure services are replaced by market-driven or cooperative solutions by gradually eliminating government functions through continuous feedback loops.
- **Accountability through Transparency:** Require full disclosure of all government functions, spending, and decision-making processes to reveal inefficiencies and reduce waste. The Constitution factually requires that Congress provide a full accounting of all funds spent in Article 1, Section 9, Clause 7.

Anarchist-aligned politicians would campaign on a platform of reducing the scope of government, cutting taxes, and returning decision-making power to individuals while preventing the state from expanding again.

Scrum Summary

3 Accountabilities:

1. Product Owner
2. Developers
3. Scrum Master

5 Events:

The Sprint

- Sprint Planning
- Daily Scrum
- Sprint Review
- Sprint Retrospective

3 Artifacts:

1. Product Backlog
2. Sprint Backlog
3. Increment

The Sprint



Sprint
Retrospective

Sprint
Review



Stakeholders

The Sprint
1-4 Weeks

Daily
Scrum



The Increment



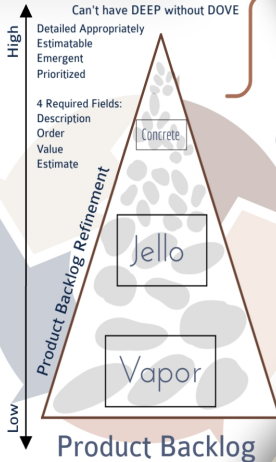
Sprint
Planning



Sprint Backlog (Product
Backlog To-Do List)

The Scrum Team

Focus, Openness, Respect, Commitment, Courage



Product Backlog



Maximize Value of the Team
Scrum Master

Produce the Increment
Developers



Product Owner

Maximize Value of the Product



Stakeholders

Product Goals(s)

Product Vision

Product Owner



Scrum Overview

Fighting Unconstitutional Powers Through Legislation:

Rather than accepting the growth of government power, anarchists in office could actively work to:

- Repeal unconstitutional laws that restrict personal freedoms, economic liberty, and voluntary exchange.
- Abolish coercive institutions such as regulatory bodies that infringe on market competition, federal law enforcement agencies that overreach, and taxation mechanisms that fund state expansion.
- Reduce the function of local government. Local government is particularly oppressive, as there is very little oversight into misconduct and unlawful behavior of local officials. A prominent example involves land use regulations. Such regulations are particularly oppressive, as counties and towns frequently mold them to keep "the wrong people" out, and state governments often create "special districts", such as fire districts, imbuing them with unlawful powers to apply fees that are exceedingly burdensome on freedom and to stop individuals from buying or building homes.
- Pass sunset provisions that automatically eliminate certain laws and agencies unless explicitly renewed, preventing government from expanding indefinitely.

- Strengthen nullification efforts at state and local levels to resist federal overreach and allow communities to opt out of coercive policies.
- Empower parallel institutions by legalizing and protecting alternative governance models such as private arbitration, voluntary contract enforcement, and mutual aid networks.

Use the Government's Own Bureaucracy Against Itself

A crucial tactic for dismantling the state is leveraging its own inefficiency to slow or halt its expansion:

- **Regulatory jamming:** Overloading government processes with legislative and bureaucratic obstacles that hinder new laws, expansion, and enforcement.
- **Defunding and starving the beast:** Cutting off revenue streams and forcing agencies to operate on minimal budgets until they collapse or become obsolete.
- **Requiring voluntary compliance:** Shifting government services from compulsory to optional, allowing people to opt out of taxes and programs, leading to a natural migration toward voluntary alternatives.
- **Removing enforcement mechanisms:** Stripping agencies of the power to enforce laws that violate individual rights, effectively rendering them useless.

Creating a Transition Toward a Stateless Society

This framework ensures that as government is dismantled, spontaneous order replaces it, preventing chaos and state resurgence. Some examples for the way the framework would be applied follow below:

- Encouraging alternative dispute resolution (ADR) to replace state courts with private arbitration and community mediation.
- Developing self-regulating industries where free market mechanisms enforce ethical business practices instead of government oversight.
- Expanding voluntary defense and security services to remove the state's monopoly on policing and military force.
- Promoting local self-governance to transition responsibilities to community organizations, cooperatives, and private enterprise.

This approach not only aligns with ethical anarchism but also prevents the state from using violence as a justification for further control. By rejecting both the system's authority and violent confrontation, activist anarchists create the conditions for a peaceful transition away from centralized power by facilitating self-actualization for the individual. By combining electoral activism, legislative rollback, bureaucratic sabotage, and parallel institutional development, activist anarchists can take a hands-on approach to dismantling government from within. This method doesn't rely on violent revolution or mass disobedience but

strategically erodes state power while building a voluntary, decentralized replacement—creating a clear path from oppressive centralized governance to intentional self-governance.

Activist anarchy, when based in personal sovereignty and servant leadership that uses ballot box strategy and nonviolent resistance, becomes a practical method for dismantling the state without creating chaos. It empowers individuals to take control of their own lives, demonstrates the irrelevance of coercive authority, and strategically erodes state power through both direct action and engagement with the system. This approach aligns with the broader mission of ***The Voluntaryist's Trusty Guide to 21st Century Activism***—a roadmap for moving from oppressive constitutionalism to anarchism through principled, deliberate, and effective strategies.

The Shortcut to Voluntary Society: Voiding the Constitution

My personal stance is that the Constitution is illusory and void. Having been created as a legal contract that purposefully has “holes and gaps” within its verbiage means there can be no meeting of the minds or agreement on the terms of the contract. When the executive, legislature, and courts have the ability to revise the Constitution to mean whatever they want, the terms become meaningless and illusory, therefore, the contract to create government is void. This is how contract law works.

The fact that the government is not a signatory of the Constitution and therefore gets to work outside of it means it should not exist.

But it does. It is a mechanism of force against the individual while exempting government of its own criminality. All three branches work together to create illegal government action through unconstitutional changes, immunities and exemptions. Its oppressive force on the individual is unnecessary and, worse, we have placed this burden upon ourselves.

A simple amendment to the Constitution with a mutual rescission clause that voids the Constitution, voids the national debt, and disburses the property of the government back to individuals would eliminate the illegitimate rules government places over the individual.

Alas, it seems most people think this is describing a utopia. In fact, taking people out of an oppressive system and providing opportunities to thrive may cause a period of rapid enlightenment, a topic for another book that discusses the potential of mankind after authority.

The Problem: The Oppression Box



To effectively break free from tyranny, we must first understand its sources. Oppression is not a singular force; it is the result of the efforts of ideologically captured people using interconnected systems that work together to keep individuals subjugated. These systems form a box—an entangled web of power and control that suffocates individual freedom and traps us within its confines. By identifying and understanding these causes, we can begin to break down the box that holds us in place.

Cause One: Government Officials

At the core of the oppression is the government itself. Government officials, whether elected or appointed, wield power that far exceeds their original mandate. They create laws, regulations, and mandates that enforce their authority over the lives of individuals. What began as a system designed to protect individual rights has morphed into one that enforces conformity and submission. Many of these officials operate outside the boundaries of the very laws they are sworn to uphold, using their power for personal gain, influence, and control.

Cause Two: Government-Industry Partnerships

Governments do not act in isolation. They collaborate with industries—corporate giants, financial institutions, and other powerful entities—that benefit from the status quo. Through these public/private partnerships, the government is able to exert its influence over nearly every aspect of life. Whether through healthcare, education, banking, or agriculture, these corporations act as extensions of government power, shaping policies and creating systems that enrich the few at the expense of the

many. The lines between government and industry blur, making it impossible to distinguish where one ends and the other begins. The best example of this concept may be illustrated by referring to Dwight D. Eisenhower's 1961 farewell address, wherein he stated:

"A vital element in keeping the peace is our military establishment. Our arms must be mighty, ready for instant action, so that no potential aggressor may be tempted to risk his own destruction . . . American makers of plowshares could, with time and as required, make swords as well. But now we can no longer risk emergency improvisation of national defense; we have been compelled to create a permanent armaments industry of vast proportions . . . This conjunction of an immense military establishment and a large arms industry is new in the American experience . . . Yet we must not fail to comprehend its grave implications . . . In the councils of government, we must guard against the acquisition of unwarranted influence, whether sought or unsought, by the military-industrial complex. The potential for the disastrous rise of misplaced power exists and will persist."

Cause Three: Illegal Courts

The judiciary, which is meant to uphold the law and protect individual rights, has become a tool of oppression in its own right. Courts have expanded their powers, creating legal precedents that strip away due process and justice. Judges often act outside of their constitutional limits, making rulings based on political interests or personal bias rather than upholding the rule of law. The court system has evolved into a mechanism for reinforcing government control, protecting corrupt officials, and serving the interests of those in power rather than the people. Relevant examples include the Dred Scott decision (1857), Plessy vs. Ferguson (1896), and Buck vs. Bell (1927), among others.

Many examples abound from lower courts as well, across the country and throughout history.

Cause Four: Extreme and Violent Aggression by Government and Industry

At the end of the day, the greatest tool of oppression is violence. Governments and industries are not above using force to maintain their dominance. From militarized police forces to foreign interventions, the threat of violence is ever-present. The fear of punishment—whether physical, economic, or social—keeps individuals in line, discouraging dissent and rebellion. This is the final mechanism of control: when all else fails, those in power use force to enforce their will. For example, history reminds us of the terrible actions of the Nazi Party and military forces prior and during WWII; Stalin's Holodomor (the Ukraine famine of the 1930s) and his purges during and after WWII; the massacres of millions of innocent people by Chairman Mao during the "Great Leap Forward" in China from 1958-1962; the actions of the Communist government in North Korea against their own citizens from 1953 onward; and the Cambodian genocide carried out by the Communist Khmer Rouge from 1975-1979. Witness also the historical actions of the U.S. Government during the Kent State shootings in 1970; the Ruby Ridge standoff in 1992; the confrontation at the Branch Davidian compound in Waco, Texas in 1993; and many other examples of government acting beyond their appropriate scope to damage and destroy their own citizens' freedom, property, and their very lives.

SOLUTION ONE:
The Idiot Box



The Problem: You Are Distracted

In the modern age, the greatest weapon of control is not a gun or a prison cell—it is distraction. Distraction is a form of hypnosis, turning the minds of the world into an entertainment complex, where people willingly surrender their time, energy, and intellect to mindless consumption. Television, social media, and the manufactured outrage of the news cycle serve one purpose: to keep you passive, dependent, and distracted from what truly matters.

To reclaim your life, the first step is simple but not easy: turn it off. Turn off the television. Turn off the algorithm-driven content designed to keep you emotionally invested in meaningless debates. Stop letting corporations, governments, and media conglomerates dictate how you think, feel, and spend your time.

The Philosophy of Distraction: Bread and Circuses

This concept isn't new. The Roman poet Juvenal coined the phrase "bread and circuses" to describe how the elite kept the masses content—providing entertainment and sustenance to avoid uprisings. As long as people were distracted by gladiator games and government-provided food, they were pacified and disengaged from the true pursuit of freedom. Orwell also pointed out this philosophy in **1984**: "Films, football, beer, and above all, gambling filled up the horizon of their minds".

Today's version of bread and circuses is more sophisticated. Instead of gladiator fights, we have YouTube, podcasts, sports, celebrity gossip,

and political theater. These distractions create the illusion of participation in something important when, in reality, you are merely a passive observer.

Instead of government handouts of bread, we have consumer culture—keeping people content through debt-fueled consumption, giving the illusion of wealth and security while locking them into perpetual servitude.

If you truly value honor, integrity, discipline, and personal responsibility, you must reject this system of distraction.

Reclaim Your Time and Mind

Once you turn off the distractions, you'll suddenly be confronted with time—the most valuable resource you have. What you choose to do with that time will determine whether you remain a spectator or become an active participant in shaping your own life.

Here's how you can use your time productively instead of wasting it on passive entertainment:

Discipline Over Distraction

Self-sufficiency requires effort. If you spend hours consuming media but claim you don't have time to improve your life, the problem isn't a lack of time—it's a lack of discipline.

Set personal goals that requires real effort—learning a trade, honing survival skills, or creating something tangible.

Set goals by the seasons:

Fall: Learn to sew, crochet, or knit and preserve food by canning.

Winter: Learn about gardening, beekeeping, and animal husbandry in preparation for spring.

Spring: Focus on building, crafting, and soil work for a market or barter system.

Summer: Get your hands dirty, care for your garden, and expand your practical skills.

Knowledge Over Noise

Replace passive consumption with active learning. Read books that challenge you, dive into philosophy, and study practical skills that enhances your independence. If it doesn't increase your self-sufficiency, it's not a productive hobby.

Seek out mentors and those already living the life you aspire to. Volunteer to learn new skills, like homebuilding through Habitat for Humanity or sustainable gardening practices. The possibilities are endless, and they should build your character and self-reliance.

For me, personal pursuits include rugged camping, cooking over open fires, beekeeping, and hiking in difficult terrain—all practices that hone both my physical and mental resilience. The point isn't just the skills, but the deeper journey of self-mastery.

Self-Improvement Over Self-Indulgence

Physical and mental disciplines are the foundation of true independence. Training your body, mastering your emotions, and cultivating resilience through self-control are all necessary to thrive in a voluntaryist society.

Find what brings you honor. Reflect on who you are and cultivate a mindset that prioritizes your personal growth over momentary comforts. Honor and integrity stem from consistent effort—not from watching others succeed but from building your own character through meaningful action.

Community Over Isolation

Television and social media create the illusion of connection but often leave people isolated and alienated.

Engage in real conversations, build local networks, and create communities founded on shared values and mutual aid. Meaningful relationships are built on trust, cooperation, and shared responsibility—not on passive consumption.

The Challenge: Reclaim Yourself

The system thrives on your passivity. The easiest way to keep people powerless is to distract them—keeping them entertained and consuming what others create. The moment you reject distractions, you become dangerous: a person who is no longer distracted starts asking

the right questions, taking real action, and regaining control over their life.

So, turn it off. Step outside. Build something. Grow something. Train your mind and body. Learn a skill. Read a book. Engage in real conversations. Then do it again. Repeat it until self-improvement becomes second nature, until discipline replaces distraction, and creation overtakes consumption.

Teach your children that self-mastery is greater than self-indulgence. Make the pursuit of excellence—not comfort—the cornerstone of a fulfilling, free life.

A Practice in Ethics

In a voluntaryist society, ethical behavior is seen as a personal commitment to mutual respect, consent, and non-coercion. Since voluntaryism is rooted in the idea that all interactions should be voluntary and free from force or fraud, it emphasizes individual autonomy, personal responsibility, and the right to self-ownership. Here's how ethical behavior aligns with a voluntaryist framework:

Respecting Consent

Ethical behavior starts with respecting the consent of others in all interactions. In a voluntaryist society, consent is a fundamental principle. People act ethically when they honor the autonomy and freedom of others, ensuring that no one is coerced or manipulated into actions or agreements they do not freely choose.

Non-Aggression Principle (NAP)

A core tenet of voluntaryism is the Non-Aggression Principle, which holds that the initiation of force or violence is inherently unethical. An ethical person in a voluntaryist society avoids using force, theft, fraud, or any form of aggression against others. Ethical actions prioritize peaceful interactions, resolving conflicts without resorting to force.

Self-Ownership and Responsibility

Self-ownership is a cornerstone of voluntaryism. Ethical behavior involves recognizing that each individual owns themselves and their actions and must take responsibility for their own life. It also means respecting others' right to control their bodies, property, and choices.

Mutual Aid and Cooperation

Ethical behavior doesn't mean a society without cooperation. It emphasizes voluntary cooperation—people work together for mutual benefit. Trust, honesty, and integrity are essential in fostering positive relationships and voluntary transactions.

Voluntary Exchange and Property Rights

Respecting property rights is key to ethical behavior in a voluntaryist society. People engage in voluntary exchanges—whether of goods, services, or ideas—based on mutual agreement and respect for others' property. Ethical behavior means fair dealing and honoring contracts.

Personal Integrity

In a society without imposed laws, individuals must hold themselves to high standards of integrity. Since voluntary agreements replace coercive authority, people must uphold their word, knowing that reputation and trust are vital to maintaining relationships.

Resolving Disputes Peacefully

Ethical behavior includes dealing with disagreements peacefully. People resolve conflicts through negotiation, mediation, or arbitration, without violence or coercion.

In embracing true ethical behavior, voluntarism requires individuals not just to follow principles but to honor their deeper ethical spirit—acting in ways that respect others' rights, foster mutual benefit, and cultivate shared responsibility. Ethical behavior is not just about avoiding aggression or adhering to legalistic rules but about building a society rooted in trust, compassion, and the sincere recognition of each person's dignity. In a voluntarist community, personal freedom, mutual respect, and peaceful cooperation are the foundations of all interactions. Individuals are responsible for their own actions and accountable to others in ways that promote respect and non-violence. Freedom begins the moment you stop allowing consumption to define who you are - and start creating who you will be as an individual by putting your values, principles, and ethics into practice.

SOLUTION TWO: The Money Box



Free Speech and the Markets

Economic Transactions as a Form of Free Speech

The First Amendment of the U.S. Constitution protects freedom of speech, expression, and association. Historically, courts have recognized that money itself can be a form of expression. This idea was cemented in the landmark case *Citizens United v. FEC* (2010), where the Supreme Court ruled that spending money is a form of speech protected under the First Amendment.

This ruling was primarily about corporate political spending, but its implications go far beyond campaign finance. If money equals speech, then choosing how and where to spend your money is an act of protected expression. This means that participation in grey and black markets should be understood as an exercise of free speech and free association, if the court ruling is truly meaningful.

Current Economic Regulations Violate Your Rights if Grey and Black Markets are First Amendment Speech

Therefore, under an interpretation of activist malicious compliance in which the decision is interpreted for the individual, the 2010 ruling in the *Citizens United v. Federal Election Commission* hearing that came before the Supreme Court of the United States caused uproar as Justices upheld that corporations could not be restricted in spending money under the protections of political free speech. Super PACs (Political Action Committees) were instantly created, and allowed for

corporations to spend millions in campaign funding by aggregating individual contributions from members. Besides dealing with the non-profit corporation's rights in the hearing, the ruling also extended to for-profit corporations and other associations, including what seem to be individual associations within the black and grey Agorist Free Marketplaces that have sprung up amongst modern-day Anarchists.

An Agorist marketplace is very simple: Individual transactions are done on a person-to-person basis through 100% voluntary associations, using trade, barter, or monetary purchase. Some marketplaces have been opened to the public and some have been closed as "members-only" where the associations are restricted only amongst trusted users of the market. Any type of trade can occur within these free markets, from everyday goods and services to other more scandalous items, such as guns or drugs. However, each trade or purchase is 100% voluntary in that each person is honest and forthright in what they are seeking from the deal, and neither person is forced to finalize. Some traders may be fully compliant with state and federal laws regarding regulation of their products or services, while some further the Agorist cause by not involving the state at all.

A recent example of a fully functioning Agorist Marketplace was The Silk Road, the website built to support the concept of truly free trade unencumbered by government interference in the market. However, the creator of the site, Ross Ulbricht, was ultimately prosecuted by the government for conspiracy, computer hacking, and other allegations, although many have pointed out the flagrant Fourth Amendment violations and other

abuses of justice that had to be carried out in order to prosecute him. This example is why a truly Agorist marketplace should not be hidden (where the hiding itself can eventually be used as a prosecution tactic) but rather immunized from government interference in the first place using the government's own Supreme Court decisions. It is also wise to avoid creating a marketplace that openly allows transactions in murder for hire, dangerous narcotics, or other products and services that would end up violating the non-aggression principle in practice.

In most cases, advocating for an Agorist Marketplace cannot be considered an "imminent lawless action," as it simply amounts to nothing more than **advocacy** of illegal action at some indefinite future time (Hess v. Indiana, 1973). All of these encounters, therefore, are protected as Free Speech under the First Amendment, and is particularly guarded, as political speech, which is often highly regarded as the, "most free speech," by the Supreme Court.

Agorists have literally put their money where their mouths are, and have realized that- whether political or commercial speech- the government has no compelling interest that would require strict or even intermediary regulation of trade between two volunteering associates. Amazingly (and unwittingly) the Supreme Court agrees!

First, in Sorrell v. IMS Health, Inc (2011), the SCOTUS upheld that restriction of sales (and disclosures of prescribing practices of individual doctors) violated the First Amendment based on content and speaker-based restrictions that required high

scrutiny for government interference. This is an expansion on the Citizens United ruling, where the majority opinion states, "The First Amendment does not allow prohibitions of speech based on the identity of the speaker and protects associations of individuals in addition to individual speakers." Buckley v. Valeo (1976) reinforces the idea that spending money is essential to disseminating free speech, and Citizens United confirmed that restrictions on spending money is unconstitutional because it limits the ability of members to associate effectively and to speak on political issues.

The conclusion that restriction of sales would violate First Amendment Rights between two voluntary associates who are using the markets to make a political statement is logical and sound, based on these three rulings; thus there is no compelling interest for the State to restrict Anarchist or Agorist speech, simply based on content (Free Market Advocacy) or Identity (Being Against the Power of the State).

Second, in Citizens United, the majority endlessly opines that associations of any kind are extremely important to "the marketplace of ideas," which is essential to have free political speech within a democracy. Justice Scalia was known to say, "The more speech the better," and "the individual person's right to speak includes the right to speak *in association with other individual persons.*" Scalia had actually further expanded this point of view by stating that simply knowing their association **as an organization** allowed for people to know directly how the political speech was being funded.

Citizens United, along with other recent cases, have highlighted the need for voluntary association amongst individuals within the marketplace of ideas, and, in order to have free people, we cannot restrict this speech, whether in the form of money or words. Disseminating knowledge is essential to a Free Person, and, without it, we not only restrict the disseminator's speech, but also the Free Association of any of the people censored from unfavorable opinions or coerced by untrusting organizations.

To put the final nail in the coffin of regulating free-trade markets, Agorists will eventually have to argue that the state has no compelling interest in regulating any speech; there is no Compelling Interest Clause in the Constitution. It does not exist anywhere in the Enumerated Powers or anywhere at all within the Bill of Rights. The Supreme Court hasn't even fully defined what a "Compelling Interest" is within their own Court, making it an arbitrary standard by which they feel justified in restricting speech. The argument for agorism will need to be further strengthened by the idea that spending money outside of government regulation is, in its very essence, essential to an Anarchist's ideology; and, that the very notion that we can form our own voluntary communities depends upon a lack of interference from third parties. A voluntary community is thus defined as being between at least two willing parties, where neither party has been coerced into doing business or interacting with one another.

Grey Markets (unregulated but legal trade) and Black Markets (prohibited trade) exist because individuals voluntarily choose to

exchange goods and services in defiance of state control. These markets represent more than just commerce—they represent individual autonomy, political dissent, and resistance to economic oppression. By engaging in voluntary, private transactions outside the state's reach, individuals are making a political statement: "We do not consent to government control over our economic choices."

If corporations have the constitutional right to use money as a form of political expression, then individuals should equally have the right to engage in voluntary trade without government interference.

Citizens United is The Precedent That Protects Underground Markets

In *Citizens United v. FEC*, the Supreme Court ruled that restricting financial contributions is equivalent to restricting speech. The logic behind this decision is that spending money is a form of communicating beliefs, values, and political positions.

By this same standard, the government cannot legitimately restrict voluntary economic exchanges without infringing on First Amendment rights. Some key takeaways:

If money is speech, then economic activity is an extension of speech.

Choosing who to buy from and who to sell to is a fundamental expression of personal and political beliefs.

Grey and black markets exist because free people reject government restrictions and express themselves through alternative trade mechanisms outside the more common public markets such as retail stores, online stores, and commercial markets.

Participating in Black and Grey Markets is a Political Act

Just as corporations influence politics through financial contributions, individuals can influence society through alternative economies.

Every time you barter, trade in cryptocurrency, or support an underground economy, you are making a statement by acting concretely, but also non-violently, against government economic control.

Banning Private Economic Activity is Censorship

If corporations cannot be silenced through campaign finance laws, then individuals cannot be silenced through laws that criminalize voluntary transactions.

Government bans on private trade are a form of economic censorship meant to control behavior and limit individual autonomy.

Apply Agorism in Economic Activism

Frame Black and Grey Market Participation as a First Amendment Right

Do not concede the narrative that underground trade is "illegal" or "illegitimate." Instead, argue that it is a protected form of political speech and economic self-determination that has been regulated by the state.

When engaging in alternative economies, recognize that you are exercising free speech, not just avoiding regulation.

Use Legal Loopholes and Private Membership Associations (PMAs)

PMAs operate under private contract law, which means they can legally facilitate voluntary trade between consenting individuals without government interference.

Reframe underground markets as "private member exchanges" that function outside public commerce regulations.

Defend Economic Freedom as a Constitutional Right

If confronted about participation in alternative markets, reference Citizens United as precedent that financial choices are protected speech.

Challenge government overreach on constitutional grounds. Just as campaign donations cannot be banned, neither can voluntary trade among consenting adults.

Economic Rebellion is Free Speech in Action

Governments do not fear petitions or protests—they fear loss of economic control. Black and grey markets are not just about bypassing regulations; they are about asserting individual sovereignty.

If corporations can legally use money to influence politics, then individuals can use underground trade to influence freedom.

By choosing where and how you engage in commerce, you are making a statement:

"I do not consent to government economic tyranny. I refuse to be controlled. My trade, my labor, and my money belong to me."

And that — above all else — is what freedom looks like.

The Counter-Economy and Direct Action Against the State: Agorism

Agorism is revolutionary market action—it is the rejection of state-controlled economies in favor of voluntary, decentralized trade.

Agorists recognize that the state derives its power from economic control and that the most effective way to undermine its authority is to build and participate in alternative markets that bypass regulation, taxation, and state coercion.

How to Practice Agorism:

Engage in Counter-Economic Activity:

This means trading, producing, and exchanging outside of the regulated economy. Examples include bartering, cryptocurrency exchanges, peer-to-peer services, and underground markets.

Support Truly Agorist Markets:

White markets are state-approved and taxed. Grey markets operate legally but outside of heavy regulation, like farmer's markets or unregistered home businesses. Black markets are entirely unregulated and sometimes illegal (such as private gun sales, raw milk distribution, and certain alternative medicines). Freedom exists where the state is absent.

Use Alternative Currencies:

Precious metals, barter, Bitcoin, Monero, and local trade currencies remove dependency on government fiat. Bitcoin (often referred to as "Bitchain" in some circles, though the correct term is "Bitcoin") is seen by many as a tool that promotes economic freedom in several key ways:

Decentralization: Bitcoin operates on a decentralized network, meaning any single government, central bank, or financial institution does not control it. This removes intermediaries from financial transactions, reducing the power that centralized entities have over individuals' financial lives. This decentralization gives individuals more control over their money and transactions.

Peer-to-Peer Transactions: Bitcoin enables direct transactions between individuals (peer-to-peer) without the need for third-party approval, such as a bank or payment processor. This facilitates greater autonomy over financial exchanges and allows people to avoid censorship or restrictions imposed by centralized authorities.

Financial Inclusion: Bitcoin can provide access to financial systems for people who are unbanked or underbanked, particularly in regions where traditional banking infrastructure is lacking. As long as an individual has access to the Internet, they can send, receive, and store Bitcoin, which opens up new possibilities for financial participation.

Protection from Inflation: Bitcoin's supply is capped at 21 million coins, making it a deflationary asset. This scarcity contrasts with fiat currencies, which can be printed by governments, leading to inflation and devaluation of money. Bitcoin's fixed supply provides a hedge against inflationary pressures, giving individuals a store of value that is less susceptible to currency debasement.

Privacy and Autonomy: Bitcoin transactions, while not fully anonymous, offer a higher degree of privacy compared to traditional banking or credit systems. Users can make transactions without revealing personal information to third parties. This provides individuals with greater autonomy and privacy in their financial dealings.

Reduced Transaction Costs: Bitcoin allows for low-cost transactions, especially for cross-border payments, where traditional financial systems charge hefty fees. Bitcoin's peer-to-peer structure

reduces the need for costly intermediaries, making it more affordable for individuals to send and receive money globally.

Resistance to Government Control: Since Bitcoin operates on a decentralized blockchain, it is resistant to government control and interference. This makes it an attractive tool for people who are concerned about potential government overreach in financial matters, such as capital controls or asset seizures.

In these ways, Bitcoin aligns with the principles of economic freedom by promoting personal financial sovereignty, reducing reliance on centralized institutions, and protecting individuals' wealth from inflation and governmental control.

Grow and Make Your Own:

Producing your own food, medicine, and essential goods weakens the state's grip on supply chains and your survival.

The concept of "Growing and Making Your Own" is central to self-sufficiency and economic freedom. When you produce your own food, medicine, and essential goods, you reduce your reliance on external systems—especially those controlled by governments or large corporations—thus weakening their grip on your personal survival and well being. Here's a deeper breakdown:

Food Production: Reducing Dependence on the Industrial Food System: The global food supply chain is highly centralized, with a few large corporations controlling the majority of food production,

distribution, and sales. These corporations are often subject to government regulations and policies, which can affect the availability and cost of food.

By growing your own food, you eliminate your dependence on this system. You gain control over what you eat, how it is grown, and where it comes from, giving you more autonomy over your diet and health.

Resilience in Times of Crisis: In times of economic downturn, natural disasters, or political instability, supply chains can break down, leading to shortages or skyrocketing prices. By growing your own food, you buffer yourself against such disruptions and ensure a more reliable source of sustenance, allowing you to be less reliant on outside factors.

Localizing Your Supply Chain: Growing your own food means that your supply chain is local and self-contained. This is not only more sustainable but also reduces the control that large, centralized entities have over your access to food. It gives you the power to take matters into your own hands and act independently.

Medicine Production:

Herbal Remedies and Natural Healing: Traditional medicine systems, such as herbalism, offer a way to reduce reliance on pharmaceutical companies and medical systems that are often tied to government regulations. By learning how to grow and prepare medicinal herbs, you can treat common ailments and improve your health without needing to depend on prescription medications, which can be expensive, controlled, or even unavailable during crises.

Health Independence: With the knowledge and practice of creating your own natural remedies, you have more control over your health. Many people are turning to gardening for medicinal plants, which can help with everything from minor injuries to chronic conditions. This reliance on self-made medicine also offers greater privacy, as you are not subject to the oversight or control of healthcare institutions.

Sustainability and Local Sourcing:

Just as with food, producing your own medicine reduces your dependency on pharmaceutical companies, which may be subject to pricing fluctuations or shortages due to external forces. Growing your own medicinal plants ensures that you always have access to remedies, regardless of external disruptions.

Making Essential Goods:

Skills and Self-Reliance: Learning to make essential goods such as soap, cleaning supplies, candles, clothing, and other basic household items provides you with critical skills that reduce your reliance on commercial supply chains. When you can make your own goods, you aren't at the mercy of companies that might raise prices or limit availability due to economic shifts, political decisions, or other external factors.

Empowerment Through Craftsmanship: The ability to create your own essentials gives you a sense of empowerment and freedom. By producing things that are fundamental to your daily life, you are taking

ownership of your basic needs and reducing the influence of the state or corporations over your well being.

Sustainability and Local Control: Making your own goods can be far more sustainable, as it allows you to reuse and repurpose materials rather than relying on mass-produced items that often come with hidden environmental costs. By producing goods locally and at home, you are essentially cutting off the need for corporate-driven manufacturing processes that are often tied to global supply chains and centralized power structures.

Weakening the State's Grip:

Control Over Your Resources: When you rely on the state and large corporations for food, medicine, and essential goods, you become vulnerable to their control. If these entities are regulated, taxed, or monitored by the government, your access to resources can be restricted or manipulated. By becoming self-sufficient, you remove these dependencies and gain greater control over your survival.

Reducing Taxation and Regulation: Many governments impose taxes, regulations, and controls over industries, including food, healthcare, and goods production. By producing these things yourself, you reduce your financial burden, as well as your exposure to government regulation and interference. You no longer have to pay taxes on goods that you make, and you escape some of the bureaucratic hurdles involved in the supply chain.

Autonomy and Privacy: The more you rely on external sources for your essentials, the more information you give to centralized entities—whether it's a store tracking your purchases, a government monitoring your health through prescriptions, or a corporation keeping tabs on your consumption. By growing and making your own, you reduce the need for surveillance and maintain greater privacy, so you're not as dependent on systems that track your activity.

Building a Parallel System:

By engaging in self-sufficiency, you can build a parallel economy that is less influenced by state control. Whether it's through local barter, community-based trade, or direct exchange, you'll be participating in an alternative system that exists outside of the government's purview. This decentralized approach to meeting your needs helps protect you from external political and economic forces.

In summary: Growing and making your own food, medicine, and essential goods fundamentally shifts the balance of power away from centralized systems and towards individual autonomy. It helps safeguard your survival, privacy, and economic freedom by reducing your reliance on state-controlled or corporate-driven supply chains, thus giving you more control over your life and resources.

Agorism is not just an economic practice—it is a revolutionary stance against the legitimacy of the state. By withholding your personal industry from its financial system, you weaken its ability to tax, regulate, and enslave you.

Operating Outside the System: Private Membership Associations (PMAs):

One of the most powerful tools of economic independence is the Private Membership Association (PMA). A PMA is a contract-based, member-only organization that operates outside of public laws and regulations. When properly structured, a PMA can provide goods, services, and mutual aid without interference from government agencies.

Benefits of a PMA:

Freedom from Regulations – PMAs are not public businesses and do not have to comply with state licensing, permitting, or many regulatory restrictions.

Member-to-Member Transactions – Since PMAs operate privately; their activities are based on mutual agreement rather than government oversight.

Protection Against Overreach – PMAs are often used for alternative medicine, private education, off-grid communities, and private trade networks that the state would otherwise regulate or ban.

Examples of PMAs in Action:

Food Freedom Networks – Small farms and co-ops that sell directly to members without FDA or USDA interference.

Alternative Health & Healing – Holistic practitioners and herbal medicine providers who operate outside of government health boards.

Private Trade Groups – Skilled tradesmen, firearms builders, and private contractors who work for members only, avoiding state control.

Setting up a PMA allows individuals and groups to operate on their own terms, outside the reach of bureaucratic oversight. When combined with agorism, it creates a parallel economy that cannot be easily controlled by outside forces.

PMAs are actually the middle ground for private association recognition by the state. The ultimate form of association is through a ministry, and requires a religious element to function outside of state scrutiny. This does not, however, prevent the entirety of state encroachment, particularly when the state views your associations as victimizing or violent.

Real Economic Activism: Starving the Beast

Economic activism is more than just boycotting corporations or "buying local." It is about systematically defunding the state and redirecting resources toward voluntary, decentralized networks. Every dollar that goes to the state strengthens the state. Every dollar that avoids taxation, regulation, and control weakens the state.

How to Engage in Real Economic Activism:

Exit the Tax System as Much as Possible

Use legal loopholes to minimize taxation on your industry and personal economy.

Move from being an "employee" to an independent contractor where taxation is more flexible. Most tax laws are written for the benefit of businesses, not so much for employees.

Operate in barter and cash-heavy transactions to reduce taxable income.

Build Local and Decentralized Trade Networks

Join or form local barter groups where goods and services are exchanged without government oversight.

Establish mutual aid networks for emergency preparedness, shared skills, and cooperative survival.

Create Resilient, Self-Sufficient Communities

Urban or rural, strong communities built on independence can outlast and resist government and corporate control.

Land ownership is power. Use land to farm, build, and create self-sustaining projects.

Starve Corporate Monopolies

Support decentralized platforms and small producers instead of Big Tech and government-linked corporations.

If a corporation benefits from government subsidies, tax breaks, or contracts, assume it is an enemy of freedom. Because corporations are actually extensions of the state and require approval from the state to function, it's important to understand that voluntary associations are not the same as state-approved corporations that also work with the state in partnership through economic, political, and societal suffocation.

Use Encryption, Privacy Tools, and Decentralized Communication

Governments and corporations rely on surveillance to track and control financial activity.

Use encrypted messaging, decentralized marketplaces, and privacy-focused cryptocurrencies (such as Monero) to maintain economic anonymity.

Financial Sovereignty is Political Sovereignty

If you rely on the state for money, security, and sustenance, then you are not free. The state and its corporate partners design financial systems to ensure dependence. The only way to break free is to opt out, build parallel systems, and refuse to participate in state systems.

Make your money outside state reach. Spend your money outside the state economy. Invest in assets the state can't control.

Every act of economic independence is an act of resistance.

Because at the end of the day, true freedom isn't granted by the state—it's the most natural state of mankind - but in order to be maintained, it must be established through intentional action.

SOLUTION THREE:

The Garden Box



Sow Rebellion, Reap Liberty

As our food systems become more centralized and our supply chains more brittle, the act of intentionally growing your own food transforms from a quiet pastime into a revolutionary act. To grow your own food is to resist. To build your own soil is to reclaim the earth from industrial extraction.

When you grow your own food, you step outside of that dependency. You create your own cycle of nourishment. You take back control. And when you build your own soil, you reclaim the very foundation of life from the grip of chemical companies and bureaucratic control. A handful of compost becomes a tool of resistance. A sprouting seed becomes a middle finger to manufactured scarcity.

This is the Garden Box. It's not a gardening trend or a sustainable lifestyle blog entry. It's a radical act of self-defense. You're not just planting lettuce — you're growing liberty. You're not just building raised beds — you're building independence from a system that wants to feed you only if you comply.

The Liberty Garden isn't grown for beauty or boredom. It isn't about trying a hand at homesteading on weekends. It's about survival. It's about sovereignty. It's about protest. When it thrives, it tells the world that you don't need processed food from chemically soaked monocultures. You don't need genetically locked seeds, or overpriced water, or synthetic sprays. You've got what you need — right here, under your feet and in your hands.

In every seed, every worm, every drop of gray water, and every buzzing bee is the message: ***We do not consent to dependency.***

This is about disobedience, defense, and dignity. Having your own garden rejects engineered dependence, centralized agriculture, and toxic sprays falling from the sky. It re-centers you, the individual, as steward of the land, not subject of the state.

Soil is Power

To build a successful Liberty Garden, you start underground — literally. Most land around homes is depleted, compacted, or poisoned. But that's not a dead end. That's an opportunity. You now have the ability to amend your own soil, and when you build your own soil, you control exactly what goes into your food and your body.

Compost becomes your weapon. Wood ash from your stove adds minerals and raises the pH. Coffee grounds offer nitrogen, and crushed eggshells bring in calcium. You're not just gardening — you're engineering resilience.

Dead dirt produces dependency, but healthy soil means healthy people — and no reliance on poisoned supply chains. Living soil is foundational to breeding freedom.

Rebuilding your soil means adding:

- ☐ Wood ash – natural potassium boost and pH balancer
- ☐ Manure and compost – nitrogen, carbon, and microbial activity
- ☐ Crushed eggshells or oyster shell – calcium for healthy fruiting
- ☐ Coffee grounds – nitrogen and a mild pest deterrent
- ☐ Bone & blood meal – for phosphorus and deep root strength

- ❑ Mycorrhizal fungi – for healthy root symbiosis
- ❑ Top it off with mulch, which retains moisture, prevents weeds, and feeds your soil as it breaks down.

Start a Worm Farm: Freedom Beneath the Surface

Your worm bin is your micro-revolution. Worms (specifically red wigglers) break down kitchen scraps into worm castings—a rich, biologically alive fertilizer as a nutrient-dense, biologically rich compost. While worm farming might sound like a science fair project, it's truly a game-changer.

A simple worm bin, tucked in your garage or under a sink, transforms food scraps into black gold.

Red wigglers will eat your leftovers and leave behind vermicompost teeming with enzymes, nutrients, and microbial life. This is living soil amendment — not something you buy at the hardware store, but something you create as part of your closed-loop system. Worm tea, the liquid runoff, becomes a natural fertilizer you can use to boost seedlings or revive stressed plants. It's all in-house, no store trips required.

Why You Need Worms:

- Produces vermicompost, rich in enzymes and microbes
- Low odor, compact, and great for small spaces
- Can be done in bins, buckets, or stacked trays

- A closed-loop waste system: you feed the worms → they feed your garden

Worm tea (leachate from your bin) can be used as a liquid fertilizer and soil drench, delivering microbial life directly to the roots. Think of it as liberty in liquid form.

Know Your Zone, Build Smart Structures

Before you plant anything, check your grow zone. Know your first and last frost dates. Choose seeds that will thrive in your region. Better yet, choose heirloom seeds that can be saved year after year. Hybrids lock you into the system. Heirlooms set you free.

Use the USDA Hardiness Zone Map to figure out:

- ☐ First/last frost dates
- ☐ What varieties thrive in your climate
- ☐ When to start seeds and when to cover

Structures for Resilience:

As your garden grows, so should your awareness of structures. Not everything needs to be in the ground. Garden boxes offer better drainage and early spring warmth. Above-ground beds work great for poor or rocky soil. Greenhouses extend your growing season and protect against hail or engineered storms. And if you want to garden in deep winter, look into a walipini — an underground greenhouse warmed by the earth itself. Low-profile, energy-efficient, and nearly impossible to regulate.

- ☐ Garden boxes & raised beds – warm quickly, great for poor soil
- ☐ Above-ground planters – mobile and ergonomic
- ☐ Greenhouses – extend growing seasons and shelter crops
- ☐ Walipinis – underground, passive-solar greenhouses that provide year-round food in harsh climates
- ☐ Climate-Controlled Grow Domes

Natural Pesticides

Natural Pesticides are better for your soil, your plants, and your health. Using these instead of other sprays is also better for the environment.

- ☐ Neem oil – disrupts insect reproductive cycles
- ☐ Diatomaceous earth – shreds crawling insects, harmless to humans
- ☐ Chili-garlic spray – repels a wide spectrum of garden invaders
- ☐ Beer traps – slugs' final happy hour
- ☐ Companion plants – marigolds for nematodes, basil for hornworms, nasturtium to bait aphids

And that's not where your inputs end. If you're serious about reclaiming control, you've got to take a look at where your water comes from.

Resist Water Tyranny:

Right now, in towns across the country, water boards are rubber-stamping geoengineering programs that spray silver iodide and other chemicals into the sky in the name of weather control. These sprays don't just stay up there — they fall into your soil, your water barrels, and your garden beds. And the consequences? We don't even fully understand them yet. But we know what's at stake.

The increasing use of aerosolized spraying of silver iodide, aluminum particulates, and other substances under the guise of weather modification needs to be stopped.

These chemicals fall into your water and onto your food, soaking into the soil and the ground water.

Take Action:

- ☐ Attend water district meetings and demand transparency
- ☐ Challenge geoengineering programs using public record requests (FOIA)
- ☐ Organize community petitions to block unauthorized spraying
- ☐ Join with local permaculture networks and naturalists to resist through education and cultivation

Use Gray Water — Not Their Poisoned Supply

Gray water use also matters. When you use sink water or laundry runoff (filtered with the right biodegradable soap), you're cutting off your dependence on treated municipal sources. You're watering your plants with what you've already paid for. And as a bonus, the trace amounts of

soap in gray water can act as a natural deterrent for soft-bodied pests like aphids and slugs. It's not just sustainable — it's smart. And it keeps your system tight and under your control.

When you redirect gray water (from sinks, showers, and laundry) to your plants, you:

- ☐ Reduce reliance on centralized water systems
- ☐ Save on bills and drought restrictions
- ☐ Gain mild pest control via residual soaps and minerals
- ☐ Keep your ecosystem closed and sustainable
- ☐ Make sure to use biodegradable, fragrance-free, phosphate-free soap. Add a simple gravel-filtered barrel for extra safety if desired.

Bees: The Liberty Garden's Air Force

Bees are the unsung heroes of the self-sufficient garden. Without pollinators, there is no fruit, no seeds, no next season.

A single bee can pollinate thousands of plants in a day. When governments spray silver iodide and pesticides in the air, bees die first — and so does your food supply.

Now here's the part most people forget: no garden succeeds without pollinators.

Bees are everything: they're not a side note — they're the invisible workforces that make fruit happen. Without them, your squash won't set, your cucumbers will shrivel, and your herbs won't go to seed. But

pollinators are under assault from pesticides, monocultures, electromagnetic pollution, and yes, even the metals falling from engineered skies. So in your liberty garden, bees are VIPs — and it's your job to give them a reason to stay.

Start a flower patch. Not for beauty — for biology. Choose bee favorites like lavender, Echinacea, calendula, and borage. Skip the fancy hybrids that produce no nectar. Plant in clusters so bees don't have to search. Offer water dishes with stones so they can drink without drowning. And most importantly, ditch the sprays. If you keep bees — or even support wild ones — your entire garden ecosystem becomes stronger, more balanced, and more productive.

Want to take it further? Keep your own hive. One beehive can pollinate thousands of plants within a 3-mile radius. And beyond the pollination, you get honey for medicine and barter, beeswax for salves and candles, and propolis — a powerful natural antibiotic. This isn't just homesteading. It's strategic decentralization.

Why Bees Matter:

- Pollination = Production: Tomatoes, cucumbers, squash, melons, berries, herbs, and countless others need bee visits to fruit.
- Plant Diversity: More pollinators mean more genetic variety and ecosystem health.
- Wild Bee Populations: Often stronger and more efficient than domesticated hives protect native bees.

How to Support Them:

- ❑ Plant bee-friendly flowers: lavender, borage, calendula, Echinacea, sunflowers
- ❑ Avoid neonicotinoids and other chemical pesticides
- ❑ Offer water with shallow dishes and pebbles
- ❑ Leave wild areas or plant hedgerows as pollinator corridors
- ❑ Beekeeping is an act of mutualism, and a silent rebellion against monoculture and synthetic agriculture

If you can host bees, you control your pollination cycle. That means you control your food. That means you're free.

Grow a Movement, Not Just a Meal

The Liberty Garden is a protest. Every shovel in the dirt is a rejection of artificial scarcity and enforced dependence. Every worm bin is a factory for freedom. Every lettuce leaf is your quiet middle finger to engineered collapse.

When you dig your hands into soil, you're digging away from control.

Your worms fight chemical fertilizer dependency.

Your gray water fights infrastructure control.

Your bees fight synthetic agriculture.

Your food fights the cage.

The Liberty Garden isn't just how we feed ourselves.

It's how we fight back — silently, season after season. At the end of the day, this isn't about produce. It's about power.

When you grow food, you take back a piece of your life. When you use gray water, build compost, invite pollinators, and reject industrial control, you become dangerous in the best possible way. You're not just eating off the grid — you're living off the grid. You're proving that we can exist, thrive, and trade without their supply chains, without their chemicals, without their permission.

You want independence? You want sovereignty?

This isn't about lettuce. It's about liberty.

Plant it. Feed it. Protect it.

SOLUTION FOUR: The Social Box



In the pursuit of self-sufficiency and individual liberty, it's essential to recognize that true freedom comes not just from personal autonomy, but also from the development of strong, principled communities that deeply value the absolute right of personal sovereignty, recognizing that any form of regulation comes from the individual agreeing to this authority. This section will guide you through understanding self-actualization, cultivating personal responsibility, and how to create communities where these values are shared.

Self-Actualization: Becoming the Best Version of Yourself

Self-actualization is about realizing your fullest potential and living in accordance with your deepest values. Did you tune out of the Idiot Box and turn off the distractions to start building upon yourself and your character through activities and lessons in self-improvement? This is the process of becoming the person you are meant to be, which contributes to not only your own life but also the lives of others around you. By creating habits in lifelong learning, focusing on improving your skills, and pursuing your passions, you work toward mastering your craft—whether it's in homesteading, a trade, or another skill— and you will naturally cultivate a mindset of personal responsibility based on your knowledge that you have about yourself.

Self-actualization is not easy. There are religions centered on the concept of self-actualization. This method should not be looked at with religiosity, but instead as a tool where you sharpen yourself through maintaining a strong and fast position based on your own personal values and principles. Self-actualization isn't just about gaining skills but about staying true to your values. It is not to become perfect but to

better understand and work towards who you truly are. Integrity in action is key. By embodying the principles of freedom, individual responsibility, and voluntary cooperation, you become knowledgeable about who you are, and then a model for others who share similar aspirations.

Embrace practices that encourage deep reflection and mindfulness, such as journaling, meditation, or simply spending time in nature. These moments of introspection help you clarify your goals and maintain alignment with your purpose. The world does not want you to experience quiet. Quiet leads to self-reflection. Self-reflection helps one take responsibility over one's own life through constant assessment and realignment to values and principles.

Personal Responsibility: The Cornerstone of Freedom

Personal responsibility is the bedrock of self-sufficiency. It means understanding that your choices have consequences and that you are accountable for the outcomes of your actions. This principle is crucial when creating resilient communities and engaging with others in a meaningful way.

Taking Ownership: Whether it's your health, finances, relationships, or your role in the community, taking ownership of your life means not relying on external structures or government solutions. Your actions should align with your values, and you should strive to be a leader by example.

Community Accountability: As you live out personal responsibility, encourage those around you to do the same. A community that holds its members accountable is more likely to foster trust, cooperation, and sustainable practices.

Teaching Others: Pass on the knowledge and skills you've developed, especially to younger generations. Encourage others to take control of their lives and to embrace the responsibilities that come with freedom.

Creating Organizations: Building the Framework for Collective Action

In the modern world, individuals don't live in isolation; they live within networks of people. As you build your own path to self-sufficiency, it's important to seek out others who are like-minded and who share similar values. Together, you can form organizations that foster personal responsibility and collective well-being.

Types of Organizations: Consider creating mutual aid groups, cooperatives, or membership associations that focus on self-sufficiency, sustainable living, and voluntary cooperation. These organizations offer a way to pool resources, share knowledge, and strengthen the community.

Clear Purpose and Values: Any organization needs a clear purpose and shared values to remain focused and effective. Develop a mission statement, set goals, and establish principles that guide all actions within the group.

Governance and Structure: Think about how your organization will be governed. Will it be a consensus-based decision-making body, or will you elect representatives? Establish rules that ensure the organization remains accountable and true to its mission.

Finding Like-Minded People: Building a Network of Accountability

Building relationships with people who share your values and goals is essential for creating lasting change. But finding these people requires effort, intentionality, and sometimes patience.

Networking: Attend local or online events, participate in forums, and create spaces for like-minded individuals to meet and share ideas. Communities often start small but grow through consistent outreach.

Common Interests: Whether it's homesteading, voluntaryism, or a specific trade, look for others who are actively pursuing similar goals. These shared interests form the foundation for deep and supportive connections.

Creating Local Communities: Look around your area for opportunities to connect with others—community centers, churches, trade schools, or farmer's markets can be great starting points. Engage with people who show an interest in self-sufficiency and personal responsibility, and invite them to collaborate.

Electing Representatives to Government: Navigating Political Engagement

While your ultimate goal may be self-sufficiency and autonomy, political engagement remains a practical reality for those who live within existing state systems. However, this doesn't mean you need to passively accept the status quo. The power of voluntary associations and local community organizations can be leveraged to influence government processes in a way that aligns with your values.

Understanding the Process: Research the local election processes and determines how your organization can have a voice. This could mean running for office or supporting candidates who represent the principles of liberty, personal responsibility, and decentralized power.

Building Influence: Focus on creating an influential network that can rally around shared values and support political candidates who promote self-sufficiency and personal responsibility. Political power can be wielded strategically to push for local change that aligns with your community's goals.

Participatory Governance: Encourage members of your community to take part in elections, serve on local councils, or engage in decision-making processes. Advocate for creating transparency and accountability in the political structures, especially at the local level.

Case Studies: Successful Examples of Community Action and Political Engagement

This section highlights real-world examples of voluntary communities that have successfully navigated political systems, built self-sufficient organizations, and elected representatives who align with their values. These case studies can offer inspiration and practical strategies for building a better future. Some of them are examples of extreme community, and understand these real examples do not necessarily reflect how a voluntary society may function under the main safety valve that prevents communism or other forms of coercion, which is the imperative lack of coercion and a flexibility that allows for people to move in and out of the community as needed.

The Amish Communities: A Model of Self-Sufficiency and Personal Responsibility

The Amish are a well-known example of a community that thrives through self-sufficiency, personal responsibility, and a strong sense of shared values. While they are not directly engaged in electoral politics in the conventional sense, their decentralized, non-coercive way of life provides valuable insights into how communities can function independently of state control. I remember telling my mom I wanted to be Amish when I was seven years old; to me, their community is an excellent inspirational study in voluntary cooperation.

Key Elements:

Self-Sufficiency: The Amish focus on farming, craftsmanship, and small-scale business, ensuring that their communities are as independent as possible from outside systems. This allows them to

avoid reliance on government services and develop close-knit, self-reliant communities.

Personal Responsibility: Each member of the community is expected to take responsibility for their actions, contributing to the community's well being and ensuring that their children learn trades and skills that will sustain future generations.

Community Governance: Instead of relying on government officials, the Amish have their own form of governance, often based on religious councils and community consensus. Decisions are made with the involvement of elders and local leaders, ensuring that actions reflect the collective values of the group.

Political Engagement: The Amish largely avoid political engagement, preferring to maintain a separation from government. However, they've been successful in negotiating legal exemptions for their community (e.g., educational and labor laws) by advocating for their way of life within the political framework.

The Zapatista Movement: Building Autonomous Communities in Mexico

The Zapatista Army of National Liberation (EZLN) in Chiapas, Mexico, represents an example of a movement that seeks to establish autonomous, self-governing communities free from the influence of state and corporate control. The Zapatistas have created "autonomous municipalities" that function outside of traditional government structures.

Key Elements:

Self-Sufficiency: The Zapatistas emphasize local, sustainable agriculture, cooperative businesses, and community-run health and education systems. They aim to reduce their reliance on the state and the global capitalist system by building local infrastructure that can sustain them independently.

Personal Responsibility and Collective Action: The Zapatista communities are built on principles of collective responsibility, solidarity, and direct democracy. Community members actively participate in decision-making processes through assemblies, and all voices are considered in the governance structure.

Organization and Representation: The Zapatista movement has established a political organization that rejects traditional party politics and advocates for autonomous governance. Their system is based on "horizontal" leadership, where representatives are chosen to serve, not to rule.

Political Engagement: While the Zapatistas are not seeking to take over the state, they engage politically by organizing autonomous communities and negotiating for their rights within the Mexican state. They also support indigenous rights and work to influence the political system through grassroots action and civil disobedience.

The Seasteading Movement: Creating Floating Autonomous Communities

One of my closest friends dreams of one day having a floating community. The Seasteading Institute aims to create permanent, autonomous communities on floating platforms in international waters. These communities would be free from traditional government controls, allowing residents to live according to their chosen principles, including voluntary cooperation and self-sufficiency.

Key Elements:

Self-Sufficiency: The goal of seasteading is to create self-sustaining communities that can produce their own food, energy, and other essentials. These floating cities would use cutting-edge technology to remain independent of land-based resources, focusing on sustainability and innovation.

Personal Responsibility: Seasteading communities are intended to be built on the principles of personal freedom and individual responsibility, allowing residents to pursue their own economic and personal goals while contributing to the collective well being.

Building Organizations: The Seasteading Institute is working to create networks of like-minded individuals and organizations that support the creation of these communities. They focus on developing the legal, economic, and technical frameworks necessary to make seasteading a reality.

Political Engagement: The Seasteading movement works within existing political structures to advocate for the creation of new

governance systems in international waters. They engage in lobbying and legal processes to promote the concept of floating cities and alternative governance models.

The Free State Project: Libertarian Community Building (New Hampshire)

The Free State Project (FSP) is an initiative that aims to gather 20,000 libertarians in New Hampshire to advocate for greater personal freedom, reduced government interference, and a voluntaryist society. The project started in 2001, and its goal is to influence state politics by electing libertarian-minded individuals to office and creating a critical mass of people who prioritize individual liberty.

Key Lessons:

Intentional Community Building: The FSP focused on moving like-minded individuals to one specific geographic area to maximize their influence. The project used targeted outreach and strategic networking to attract people interested in voluntaryism and limited government.

Political Engagement: Participants of the FSP have successfully elected libertarian-leaning individuals to state and local offices, changing the legislative landscape. The movement has proven that even within an existing political system, concentrated effort can lead to meaningful change.

Collective Action: The Free State Project shows how a clear, shared goal—creating a freer state—can unite individuals who value personal

responsibility and autonomy, allowing them to make collective political and social impact.

The Mondragón Corporation: Worker Cooperatives Create Collective Benefits (Basque Country, Spain)

Mondragón is one of the largest worker cooperative federations in the world, based in the Basque region of Spain. Founded in 1956, it now includes more than 100 cooperatives that operate in various industries, including manufacturing, retail, and finance. The organization prioritizes worker ownership, democratic decision-making, and social responsibility.

Key Lessons:

Cooperative Model: Mondragón exemplifies how workers can take control of their economic future by collectively owning and managing the businesses they work for. This cooperative model ensures that profits are shared among the workers and reinvested into the community.

Community Impact: Mondragón's focus on local job creation and economic sustainability has helped the Basque region remain economically resilient. The cooperative movement demonstrates the power of decentralized, voluntary cooperation to create thriving, self-sufficient communities.

Personal Responsibility and Collective Benefit: Each worker is responsible for the success of the cooperative, and decision-making is democratic, with each worker having a voice in how the organization operates. This aligns with the principles of personal responsibility and collective welfare.

The Rural Studio: Education and Efforts lead to Collaboration (Alabama, U.S.)

The Rural Studio is an architectural outreach program at Auburn University that designs and builds houses for low-income families in rural Alabama. The program involves students in the design and construction process, and the houses are built with sustainable, cost-effective materials. It combines architecture, social justice, and community building to create lasting change in the region.

Key Lessons:

Self-Sufficiency Through Education: The Rural Studio empowers students by involving them in hands-on, community-centered work that directly impacts the local population. Students gain real-world experience while creating affordable, sustainable housing for underserved communities.

Sustainable Living: The houses designed by the Rural Studio use sustainable building practices, promoting self-sufficiency for the residents. The program emphasizes the importance of local materials

and labor, which reduces the environmental impact and fosters community resilience.

Community and Collaborative Effort: The success of the Rural Studio is rooted in collaboration between students, faculty, and the local community. It shows that individuals and organizations can work together to solve problems, creating a model of voluntary cooperation that benefits everyone involved.

The Icelandic Pirate Party: Decentralization Advocacy (Iceland)

The Icelandic Pirate Party is a political party that advocates for direct democracy, transparency, and individual freedoms. The party gained international attention for its push for transparency, data privacy, and radical reform of the Icelandic government. It uses a decentralized decision-making process and has made significant strides in Iceland's political landscape.

Key Lessons:

Decentralized Political Action: The Pirate Party's emphasis on transparency and direct participation reflects a desire to break down traditional hierarchical power structures. The use of online platforms and direct engagement with the people reflects a voluntarist approach to politics.

Civic Engagement: The Pirate Party's success demonstrates how grassroots activism can have a significant impact on national politics,

even in established political systems. Their rise in Iceland shows that movements rooted in personal responsibility and collective action can influence governance from within.

Electing Representatives: Although the Pirate Party didn't hold the majority in government, their representatives have pushed for reforms that empower citizens and challenge state control. Their example shows that it's possible to influence political systems and elect individuals who advocate for liberty and decentralization.

These case studies offer a range of approaches to self-sufficiency, personal responsibility, community building, and political engagement. They each showcase different ways in which people have come together, formed organizations, and engaged in political action to advance their values of freedom, autonomy, and mutual aid. You can draw from these examples to illustrate how individuals and communities can create positive change, whether within existing structures or outside of them. A final example of the Transition Town Movement discusses the synergies between Activist Anarchy-, which is an individualist life approach-, and how doing this can build community.

The Transition Town Movement: Building Resilient Local Communities

The Transition Town movement is a grassroots initiative that seeks to build resilience in local communities by reducing reliance on fossil fuels and creating sustainable, self-sufficient systems. The movement has grown internationally, with thousands of Transition Towns working to transition to more sustainable and self-reliant ways of living.

Key Elements:

Self-Sufficiency: Transition Towns focus on developing local food systems, renewable energy sources, and local currencies. These initiatives aim to reduce dependency on global supply chains and make communities more resilient to economic and environmental challenges.

Personal Responsibility: Residents of Transition Towns are encouraged to take an active role in shaping their community's future. This includes growing their own food, reducing their carbon footprint, and participating in local initiatives.

Community Governance: While each Transition Town is unique, many have formed local cooperatives, community councils, and participatory decision-making bodies. These organizations allow members to actively contribute to governance processes and work together to achieve common goals.

Political Engagement: The Transition Town movement advocates for systemic change at both the local and national levels. They push for policy changes that support sustainability and resilience while engaging with local governments to develop programs that align with their vision of a sustainable future.

Connection to Voluntarism: A Shared Emphasis on Local Control and Self-Sufficiency

Decentralization and Voluntary Cooperation

At the core of the Transition Town Movement is a belief in decentralization—the idea that power should be localized, with communities and individuals making decisions for themselves. This aligns closely with voluntarism, which advocates for reducing state control and maximizing individual liberty.

Transition Towns emphasize voluntary cooperation, with neighbors working together to meet common needs (such as energy, food, and education) without relying on coercive state structures. This principle of voluntary cooperation is a cornerstone of voluntarism, where individuals work together freely, without government mandates.

Building Resilience: Voluntarist Approach to Community Action

The Transition Towns' focus on resilience—the ability of a community to adapt and thrive despite external challenges—aligns with voluntarist principles:

Self-Sufficiency: Transition Towns promote local food production (community gardens, seed banks, permaculture initiatives), alternative

energy solutions (solar panels, wind turbines), and local currencies to reduce reliance on state-controlled systems.

Redundancy in Systems: Voluntaryist activists advocate for redundancy in systems, ensuring individuals and communities do not rely on a single authority. Transition Towns build redundancy through cooperative efforts, local trade networks, and community-run initiatives.

Personal Responsibility: Empowering Individuals Through Collective Action

Personal responsibility is a central tenet of voluntaryism and plays a key role in the Transition Towns.

Community Involvement: Transition Towns encourage individuals to participate in local initiatives, engage in direct action, and take responsibility for improving their community's sustainability.

Mutual Aid and Voluntary Support Networks: Like voluntaryism, the Transition Town movement fosters collaboration without coercion, supporting barter systems, shared knowledge, and community efforts.

Political Engagement: Transition Towns and Non-Coercive Change

While Transition Towns are not explicitly political movements, they offer a compelling model for voluntaryists seeking non-coercive change.

Direct Action and Political Influence: Transition Towns demonstrate how communities can work within and around existing political structures to create change. By focusing on local sustainability, they reduce the need for government intervention.

Reducing Dependence on the State: Transition Towns naturally move people away from centralized, state-run infrastructures. By promoting local self-sufficiency, they diminish government influence while supporting decentralization.

Challenges and Opportunities for Voluntaryist Activism

While the Transition Town model provides opportunities for voluntaryist activism, there are challenges. Some initiatives may seek state funding or advocate for government-led policies, which may not align with voluntaryist principles. However, voluntaryists can learn to understand the framework of the Transition Town model and apply it to our own principles, values and strategies to understand that other communities have found ways to work through parallel channels to by:

Focusing on Self-Sufficiency: Advocating for purely local and decentralized systems that do not require state involvement.

Promoting Non-Coercive Solutions: Encouraging development of alternative systems outside government control, such as private barter networks, local currencies, and independent trade associations.

Building Voluntaryist Communities: Using the Transition Town concept as a foundation for autonomous, voluntaryist communities practicing self-governance and mutual aid.

While the Transition Town Movement and others mentioned are not explicitly voluntaryist initiatives, they have parallel visions that focus on localism, sustainability, and community resilience, which offers many points of alignment with voluntaryism but also shows that the idea of voluntary communities is not one of utopia, but one that others have been working towards in their own ways. Each movement emphasizes personal responsibility, decentralized systems, and voluntary cooperation.

For voluntaryists, engaging with the Transition movement can be a strategic way to build resilient, self-sufficient communities while reducing reliance on state systems—allowing individuals to take greater control of their lives and futures.

What Could a Voluntary Community look like?

A hypothetical vision.

This case study examines a hypothetical voluntaryist community through the lens of consequentialism, focusing on the outcomes of such a society built on principles of ethical voluntary cooperation, non-aggression, and self-sufficiency. Unlike traditional governmental societies, voluntaryist communities operate without centralized authority, relying instead on voluntary cooperation.

Key Elements:

Ethical Mutualism: Individuals have the highest integrity in regards to assisting others in the community through mutual aid, private enterprise, and decentralized decision-making.

Personal Responsibility: In the absence of a state apparatus enforcing laws or redistributing wealth, individuals are expected to take accountability for their actions. This includes:

Self-Sufficiency: in a voluntaryist community, is about reducing dependence on outside systems, particularly centralized governments or corporations. Individuals and families strive to meet their own needs

Decentralized Governance: Governance is done through mutually agreed-upon arbitration processes.

Decentralized Education: Ethical education based on critical thinking, creativity, executive functioning skills, and truth are fundamental to the success of a voluntary community.

Decentralized Economy: The economy operates on free-market principles, with businesses privately owned and trade conducted through barter, cryptocurrencies, or alternative local currencies rather than fiat money.

Governance and Social Structure

The voluntaryist community is structured around the principles of self-ownership and non-aggression, but its viability is ultimately judged by

the consequences of these principles in practice. Without a formal government, all interactions occur through voluntary associations, and dispute resolution is handled through private arbitration. The effectiveness of these mechanisms is measured by their ability to maintain social stability and ensure justice without coercion. Community norms are upheld via social contracts, and protection services are evaluated based on their efficiency in reducing crime and ensuring public safety.

A key ethical responsibility within the voluntaryist framework is the commitment of individuals to uphold ethical behavior in all interactions. Since there is no state to enforce morality, the burden of ethical conduct falls entirely on the individual. In this system, individuals recognize that unethical actions—such as fraud, theft, or deception—ultimately lead to harmful consequences, not just for victims but also for the perpetrator and the community as a whole. Social and economic ostracism act as deterrents, reinforcing the idea that long-term success is contingent upon ethical behavior.

Economy and Trade

A consequentialist evaluation of the economy focuses on measurable outcomes such as wealth generation, poverty reduction, and innovation. The economy operates on free-market principles, with businesses privately owned and trade conducted through barter, cryptocurrencies, or alternative local currencies rather than fiat money. The absence of taxation means infrastructure is funded by private entities, cooperatives, or voluntary contributions, and its success is determined by the quality and accessibility of these services. Decentralized banking

and blockchain-based financial services are assessed by their ability to provide security and reliability to community members.

In a voluntarist economy, entrepreneurs bear the full ethical responsibility of their business practices. No role in society permits an exemption from ethical conduct, and the entrepreneur must recognize that dishonesty, exploitation, or coercion ultimately results in negative outcomes, including loss of trust, damaged reputation, and economic decline. The market, when free from coercion, acts as a natural regulator where only businesses that uphold ethical standards can sustain long-term success. Consumers and competitors hold businesses accountable, ensuring that ethical entrepreneurship is not just an abstract principle but also a practical necessity for survival and prosperity.

Education

Education is decentralized, and its effectiveness is judged by the outcomes of various educational models. Parents have full autonomy over their children's education, opting for homeschooling, private tutors, or cooperative learning centers such as Montessori schools, learning collectives, apprenticeships, or other alternatives to the Webster/Prussian models of American public education. The success of these systems is measured by literacy rates, critical thinking skills, and the economic self-sufficiency of graduates. Many adopt a skills-based approach, emphasizing entrepreneurship and self-reliance rather than state-mandated curriculums, with the long-term consequences determining the viability of these choices.

A key ethical expectation in education is the responsibility of parents and educators to provide truthful, well-rounded knowledge rather than indoctrination. Since education is voluntary, its success depends on fostering critical thinking and equipping individuals with the tools to make informed decisions. Ethical failures in education—such as spreading misinformation—lead to long-term societal harm, reinforcing the principle that truthfulness and intellectual honesty are essential to the sustainability of the community.

Infrastructure and Services

Since there is no central government to provide services, infrastructure such as roads, utilities, and emergency response systems are maintained through private initiatives. The sustainability of these services is judged by their reliability, cost-effectiveness, and accessibility. Roads may be toll-based or funded through private investment, with competition ensuring quality improvements. Healthcare operates on a direct-payment or subscription model, and its success is determined by health outcomes, affordability, and accessibility, with mutual aid groups or private charities filling gaps in coverage.

Law and Order

Crime prevention and justice operate through private arbitration and security services. The effectiveness of these systems is determined by crime rates, resolution efficiency, and public trust. Rather than a state-run police force, security firms compete to provide the best protection, ensuring accountability through market forces. Courts are replaced by

arbitration organizations, and the legitimacy of their rulings depends on their ability to provide fair and enforceable resolutions. Social ostracism and reputation-based systems play a significant role in maintaining order, with their efficacy measured by the level of compliance and social cohesion they produce.

From an ethical standpoint, individuals in a voluntaryist society have no right to initiate aggression against others. The natural consequences of aggression—economic loss, community rejection, and possible retaliatory justice—act as deterrents. In this system, personal responsibility for one's actions is absolute, with ethical self-governance being essential for the preservation of peace and order.

A voluntaryist society that prioritizes ethical behavior fosters an environment where innovation flourishes. When individuals and businesses operate with integrity, the incentives shift away from short-term personal gain and towards long-term communal prosperity. This alignment between ethical conduct and economic success ensures that innovations are designed not just for profit but also for the betterment of all members of the community.

Unlike centralized governance models that often stifle creativity through bureaucratic hurdles and regulatory capture, a society grounded in voluntaryism enables individuals to pursue breakthroughs freely. Ethical entrepreneurship, in particular, becomes a driving force in this ecosystem. Because individuals recognize that no role in society grants them exemption from ethical responsibility, entrepreneurs develop solutions that are both efficient and morally sound, leading to sustainable advancements rather than exploitative industries.

Moreover, mentorship and communal learning replace coercive education models, ensuring that knowledge is transmitted effectively through real-world experience and voluntary association. Ethical behavior is not merely taught as an abstract principle but is actively demonstrated and reinforced through personal interactions. Individuals understand that their actions directly impact their community, creating a culture where trust and cooperation become the foundation of societal progress.

This self-reinforcing cycle of ethical behavior and innovation paves the way for rapid enlightenment. When a society operates on voluntary cooperation, individuals are encouraged to take responsibility not only for their economic contributions but also for their personal development. This cultural shift fosters deeper intellectual curiosity and experimentation, leading to an era of unprecedented technological and philosophical breakthroughs. Without the constraints of bureaucratic inefficiencies and the moral hazards of centralized control, voluntaryist communities can usher in a golden age of human ingenuity, where progress is driven by the shared goal of mutual benefit and continuous self-improvement.

Challenges and Considerations

From a consequentialist standpoint, voluntaryist communities must demonstrate their ability to solve large-scale problems such as infrastructure development, defense against external threats, and coordination of community-wide initiatives. If market mechanisms and voluntary cooperation lead to positive and sustainable outcomes, they justify the system's continuation. However, if critical needs go unmet,

adjustments or alternative approaches must be considered to maximize overall well being.

A voluntaryist community represents an alternative model of societal organization that prioritizes freedom, self-reliance, and non-aggression, with its legitimacy determined by its practical outcomes. By relying on voluntary interactions rather than government mandates, such communities aim to prove that society can function efficiently and ethically without centralized control, with their success ultimately measured by improvements in quality of life, social stability, and economic prosperity.

The cornerstone of this system is the ethical responsibility of the individual. No position—whether as an entrepreneur, educator, arbitrator, or laborer—grants an exemption from ethical conduct. Ethical failures lead to negative social and economic consequences, while ethical success fosters trust, prosperity, and stability, which move society from a state of survival into a state of thriving. In a voluntaryist society, morality is not enforced by law but is instead an integral component of self-governance, ensuring that ethical behavior is not just an ideal but also a necessary condition for societal flourishing and innovation.

Now that we understand that parallel societies can and do exist and that we can imagine a voluntary society as one, we must search for ways to move practically towards it.

SOLUTION FIVE:

The Soapbox



The Soapbox stands as a symbol of free speech, grassroots activism, and the power of individual expression. Historically, a person would stand on a literal soapbox in public spaces, using it as an impromptu stage to advocate for their beliefs, challenge the status quo, and call others to action. This simple yet profound act of public speaking represents something much deeper in the context of voluntaryism, agorism, and spontaneous order: it is the voice of individual freedom, a call to awaken self-sovereignty, and a space where truths about individual rights and non-coercion can be shared with those willing to listen.

In today's context, the soapbox is not simply a physical platform; it embodies a philosophy of open expression that thrives in the marketplace of ideas. It stands for the belief that the right to speak, debate, and share ideas—particularly those that challenge established power structures—can pave the way for a free society. In the framework of voluntaryism, the soapbox becomes the place where truth, education, and activism intersect to create spontaneous order—an organic system of cooperation based on mutual respect and individual rights.

A Platform for Ideas: Raising Awareness and Building Movements

The essence of the Soapbox Philosophy is that individuals must be free to speak the truth, raise awareness about the shortcomings of current systems, and advocate for a society that protects individual liberty and self-governance. Through the power of free speech—whether in public spaces, online forums, or local gatherings—people can challenge the

unconstitutional actions of the state, point out the flaws in coercive economic systems, and call attention to the ways in which public/private aggression undermines individual autonomy. It can lead to action, where public pressure results in legal enforcement by ethics commissions or regulatory oversight agencies through the use of malicious compliance.

When individuals take to their metaphorical soapbox, they raise questions that push society to reconsider its assumptions about governance, power, and human rights. These ideas act as seeds for voluntarist communities—networks of individuals who decide to interact outside the coercive framework of state-imposed laws and regulations. As more people come to understand the importance of non-coercive governance, self-sufficiency, and personal responsibility, they naturally form alliances based on shared values of freedom. Through this grassroots movement, people begin to create alternative systems—economic, social, and political—that exist independently of the state’s coercive power.

Spontaneous Order: Creating a Natural, Decentralized Society

The spontaneous order that arises from the soapbox philosophy is rooted in the idea that, when individuals freely share ideas and interact voluntarily, they create a social order that emerges without top-down control. This order is not planned or imposed but happens organically as people cooperate based on mutual benefit and shared principles. As the ideas of voluntary cooperation, self-reliance, and mutual aid spread through these grassroots movements, they create the

foundation for alternative economies and decentralized networks. These systems operate on the basis of non-aggression—a principle that forbids the use of force against others—and allow individuals to engage in voluntary exchanges without interference from the state.

The soapbox, therefore, acts as a catalyst for change. It's not just a place for speaking out against the state; it's a call to action that encourages individuals to build and participate in these alternative systems. As more people take up the message and live by its principles, a spontaneous order emerges that reflects the values of freedom, individual rights, and personal responsibility.

True Servant Leadership: Leading by Example

At the heart of any successful voluntaryist community is true servant leadership—a form of leadership that does not seek to control, dominate, or accumulate power, but instead focuses on serving the needs of the community with honesty, transparency, accountability, engagement, humility, integrity, and respect. The true servant leader is not someone who seeks to impose their will on others, but someone who empowers others to lead their own lives and makes their own choices. This leader acts as a coach, mentor, educator and facilitator—someone who creates the conditions for personal freedom, growth, and self-sufficiency to flourish.

In the context of the soapbox philosophy, true servant leaders are those individuals who, through their actions and example, demonstrate the values of self-reliance, voluntary cooperation, and respect for natural rights. They don't gain authority by force or coercion; rather,

they earn it through personal integrity, accountability, and a deep commitment to the well being of the community.

These leaders rise from the grassroots, from within the very communities built through agorist practices and voluntarism. They don't seek positions of power for personal gain, but rather to serve the community and protect the individual rights of all. Their leadership is not about controlling others but about guiding people toward a society based on non-aggression, mutual respect, and voluntary cooperation. By leading with these principles, they inspire others to follow suit and take on roles of responsibility in their own communities. People are encouraged to become the best version of them and to bestow that gift to their community, which results in stronger relationships and trust.

Placing the Right People in Power

One of the most profound outcomes of the soapbox philosophy and servant leadership is the natural selection of the right people to hold positions of power. In a society that values voluntary cooperation and individual sovereignty, individuals who have demonstrated a deep commitment to these principles will naturally rise to positions of leadership, responsibility, and accountability.

The process is not about traditional elections or hierarchical structures that are based on coercion or manipulation. Rather, leadership emerges from the actions and ideas of those who serve their communities best, who lead by example, and who are trusted by others to protect their individual rights. These leaders, selected not for their desire to gain

power but for their ability to serve, will ensure that governance reflects the values of freedom, individual rights, and respect for non-coercion. True servant leaders act as guardians of individual rights, ensuring that the government serves only to protect natural rights and does not infringe upon the personal freedoms of others. Their primary goal is not to wield power but to limit it, creating a community where the individual remains the ultimate authority over their own life. As a result, these leaders will work to dismantle unconstitutional acts, minimize state interference, and ensure that individual liberty is always the highest priority. They will prove they are a leader through their acts of service.

The soapbox philosophy, when combined with true servant leadership, has the potential to create a society built on spontaneous order—an order that arises from the voluntary actions of individuals who choose to live by the principles of freedom, self-responsibility, and non-coercion. Through the dissemination of ideas, the education of the public, and the leadership of those who serve others with integrity, a new form of governance can emerge—one that protects individual rights, respects personal sovereignty, and rejects the aggression of both public and private entities.

The soapbox is not just a call to action; it is the beginning of a new paradigm—one where individuals are empowered to lead their lives away from coercion and to a place where true servant leaders guide society toward a world of freedom and voluntary cooperation.

SOLUTION SIX:

The Ballot Box



The Ballot Box represents the formal mechanism through which individuals can express their preferences for leadership, policies, and laws that shape the course of our society. While the electoral process is often seen as a tool for selecting leaders who wield power, it has the potential to be so much more in a society guided by true servant leadership and spontaneous order. When used correctly, the ballot box can be a means of affirming individual rights, restoring freedom, and electing representatives who understand that their role is to serve, not to rule.

Activist Anarchy and the Role of Voting Anarchists in Government: A Paradox of Change

The concept of anarchy—specifically, the variant often referred to as activist anarchy—is typically viewed as a rejection of formalized government structures. Anarchists advocate for the dismantling of centralized power, promoting individual liberty, voluntary cooperation, and the abolition of coercive institutions. However, the idea of voting anarchists into government presents an interesting paradox. On one hand, anarchists seek to diminish or eliminate government altogether; on the other, they may leverage the existing political system to effect change. This approach, while seemingly contradictory, could influence government functions in profound ways, depending on the goals, values, and tactics of those elected.

Activist Anarchy: Challenging Authority Through Action

Activist anarchy is rooted in direct action, with a focus on challenging and undermining systems of authority and oppression. Anarchists often work outside traditional political structures; organizing protests, engaging in civil disobedience, and creating alternative forms of community governance that don't rely on the state. At its core, activist anarchy is about dismantling state power, resisting institutionalized injustice, and promoting individual autonomy.

For anarchists, government is seen as inherently coercive, an institution that enforces the will of a few over the many. Therefore, the ultimate goal is not reforming government but eliminating it altogether, replacing it with decentralized, voluntary forms of social organization. This might involve things like mutual aid networks, voluntary cooperatives, and direct democracy.

On the surface, voting anarchists into positions of government may seem counterintuitive. How can someone committed to reducing or eliminating the state function within the very system they seek to dismantle? However, voting anarchists into government is not necessarily a contradiction but rather a strategic means to an end. By participating in the electoral system, anarchists can work to undermine government structures from within, pushing for the reduction of state power, championing individual rights, and creating the conditions for a decentralized society.

Potential Impacts on Government:

Erosion of Government Power: Anarchists elected to government positions might work within the system to reduce the size and scope of

government. They could advocate for policies that promote decentralization, minimize coercive state actions, and push for the withdrawal of state power from areas where it is not needed. This could manifest in the defunding of certain government programs, advocating for the privatization of certain services, or proposing legislation that limits the power of law enforcement or the military.

Advocacy for Individual Rights: Anarchists in government would likely emphasize the protection of individual rights, including freedom of speech, freedom of association, and the right to privacy. They may push for policies that dismantle surveillance infrastructure, curtail government intervention in personal lives, and protect individuals from state overreach. Anarchists in office might also challenge laws and policies that disproportionately affect marginalized groups or suppress dissent.

Promotion of Voluntary Cooperation and Mutual Aid: Rather than relying on government programs or top-down solutions, anarchists might encourage communities to take responsibility for their own well being through voluntary cooperation. They might promote mutual aid networks, local organizing, and decentralized systems of care and support. By voting anarchists into government, there is potential to shift the emphasis from state-driven solutions to community-driven solutions, encouraging grassroots activism and self-governance.

Disrupting the Status Quo: An anarchist in government could function as a disruptor, challenging the existing system's assumptions and pushing for radical rethinking of governance. This could lead to a broader public conversation about the role of the state and the

potential for more voluntary, decentralized forms of social organization. Through activism within the political sphere, anarchists could amplify the idea that government is not the only means of organizing society and that alternative models can be just as effective, if not more so.

Challenges and Tensions:

While the strategy of voting anarchists into government offers interesting possibilities, there are several challenges and tensions that come with trying to reconcile the anarchist commitment to anti-authoritarianism with the reality of participating in a state system.

Internal Conflicts: An anarchist who enters government may face internal struggles between their radical ideology and the reality of functioning within a political system that is based on power and authority. Governing, even in a limited capacity, requires negotiation, compromise, and the use of state mechanisms. For anarchists who oppose coercion, the act of participating in government can feel like a betrayal of core values. There's also the question of whether true change can be achieved from within a system that anarchists view as inherently corrupt.

Co-optation by the System: Another risk is the possibility of co-optation. The state, by nature, is designed to maintain its own power and control. Even the most well intentioned anarchists may find themselves caught up in the mechanisms of governance, which could dilute their radical objectives over time. Bureaucratic inertia, institutional resistance, and the need to work within established power

structures might undermine efforts to reduce state power and limit government control.

Resistance from Both Sides: Anarchists seeking to work within the system might face resistance not only from the state but also from within the broader anarchist community. Many anarchists may view participation in government as a betrayal of their ideals, arguing that it reinforces the very structures they seek to abolish. At the same time, they may encounter pushback from more traditional political forces that view them as threats to the status quo.

A Solution: How Activist Anarchy Can Affect Government Now Through Malicious Compliance

Activist anarchy, in the context of malicious compliance, can be a powerful tool for challenging and undermining corrupt or unlawful government actions. Malicious compliance involves adhering strictly to the letter of the law, but in a way that exposes its flaws or abuses, thereby forcing further scrutiny and investigations. In this scenario, activists who embrace anarchistic principles can use malicious compliance to highlight government officials' misconduct or non-compliance with ethical standards, encouraging oversight and legal action without directly violating any laws themselves.

Here's a deeper look at how activist anarchy might employ malicious compliance to investigate and expose unlawful actions of government officials:

Exposing Legal Loopholes and Administrative Inefficiencies:

An activist may identify loopholes, gaps, or inconsistencies in the laws that govern government officials. By purposefully exploiting these inconsistencies, activists can force investigations into governmental inefficiencies or illegal practices. For example:

Filing Complaints with state regulatory boards: Independent Ethics Commissions, State Auditors, Attorneys General, Regulatory Commissions for Lawyers, and other regulatory agencies exist to provide legal oversight for government officials. Use these systems to force the state to enforce the laws against it.

Filing Overzealous FOIA Requests: If a government official is failing to follow transparency regulations, activists could use the Freedom of Information Act (FOIA) or similar laws to request large amounts of documentation that expose patterns of misconduct. The excessive number of requests may overwhelm agencies, delay processes, and reveal gaps in governance, eventually triggering deeper investigations.

Misuse of Public Resources: Activists may comply strictly with rules about using public resources, such as public buildings, and force audits or investigations into how resources are being used by officials. For instance, if government officials misuse funds or resources, activists could file complaints, forcing authorities to investigate these actions based on legal compliance standards.

Pressuring for Accountability with Legal Technicalities:

Activists can use the existing legal framework to create pressure on

government officials, enforcing actions that might expose corruption or illegal activities:

Pointing Out Conflicts of Interest: By ensuring every form and disclosure is filled out with extreme accuracy, activists might uncover hidden conflicts of interest or failure to comply with ethical guidelines for officials. Strict adherence to legal formalities may result in investigations into the actions of officials who are not following the law.

Filing Legal Complaints Based on Minor Violations: Activists can exploit minor infractions—whether it’s a bureaucratic failure, improper financial disclosure, or a failure to follow public hearing procedures—by filing complaints in every instance. This can create a snowball effect, accumulating to the point that internal investigations or public scrutiny become unavoidable.

Strategically Amplifying Bureaucratic Processes

One tactic is to exploit bureaucratic red tape, forcing investigations by utilizing excessive compliance:

Endless Paper Trails: Activists can bombard government offices with a mass of paperwork or reports, ensuring that every minute detail is captured and scrutinized. By complying with the fullest extent of every regulation, the activists may trigger the system to self-destruct as it fails to keep up with the pressure, exposing inefficiencies and potential illegal actions in the process.

Refusing to Accept Simple Solutions: In cases where government officials offer settlements, dismissals, or cover-ups, activists might follow every procedure in a way that makes it impossible for the system to close cases without thorough investigation. Insisting on investigations into seemingly minor violations could magnify the problems and open doors for larger legal inquiries into systemic issues.

Using Public Access Laws and Legal Processes Against Government

Anarchy-based activists may exploit public access laws, municipal regulations, or judicial procedures that are intended to hold government accountable to the people:

Challenging Public Official Transparency: Activists may file official complaints about public officials' lack of transparency or accountability, citing specific legal mandates that officials have violated, such as failing to disclose information about their decisions. Using these laws in creative and persistent ways can trigger investigations into government malfeasance.

Organizing Citizen Grand Juries: Where allowed by law, activists could call for citizen-led grand juries to investigate corruption or illegal acts by government officials. By strictly following legal processes, they can force an official investigation into actions that are often ignored or dismissed.

Non-Violent Disruptions as Legal Disobedience

Activists may use non-violent civil disobedience and direct actions that, while technically complying with the law, draw attention to government overreach or abuse. For example:

Malicious Compliance Public Comments: Public comments must be documented in meeting minutes for government meetings. One of my favorite memories is having the county attorney and a county commissioner try to shut down an official public meeting directly in the middle of my public comment to stop my discussion about open corruption on the board. I obviously told them I would finish or they would have to arrest me. Since the police refused to attend the meeting for enforcement of arrest, I was allowed to continue.

Permitted Protests: By organizing large-scale, lawful protests or assemblies, activists may draw attention to specific unlawful practices within government departments. By ensuring that all necessary permits are obtained and laws are followed to the letter, they can force the authorities into situations where they must either enforce laws that contradict public opinion or face investigations into their own abuses of power.

Petitions and Legal Filings: Filing formal legal petitions and complaints about government inaction or unlawful practices — even over minor technicalities — forces governmental bodies to acknowledge these concerns and, in many cases, trigger bureaucratic investigations or audits that lead to larger investigations.

Deliberate Delays and Bureaucratic Blockages

Activists can use the government's own rules to block or delay its processes, forcing investigations into systemic inefficiencies and potential misconduct:

Prolonged Legal Challenges: Using legal channels to challenge government actions, activists might stall projects or bureaucratic decisions. For example, challenging environmental reviews, zoning laws, or land use decisions in court could delay government officials' ability to carry out certain projects, exposing corruption or unlawful conduct in the process.

Deliberate Requests for Review: Activists could use their knowledge of legal processes to ask for continual reviews of government contracts, hiring practices, or enforcement policies, even when the requests may seem redundant. This might uncover irregularities or illicit actions hidden in these documents.

Creating a Cascade of Investigations Through Over-Compliance

By adhering to every regulatory detail—often to the point of absurdity—activists can force investigations into government officials' routine practices. By flooding an office with continuous legal actions or forcing bureaucratic responses, activists might expose inefficiencies or failures in government oversight. The sheer volume of complaints or legal petitions could eventually push public officials into situations where they can no longer ignore oversight or the need for an investigation. Engaging in this type of malicious compliance at all levels of government, from local municipalities to state or federal agencies,

can force a cascade of investigations. Even if a single act of non-compliance seems insignificant, when compounded over multiple departments or officials, it can eventually provoke a full-scale investigation into systemic corruption or mismanagement.

In summary, activist anarchy that employs malicious compliance can be a powerful strategy for exposing unlawful actions by government officials. By using legal channels creatively and applying consistent pressure, activists can cause significant disruptions that lead to investigations into government corruption or abuses of power, all while remaining within the bounds of the law. Through this form of resistance, activists shift the power dynamics by making the government's own bureaucratic processes reveal its flaws, ultimately holding officials embarrassingly accountable for their unlawful actions.

The Long-Term Vision: Dismantling the State Through Gradual Change

The ultimate goal of anarchists who enter government would likely remain the same: the abolition of the state and the establishment of a decentralized, stateless society. However, this could be achieved through a gradual, non-violent process of reducing government functions and empowering individuals and communities. Over time, as more anarchists gain positions of influence, they could leverage their political power to create the conditions for a voluntary society, one in which the need for coercive authority is eliminated.

This vision is not just about policy reform but also about a cultural shift—an awakening to the possibility of governance without centralized

control. It is about fostering a world where mutual aid, voluntary cooperation, and decentralized decision-making replace top-down systems of governance. Through this process, voting anarchists could act as a bridge between current political realities and the eventual goal of anarchy.

Voting anarchists into government—while seemingly contradictory to the principles of anarchy—presents a strategic avenue for those committed to reducing or eliminating state power. By participating in the political process, anarchists could work within the system to advocate for individual rights, decentralization, and voluntary cooperation, ultimately pushing toward a society in which government no longer plays a central role. While this approach comes with significant challenges, including the risk of co-optation and internal conflict, it offers a pragmatic way to work toward the end goal of a truly stateless society. The intersection of activist anarchy and electoral politics challenges traditional notions of governance and could provide an innovative pathway toward a future defined by individual liberty and voluntary association.

True Servant Leadership, Spontaneous Order, and Agility in Government: A Vision for Transformative Governance

In the rapidly changing world of the 21st century, traditional forms of government often struggle to adapt, hindered by bureaucracy, outdated practices, and a disconnect from the needs of citizens. As societies grow more complex, there is a growing need for governance that is flexible, responsive, and accountable to the people it serves. Three core concepts—true servant leadership, spontaneous order, and

agility—offer a potential framework for transforming government into a system that fosters individual empowerment, decentralized decision-making, and dynamic responsiveness. By integrating these principles, governments could be reimagined as servant-oriented institutions that trust citizens to self-organize and respond to challenges in an adaptive, effective way.

True Servant Leadership: Putting People First

At the heart of this transformation is the concept of true servant leadership. Traditional leadership models often emphasize authority and control, focusing on the power and position of those at the top. In contrast, servant leadership is about leaders serving others, prioritizing the needs and well being of those they govern. A servant leader listens to their community, acts in their best interest, and facilitates their empowerment, rather than dictating what is best for them.

When applied to government, true servant leadership would mean a shift away from hierarchical, centralized systems to more participatory models where leaders are facilitators and collaborators. Instead of imposing top-down policies, government leaders would prioritize understanding the needs of their citizens and acting as enablers, creating environments where people are empowered to take initiative and solve problems at the local level. This would result in more responsive, accountable leadership, with officials held to higher standards of service and actively working to build trust within their communities.

One of the key benefits of servant leadership in government would be the decentralization of power. When leaders focus on serving their communities, decision-making shifts from distant authorities to the local level, where individuals have more control over the policies that affect their lives. This fosters greater civic engagement and participation, as people begin to see the direct impact of their involvement in the decision-making process. In turn, governments become more accountable, transparent, and attuned to the needs of their citizens. At the core of true servant leadership is the understanding that power is not something to be used for personal gain or control over others. Rather, it is the responsibility of leaders to serve their communities and empower individuals to live freely and self-sufficiently. This is the type of leadership required in the ballot box process to effect real, lasting change.

Servant leaders elected should never seek to impose their will on others; instead, they work to involve members of the community to ensure that the government protects individual rights and upholds the values of freedom, self-determination, and non-coercion. These leaders do not see themselves as rulers but as stewards of the public good—serving with integrity and putting the well being of their community above all else.

When such leaders are elected, the spirit of service permeates governance. True servant leadership ensures that government does not become an instrument of control but a tool for protecting the natural rights of individuals. This is how the ballot box can be wielded to bring about a government that acts in the service of freedom and respects the sovereignty of the individual.

Spontaneous Order: Harnessing the Power of Self-Organization

Spontaneous order, a concept popularized by economist Friedrich Hayek, suggests that complex systems can emerge naturally without the need for central planning or top-down regulation. In a society where individuals pursue their own goals within a framework of basic rules, order and efficiency can arise organically. This concept challenges the conventional wisdom that government intervention is required to maintain order and structure in society.

In the context of government, spontaneous order offers a radical departure from the conventional reliance on bureaucratic oversight and regulation. Instead of assuming that government must oversee every facet of social and economic life, governments could allow people to self-organize, trusting that communities can develop their own solutions to problems. Services like healthcare, education, and public infrastructure could be provided through local initiatives and voluntary cooperation, rather than through government mandates.

The benefits of spontaneous order are numerous. By allowing individuals and communities the freedom to innovate and self-organize, governments can foster an environment of creativity and experimentation. People would be free to design local solutions that best fit the needs of their communities, resulting in a greater diversity of approaches and ideas. Additionally, by removing heavy-handed regulations and oversight, governments can reduce inefficiency and encourage the kind of entrepreneurial thinking that drives progress.

While spontaneous order has the potential to create dynamic and responsive systems, it also requires trust in the people's ability to govern themselves. Governments would need to relinquish some control and allow citizens to take the lead in finding solutions, which could be challenging in areas where market failure or social inequality is a concern. However, when implemented thoughtfully, spontaneous order could lead to more resilient and adaptive societies.

The concept of spontaneous order comes into play when individuals within a society start to organize and cooperate voluntarily, without top-down mandates or central control. This self-organizing nature is the core of many agorist and voluntaryist movements, which seek to minimize state intervention and foster community-driven solutions.

In the context of the ballot box, spontaneous order helps to shape the election process by creating an environment where people are more likely to elect leaders who understand and respect these principles. As communities grow and develop based on voluntary cooperation, self-sufficiency, and mutual aid, individuals within those communities begin to demand leaders who uphold these values. The electoral process, in this case, becomes a natural extension of the spontaneous order that exists within the community.

As people become more aware of the benefits of self-governance and the dangers of centralized power, they begin to elect representatives who not only understand these principles but also live by them. This form of voluntary leadership ensures that government does not grow into an oppressive force but remains aligned with the values of freedom, individual liberty, and responsibility.

Agility: Adapting to Change with Speed and Efficiency

Agility in government refers to the ability to quickly respond to changing circumstances, emerging challenges, and shifting public needs. In a world that is increasingly complex and unpredictable, traditional government structures, often burdened by slow processes and entrenched interests, struggle to adapt in a timely manner. Agility allows governments to be more responsive, efficient, and open to new ideas.

By incorporating agility into governance, governments could be better equipped to handle crises, such as natural disasters, economic downturns, or public health emergencies. In an agile system, decision-making is less bureaucratic and more flexible, enabling leaders to pivot quickly and take action in response to real-time feedback from citizens and experts. Agility fosters continuous learning, allowing policies to evolve and adapt based on what works in practice, rather than sticking to rigid rules or outdated strategies.

In a government that embraces agility, feedback loops are prioritized, and policy adjustments are made in real-time. This fosters an environment where governments are not bound by the constraints of past decisions, but can instead adapt quickly to new circumstances. Agility in governance would also reduce the time it takes for citizens to feel the effects of their government's actions. Policies could be tested and refined on a smaller scale, then expanded or adapted as necessary.

Integrating Servant Leadership, Spontaneous Order, and Agility

The integration of true servant leadership, spontaneous order, and agility could create a government system that is far more responsive, flexible, and accountable to its citizens. Leaders who practice servant leadership would create an environment where citizens are empowered to self-organize and make decisions at the local level. Spontaneous order would foster innovative, decentralized solutions to societal challenges, while agility would allow government systems to adapt quickly and efficiently in response to new information and changing circumstances.

In such a government, citizens would feel more connected to their leaders and have a greater sense of ownership in the decisions that affect their lives. Policy-making would become more transparent and dynamic, responding in real-time to the needs of the people. Communities would be empowered to take the lead in solving local problems, rather than relying on distant bureaucracies. The result would be a more vibrant, engaged society where individuals are trusted to contribute to the common good.

However, the transition to such a system would not be without challenges. Some areas of governance may still require centralized coordination, particularly in dealing with issues that affect multiple communities or require significant resources. Additionally, ensuring that vulnerable populations are not left behind in a system that values self-organization and minimal intervention would be a critical consideration. Nevertheless, by combining these three principles, governments could move toward a more participatory, responsive, and resilient form of governance that is truly rooted in the needs of the people.

The vision of government as a servant to its people, one that fosters spontaneous order and operates with agility, represents a transformative shift from traditional, top-down models of governance. By embracing servant leadership, governments can empower individuals and communities to take the lead in solving their own problems. By allowing spontaneous order to guide economic and social interactions, governments can reduce inefficiency and encourage innovation. Finally, by integrating agility into decision-making processes, governments can adapt quickly and efficiently to new challenges. The result would be a more responsive, dynamic, and participatory system of governance—one that truly serves the people and reflects the complexities and opportunities of the modern world.

The Power of Elections: Changing Laws, Policies, and Spirit

When individuals elect true servant leaders who understand the principles of voluntaryism and agorism, the impact on the country's laws, policies, and spirit can be profound. The government, under the guidance of servant leaders, can undergo a transformation in its approach to governance, shifting away from coercive and unconstitutional practices to a system that respects and protects individual rights.

Here's how elections can drive change:

Transforming Laws: One of the primary ways elected servant leaders can effect change is by reforming laws that infringe upon personal freedoms. Through the election of leaders who are committed to non-aggression and individual sovereignty, the legal framework of a country

can be transformed from one that promotes state intervention and coercion into a system that supports personal liberty. This could involve rolling back laws that infringe on property rights, eliminating overbearing regulations, or decriminalizing victimless crimes.

Shaping Policies: Elections allow the public to elect representatives who understand the importance of voluntary cooperation and non-intervention. With true servant leaders in positions of power, policies can be introduced or reformed to encourage self-sufficiency, personal responsibility, and decentralization. This may include policies that promote local community autonomy, remove barriers to free enterprise, or reduce dependence on state-run welfare programs. In essence, elections enable the selection of leaders who create policies that allow individuals to live freely, without unnecessary interference.

Changing the National Spirit: One of the most significant impacts of electing servant leaders is the change in the spirit of the nation. By electing representatives who champion freedom, personal responsibility, and individual rights, the collective consciousness of the society begins to shift. The spirit of a nation that values individual sovereignty and voluntary cooperation will result in greater personal freedom, more community empowerment, and a culture of self-reliance. Over time, this spirit can change the national dialogue on governance, law, and individual rights, making it increasingly difficult for coercive power structures to justify their actions.

Restoring Trust in Governance: Servant leaders elected through this process restore trust in the very idea of government. When leaders serve with integrity and a focus on protecting rights, they earn the trust

of the people they represent. This trust ensures that citizens are more willing to cooperate voluntarily and participate in the systems and structures that arise from spontaneous order. In contrast to traditional top-down authority, servant leadership fosters a sense of community ownership in governance, ensuring that the systems in place truly reflect the needs and desires of the people.

The Potential of the Ballot Box

The Ballot Box represents an opportunity for individuals to elect leaders who understand the importance of serving others and creating a society based on spontaneous order. By electing true servant leaders, citizens can transform the laws, policies, and spirit of their country, moving away from coercion and towards a system that respects individual rights and personal freedom. In this model, the ballot box is not merely a tool for selecting politicians; it becomes a tool for choosing leaders who will serve the people and protect the values of voluntary cooperation, self-sufficiency, and non-aggression.

When used with purpose, the ballot box has the potential to bring about great change—transforming not just the laws and policies of a nation, but also the very spirit of its people, fostering a society where individual liberty is the cornerstone of governance, and where spontaneous order leads to a more just, prosperous, and free world.

Spontaneous Order and the Call for Constitutional Change

Spontaneous order refers to the natural emergence of social systems, institutions, and structures through voluntary interactions rather than coercive central control. In the context of governance and constitutional

change, spontaneous order can lead to widespread shifts in public attitudes, values, and expectations about the role of the state and the rights of the individual. Over time, as these ideas gain traction, they create a powerful push for reform, which can culminate in a constitutional convention that proposes amendments to protect and expand individual rights.

The process is driven by grassroots movements, public education, and the actions of true servant leaders—individuals who are deeply committed to the principles of liberty, personal responsibility, and self-sufficiency. These movements, while decentralized and often informal, build momentum as more individuals come to realize the importance of limiting government power and protecting their fundamental rights.

How Spontaneous Order Creates the Conditions for a Constitutional Convention

Shifting Public Sentiment: Spontaneous order fosters a shift in public consciousness—individuals begin to demand change, as they grow increasingly aware of the overreach of government and its infringement upon their rights. Movements focused on self-governance, freedom of speech, economic liberty, and personal health gain visibility and credibility. As citizens begin to advocate for individual rights and challenge the state's authority, their collective voice creates a critical mass that no longer accepts the status quo.

Grassroots Advocacy and Education: In a society grounded in spontaneous order, individuals who understand the principles of voluntarism, agorism, and natural law begin to educate their peers

about the dangers of judicial overreach, government spending, and regulatory interference. This grassroots education is often spread through informal networks, online communities, and public forums—places where people can speak openly, organize, and share ideas.

As the number of individuals advocating for expanded individual rights increases, they begin to hold their elected representatives accountable, demanding that the Constitution be reformed to better protect their liberties. This growing public pressure encourages elected officials to recognize that a majority of the electorate supports a constitutional change that would better align the government with the values of freedom and limited authority.

Rising Demand for Reforms: Through spontaneous cooperation and decentralized action, citizens and activists begin to form coalitions focused on specific reforms. These coalitions might center on expanding free speech, eliminating judicial overreach, or challenging the government's control over public health and economic activity. As these movements gain momentum, they create a powerful grassroots demand for change that cannot be ignored.

This demand leads to growing pressure on political representatives to act in the interests of their constituents. Over time, these elected officials, many of whom may have started with a limited understanding of these issues, realize that the growing public demand for constitutional amendments is undeniable. These representatives, particularly those in swing states or districts, may become more inclined to pursue constitutional reform to align with the desires of their electorate.

The Role of Representatives and the Constitutional Convention

Once enough public pressure has mounted and the support for reform becomes a visible majority, a critical point is reached: representatives in the legislative body (whether at the state or national level) realize that they must act to protect their political future and remain responsive to the growing call for change. This can lead to a formal proposal for a constitutional convention.

Representatives, realizing the strength of the public mandate, will recognize that holding a constitutional convention is the best way to legitimize the people's demand for specific reforms. At the convention, these representatives will be able to propose amendments to the Constitution that align with the growing demands for expanded individual rights.

Potential Amendments Resulting from Spontaneous Order

Free Speech: A growing demand for unrestricted speech—free from government censorship, corporate control, and judicial interference—could lead to amendments that specifically protect individual expression. This could involve further clarification of First Amendment rights, ensuring that government cannot restrict speech, including in digital spaces, and preventing judicial overreach in defining what constitutes protected speech.

Free Markets: As more individuals and communities embrace free-market principles, the demand for an amendment guaranteeing economic liberty may become central to the conversation. This could include protections for individuals and businesses to engage in voluntary exchanges free from excessive regulation, taxation, and state interference in private contracts. Such an amendment might also address the issue of government monopolies or the use of public-private partnerships to restrict competition.

Absolute Health Rights: With growing awareness of the dangers of state control over health—whether in the form of forced medical procedures, restrictions on treatments, or overreach by public health agencies—there could be a call for an amendment that guarantees absolute health rights. This could include the right to choose medical treatments, refuse vaccines or mandates, and make health decisions without government interference. The term “absolute” means outside of government interference in legal terminology.

Congressional Spending: A constitutional amendment limiting congressional spending could arise from concerns over runaway government debt, inflation, and the growing size of the federal budget. Such an amendment could impose limits on deficit spending, require balanced budgets, and ensure that tax dollars are not used to fund unconstitutional programs. Additionally, an amendment might call for increased transparency in government spending and more stringent oversight of public funds.

Judicial Overreach: Another significant issue that could be addressed in a constitutional amendment is the concept of judicial

overreach—where courts step outside their proper role in interpreting the Constitution and begin legislating from the bench. An amendment might explicitly define the role of the judiciary and impose checks on judicial power, including limiting the scope of judicial review and ensuring that courts do not interfere with the legislature’s duty to pass laws.

Through the process of spontaneous order, a society gradually develops the ideas, networks, and pressure necessary to bring about change within the political system. As individuals and grassroots movements unite around shared values of freedom, personal responsibility, and limited government, they create the demand for constitutional reform that reflects these principles.

The ballot box and the election of servant leaders provide the mechanisms for translating public will into political action. Eventually, this leads to a constitutional convention where amendments that expand and protect individual rights—such as free speech, free markets, health rights, fiscal responsibility, and judicial accountability—become central to the new social order. In this way, spontaneous order can transform a society and its governance from one of coercive authority to one that respects the natural rights of individuals, ensuring freedom and self-sovereignty for generations to come.

The right to freely associate with one another and to enter into private contracts is fundamental to the concept of individual sovereignty and is rooted in the natural rights philosophy, which asserts that individuals are born with certain inherent freedoms. The state or any other external authority does not grant these rights; rather, they are seen as

inalienable, meaning they cannot be justly taken away or violated. Below is an explanation of how these rights are inherent to sovereign individuals.

The Right to Freely Associate:

The right to freely associate is an expression of an individual's sovereignty and personal autonomy. It is rooted in the natural law principle that people are free to make their own decisions and choose with whom they will interact, collaborate, or form relationships. In a society built on individual sovereignty, the freedom to associate is essential because it respects the dignity, freedom, and choice of each person.

Inherent Freedom of Choice:

At its core, the right to freely associate recognizes that individuals have the inherent freedom to form relationships, build communities, and engage in social, economic, and political activities of their choosing. This is central to a sovereign society because it acknowledges that each person has the autonomy to decide which individuals, groups, or organizations they want to align with. Whether it's choosing friends, joining a club, forming a business partnership, or participating in any other form of collective endeavor, this right is essential for personal self-determination.

Voluntary Interaction and Cooperation:

Voluntary cooperation is the foundation of peaceful societies. People engage in mutually beneficial activities because they choose to do so. In a world where individuals are free to associate with one another, voluntary relationships are the bedrock of personal freedom. Whether it's economic transactions, social movements, or personal friendships, the ability to choose with whom to associate is fundamental for human flourishing.

Freedom from Forced Association:

Just as individuals have the right to freely associate, they also have the right to disassociate or reject unwanted associations. Sovereign individuals are free to say no to relationships, collaborations, or obligations that they do not consent to. This freedom ensures that coercion and forced relationships are not imposed upon them, which would violate their sovereignty and personal autonomy.

Protection of Diversity and Pluralism:

The right to freely associate fosters a diverse society, where individuals can come together based on shared interests, beliefs, or goals without fear of coercion. Whether through creating social clubs, advocacy groups, religious communities, or cooperative businesses, this freedom allows individuals to create spaces that reflect their values and purposes, thus promoting a pluralistic and thriving society.

The Right to Enter Into Private Contracts:

The right to enter into private contracts is another expression of personal sovereignty and is deeply tied to an individual's freedom to manage their own life, resources, and affairs. A contract is an agreement between two or more parties that is based on mutual consent, where each party agrees to certain terms and conditions voluntarily. This right is essential because it guarantees that individuals have the freedom to manage their relationships, their property, and their commitments according to their own will.

Contractual Freedom as an Extension of Property Rights:

To understand the right to private contracts, it is important to recognize that individuals have ownership over themselves, their labor, and the fruits of their labor. This is commonly referred to as self-ownership and the right to property. Just as individuals have the right to decide how to use their own bodies and minds, they also have the right to decide how to use their property and resources. Contracts are the natural extension of this right to property—individuals can voluntarily agree to exchange goods, services, or money according to terms that they themselves set.

Mutual Consent and Autonomy:

A contract is based on the mutual consent of the parties involved. The ability to freely enter into contracts means that individuals have control over their personal interactions and the obligations they take on. This is an inherent right of sovereignty, as it allows individuals to decide for themselves how to allocate their resources and whom to engage with in exchange for goods, services, or other considerations. A contract

represents the voluntary agreement of two or more parties and should not be subjected to coercion or force.

Non-Interference in Private Agreements:

The right to enter into private contracts also implies the right to do so without government interference or undue regulation. Sovereign individuals have the freedom to negotiate and define the terms of their contracts based on their personal needs, desires, and circumstances. When a government imposes excessive regulation or restrictions on contracts, it undermines individual autonomy and limits the ability of people to freely associate and exchange in the marketplace.

Enforcement of Voluntary Agreements:

In a society that respects individual sovereignty, the enforcement of private contracts is based on the principle of justice rather than coercion. Individuals can seek resolution through private arbitration or voluntary courts that are designed to enforce contracts fairly and equitably. This upholds the idea that individuals are responsible for their own agreements and should be held accountable for fulfilling their voluntary obligations.

Inherent Rights and the Role of the State

The rights to freely associate and enter into private contracts are inherent rights because they reflect the natural freedom of individuals to govern their own lives, free from interference by others, including the state. These rights are inalienable, meaning they cannot be

surrendered, transferred, or taken away by any government or external authority.

In a just society, the state exists to protect these fundamental rights—not to restrict or infringe upon them. When the government tries to impose restrictions on free association or contract, it violates the natural order of individual rights and undermines the autonomy of the people it is meant to serve.

The Ballot Box: The Basic Function of Human Rights

The right to freely associate and enter into private contracts is inherent in the concept of individual sovereignty. These rights are fundamental to human freedom, allowing people to make voluntary decisions about whom they associate with and how they interact in the marketplace and in their personal lives. They are grounded in the principles of self-ownership, property rights, and mutual consent, and form the foundation of a free society where individuals are able to govern themselves without coercion. By protecting these rights, society upholds the core values of freedom and personal responsibility, enabling individuals to flourish in a world of spontaneous order.

The idea of gathering for a special convention outside of state authority to sign a new private contract that supersedes the existing Constitution represents an attempt to reassert sovereignty and create a new social contract among individuals. This concept is rooted in the belief that people have the inherent right to organize and voluntarily choose their form of governance, independent of existing state structures. Here's how this might play out in theory:

The Framework of a New Social Contract

The new private contract would be a voluntary agreement among individuals or groups to define their relationships with one another and to set the foundational rules for their society. Unlike the current Constitution, which is a social contract imposed by government officials on the people, the individuals who gather for the convention would freely choose this new contract. It would reflect the principles of individual sovereignty, personal freedom, and mutual consent.

In theory, a private contract would:

Replace the authority of the existing government with a new set of principles that better reflect the values of its signatories. It would establish rules of interaction and define the rights and responsibilities of individuals within the group, while acknowledging their freedom to disassociate at any time. It would clarify how resources (such as law enforcement, dispute resolution, and governance) would be handled, ideally in a decentralized or voluntary manner, without the need for a central authority to enforce rules.

This contract would be a manifestation of spontaneous order where individuals decide how they wish to govern themselves, without coercive interference from the state.

Gathering for the Convention

The convention would likely be organized and convened by activists, thought leaders, or communities advocating for the idea of a voluntary

society or a non-coercive governance model. These individuals would likely promote the idea through public campaigns, debates, social media, and community gatherings to garner support for the convention.

Participants in the convention would be those who willingly choose to join, and they would sign the private contract in the following steps:

Invitation to Participants: Individuals who believe in the principles of voluntarism, personal freedom, and sovereignty would be invited to participate. These individuals may already be involved in decentralized movements or communities advocating for alternative governance models.

Drafting the Contract: The drafting process would involve extensive discussion, debate, and collaboration among participants. The contract would likely cover several key aspects, such as the protection of individual rights, economic freedom, dispute resolution, education, healthcare, and other societal needs, all governed by voluntary interaction.

Signing the Contract: Once the contract is drafted and agreed upon, participants would sign it voluntarily, acknowledging their commitment to the new social order. This agreement would supersede the current system of government and create a new foundation for societal interaction. Importantly, it would be a private contract that only those who choose to be part of it would adhere to.

The Role of the New Private Contract in Superseding the Constitution

The new private contract would supersede the existing Constitution in several significant ways:

Voluntary Participation: Unlike the current Constitution, which was established through a top-down process and requires all individuals to comply with its mandates (whether they consented to it or not), this new contract would be based entirely on voluntary participation. Only those who agree to the new social contract would be bound by its terms, and they could freely choose to exit the contract at any time, reinforcing the principle of individual sovereignty.

Eliminating Coercive Authority: The new contract would likely reject coercive state authority, which is often used to force compliance with government laws and regulations. Instead of a system where individuals are compelled to follow state laws, the new contract would be based on mutual consent and respect for individual autonomy, promoting voluntary cooperation as the primary mode of interaction.

Protections for Individual Rights: The new private contract would explicitly define the individual rights of its signatories, perhaps emphasizing rights like freedom of speech, economic liberty, private property, and freedom of association. It could also include mechanisms for enforcing contracts and resolving disputes through voluntary means, rather than relying on state-sanctioned courts or police forces.

Disbanding the State's Role: A key aspect of this contract could be the dissolution or decentralization of state structures. For example, participants might agree to abandon or disempower central government institutions, replacing them with decentralized forms of

governance, such as local voluntary associations, community arbitration systems, or mutual aid networks.

The private contract could effectively render the state obsolete, as the individuals involved would not recognize state authority, opting instead to govern their own lives through voluntary means.

Potential Challenges and Obstacles

While the idea of superseding the existing Constitution with a new private contract has philosophical appeal, it is not without practical challenges. These challenges could include:

State Resistance: The government, recognizing that this new social contract undermines its authority, may attempt to suppress the movement by labeling it illegal or seditious. It could use law enforcement to arrest participants or dismantle gatherings, leading to conflict between the state and the movement for private contracts.

Widespread Adoption: For the new private contract to have meaningful impact, a critical mass of individuals must voluntarily agree to it. If only a small minority participates, the new contract would lack the necessary support to overturn existing legal Frameworks or create a functional alternative to the state.

Enforcement and Legitimacy: One of the key questions is how to ensure the enforcement of this new contract. In the absence of a state or centralized authority, individuals would need to find alternative

mechanisms to handle disputes, enforce contracts, and provide public services. These mechanisms would have to be agreed upon by all signatories of the contract, and they would need to be widely respected to prevent chaos or exploitation.

Transition from State Governance: A peaceful transition from the state's monopoly on governance to a system of voluntary contracts would require a careful balance to avoid social unrest. Moving from state-imposed rules to a voluntary society involves restructuring social, economic, and legal systems that have been deeply ingrained for centuries.

The idea of gathering outside of state authority to sign a new private contract that supersedes the Constitution envisions a society where governance is based on voluntary cooperation, individual sovereignty, and free association. This contract would replace the coercive systems of government with decentralized and consensual arrangements, ultimately empowering individuals to create their own social, economic, and legal systems.

Though the practical challenges of such a project are significant, the vision of creating a society based on voluntary contracts and individual freedom is compelling to those who believe in the right of self-determination. If successful, it could serve as a blueprint for a new form of governance—one that fully respects individual rights, eliminates coercion, and encourages a thriving society built on mutual respect and voluntary cooperation.

CONCLUSION:
**Thinking Outside of
the Boxes**



The journey of outside-of-the-box thinking begins with a shift in mindset—a willingness to question the status quo, challenge established norms, and look beyond traditional solutions to find ethical, creative, innovative ways to address the challenges of modern life. It's about breaking free from the limitations imposed by conventional thinking and expanding the boundaries of what is possible. Here's how this transformation typically unfolds:

Understanding Ethical Behavior

Understanding ethical behavior in a voluntarist society means knowing the individual is responsible for fostering a community where personal freedom, consent, mutual respect, and peaceful cooperation are the foundations of all interactions. Individuals are responsible for their own actions and accountable to others in a way that promotes mutual respect and non-violence.

Embracing Curiosity and Critical Thinking

The first step in cultivating outside-of-the-box thinking is a deep curiosity about the world around us. It begins with asking questions—not just accepting things as they are, but also striving to understand the “why” behind everything. By developing the habit of critical thinking, we learn to assess problems from different perspectives, identify assumptions, and challenge preconceived notions. This allows us to think more creatively and come up with solutions that are innovative and different from the norm.

Cultivating a Growth Mindset

To think outside of the box, it is essential to cultivate a growth mindset—the belief that abilities, intelligence, and understanding are not fixed but can be developed over time. People with a growth mindset are open to learning, experimenting, and failing forward. They don't see failure as an end, but as an opportunity to learn, adapt, and improve. This mindset encourages them to step outside their comfort zones, try new approaches, and embrace challenges that others may avoid.

Reframing Problems

Outside-of-the-box thinking often comes from reframing problems in a new light. Instead of seeing challenges as obstacles, individuals can learn to see them as opportunities for growth and innovation. Reframing involves questioning the assumptions and limitations that might be holding us back. By looking at problems from different angles and considering unconventional solutions, we can begin to uncover new ways of thinking and acting. This approach helps individuals see possibilities where others see roadblocks.

Seeking Inspiration from Diverse Sources

One of the most powerful ways to break free from conventional thinking is to draw inspiration from diverse sources. Outside-the-box thinkers tend to look for ideas outside their immediate field of expertise. This can mean reading widely, learning from people in different professions, traveling to new places, or engaging in

conversations with people who hold different perspectives. By exposing ourselves to diverse ideas and experiences, we expand our mental toolkit and develop new ways of approaching problems.

Practicing Self-Reflection

In order to truly think outside the box, we must first be willing to reflect on our own beliefs, assumptions, and thought processes. Self-reflection allows us to recognize when we are limiting ourselves by our own biases or comfort zones. By examining our own internal barriers to creativity, we can begin to dismantle those limitations and open ourselves up to new possibilities. Self-awareness and humility also help individuals recognize when they may be relying too heavily on outdated or rigid thinking patterns.

Collaborating with Like-Minded Individuals

Outside-of-the-box thinking often thrives in a collaborative environment. When individuals with diverse skills, experiences, and perspectives come together, they can brainstorm and innovate in ways that might not be possible alone. By engaging in discussions with people who are also willing to challenge assumptions and experiment with new ideas, individuals can refine their own thinking and create more effective solutions to complex problems.

Taking Bold Action

Ideas and thinking are important, but they are useless without action. One of the hallmarks of outside-the-box thinking is the courage to take bold steps toward implementing new ideas, even if they are unconventional or risky. This might involve making difficult decisions, confronting resistance, or going against the grain, but it is through action that new paradigms begin to take shape. Bold action serves as a catalyst for change, and it is often in the doing that the most profound and innovative ideas come to life.

Creating a Culture of Innovation

Lastly, outside-the-box thinking flourishes when it is supported by a culture of innovation. This culture encourages experimentation, rewards creative problem-solving, and provides the freedom for individuals to think outside conventional limits. It's important for communities, organizations, and even nations to create environments that support risk-taking and idea-sharing, where unconventional thinking is celebrated rather than stifled. Innovation is not just about thinking differently—it's about creating the space for those ideas to be nurtured and implemented.

The Practical Play Out

In a Personal Life:

Outside-the-box thinking often begins on an individual level. It starts with a shift in mindset that encourages personal responsibility, creative problem-solving, and the rejection of limitations. For example, someone who seeks financial independence might decide to pursue non-

traditional career paths, such as starting their own business or engaging in alternative investments like real estate, instead of following the conventional route of working a 9-to-5 job.

In a Community or Movement:

As more individuals adopt this mindset, a movement of outside-the-box thinkers can form. These groups might challenge government policies, create new forms of governance, or develop innovative solutions to societal problems, such as alternative schooling systems, decentralized energy solutions, or cooperative business models.

In a Political or Social Context:

In larger-scale efforts, outside-the-box thinking could lead to a radical shift in societal structures, where individuals come together to form new frameworks for governance, business, and social interaction—possibly even bypassing traditional political structures altogether. This could manifest as a new kind of convention outside of state authority, where citizens gather to sign voluntary contracts that reflect their shared commitment to individual sovereignty, freedom, and non-coercive relationships.

The Ripple Effect: Change in Yourself Leads to Change in Others

When individuals begin to adopt these principles in their own lives, they create a ripple effect that spreads beyond themselves. A single individual's commitment to integrity, responsibility, and servant

leadership can inspire others to do the same. Together, these individuals form a community—a society of like-minded people who share a vision of freedom, personal sovereignty, and mutual respect. As this community grows, so too does its ability to challenge the status quo, propose new systems of governance, and implement creative solutions to society's most pressing problems.

The movement toward outside-the-box thinking doesn't require a mass revolution—it begins with the actions of individuals who embrace these principles in their daily lives. Through their commitment to integrity, responsibility, and innovation, they can create profound changes in their own lives and in the broader society. Over time, this shift in individual behavior and collective action can challenge traditional systems of governance, replace outdated policies, and create a society where people are free to live according to their own values, unfettered by coercive authorities.

As more and more individuals adopt these values, they form a collective of free people capable of challenging the status quo, creating new systems of governance, and promoting a society built on voluntary cooperation and mutual respect. By thinking outside the box and taking bold, responsible action, individuals can shape their world in ways that benefit all. True freedom is not only about personal autonomy but also about fostering a culture where everyone has the opportunity to thrive, innovate, and contribute to a society of his or her own making.

Ultimately, the power to shape a free society lies within each person. By adhering to these standards and living with honor, respect, and accountability, individuals become the architects of their own freedom

and the stewards of a more just and peaceful world. The impact of such individuals is immeasurable, as they lead not through domination but through example, inspiring others to do the same. Through this collective action, the vision of a truly free society, where people are empowered to govern themselves and live according to their own values, becomes not just a possibility but also a reality.

About the Author



Rachel Sunshine, AKA Maiden Anarchy, is a prominent Black Flag Anarchist and a published Constitutional Scholar of 22 years, specializing in First Amendment law and Judicial Review. She is a Certified Scrum Master and Human Rights Consultant specializing in legal analysis and strategy. She has a beautiful family, and homeschools her bright children while practicing off-grid living and forcing local government into malicious compliance of the law while amplifying underrepresented voices in

the community. She believes in preparing for life stocking up on the “3 B’s”: Beilefelders, Bullets, and Bulk Seeds. She is an avid lover of bees and beekeeping, the outdoors, astronomy, and ancient history. She spends her summers traveling and hiking and her winters crocheting and reading by firelight. Her current writings can be found online at the Pagosa Daily Post and Black Flag News.

Activist anarchy, in the framework of voluntarism, is a method of dismantling coercive governance through direct action, decentralized leadership, and strategic engagement with existing systems, all while upholding the principles of personal sovereignty and nonviolent resistance. It represents a proactive and principled approach to achieving a stateless society through true servant leadership, self-governance, voluntary and mutual cooperation, and the gradual and purposeful erosion of institutional power through implementation of lean government principles.

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THE IDIOT BOX

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THE MONEY BOX

3

THE GARDEN BOX

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THE SOCIAL BOX

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THE SOAP BOX

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THE BALLOT BOX