

THE CONSCIOUS RESISTANCE

TRILOGY



DERRICK BROZE • JOHN VIBES

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Introduction

It has been five years since we first wrote *The Conscious Resistance* trilogy. The original intention of this work was to open the doors to conversation regarding the intersection of anti-authoritarian political philosophy and the spiritual search for meaning. Since the release of the trilogy, we have witnessed an explosion of interest in these two topics. Where discussions on Anarchism and religion once almost exclusively revolved around atheism, we now see an abundance of conversations bridging the gap between the spiritual and anarchist worlds.

We have seen these changes manifest in the many Anarchist and spiritual/transformational conferences and festivals. Events which previously exclusively focused on anarchism or political debates, now regularly feature speakers and workshops discussing permaculture and personal/spiritual development. At the same time, transformational events which already understand the need for empowerment and spiritual healing, are opening up to the concept of holistic anarchism, which we have spent the last few years promoting.

While we are thankful to see this growing melting pot of anarchism and spirituality, we also recognize that the world has undergone rapid changes in the last five years. The State has continued to expand, politics is dividing friends and neighbors, and corporations continue to place profit before life. Yes, the search for meaning has led many to question these systems and to begin working on healing their own trauma, but where do the spiritual anarchists fit in all of this apparent chaos? *How do the ideas of The Conscious Resistance fit into the world of 2020 and beyond?*

We believe these works are more important now than they were when we first wrote and released them into the world. As we write this expansion to our original work, the world is facing a growth in authoritarian forces from the left and the right sides of the political spectrum. This authoritarian creep has also caused previously sleeping minds to wake from slumber. As we take solace in the fact that many people have lost faith in government institutions, we also see how some are falling prey to the allure of the “strongman” archetype or are simply waiting

for some savior to ride in on a white horse. Simultaneously, the COVID-19 pandemic is bringing the world as we know it to a halt. Governments are using the crisis to expand their tyrannical grip on the people and install even more surveillance grid measures.

We are in the early stages of a decade that is sure to see an increase in government power, and this power grab reinforces the need for introspection and deep healing. *Why do people in positions of government always seem to seek more control over the lives of others? Why do we, the public, often focus on pointing our fingers at the authorities, solely placing the blame on their shoulders, while ignoring the role we play in manifesting our reality?*

We attempted to answer these questions in our original trilogy. From our perspective the different books in the Conscious Resistance series represent individual pieces of a larger whole. Book one, *Reflections on Anarchy and Spirituality*, represents an introduction to our philosophy and the foundation of our ideas. This could be seen as “the body.” When we wrote *Finding Freedom In An Age of Confusion* we wanted to focus on the more emotional or heart-centered aspects of our philosophy; thus this represents the heart of our work. Finally, *Manifesto of the Free Humans* represents the mind, where we explore the intellectual arguments that free thinkers often find themselves in when discussing the possibility of a stateless society. Taken together, these works symbolize the movement that we call *The Conscious Resistance*.

In the midst of our rapidly changing world, we have discovered exciting new ways to illustrate our philosophical perspective and we have additional knowledge which has added nuance to our view of the world. While we proudly stand by the entirety of the previous versions of this book, we feel that we have collected sufficient information to provide more supporting evidence for our arguments and cover new topics that have entered the collective consciousness in recent years. There are even some areas where our perspectives have evolved.

We recognize that these books are not the final word on this subject. Since we embarked on this series, our main goal was to start a conversation we thought it was incredibly important to all lives on this planet, and we encourage anyone who feels inspired by our words to add their own thoughts to the discussion. We welcome personal critiques on our philosophy. We

don't claim or wish to be an authority on anything, we merely want to be a part of the conversation. We hope you will join the conversation too.

In previous centuries anarchists and free thinkers would put forth ideas for consideration and welcome responses and even debunking of their concepts. In this same spirit, we hope those who find our work intriguing (or infuriating) will take the time to propose alternatives to what we have written. If we truly hope to create a better world — one where self-ownership, individual liberty, truth, and justice are respected — it will require a collaborative effort between the free hearts and minds of the world.

Thank you for joining this journey.

John & Derrick
November 2020

BOOK I

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**REFLECTIONS ON ANARCHY
& SPIRITUALITY**

PART 1—NAMING THE PATH

Background

The first seeds of this project were planted in late 2012, when Derrick traveled from his home in Houston to take a media internship near Washington, DC. During that trip, Derrick and John met through a mutual friend. Almost immediately the two burgeoning anarchists dove deep into conversation and were quickly talking about future collaborations. When Derrick returned home from DC, John made a few recommendations to his new connections in the independent media and helped Derrick land his first writing job. Over the next few months, John made a series of appearances on Derrick's online radio show, "The Conscious Resistance," to discuss some of the issues that they felt were being undervalued, both in the mainstream and in the counterculture.

The main topic they kept returning to was the lack of open dialogue regarding the spiritual aspect of the global struggle against tyranny. Many anarchists considered themselves logical, rational people who avoided conversations about God, spirit, and other often unexplained phenomena. Some of these materialists dismissed the world beyond the five senses as "woo" and closed their minds and hearts to the world of spirit. However, as John and Derrick began exploring these concepts from an anarchist perspective, looking for intersections to explore, they noticed there was a hunger for more content of this nature. Those early podcasts formed the foundation for *Reflections on Anarchy and Spirituality*.

Another piece of the puzzle was found in April 2013, when Derrick spoke in New York City at the Anarchy in the NYC conference. This was Derrick's first time engaging in public speaking outside of his community in Houston. His short talk focused on the intersection of Buddhism and Anarchism, which would later be the foundation for a chapter in this book. Despite sharing the stage with speakers who were vocal atheists, Derrick was pleasantly surprised by a round of applause and immediate interest from those listening. Some anarchists in the audience wanted more details on the thesis of the intersection of spirituality and anarchism, while others shared their favorite meditation practices.

During that same talk Derrick also coined a phrase which would perfectly illustrate the comparison between religion and spirituality, and the state and anarchism. *Anarchy is to Statism as Spirituality is to Religion*. This concept would also make its way into *Reflections*:

"Anarchy is the physical manifestation of freedom, and spirituality is a mental manifestation of freedom. In contrast, statism is control in the physical sense, and

religion is control in the mental or spiritual sense.”

This was a turning point in spreading the message of The Conscious Resistance. It was some time after this that the two decided to write a book.

In 2014, John traveled to Houston to speak at a music and arts festival Derrick organized in the city, and to start writing their initial thoughts on paper. They worked all day, and late into the night to prepare the outline for what would become the first installment of The Conscious Resistance series. Throughout the rest of the year, they used a shared cloud document to collaborate on the project and were able to finish in time to present the finished work at the 2015 Free Your Mind Conference in Philadelphia. After giving a presentation on *Reflections on Anarchy and Spirituality*, John and Derrick gave away hundreds of copies for free to all of the attendees.

Five years have passed since the original release. In this new version, most of the chapters remain the same, with some additional text and footnotes. Brand-new chapters are marked on the table of contents. Although the book ended up being the first in a trilogy, we originally wrote as if it was the conclusion of our thoughts on these topics. The book is meant to be an introduction to many intersecting topics, but it is also representative of the threads of our two lives. These are the paths we have walked as we pursue knowledge and healing. This was our first message to the world. Please read these words as they stand here, without expectations for the other books. Thank you for your support.

Chapter 1

What is the Conscious Resistance?

There is a persistent struggle in this world that dates back thousands of years and has created an untold amount of suffering. It is a struggle towards freedom and peace which continues to unfold in the so-called civilizations of the world, which are ravaged by slavery, genocide, and war. Today, many of us live under the illusion that these horrors are a thing of the past or the problems of some faraway land, but they are just as real today as they were in the days of our ancestors, and they are just as real in America as they are in the rest of the world.

There are many social and political changes that must take place to heal the widespread suffering in this world. The entire structure of our societies must change in order to achieve peace and freedom for all people. While a truly utopian world is likely impossible, a world without systematic and socially acceptable violence would certainly be a paradise compared to what we have now.

To create the social and political changes necessary to end the violence, we must use a different method than those tried in the past. We cannot simply storm the gates of the castle and hang the masters from the highest trees, as tempting as that may be. This will only result in a new master sitting on the same throne, exactly as we have seen throughout history repeatedly.

A real lasting change comes from within. In order to stop this cycle of madness, we need an evolution of consciousness. The state and all of its predatory appendages, including the corporate and military industrial complexes, are more than groups of people with weapons that need to be overthrown — they are bad ideas that can be rendered obsolete with the right combination of good ideas.

As the fight for freedom has evolved, so has humanity's understanding of what “*freedom*” actually means. The desire to understand the pursuit of *freedom* has existed for as long as conscious beings have been on this planet. Different cultures throughout history have had their own ideas and visions of how freedom manifests itself. Throughout this book, we will be careful to define important terms that may have different meanings for different people.

There are two ways to define philosophical and political terms like *government*, *statism*, *democracy*, *capitalism*, *communism*, *freedom*, *slavery*, etc. We can define these terms according to how they are supposed to operate in theory, or we can define them according to how they operate in reality.

For example, many people now recognize the word *propaganda* as a pejorative

term used to describe psychological manipulation. Thanks to Edward Bernays and his propaganda of the 1920s, most people now understand the word to mean something designed to manipulate or influence in a negative fashion. However, propaganda can also be used as another word for “*media*.” There are many modern words that are largely defined by their theoretical definition rather than how they operate in reality. When we define terms throughout this book, we will not only be looking at the standard dictionary definition but will also break down what the word has truly represented throughout history.

Since “*freedom*” is the very basis of this conversation, it is important to be clear about how we are defining the term. Freedom is defined by *Merriam-Webster’s* dictionary as follows:

“the quality or state of being free:

a : the absence of necessity, coercion, or constraint in choice or action b : liberation from slavery or restraint or from the power of another

: INDEPENDENCE

c : the quality or state of being exempt or released usually from something onerous <freedom from care>”

Pay attention to the first definition of “*free*” — “*the absence of necessity, coercion, or constraint in choice or action.*” It is this definition on which we base our vision of freedom. We advocate not only a voluntary society free of coercion but also that each individual has the utmost control over their own life and affairs.

This view that humanity can and will flourish when the boot of tyranny and authoritarianism is lifted off our collective necks is sometimes known as negative liberty. The concept was popularized by Isaiah Berlin in his 1958 lecture, “Two Concepts of Liberty.” According to Berlin, negative liberty is the idea that freedom is to be free from constraints and interference. This is contrasted by positive liberty which deals with the ability of an individual to act upon their free will. It has often been interpreted by philosophers as a support for collectivism or the ability of the people to participate in the government to achieve change. Essentially, those who believe in negative liberty want to be free from restrictions and limits, and those who support positive liberty believe that freedom means the ability to have or possess something which they believe empowers them (i.e., free healthcare, education, etc.)...

With this definition of freedom, we can begin to analyze the history of humanity and decide whether we are living in a state of relative freedom or in varying levels of slavery. By studying philosophy, logic, rhetoric, economics, politics, and history, we can determine whether humankind is freer than it was in the past or if we have been slowly losing our freedom overtime.

From our perspective, the opposite of freedom or liberty is slavery. Of course, slavery can be defined in a large number of ways, depending on the context,

the environment, and the individual's personal subjective experience. We find it helpful to see slavery as a spectrum, with complete slavery (mental, physical, spiritual) on one end and various shades of liberation that a person experiences as they move away from complete slavery. One manifestation of this slavery is statism.

Statism has been defined numerous times in anti-authoritarian, libertarian, and anarchist literature. First, when we use the term state we are describing the institution or organization which establishes a monopoly on law and control of a territory. This is no longer beholden to a power structure that makes their lives worse in the long run.

As anarchists, we reject the desire to work for or with government institutions. We recognize that using the government as a tool to achieve change, even small change, works against our larger goals of reducing and eliminating the violence and coercion in the world. We do believe that in the coming seven generations some of humanity will desire a life free of institutionalized state theft and violence. Some of our brothers and sisters will be a living example of liberty by thriving in the absence of corporate-state power and other forms of authoritarianism. Despite the commonly held belief that humanity would regress to a barbaric state without government, we propose that the individual who governs himself is better equipped to create a free and enjoyable life.

In the following pages, we propose that it is not only humanity's physical struggles for freedom that should be studied but also our daily internal struggle for freedom. We believe there is a vastly deeper and extremely personal "fight" for freedom taking place every moment. This is the internal struggle, the mental battle, the war waged between our desire for our "highest good" and our doubt and self-imposed limitations perpetuated by our internal tyrants. It is on this field where humanity's greatest war is fought.

Due to our research and experience, we have come to the conclusion that it is essential and necessary to challenge and expose the physical manifestations of power. Equally important is our ability to face and challenge our doubts, fears, insecurities, and pain.

No matter how hard and long humans try to establish a freer world, we are doomed to repeat the same mistakes of the past if we cannot conquer our inner demons. Poverty, corrupt governments, environmental degradation, and wars are manifestations of our inner struggles, and the fact that we allow these travesties to carry on shows we are a species in need of deep healing. Until that healing takes place, humanity will be ripe for control by an external source or "leader," and, in fact, people will continue to beg for that control.

It is with this thought in mind that The Conscious Resistance was born. "*Consciously resisting*" means being willing to engage in self-reflection. We believe without knowing our doubts, hopes, fears, dreams, insecurities, and

strengths, we cannot truly know what freedom means to us as individuals.

Becoming conscious of your actions is one of the most important steps towards understanding and claiming your own freedom. From that clear state of mind, one can lead by example and help others in their own pursuit of self-discovery and freedom.

This book is aimed at those who already possess some level of understanding about the search for freedom but are ready to challenge long-held beliefs about where freedom begins and ends. These essays are for those who live as free humans in the physical realm but desire a deeper, fuller experience of liberty. The words are also written for the spiritually curious—the researchers and wayfarers who value themselves spiritually but may have yet to consider how to achieve physical freedom or may be intimidated by some of the darker aspects of our five sense reality that need to be overcome.

We would also like to make it clear that this book is not meant to be the final word on ANY of the topics discussed. Rather, we hope to broach the conversation and spark healthy debate about how far one should take their desire for freedom. None of the ideas expressed should be taken as arguments for a monopoly or a “*one size fits all*” model of freedom.

In the *New Libertarian Manifesto*, Samuel E. Konkin III, founder of Agorism, wrote:

“There is no One Way, one straight line graph to Liberty, to be sure. But there is a family of graphs, a Space filled with lines, which will take the libertarian to his goal of the free society, and that Space can be described.”

There are a variety of excuses that are commonly used to justify the existence of governments and the involuntary relationships they have with their subjects. The vast majority of these excuses are based on the idea that humanity is psychologically incapable of peaceful self-governance, and too greedy or self-interested to allocate the resources needed for community services and social safety nets. To make the situation even more complicated, these limiting ideas are unwittingly reinforced by activists who set out to fight the system. By voting or petitioning the ruling class for changes, these activists’ efforts are used as an example that the people are apparently free to redress their grievances and thus they are free. The structures of power have faced with riots, political campaigns and peaceful protests for centuries, and while these strategies can sometimes achieve short-term goals, they rarely create lasting changes. The ruling class has a time-tested playbook for subverting these efforts, demonizing activists, and channeling the public attention in a direction that suits their agenda. The “powers-that-wish-they-were” know how to deal with the traditional threats, but they don’t know how to deal with obsolescence. Millions of people support the paternalistic relationship that the ruling class takes with the rest of society and believe they are getting a fair deal because

they are not emotionally ready for the responsibility that comes with a life of freedom. Furthermore, many people recognize that their neighbors are not ready either, which means that many of us do not even have sufficient trust in one another to believe a free society is possible. So long as people are unhealthy (mentally, physically, and spiritually) and dependent on the ruling class, they will continue to give their energy, support, and, sometimes, their lives to the establishment. A psychologically healthy population that has its needs met elsewhere would not support a ruling class which works against its best interests. This is why it is important to strike at the root of our oppression, by empowering those around us.

We believe that The Conscious Resistance—the coupling of self—governance with a sense of self-reflection—is the best path towards the goal of a free society.

Chapter 2

Explorative Agnosticism

Modern culture is defined by the experience of the five sense world. Experiences we can physically quantify and measure set the parameters of reality. Without a doubt, there are phenomena that can be observed and proven by the five senses. Also, there are concepts in this world that are objective. Still, this does not necessarily mean that everyone shares one uniform consensus on the nature of reality.

There is a vast world beyond our five senses. Despite a lack of understanding of what this world beyond the five senses is composed of, there is a mountain of evidence that proves it exists. It is better for everyone to personally interpret what lies beyond the five senses and respect the interpretations of others instead of fighting over something that will not likely be proven in our lifetime.

When pursuing a spiritual path, even if an individual's intuition isn't *real* or *true* in the quantifiable sense, the experience they are having and the information they bring back from their journey—even if it is simply a journey into the deepest reaches of their own mind—can still provide value and facilitate positive growth in this world.

That being said, it appears the most logical spiritual path to take is an agnostic one. Before we go forward, it is important to define some of these terms, especially “*spirituality*” and “*agnosticism*.”

We define Spirituality as:

“An individual’s personal set of beliefs about the great mysteries of life and the world beyond the five senses.”

Traditionally, the idea of spirituality has been attached to the concept of religion. However, “*spirituality*” and “*religion*” actually represent two entirely different philosophies. A religion is a one-size-fits-all worldview with a hierarchy, a set of rules, and often, a priest class to enforce it all.

Spirituality is a free and personal interpretation or connection with a spirit realm, higher power, or whatever that person wants to call it. Spirituality is a practice that brings an individual closer to their essence, where essence means a set of attributes that make an object, “what it is.” To use a comparison, anarchy is to statism as spirituality is to religion. Anarchy is the physical manifestation of freedom, and spirituality is a mental manifestation of freedom. In contrast, statism is control in the physical sense, and religion is control in the mental or spiritual sense.

The organized religions of the world have caused untold suffering and manufactured wars around the world. They have spread propaganda, instigated genocide, and justified slavery. These facts cannot be ignored. However, despite these flaws, the major religions have much to teach us. All of the world's religious teachings, from those that border on historical fact to those that are obviously myths, contain a wealth of knowledge that should be considered.

As Aristotle said, *"It is the mark of an educated mind to be able to entertain a thought without accepting it."*

Different cultures have different belief structures based on the lessons taught in their particular region of the Earth, yet every religion tells essentially the same story, using different words to accommodate whichever culture the tale originates.

In the following chapters, we delve into the history of specific religions and their roots in anti-authoritarian teachings. We are not advocating these religions nor are we excusing the political organizations that represent them. We also do not seek to judge anyone who participates in these religions. In fact, we hope to communicate that many religions are rooted in the same spirit of anti-authoritarianism and can coexist peacefully.

We hold the perspective that religious organizations have taken legitimate ancient spiritual teachings and corrupted them with their own political ideologies. This is why many religions seem to have the same basic truths but also much of the same poison and disinformation. A positive spiritual philosophy usually turns into a violent control mechanism when it is corrupted by an authority figure. It is at this point that everything changes: The goals are no longer to discover powerful truths but to fear the future and cling to the past in order to serve some master.

At our current stage of evolution, we have about the same chance of understanding the spirit realm as a goldfish has of understanding quantum physics, so it's absolutely insane for us to be killing each other in the name of God. At the heart of this ignorance is fear—fear our oppressors have stirred up and manipulated for many generations. They have preyed upon our natural fears of the unknown, of change, and of death while only giving us fractions of information about our existence.

We can now look back throughout history and see that most wars and crusades in the name of religion were actually wars over land, resources, and empire expansion. The rulers of the time used their subjects' deep fear of God to manipulate them into going on crusades, just as our rulers today use fear tactics to con us into fighting and dying in wars. Like pawns on a chessboard, men and women are sent out to war by an almighty authority who believes they are expendable. This kind of senseless carnage is still taking place without much questioning from the public. Insignificant differences among common

people of all nations are still used by those in power for the sake of conquest. Regardless of whether those differences are based on religion, race, economic status or culture, they are used as justifications to commit atrocities.

Technically speaking, agnosticism is the perspective that supernatural matters cannot be proved or disproved. Agnosticism is defined by Webster's dictionary as

the view that any ultimate reality (as God) is unknown and probably unknowable; broadly

: one who is not committed to believing in either the existence or the nonexistence of God or a god

Historically, agnostics have chosen to stay away from supernatural topics altogether. The position we advocate in this book takes a more hands-on approach. We believe there is wisdom and self-discovery to be gained from seeking to understand and participate in the world beyond the five senses.

Explorative Agnosticism is strongly different from atheism because there is no claim of truth beyond the five senses, and there is no expectation as to what other people believe. While atheism claims to be a non-religion, some of its loudest advocates seem as concerned with evangelism as born-again Christians. Militant atheists are very intent on changing people's minds about whether anything lies beyond the five senses and will often form their opinions of others based on whether they believe in a higher power. The same can be said of fundamentalists of any faith. This, of course, does not apply to all atheists. A fundamentalist of any religion will claim their perception is superior, so this is surely a view held by some atheists. Without a doubt, some atheists act in the same manner as dogmatic true believers of any other religion.

Agnostics, on the other hand, feel it doesn't really matter what people believe about anything that goes on beyond the five senses because none of it can be proven. There is no expectation of what others should believe, and there is no personal investment in philosophical conversations. While mainstream religions and even modern atheist philosophies rely on the masses for validation, agnostics' personal connection with nature, the universe or god(s) is validated only by their own intuition and doesn't depend upon the approval of others. Following that same standard, there is no need to take a role in validating or judging others as long as they commit no physical transgressions. Agnostic atheists may have their own atheistic beliefs but also understand that their beliefs are just as fallible as an ancient myth.

We find agnosticism to be the most logical position to hold. However, this does not mean that the realm of the supernatural is not worth exploring.

This is why the term "Explorative Agnosticism" is so important to this discussion. While supernatural phenomena cannot be measured or proven, exploration of these realms is a worthwhile quest and necessary for the advancement

of our species on this planet.

Of course, we cannot define what supernatural realms look or feel like or how an individual should interpret them. We are simply advocating an open-minded approach to the information presented in this book. While we understand and value rational thinking and logic, we also understand that sometimes humans are better served by intuition and imagination. In fact, humans are best served when there is a balance of these two polarities.

It is in the world of imagination, creation, self-reflection and deep connection to the non-physical that rational thinking often proves insufficient. You might experience a transcendental state of meditation leading to insight about your path, but the rational side of your brain may tell you to disregard gnosis gained from such states of “*incoherence*.”

Perhaps you participate in a sweat lodge and drumming ceremony and find yourself carried away on a cloud to a distant location to communicate with animal spirits. Logic may tell you to disregard these experiences as nothing more than irrelevant dreams or outright fabrications.

We, however, believe it is not up to the collective to decide what is “*real*” and valuable for another person in their experience on their path.

To illustrate this, we like to imagine four individuals standing in a meadow witnessing the scene from four different perspectives. We could call these perspectives the objective, subjective, symbolic, and holistic.

In the Objective world, you might notice the physical aspects of the scene. The colors of the plants, soil and sky, the square footage, the variety of plant life, and so on. In this world, the fundamental belief or assumption is that everything is separate.

From the Subjective world, one may have an understanding of the interdependence of the natural world and the mutually supportive roles played by all its elements and creatures. This Subjective world is a deeper experience than the Objective world where you may be able to commune with plants and animals. The fundamental assumption in this world is that everything is connected.

Looking from the meadow of Symbolic perspective, you are now seeing nature as a representation of yourself. The open meadow is your openness to life, and you may feel called to express yourself artistically with this symbolic perspective. You come to know that everything is a part of a pattern and exists in relationship to something else—and that everything means what you decide it means. In this world, you know that everything is symbolic.

From the Holistic world, you have transcended from standing in front of the meadow and observing it to becoming one with the meadow. Now you are the meadow as the sunlight is shining on your leaves and being turned into energy via photosynthesis. The bees are gathering your pollen as you experi-

ence the moment as a flower. You feel the sensation of drinking the nectar as the bee. The fundamental assumption in this realm is that everything is one.

In our view, every individual experience is valid, regardless of the world in which it takes place. Further, what rings true and factual in the Objective World will not be so for those experiencing life from one of the other realms.

Someone stuck in a strictly rational, materialist, reductionist mindset will not understand the reality experienced by someone operating in a more intuitive state.

Lastly, it's important to remember that the biggest obstacle to successfully moving between these worlds—thus improving our ability to communicate with a wide range of people—is interference of critical analysis from other levels.

This is the frontal lobe, the analytical part of you that is difficult to quiet during meditation. This is the part of you that will likely doubt the legitimacy of self-reflection and might tell you “This silly hippy stuff isn't going to do anything for you! You should stop reading now!”

In order to gain a better understanding of ourselves, our world, and what it means to be a free human being, we must practice removing our assumptions and doubts. We recommend remembering this when moving between worlds, whether physical or ethereal. From this standpoint, we believe Exploitative Agnosticism to be a beneficial position.

As free people, our beliefs about the world should not be limited or controlled by the collective. As such, we do not care if others doubt or deny our beliefs because we make no effort to doubt or demean their beliefs about the spiritual, non-physical world. Quite simply, our interpretations of the world beyond the five senses are not dependent on any one person, institution, or book.

If we are to know ourselves as spiritually liberated beings, we must open our hearts and minds to the possibilities that wait outside the quantifiable world.

Chapter 3

Reality Beyond the 5 Senses: Beyond Logic, Beyond Reason

The religion of materialism is the dogma that rules modern popular culture and the realm of mainstream science. The Materialist believes only that which we can see, touch, smell, taste, feel and measure quantifies reality. The materialist also believes that any discussion of what lies beyond the five senses is foolish and not worthy of consideration. This worldview is shaped by the unproven assumptions of mainstream science, which is important not to confuse with the scientific method.

The scientific method describes a process of experimentation in which theories are tested and either proven or disproved. This is a great concept that helps us to better understand the five-sense world of matter, but the political establishment that we know today as mainstream science is no longer rooted in the scientific method. Instead, it has arguably become a new religion. However, there is a blind spot in this point of view. Much to the dismay of materialists, science has many times helped humans unveil the world of superstition by confirming truths that were once opposed by the scientific establishment.

Many of the experiments carried out today in government labs begin with their conclusions pre-planned, and many topics are entirely off-limits for scientists to explore. For example, it is taboo for an archeologist or anthropologist to present an alternative view of history with their scientific findings. Scientists have dismissed researchers like John Anthony West and Graham Hancock, who presented evidence that the mainstream view of Egyptian history was entirely misdated and incorrect.

These researchers had significant evidence that many structures in Egypt date back much farther than scientists initially projected. Mainstream science dates the construction of the Sphinx to around 10,000 years ago, while West and Hancock proved that certain significant weathering on the structures must have occurred at least 30,000 years ago. Despite this ground-breaking discovery, mainstream science rejected their evidence because it didn't fit in with the official narrative.

Another rebel who has been challenging the unproven assumptions of materialism is scientist Rupert Sheldrake. Sheldrake courageously conducts his own independent experiments, based in the scientific method, that set out to explore areas that are too 'weird' or taboo for mainstream science to take seriously.

One of Sheldrake's experiments provided compelling evidence that many pet owners have a telepathic connection with their animals. In the experiment,

dogs were observed waiting for their owners to come home. Every dog would become excited moments before they received any physical indication that their owner was nearby. Sheldrake would have the owners take different ways home at different times of the day, drive different cars, take the bus, walk, and wear different shoes or an unfamiliar aftershave or perfume, etc. This ruled out the possibility that the dogs were simply using their heightened sense of smell or hearing. Regardless of how the experiment was framed, the animals were always able to sense when their owners were coming home. While this does not definitively prove a telepathic connection, it does show a strong connection between humans and animals, which suggests that this is a point of view at least worth considering.

Sheldrake also assembled some compelling evidence for the case of crop circles. Crop circles are patterns created by flattening crops. While the mainstream view is that they are a hoax perpetrated by two hoaxers, there is much more to the story. In a brilliant experiment, Sheldrake hoped to gauge how talented human crop circle artists actually were. If it were possible to see the best job a human could do with a crop circle, then it would be much easier to deduce whether other random crop circles had been created by a human hand or some other technology. To get to the bottom of this question, Sheldrake hosted a contest with a massive cash prize for the best crop circle, and participants entered from around the world. Though they created incredibly elaborate crop circles, they were still not as elaborate as others that have been recorded in the countryside around the world.

Another field we feel the scientific establishment needs to catch up with is the idea of reincarnation, or remembrance of past life experiences. Traditional thought says that when a human body expires, so does the conscious experience. However, there is abundant anecdotal evidence indicating that children are sometimes born with memories of formerly lived lives.

Take, for example, the story of James Leininger. James is the focus of the book *Soul Survivor: The Reincarnation of a World War II Fighter Pilot*. The book discusses how Leininger began having nightmares, recalling violent scenes of planes being shot down and his own ensuing death. He was only two years old when these nightmares began. Leininger's parents say he would draw incredibly detailed pictures of battle scenes complete with fighter jets from America and an enemy that seemed to be Japanese.

James's parents began searching for clues as to what their son was speaking about and whether or not he was experiencing some type of mental delusion. The two-year-old child exhibited an uncommon knowledge of the mechanics of World War II planes and would even detail memories of what he said was a past life as James, WWII fighter pilot.

After researching some of James's claims, his parents were able to confirm

the names of several people he said he had fought alongside. Eventually, the family learned that James Leininger somehow had detailed memories of James Huston, a fighter pilot who crashed into the ocean near Iwo Jima after being fired upon by the Japanese. When asked for specifics about his memories, the young child was able to identify his ship as the Natoma. James Leininger also correctly identified the name of Jack Larsen, a friend of Huston's and the pilot who was flying next to Huston when he was shot down.

Upon meeting veterans of the USS Natoma Bay, James Leininger was able to recite specific names and places from the war. The Leininger family went even further and contacted the family of James Huston. James met the sister of James Huston and told a story of a painting done by Huston's mother. This painting had not been seen by anyone other than the Huston's deceased mother and the siblings. Huston's remaining family was amazed at the detail the young boy was able to recall nearly 60 years after James Huston had died.

Jim Tucker, a professor of psychiatry and neurobehavioral sciences at the University of Virginia, has studied over 2,500 cases of children who report memories of past lives. In a January 2014 interview with *National Public Radio*, Tucker described the difficulty in fitting these phenomena into a strictly materialist worldview:

"I think it's very difficult to just map these cases onto a materialist understanding of reality. I mean, if physical matter, if the physical world is all there is, then I don't know how you can accept these cases and believe in them. But I think there are good reasons to think that consciousness can be considered a separate entity from physical reality."

Tucker references Max Planck, the father of quantum theory. Planck believed consciousness was fundamental and that matter was derived from it. This could indicate that consciousness and superconsciousness, or experiences of higher consciousness, are not necessarily dependent on a physical body or brain.

So, what exactly is consciousness? Before we delve deeper into expanding on consciousness, we should take a moment to define the word, as we have defined other key terms.

Consciousness is defined as:

- : the condition of being conscious : the normal state of being awake and able to understand what is happening around you
- : a person's mind and thoughts
- : knowledge that is shared by a group of people

As we have noted, the mainstream view of science operates from a place of ignorance when it comes to what consciousness is or where it resides. The accepted dogma is: Matter is life, and anything beyond the physically measurable world is irrelevant to scientific pursuits.

Rather than ignoring or condemning that which is unknown by the scientific community or the rational mind, we believe in remaining open to the endless possibilities.

The topic of consciousness is a highly contentious field. Beyond just what and where consciousness is, there are also questions of animal and plant consciousness that we will explore in more detail later.

One area where spirit and science align is the topic of quartz crystals. Quartz crystals are often used in “*New Age*” circles for trading, ceremony, and, some believe, healing. Though a rational person may dismiss these trinkets as fantasy, they have both a scientific and cultural relevance. There are several types of quartz crystals. These include amethyst, citrine, rose, smoky, and clear quartz. The crystals are composed of silicon dioxide molecules and other “impurities.” Crystals containing only silicon dioxide are known as clear quartz. The atoms within crystals vibrate at a stable frequency, making them excellent receptors and emitters of electromagnetic waves.

Quartz crystals are piezoelectric, meaning they can turn energy from one form into another when pressure is applied. When mechanical pressure is applied to a quartz crystal, it vibrates, producing a voltage that can be converted from mechanical forces into electrical signals. Quartz crystals have been used in many common items, including radios, watches, sonar and ultrasonic generators, and hearing aids. They can also be used to make glass, mortar, grindstones, sandpaper, and cleaning compounds.

One of the first people to recognize the uses of quartz was Nobel prize winner Marcel Vogel. Vogel was a research scientist for IBM when he discovered that crystals can be programmed as silicon chips in a computer. He came to believe that crystals could be programmed through thought.

He wrote that thoughts are a form of energy that can be directed through intentions. Specifically, he created devices that he told allowed users to program their intentions onto a crystal and then transfer them to water. He likened the process to the way an inductor in electronics creates an energy field in components in proximity to the field. Despite, or perhaps because of, his prolific work and extreme foresight, his work was denounced as pseudoscience.

We now know that Quartz has a place in both the modern scientific and mechanical worlds. However, scientists and mechanics were not the first to acknowledge the power of crystals. Quartz crystals have been popular for centuries — and possibly millennia — with indigenous peoples around the world. Amazonian shamans and healers communicate with spirits they believe live within the crystals. In his book, *The Cosmic Serpent*, anthropologist Jeremy Narby writes about the use of crystals by indigenous peoples and a possible relation to DNA. Narby discusses how Australian Aborigines believe life was created by “*the Rainbow Snake*,” symbolized by quartz crystals. He also men-

tions the Desana of the Amazon, who believe an anaconda created life. They symbolize the creator with a quartz crystal.

Narby goes on to inquire about how these varied cultures, separated by time and space, could have possibly come to such similar conclusions. He suggests that these cultures may have been aware, from their perspective and understanding, of what modern science and its tools of measurement have yet to discover. Perhaps, he proposes, the spirits communicating with these cultures using hallucinogenic plants and altered states of mind was a form of direct communication with DNA, what Narby calls the Cosmic Serpent.

DNA itself has a historical connection to crystals. In the modern scientific community, Erwin Schrödinger was the first physicist to propose the idea that an aperiodic crystal contains genetic information. DNA had already been discovered, but its helical structure and role in reproduction had not. Schrödinger proposed the existence of a hereditary material responsible for all life. He called this an aperiodic crystal, which, unlike a standard crystal, does not repeat itself and can produce an infinite number of possibilities with limited atoms.

These examples offer starkly different viewpoints on what crystals and DNA are—and what purpose they serve. Different cultures and researchers from vastly different backgrounds, using tools both modern and archaic, physical and intuitive, arrive at similar conclusions. They are unable to recognize the similarity of their discoveries due to an experiential barrier. The information could be identical, yet the presentation and reception of the information are dependent on the one receiving said information.

As Narby noticed while living among indigenous communities in Brazil, the objective mind often cannot rationalize or fathom that which has not yet been uncovered. He spoke of the importance of de-focalizing the gaze, and specifically, he learned to take the word of the natives he worked with, regardless if what they said made objective sense. He spoke of “*objectifying one’s own objectifying relationship*,” or “*becom[ing] aware of one’s own gaze*.” We should remember this valuable lesson as we consider information that may be beyond our current understanding or comprehension.

Chapter 4

Towards Panarchism: Anarchy Without Adjectives

Since “anarchy” is one of the most maligned and misunderstood words in the English language, we are going to use a concise definition that gets straight to the point. Simply put, anarchy is a social arrangement in which there are no “rulers.” A ruler is defined as a person who claims nonconsensual authority over another life. Anarchy is a lived experience which lacks oppression from state or corporate power, as well as oppressive and manipulative behaviors which happen in our interpersonal relationships. Anarchism is the school of political thought which attempts to uncover methods to achieve this goal via economic, social, and political means.

Sadly, there cannot be a master without a slave, and by the nature of the relationship, the slave is physically and morally obligated to obey the commands of the master. Many people believe this relationship is the stitch that holds the fabric of civilized society together, while in reality, nothing has caused more pain and suffering in this world than corrupt authority and the concept of rulers and slaves.

These social relationships are the manifestations of the internal struggles that exist within us. The relationships between rulers and slaves, kings and subjects, and even presidents and citizens do not exist in reality. They are mental constructs that allow some people to harm and openly take advantage of others while maintaining moral superiority. This is far more dangerous than the relationship of a common criminal to his victims. When someone holds you at gunpoint and takes your wallet you see the criminal, you have a direct experience of being robbed and threatened.

However, when someone attacks from a position of authority with perceived moral justification, their crimes will go unpunished, and their power will be amplified as a result. This is why police brutality and government corruption have been a part of every civilization since before ancient Rome. The relationship of authority breeds and encourages corruption.

That being said, to achieve anarchy—or the abolition of masters and slaves—the solution is far more complicated than simply having a revolution and taking on the current establishment in physical combat, though some argue this will be a part of the process. This has been attempted many times before, and each time power has shifted hands, but the cycle of violence and slavery has continued.

This cycle has been in constant repetition for generations. While power has

shifted hands over time, little has changed about how our species views the world, how we view one another, or how we view ourselves as individuals. This is not by mistake. Mountains of propaganda have been released over the centuries to reinforce the old ways and to keep people from thinking outside of the box.

Thankfully, there were many brave philosophers and revolutionaries who recognized this dynamic and worked to construct a philosophy of anti-authoritarianism, which came to be known as “anarchism.” The earliest anarchist-themed writings can be found in Lao-Tzu from the 6th century and there are those who believe Christ was an anarchist or at the least, an anti-authoritarian.

More recently, William Godwin, a writer in France during the 1790s, is said to have been the first philosophical anarchist with his book *Political Justice*. The first person to publicly proclaim himself an anarchist was Pierre-Joseph Proudhon with the publication of his seminal work *What Is Property?* in 1840.¹

In the mid-1800s in America, anarchism was taking roots in the abolition movement. Many abolitionists recognized that slavery and government were essentially the same thing and that slavery will exist in one form or another, so long as government exists. One of the main pioneers in American anarchist thought was outspoken entrepreneur and abolitionist Lysander Spooner.

Unlike many other anarchist philosophers in Europe, Spooner’s breed of anarchism was strictly individualistic with a strong emphasis on markets and property rights. Spooner was extremely critical of collectivist ideas like democracy and constitutionalism, so his work was heavily focused on deconstructing these concepts and exposing them as deceptive forms of oppression.

Spooner thought of a way to put his philosophy into action by creating his own businesses that would directly compete with government services. One of his most ground-breaking entrepreneurial achievements was forming the “*American Letter Company*,” a letter and package delivery business that competed with the US Postal Service and proved that people didn’t need the government to deliver mail. More than a hundred years later, this strategy was identified by Samuel Edward Konkin III as “*agorism*,” a philosophy of non-compliance that uses underground markets as a means of making the state obsolete. We will be exploring the potential of agorism throughout this book.

As with many other popular schools of thought, anarchism has evolved and even splintered off over the years in various directions, creating various sub-sects within the philosophy. In the 1870s, Europe saw a great divide between anarcho-communists and anarcho-collectivists. Around the same time,

1. For a thorough examination of the history of international anarchist thought see Robert Graham’s three-part anthology, *Anarchism: A Documentary History of Libertarian Ideas* and *No Gods, No Masters: An Anthology of Anarchism* by Daniel Guérin, and for the American Anarchist’s read *Men Against the State*.

American anarchists were debating the pros and cons of individualist and anarcho-communist thought. As a result, anarchist philosophers in Europe and America began calling for “anarchism without adjectives,” which was essentially an acceptance of all those who believe in self-governance and a lack of coercion regardless of their particular economic solution.

Most recently, the libertarian activist and writer Karl Hess discussed the need for what he called “*Anarchism Without Hyphens*.” Hess was well known for working in and out of political circles with anarchists on both the left and the right. In 1980, he outlined his argument for anarchy without hyphens:

“There is only one kind of anarchists. Not two. Just one. An anarchist, the only kind, as defined by the long tradition and literature of the position itself, is a person in opposition to authority imposed through the hierarchical power of the state. The only expansion of this that seems to me to be reasonable is to say that an anarchist stands in opposition to any imposed authority.

“An anarchist is a voluntarist.

“Now, beyond that, anarchists also are people and, as such, contain the billion-faceted varieties of human reference. Some are anarchists who march, voluntarily, to the Cross of Christ. Some are anarchists who flock, voluntarily, to the communities of beloved, inspirational father figures. Some are anarchists who seek to establish the syndics of voluntary industrial production. Some are anarchists who voluntarily seek to establish the rural production of the kibbutzim. Some are anarchists who, voluntarily, seek to disestablish everything including their own association with other people, the hermits. Some are anarchists who deal, voluntarily, only in gold, will never cooperate, and swirl their capes. Some are anarchists who, voluntarily, worship the sun and its energy, build domes, eat only vegetables, and play the dulcimer. Some are anarchists who worship the power of algorithms, play strange games, and infiltrate strange temples. Some are anarchists who only see the stars. Some are anarchists who only see the mud.

“They spring from a single seed, no matter the flowering of their ideas. The seed is liberty. And that is all it is. It is not a socialist seed. It is not a capitalist seed. It is not a mystical seed. It is not a determinist seed. It is simply a statement. We can be free. After that it’s all choice and chance.

“Anarchism, liberty, does not tell you a thing about how free people will behave or what arrangements they will make. It simply says that people have the capacity to make arrangements.

“Anarchism is not normative. It does not say how to be free. It says only that freedom, liberty, can exist.”

We understand that because of its anti-capitalist roots, many anarchist thinkers on the left might say that anarchism without adjectives or hyphens remains anti-capitalist and thus schools of thought like anarcho-capitalism should be

excluded. On the other hand, there are many market anarchists and anarcho-capitalists who point to the coercion that is inherent in democracy and authoritarian socialism, showing that these ideas are essentially nothing more than government. In short, among anarcho-capitalists and anarcho-communists, there is a great deal of debate about who is a “real anarchist” and who is not.

There is truth in both of these viewpoints. Although market activity is peaceful and voluntary, the social system that has traditionally been called “*capitalism*” is far from a free and voluntary market. Capitalism has used state power as its primary mechanism of operation, so it is not fair to associate this term with a free and open market. Likewise, most traditional democratic and socialist societies have been ruled by a very few rich people despite the notion that these systems are created for and by the common people. Even the more egalitarian democratic societies sometimes fall victim to the tyranny of the majority as citizens are forced to live at the whim of their neighbors and change their lives because a vote was held in their community or country. Entire populations of free humans are made subjects of the majority, regardless of their opinion.

Capitalism, communism, and socialism are all loaded terms that have so many different definitions to different people that they are nearly impossible to communicate about. There is no hope in “saving” or “reclaiming” any of these words. They have been tainted by state influence for generations, searing their assumed definitions into the minds of billions of people.

In advocating for an entirely new and different way of life, using the names of old social systems and old ways of doing things seems counterproductive. Of course, there is value in bringing the old terms into the conversation for the sake of comparison, but social philosophies by the names of capitalism and socialism have been around for centuries and have ultimately been government-based economic systems.

For us, the definition given by Kevin Carson, author of *The Iron Fist of the Invisible Hand: Corporate Capitalism as a State Guaranteed System of Privilege*, best defines the rise of Capitalism over the centuries:

“[I]ndustrial capitalism, to the same extent as manorialism or slavery, was founded on force. Like its predecessors (crony) capitalism could not have survived at any point in its history without state intervention.

Coercive state measures at every step have denied workers access to capital, forced them to sell their labor in a buyer’s market, and protected the centers of economic power from the dangers of the free market. To quote Benjamin Tucker again, landlords and capitalists cannot extract surplus value from labor without help of the state. The modern worker, like the slave or the serf, is the victim of ongoing robbery; he works in an enterprise built from past stolen labor.”

In that sense, we are against crony capitalism, or the state’s subsidization and



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While *The Conscious Resistance Trilogy* was written for the reader interested in meditation, consciousness, indigenous teachings, and spirituality, its deeper message lies in the Philosophy of Freedom, Self-Governance, and Anarchism — from the Greek “anarchos,” “having no ruler.” *The Conscious Resistance Trilogy* is an exploration into the practical as well as the spiritual realms of the true meaning of Freedom.

In Part I, *Reflections on Anarchy and Spirituality*, authors Derrick Broze and John Vibes lay out the case for a synthesis of spiritual teachings and Anarchist Philosophy as an empowered path towards a freer, and more conscious world. This part features discussions on the intersection of Anarchy and Shamanism, Christianity, Islam, Judaism, Taoism, Buddhism, Confucianism, and Hinduism.

In Part II, *Finding Freedom in an Age of Confusion*, we focus on the heart and soul of activists, truth seekers, and freethinkers. A series of essays explores the human struggle in the search for freedom, discussing overcoming depression, confusion and fear that can come along with understanding the circumstances of our present situation.

In Part III, *Manifesto of the Free Humans*, we explore deeper concepts outlined in Parts I and II, including Anarchism, Agorism, community building, spiritual healing, property, decentralization, permaculture, and methods for resisting the State. The authors also explore the history of America’s individual Anarchist movement and the concept of Sovereignty of the Individual. The final section outlines a vision for an intentional community based on these concepts and outlines how this community will attempt to live the message of The Conscious Resistance or Holistic Anarchism.



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