

DIGNITY & DECENCY

**Rhapsodic Musings of a
Modern Anarchist**



Sterlin Lujan

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**RHAPSODIC MUSINGS OF
A MODERN ANARCHIST**

COLLECTED WORKS OF STERLIN LUJAN

Discovery Publisher

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Author: Sterlin Lujan
Editing: Carey Wedler
Cover Art: Joel Wright



616 Corporate Way
Valley Cottage, New York
www.discoverypublisher.com
editors@discoverypublisher.com
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COLLECTED WORKS OF STERLIN LUJAN

For my beautiful wife, Cecillia Lujan, who I could not
have compiled *Dignity & Decency* without.

For Ross Ulbricht, who deserves better than
being locked in a cage for life.

And for Nathan Freeman: a shining beacon of liberty
who was taken from us way too soon.

Approbations

Anarchy isn't about wearing masks or throwing bombs. It's about treating others with dignity and decency. For those lucky enough to know him, Sterlin Lujan has already been showing us by example. Now the rest of us can learn directly from his words collected in one place.

Dignity & Decency is a great place to start for anyone interested in using voluntary human interaction to build a better world.

—Roger Ver

In *Dignity & Decency*, Sterlin reminds those familiar with his work why his message is so memorable and so necessary at this moment. Readers who are new to his writing will have the joy of discovering his vision of compassionate anarchism—a world where rationality, morality, psychedelics, and anarchism collide. This collection introduces his insatiable desire to reduce violence and promote peace while offering practical solutions to those who can feel that something is amiss in our world. Sterlin has an inimitable ability to communicate the message of anarchism, simplify the intricacies of cryptocurrency, and explain the psychology of spanking in a way that tends to build bridges and open hearts. The world is better thanks to his articulations of the concepts of liberty.

—Derrick Broze

Foreword

It's no shock or secret that the past year has been tumultuous, entering the cultural lexicon as a time of doom, misery, division, and upheaval—of chaos, fear, and discord.

We have watched otherwise good humans caught in the trance of statism, propaganda, and panic cower to a barrage of sensationalism and fear propaganda to justify a creeping police state in the name of feeling safe. We've witnessed terrorized humans who trust the authorities issue harsh, hateful demands that those who aren't gripped by terror comply, shaming them for questioning narratives and urging the State to force them into submission.

Some believe the pervasiveness, crimes, and severity of statism are growing. Others say nothing has changed—that the true nature of the ruling class and the power it wields has simply been unmasked. Whatever your take, however, it's clear the current paradigm isn't working. The ruling class continues to abuse the rest of us, fueling empire, exploitation, and the false narrative that the true enemies are not those who would lord over us, steal from us, and kill us for resisting but our fellow humans, who are also victimized by statism. This false belief echoes a refrain familiar throughout human history. Something has to give.

Many anarchists have struggled with frustration and a sense of helplessness and hopelessness as we've watched so many millions, if not billions, of otherwise decent people fall prey to predatory rulers and systems. We've found ourselves caught not only in fear of what may come but anger and bitterness, which are extensions of fear, at these power structures, as well as toward those who blindly believe in them. Despite our diametrically opposed world views, many of us have been just as reactive as the statists we have come to resent, feeling disconnected from those we have unsuccessfully efforted to shake out of the statist trance. It has become all too easy to forget the reasons we arrived at anarchism in the first place: our deep reverence for freedom and peaceful coexistence.

Enter *Dignity & Decency*.

This collection of essays and observations embodies the anarchist spirit of voluntary relationships, optimism, problem-solving, and evolution. It contains rational, thoughtful explanations of the morality and mechanics of freedom, providing overwhelming and heartening examples of how human-

ity's evolution toward voluntarism is both inevitable and accelerating. From cryptocurrencies and civil disobedience to the most fundamentally important task of disentangling statist from the mentality of authority worship, *Dignity & Decency* provides strategy and hope.

But most uniquely and importantly, Sterlin's work compassionately yet powerfully (and successfully) argues the case for cultivating love, empathy, and our own inner healing in our efforts to promote true liberty in the world.

It doesn't take much scrutiny to recognize the lack of empathy and emotional stability among statists and inherent to statist thought. Demanding your fellow humans submit to your wishes at the barrel of a government gun—even when they do not consent—is the antithesis of empathy, and the widespread emotional outbursts displayed by statists of all partisan predilections reflect deeper inner chaos and turmoil no doubt exacerbated by the never-ending onslaught of hate and fear porn shoved down the masses' throats.

Anarchists often snicker and scoff at these reactions, perhaps remembering a time when we were just as confused, chaotic, and controlled. Yet in our agitation at the audacity of statists and the government they bow to, too often we end up caught in the same emotional reactivity. We get angry, lash out, and let our justifiable disdain for the State and those who would control us overshadow our love for freedom. Unfortunately and ironically, this takes us out of alignment with our true nature and the nature of anarchism, which is inherently empathetic in its respect for the rights and liberties of other humans.

Within these pages are rational breakdowns not only of why anarchism is important and the only viable way forward for humanity but also of why compassion, healing, and kindness are essential on the path toward achieving it.

Some anarchists may confuse this with submitting to statism. If we have compassion for those who subscribe to it, surely we are letting them off the hook and consenting to having our freedoms and liberties trampled. But this is a false dichotomy. It is possible both to recognize the inhumanity and delusions of statism and refuse to let such nefarious beliefs build armor around your anarchist heart as you wholeheartedly, passionately resist.

Opening our hearts may be considered a weakness, but in a paradigm where evil thrives by shutting down the hearts of humans, by disconnecting us from our fundamentally loving nature and pitting us against each other in fear and polarization, we must embody the opposite of the State. We must embrace our own love and care and take responsibility for our own well-being both in the spirit of personal responsibility and out of concern for the evolution and survival of the human race.

And it is in these pages that Sterlin strikes a balance between the logic and reason of anarchism and the kindness, compassion, and self-awareness (and responsibility) it requires to truly help humanity unlock its potential.

It has been my honor and pleasure to participate in this project, and in the face of mounting discord and tensions, it has provided deep breaths of fresh air to my own journey in the pursuit of anarchism. I trust it will do the same for you.

—Carey Wedler
March 17, 2021

Introduction

Anarchy is blossoming. Not the “anarchy” of violence and chaos but the anarchy of dignity and love. The philosophy is evolving and maturing. Its seductive nature is infiltrating mainstream consciousness. Some people are getting confused by the message, but others are discovering a goldmine of truth within it.

The push toward more liberty is the frequency that powers the pulse of modernity, and it represents a renaissance of the conscience—a reforging of society, a shunning of the tyrannical impulse, and the creation of a new moral ethos. A wellspring of possibility has burst forth in the heart of humanity, ushering in an age of freedom.

Social and political movements are experiencing widespread growth. Some people think of the 1960s as the time when countercultural ideologies thrived in America. However, what is happening with emergent anarchist and voluntary movements dwarfs the hippie communities of the past.

Over the last few decades, there has been an information revolution via technological advancement, and throngs of people have been exposed to numerous novel ideas. Before the creation of the internet, people had little access to divergent philosophies and political theories. Historically, governments have controlled the flow of information and held dissident philosophies at bay. Now, more people are being exposed to anarchist thought. They are reading about different ways for society to function and finding honesty in alternative media. I have had the luxury of being a part of this awakening to new ideas, and it is all happening at a rapid pace.

Over the last decade, I have used technology, particularly social media and blogging platforms, to share my thoughts and ideas. Indeed, it was originally through the adoption of the internet and social media that I became acquainted with the anarchist community.

The freedom movement has taught countless people that human society does not need monarchs, politicians, bureaucrats, presidents, or government functionaries to operate. It has taught everyone that ideas should be accessible to the masses and that no one should have a monopoly on information. At its heart, this is what *Dignity & Decency* is about. It is about unleashing the courage to challenge the status quo. It is about sedition and treason, but it is also about warmth and compassion. The book contains a collection of

ideas that have been extracted from various social media platforms and other incubators of my thoughts.

Over the years, I have articulated a number of ideas that have previously been considered taboo and heretical. I have called for the abolition of government. I have suggested that spanking children is an affront to morality and tantamount to abuse and that psychiatry is pseudo-medicine, while psychedelic medicine is real medicine. And most recently, I have been inspired by the crypto-anarchists who believe technology will subvert governments and bring economic and financial peace to humankind.

I have brought all of these ideas to a multitude of people and received inspiring feedback. When I began my campaign of illuminating the truth, I was heckled and denounced. Friends and family scorned me and denounced my ideas. Nonetheless, I persevered and pushed forward. In time, like-minded people found me, and we quickly built a rapport. Now, I can look around and not shy away from expressing ideas. I can stand up in a crowd and scream, “Down with government!” and everyone will applaud and cheer in agreement.

For some people reading this book, my success may seem like luck or coincidence. They may say, “So what? You found your corner of crazy on the internet!” Well, that is true to a degree. The anarchist movement still represents a minority of the population. However, since the members of this minority have joined hands, the number of people devoted to articulating truth has grown substantially. More and more individuals are embracing the tenets of anarchism. They are envisioning many ways to think and live and be. They are crafting a new paradigm, and it is anything but crazy.

One thing remains true, though: Governments are aggressively attacking the free flow of information online in whatever manner they can. It seems they may even be colluding with large tech platforms like Facebook to censor content. For instance, Alex Jones was silenced in August 2018, when multiple social media platforms removed all his content at once. Just two months later, Facebook and Twitter banned numerous independent news organizations, and similar purges continue today. Nonetheless, the internet will not be sucked into a statist wormhole. New platforms will be created, disseminated, and enjoyed; and ultimately, there will be no way to stop the spread of truth and anarchism.

That is the reason I wrote the present volume. I want to spread these ideas to more remote corners of the world and on the web despite attempts to censor and ban them. I want people of all creeds, colors, races, and mentalities to share in the revelations of an idea whose time has come.

The book is organized for the “info junkie.” One can start reading any section depending on their personal belief system. It does not have to be read

front to back. The ideal reader is likely not a full-fledged anarchist but someone who is skeptical and open-minded. If they read logically from Part 1 to 3, they should discover anarchist truths in a stepwise fashion. Along the way, they will learn how anarchists integrate compassion, rhetoric, psychology, and technology into their worldview.

Some ideas are similar but said in different ways to solidify a point because embracing anarchism can take considerable time if the person is unfamiliar with the ideas. My intent has been to capture the arguments and visionary elements of the philosophy in as many ways as possible, even if ideas tend to overlap or express similar principles. It's my hope that all of the examples and expressions leave the reader hungry for more and excited about the beauty and power of anarchism.

I have filled the present volume with truth, courage, justice, poetry, and love.
I hope it finds you well.

“Nothing else in the world...not all the armies...is so powerful as
an idea whose time has come.” –Victor Hugo

Sterlin Lujan
January 16, 2021

PART 1: ANARCHOS PRINCIPIA

On Becoming an Anarchist

12/31/2015

When one becomes an anarchist, he does not fling explosive cock-tails at common people. He does not don black attire, incite riots, or write anarchist cookbooks with recipes on burning buildings. One can indeed be an anarchist and commit trouble galore, but that is not the case on the whole. Modern anarchists are generally peaceful and pensive. They resemble most everyone and adopt similar passions, interests, hobbies, appetites, and other human behaviors. They simply vie for social and cultural change. They just want to be free.

They are not wild-eyed maniacs with violent histories or knife scars from gang fights. Everyone tends to have these preconceived notions and fantasies because governments have painted anarchists as an insane group of desperados who want to ignite the world in a conflagration of chaos. This is not true. It is a pernicious lie.

Anarchists would rather plant gardens of woodruff and wine cup flower and live peaceably in the woodlands while wooing nature. The figure of the anarchist is much less alarming than previously suspected. The anarchist is a figure of destiny, a symbol for what humankind seeks to become—the orgiastic manifestation of peace and truth brought to bear in a kaleidoscopic explosion of love and unity.

Indeed, the term “anarchy” is a humble term. It means “without rulers.” It does not mean “blow things up” or “sow disorder.” Anarchism is an apolitical philosophy that champions the individual and decries the monarch. Anarchy is the triumphant concept that people should live unobstructed by laws and rulers and instead be consumed by love and kindness.

Anarchism is the face of the future echoed in the cries of the people. It is written on the voices of the downtrodden and dominated. And ultimately, a person who believes in peaceful anarchism is one whose silhouette and character have often been shaped by cultural traumata and painful experiences of the past.

Here I will explore the depth of the anarchists’ character and their motivations with the intent of creating more anarchists and showing people the color and poetic beauty of the anarchists’ deep self and love of peace.

Traumata and Close Encounters with the State

Many anarchists are born out of the chaos of modernity. They are the product of an unwholesome environment characterized by an epidemic of violence against the population.

They were created by the myriad Molotov cocktails shot into the bosom of society by State machinery. When a grotesque monster like government grows into a raging behemoth, the play of nature starts to unwind on the stage of life, and the anarchists arise to contradict the brutality of these malevolent forces.

Many anarchists have indeed awakened as a result of talking to people. They have come into knowing the truth because other anarchists and activists started to paint the world with anti-authoritarian thoughts.

On the other hand, the rest of the anarchists were victims. They have experienced the tumult and torture of governmental culture, the lucid nightmare foisted firsthand upon them. That is what brought them into the fold.

They may have been accosted, harassed, kidnapped, caged, and ransomed by State enforcers. Some may have had their children taken for nonsensical reasons by CPS or other agencies of evil. Others may have come to acknowledge the perils of modern maliciousness by introspecting about their childhood. Perhaps they have done the math, pieced the puzzle together, and now comprehend the inhumanity they experienced at the hands of State education and indoctrination. Perhaps they were even drugged as children, called sick and dumb and dead. There are many reasons for their metamorphosis—and their change is understandable—as the world has become too unbearable for them.

It has been this traumata and experience of an agonizing society that has brought them to attention. The naughtiness of this dirty, rotten culture with its all-seeing government poisoning everything, has made them cognizant of the abuses and injustices they have suffered. It is these experiences that have colored their character and shaped their humanness. And that is why they now call themselves anarchists and why they fight to erase the culture of authority and make life livable for future generations.

In *Anam Cara: A Book of Celtic Wisdom*, John O'Donohue inadvertently exposed the nature and beauty of the anarchist soul.

When love awakens in your life, in the night of your heart, it is like the dawn breaking within you. Where before there was anonymity, now there is intimacy; where before there was fear, now there is courage; where before in your life there was awkwardness, now there is a rhythm of grace and gracefulness; where before you used to be jagged, now you are elegant and in rhythm with yourself. When love awakens in your life, it is like a rebirth, a new beginning.

What happens when this grace and gracefulness unfolds in the anarchist's soul? What happens upon experiencing this rapturous metanoia? What occurs after these anarchists have unplugged and rid themselves of their fetters? What does their character contain?

The Contents of the Anarchists' Character: A Matter of Principle

The anarchist is a person of sheer principle, of unyielding dignity and decency. Once they become what they may not have expected to be, they adopt a central thesis for living, a framework of interconnected thoughts to explore, invest in, and radiate outward. It is these traits that form the shape and contour of the freeman, which will allow him or her to act as a thought leader. Now they help the seed of anarchism grow and bloom within folks who have not directly experienced the hot steel of government violence.

Some anarchists have even attested to how the realization of anarchism has made them whole, how they have never felt so powerful, intelligent, and loving. Before their epistemological awakening, they were disconnected and confused. But after they embraced these truths, their minds expanded like the universe after the Big Bang. They gained an interconnected mental network of principles.

The basic principles they now accept are called axioms. They are self-evident truths. A person owns himself and the fruits of his labor. He owns his property. He has a right to self-defense and defense of his property. However, he also accepts non-aggression and shares that principle with his neighbor, for this is the dictum of cultural respect. It is antithetical to the barbarisms of socialism, communism, and statism. It is these principles that have lifted the fog of thought that previously encumbered the anarchist.

Ralph Waldo Emerson composed a beautiful poem called "Boston Hymn" in defense of the aforesaid principles, including individual liberty and self-ownership. The poem was meant to combat slavery, but it is just as relevant today. Here is a bit of it:

"But, lay hands on another To coin his labor and sweat, He goes in pawn for his victim For eternal years in debt. To-day unbind the captive, So only are ye unbound; Lift up a people from the dust, Trump of their rescue, sound! Pay ransom to the owner And fill the bag to the brim. Who is the owner? The slave is owner, And ever was. Pay him."

Principle-Building and Thinking for Oneself

An anarchist should also build his own principles and ally himself with the practice of thinking for himself. He must be his own form of art and work his art like magic for all to experience. It is his personal manifesto lived out for everyone to see so the entire world learns to turn itself toward him, explore his dimensions, and realize the glory of living decently and peacefully. It is a kind of sainthood, except its goal is to stimulate people to adopt self-efficacy, self-esteem, self-realization, and nonviolence. The goal is never to indenture people to him or enslave them as a cult figure would enslave the gullible.

Above all, the freeman leads by example. His beauty and bodacious grace shower all the world in what it should be—what it wants to be—in petals of peace and goodwill. In turn, people will react to this; they will listen, adhere, consider, contemplate, and learn of the advantages of truth over the despair and violence of government. It is within this crucible of principle and grandeur that everyone musters the courage to accept self-responsibility and self-dignity.

Conclusion: An Ode to Anarchists

The anarchist reverberates with a sparkle of truth within the winding tunnel of this destructive reality, which is a form of damnation. But it is a hell that can be doused with the purity and character of the freeman.

So, this is an ode to anarchists who had the strength to wake up. This is a compassionate way of saying thank you for turning away from the travesty of governmental evil. It is also a periscope turned inward for others to see the shimmering stature of the anarchist and hear the poetry and music of his soul. And hopefully, more comatose people will have that satori moment and begin to comprehend the anarchist mind—to feel the beauty and strength of the anarchist as a human being.

The goal is to place a yearning for freedom on display, to allow others to feel it so deeply it rattles their bones—touching their spirits so intimately it thrusts them headlong into understanding, thus spurring an eruption of truth in their heart. Future generations deserve this call for peace above all, as they are born anarchists; and deep down, their wish is to die as one, peacefully and serenely without ever knowing the demoniac slave master called government.

Philosophy for the Ages

December 4, 2011

Eating healthy and getting exercise are important to me, but I would never try to force anyone to live by my standards. Attempting to force someone to eat or behave in certain ways is immoral. If people want to live better lives, they will choose those paths of their own accord. Trying to push someone to live precisely as I do only cause resentment and hostility.

October 31, 2012

There's something I enjoy much more than winning a debate: the satisfaction that I argue from morality, personal values, and an honest sense of the golden rule.

December 18, 2012

Is kidnapping someone and holding them for ransom acceptable if they have a certain kind of plant in their pocket—simply because the law says so? Does “law” automatically equate to morality? And if the “law” did not exist, would you be okay with putting a gun to a person's head to kidnap him because of his fondness for smoking vegetable matter?

June 24, 2013

Your body is your own. It's nobody's right to command you to do what you don't want. It's nobody's right to ordain what you eat, drink, or inhale. It's nobody's right to coerce you into acting or behaving outside your own will and conscience. For someone to lord over your body and control your actions is slavery, and no political pretext or law can make the natural right to self-ownership void or nonexistent. The right to self-ownership is natural and fundamental to freedom.

June 28, 2013

Freedom without truth is like a plant without sunlight; the former requires the latter to grow and flourish.

July 16, 2013

Anarchists do not claim all hierarchies are bad or evil or even that hierarchies will cease to exist. Indeed, anarchists would not choose to do away with hierarchically structured businesses, chess clubs, or the Girl Scouts. Anarchy just refers to an absence of violent rulers. Removing rulers would be a conscious decision, just like people consciously choosing to do away with businesses,

chess clubs, and Girl Scouts.

The beauty of humanity is that we do not have to accept hierarchies because free will and conscious choice allow us to live in a variety of ways or create different social arrangements.

August 3, 2013

If you understand that government, in all its branches, distinctions, offices, and namesakes, are the same as a violent mafia without regard for morality and life, then you're starting to understand the crux of the problem.

Rejecting government is more difficult than rejecting religion, but the fruits you will reap are more beneficial than the alternative. The clarity of mind and beauty of truth gained from this realization make living a principled life easier.

August 5, 2013

When cops assault or murder people, why are they not held to the same standards as other non-costume-wearing citizens?

I've watched tons of videos of cops assaulting and killing, and usually, the victims or their families only talk about "filing a complaint" or "suing" the officer. The police departments themselves generally only talk about "firing" or "suspending" the officer.

Why aren't the officers put in a cage like everyone else? Why the glaring hypocrisy when it comes to cops?

Could it be because cops are above the law, and the system is not for the protection of the people but rather to control and enslave them?

August 5, 2013

Do you believe you should be free to have absolute control over your own life? Or should you have masters who tell you how to live under threat of violence?

November 7, 2013

Statists claim anarchists want to promote chaos and disorder. But if anarchists wanted chaos and disorder, wouldn't they be happy with the current system, where there is no justice, no peace, and no order—where there is only assault and robbery by the government? If anarchists wanted chaos and disorder, wouldn't the current system be the anarchist's wet dream?

November 30, 2013

Someone once argued that anarchy is a kind of absolutist philosophy and that its adherents are stuck within its parameters.

False. Anarchism is the opposite of absolutism. Statism is absolutism. It is the absolute, do-as-I-say-or-I'll-shoot-you-in-the-face dogmatic answer to ev-

ery scenario. Anarchism, on the other hand, embraces plurality. It's the free-wheeling notion that individuals have the right to choose, and that no person has a right to tell them otherwise. Anarchism shuns the absolutist stance and embraces the beauty of spontaneous organization.

January 10, 2014

The beauty of anarchism lies in spontaneous organization, which consists of heretofore unknown forms and structures. This notion is akin to the mind of a musical genius who composes great symphonies seemingly out of thin air, creating order in the organic madness of his notes and letting a pseudo-chaotic harmony swell and burst forth.

The same can be said of the storyteller who pens letters and words, letting his story tell itself without any artificial blocks or restrictions hamstringing him, clouding his judgment, or fettering his mind.

Anarchism, then, unleashes a creative elegance upon humanity and allows the seemingly random dance and play of many to crystallize into the philosopher's stone by way of the most natural and radiant alchemy imaginable.

January 18, 2014

You can't force someone to help others, and if you do force them to "help others," well, your society is based on the illusion of beneficence and decency. In reality, your society is violently absurd and delusional.

January 31, 2014

This cannot be stated enough: Self-ownership exists regardless of whether some asshole is lording over you at the point of a gun. You still have the choice to obey or disobey; however, the reality of self-ownership is why it is unnatural for another person to claim to rule you. No person can physically or logically control you and attempting to do so defies the natural truth of self-ownership. This is the reason slavery in all its forms must be shunned completely.

February 8, 2014

I know it sounds absurd to most people, but there is still a ruling class and a peasant class. Humanity has yet to evolve past barbarism, but thanks to philosophies like voluntarism, this nonsense is coming to its long-awaited conclusion.

February 11, 2014

It irritates me when people say, "I have beliefs." I marshal evidence and work from first principles. I hardly call these things "beliefs." Indeed, the differentiating factor is intellectual rigor. Anarchists do not just pull truth out of their asses. There is a foundation for these ideas that builds on itself like calculus or biology. It's called evidence and logic.

February 11, 2014

Yes, I am an extremist.

1. Extreme acceptance of moral principles
2. Extreme rejection of the initiation of force
3. Extreme love for life
4. Extreme opposition to war
5. Extreme promoter of peace

The question is: why aren't you an extremist?

February 26, 2014

If you believe that anarchy will never work, why not ask a government to tell you how to live and what to do in the ungoverned aspects of your life? Why are these “anarchic” aspects of your life working, and why do you enjoy them? If you really believed anarchism could never work, you would vie for people to limit the chaos in your life by letting them tell you how to live and what to do.

Or, if you were truthful, you would just call yourself an anarchist already. Stop pretending that anarchy does not already exist in your life. Stop pretending you don't cherish freedom. Stop pretending you resent civilization by shunning freedom. Admit what you are and spread it consistently at every level. Anarchism is already a burgeoning part of you.

March 3, 2014

As atheism is a lack of belief in gods, anarchism is a lack of belief in the State. Through atheism, you can easily point out the natural world and its inhabitants but no gods. Through anarchism, you can point out men and buildings but no State. Therefore, the burden of proof falls on the people claiming gods or States exist.

Both entities—gods and States—are products of men's insecurities, need for control, and overactive imaginations.

April 13, 2014

Plenty of people question the non-aggression principle. They point out that it is impossible to “implement” overall and claim is incompatible with most people for varying reasons.

This argument, or lack thereof, is irrelevant. First and foremost, the non-aggression principle is just that: a principle. It is a code of behavior adopted by individuals for different reasons. It does not matter if everyone adopts it or not because once people learn and understand who the bad guy is—who

is doing the aggression—the tenets of non-aggression become obvious. The good guys will use self-defense to thwart the attacks.

So let people naysay and shun the non-aggression principle and talk about how it will not work. People are going to follow it anyway.

The only ones who are not going to follow the natural and obvious path of non-aggression are those assholes who want to find justification to initiate force and hurt people.

April 25, 2014

Sometimes people refer to anarchists as “radicals.” The notion that anarchists are radical should be accepted wholeheartedly.

Anarchists are radical conveyors of freedom, radical advocates for peace, radical defenders of self-ownership, radical lovers, radical humanitarians, and radical decent fucking people.

So, yes. I’m radical, too. If you’re not radical, you might want to reexamine your worldview. You’re probably doing it wrong.

September 26, 2014

Every time I argue an anarchist point with most people, I am met with this silly bromide: “This is the reality you live in, and the reality you want is a fantasy.”

First, I know “this” is the reality we live in. That is precisely why I am working to alter your belief that this reality is acceptable and moral. The fact that you praise and worship this reality is a sign that you need to work on adjusting your thinking to a less violent and more peaceful philosophy.

Right now, the reality you accept is based on child abuse and rampant violence against everyone. No wonder the younger, more intelligent generations are so hesitant to breed. All of our forebears helped build a community based on hatred and simian aggression, which is incompatible with rearing peaceful youngsters.

Second, what I want is a fantasy in your mind because you’ve become so dependent on and comfortable with what you see as the truth, that change for peace has become too terrible and scary to contemplate.

Try to look at the core of this reality: an anti-human culture surrounds us, which is based on brutality galore. If you can observe it objectively for a moment, it will help you understand the anarchist position. It will help you see why anarchists want a freer world and why it makes more sense to shift the paradigm.

And you know what? It’s inevitable that change will occur because so many

people are sick and tired of all the unnecessary violence. Just accept reality. Start looking toward more peaceful solutions to problems because one day you won't have a choice.

It will be anarchism or extinction.

November 8, 2014

Voluntaryism¹ is a beautiful philosophy not only because it opposes government violence but also because it functions off the principles of harmony and freedom.

As a voluntaryist, you automatically let other people know you recognize their freedom to interact peaceably. You let them know violence will not be a consequence of their interactions so long as everyone involved maintains civility. It's one of the few philosophies that puts relationships and associations above all other agendas. It is the *sine qua non* of duty ethics. It gives absolute dignity to humankind's ability to work together.

Voluntaryism is the ultimate prescription for accepting people as self-responsible moral agents and having faith in them to make their own decisions. It allows people the freedom to fail or succeed as a result of those decisions.

There's not a philosophy that makes me feel more respectable and proud to espouse than voluntaryism. To accept and understand voluntaryism is to know that you've evolved and conquered the monkey brain. It is to know you are a being of love. Indeed, voluntaryism represents the future of the species, and inevitably, more people will come to know it. All other options have been exhausted.

January 17, 2015

To this day, I still run into people on pages and forums arguing that anarchism is a utopian pipe dream.

I am really surprised that so many of these government apologists have not confronted anarchists and had this idea demolished.

Anarchists do not believe that society will become a utopia after anarchism takes hold. That's a fact. It's just that most people have been indoctrinated with the idea of anarchism as a whimsical, teenage wet dream that can never happen.

1. For anyone who is unfamiliar, the phrase voluntaryism means a person who believes all human relationships should be as consensual as humanly possible. It means that the initiation of force is always morally wrong. It means every interaction should be based on voluntary consent rather than coercion or force. All voluntaryists are anarchists, but not all anarchists are necessarily voluntaryists. Sometimes I will use voluntaryism and anarchism interchangeably in this text, but my philosophical leaning is geared more toward voluntaryism as it is the more precise phrase. It is just more awkward to use regularly because it has so many syllables.

The truth is that anarchism does not make murderers and rapists vanish with a snap of the fingers. Anarchism is not a magic pill for society.

However, anarchism does suggest that a small group of men should not rule over the rest of society and that the initiation of force for personal ends is generally unacceptable.

But these ideas are not utopian, either.

They are no more utopian than wanting to get rid of chattel slavery, and there is nothing wrong with having strong convictions that evil things should be ousted and never looked upon again. Indeed, the idea that chattel slavery is normal, acceptable, and good is now obsolete.

June 30, 2015

Anarchism is peace. Government is violence. If one realizes this truth, he is more perceptive and forward-thinking than most people. Anarchism is also a psychological boon because it frees the mind to explore whole new concepts and ideas that are unknown to the statist. Both peace and novelty are totally lost on lovers of government.

July 25, 2015

Have humans become less violent in the modern age? Humans are less violent because they have made moral progress by determining certain behaviors to be evil—like chattel slavery, witch burning, and human sacrifice—despite once viewing them as socially acceptable.

Today, plenty of people are still evil. But like in the past, much of this violence occurs at the institutional level. In the 20th and 21st centuries, most of the mass violence has been caused by governments. Anyone who does not believe this should simply view the democide statistics. Democide is when governments slaughter their own people, which has been a significant problem.

Thus, for humans to take the next logical step in moral thinking, abolishing institutionalized power is the answer. Government is magnetic to psychopaths who love to kill without repercussions, so removing it would be akin to removing the Church's authority in an age where people believed in the divine right of kings and other superstitions that got people senselessly murdered.

August 12, 2015

Radical Idea: Government is irrelevant. Live your life as you see fit and by the thrust of your own consciousness regardless of arbitrary rules put forth by politicians. Try only to practice the golden rule and hurt others only in self-defense. This is social etiquette.

August 28, 2015

Some critiques of anarcho-capitalism and voluntaryism involve deceptive semantics and twisting definitions. In other words, there is a lot of equivocation and confusing rhetoric.

For instance, anarchists argue that a system based on initiatory violence is wrong and socially destructive.

Disingenuous people with a poor grasp of philosophy say, “But voluntaryism is a system based on violence! Self-defense is violence!”

These arguments are ludicrous and lack a clear understanding of anarchism. But it is not just a lack of understanding. These arguments are mainly linked to denial because folks twist language and alter definitions to trash anarchism. This is the epitome of intellectual dishonesty and sophistry.

Here is the skinny: Anarchism is not a system. It is not a centralized organization that advocates initiatory violence to run society. The term “initiatory” is the key. It means to start the use of violence, including physical altercation and destruction, as well as forms of coercion and fraud. So yes, there is violence involved in anarchism, but it is not founded on imposing violence to control others. Anarchism only contains the warning that violence will be used in self-preservation and protection. It is not based on telling people how to live, coercing behavior, or keeping people under constant duress and surveillance. Anarchism embodies self-defense and individualism, not collective control and utilitarian motivations.

The big difference between government systems and anarchic non-systems is simple: Anarchists say, “Live how you see fit so long as you don’t harm me or my property.” Statists say, “Live how I see fit, or you will suffer. I will throw you in a cage or kill you.”

The delineation cannot be made clearer.

February 11, 2016

I tell people I have few beliefs. I believe in my wife, myself, and all of my loved ones. However, as for politics...I have no beliefs. I acknowledge facts. I see that the government enslaves and kills people, and so I opt to live free from that entity. This is not a belief so much as it is a designation based on uncomfortable truths. It is the reason why anarchists do what they do, and it is not based on the supernatural or imaginary. It is based on the evidence of the here and now.

May 27, 2016

Anarchism is the watercourse way. Like Tao, it is about balance and harmony. It appears too soft and peaceful for some, but it erodes statism like

water erodes granite.

It appears chaotic, unsteady. But it is the natural way of things. It is the common denominator of peace. It provides not only a deep sense of spiritual and emotional attunement but also a calculated and logical precision.

Anarchism is the yin and yang of life, but people have tried to repress its full expression for far too long. Now it is breaking its way into conscious thought, clearing away the disequilibrium of government. It is just becoming integrated into awareness, like an epiphany.

Don't try to fight it. Accept the change. Accept growth.

Anarchism is the path, the tool, the word—a well that is used but never used up.

August 5, 2016

Anarchism is not politics. Anarchism is the rejection of politics; it is the rejection of implementing violence to solve problems.

Anarchism is the solution to most social ills and the insanity of religious violence. If any philosophy exposes the beauty of the human spirit, it is anarchism.

The philosophy represents the epitome of ethical thinking, and it demonstrates how sensual and loving a person can become. Those who have adopted anarchism usually harbor a sensitivity for other humans and seek to resolve problems with talk and love. They have no more use for forceful aggression because they have matured to the point of dispensing with their latent urge to control others.

Anarchism, in a sense, is an evolution in thinking. It is an evolution in feeling. It is the final phase in the metamorphosis from barbarian to fully civilized being.

If you are not an anarchist, consider taking the leap.

History may remember you.

October 31, 2016

Statism is a utopian fantasy that results in chaos and rule by political gang-bangers.

Anarchy is a realistic philosophy that results in freedom of the individual and spontaneous order.

December 28, 2016

Abolishing the nation-state is the largest step humanity can take toward global peace.

Anarchy Is For Lovers

01/3/2014

Anarchy is all around us. Without it, our world would fall apart. All progress is due to it. All order extends from it. All blessed things that rise above the state of nature are owed to it. The human race thrives only because of the lack of control, not because of it. I'm saying that we need ever more absence of control to make the world a more beautiful place. It is a paradox that we must forever explain.

—Jeffrey Tucker

Many good-hearted people confuse anarchy with mayhem. They fear it causes widespread violence, blood, guts, and grenade explosions. They believe total freedom implies a dog-eat-dog and all-versus-all world, and that it injects the vilest form of social Darwinism into the community, leading to pandemonium.

The media pelts unwitting viewers with images to advertise this hell. Broadcasters portray punk-rock kids wearing Mohawks and jumpsuits. These punks wave black flags and carry bomb-filled messenger bags. They prepare to hurl Molotov cocktails through grandmother's window at a moment's notice.

Educational institutions, court philosophers, and government authorities paint anarchy under the same damnable light. They speak of the first humans having been embedded in a wild and anxious state of nature where lawlessness descended into the law of the jungle, and mobs engaged in desperado-style brawls and gunfights. As a result, rulers and court intellectuals urge citizens to accept Leviathan to defend against this constant scourge of human nature.

Today, well-meaning people continue to mistake anarchy for bloodshed, disorder, and chaos, but this is the opposite of the truth.

The truth is anarchy is for lovers.

Anarchists oppose strife and disorder. They shun fighters and bomb-lobbers. They disavow warmongers. They loathe slaveholders and tyrants. Instead, anarchists champion peace, nonviolence, and prosperity. Anarchism represents the *sine qua non* of human decency and freedom, and because anarchists promote such civility, this article intends to combat incorrect assumptions about anarchism, provide refutations to common arguments, and dispel old and tired propaganda.

“Resolve to serve no more, and you are at once freed. I do not ask that you place hands upon the tyrant to topple him over, but simply that you support him no longer; then you will behold him, like a great Colossus whose pedestal has been pulled away, fall of his own weight and break into pieces.”

—Etienne de La Boétie

Without Rulers

Anarchy means “without rulers.” It comes from the Greek *an* (without) and *archos* (chief or ruler). It simply means no masters. No tyrants. No rulers. No government.

Some believe anarchism denotes “without rules.” This is false. Rules always exist in society, the marketplace, business, and private homes. Anarchism just describes the absence of authority.

Many people compare anarchy to a political system, but anarchism opposes systems. People do not implement anarchy. They do not place a key in an ignition, rev, and start it, nor does anarchy require men thousands of miles away to write laws and order men to cage and kill other men. It simply means freedom from institutional violence.

Spontaneous order develops as a natural consequence of this freedom. It suggests self-organization or order out of chaos. It refers to people’s tendency to cooperate without central planning. Spontaneous order states that the human organism will act according to its will, and civilization and “rules” will emerge as a result.

An article from *The Economist* eloquently expressed spontaneous order.

What it means to say that an order is spontaneous is simply to say its stable macro-level patterns—those things that make a complex system a system, an instance of order rather than disorder or randomness—do not come about through design, planning or imposition, but arise instead from the interaction of micro-level elements operating according to certain basic principles or rules.

With knowledge of these self-organizing principles, there is no need to implement systems of governance and force people to behave in specific ways. People are capable of handling their problems and lives by choosing who they associate and work with.

To impose government on total freedom is to force artificial restrictions on human action, subvert peaceful people, and tear asunder voluntary association. Obstruction of liberty means jamming the gears of humane, prosperous, lov-

ing, and forward-moving societies—but before people accept this truth, they must disabuse themselves of the erroneous belief that anarchy equals mayhem.

People must submit themselves to the peace blooming inside what they misperceive as unchecked chaos and allow themselves to see the truth of the anarchist love for liberty.

Approaching the Argument

The following are common arguments marshaled against anarchism, as well as their refutations, which will help clarify the position.

Government apologists claim human nature undermines anarchy by turning the world into a *Mad Max: Beyond Thunderdome* bloodbath, but if human nature forces people into violence, then there is no hope for individual choices of peace and love. Yet many people prefer peace to war, love to hate, nonviolence to violence, and morality to immorality.

This suggests that peace and violence reflect opposite points of “human nature.”

People are not programmed robots. One cannot argue that all humans commit violence because many do not; one cannot argue that all steal and kill because many choose to trade and love; one cannot argue that all want government because some do not. Humans exhibit unique personalities, and they are not all geared toward destruction and death. Committing violent or peaceful acts are independent choices. They are not preordained. People are conscious agents with the elbow room for free will.

Arguing against anarchy using the human-nature-equals-violence argument implies blind faith that a group of men has moral perfection. If men instead possess moral imperfection, and they gain power, this status gives them access to an unlimited supply of armies and weapons. Then they strive for the subjugation of humanity.

If evil humans desire to command power, an intelligent society should never relinquish its strength and weapons to these psychopaths at the expense of the many. Similarly, people often forget nurture and focus on nature when thinking about the consequences of anarchism, but nurture and nature work together. Biologists refer to this as the epigenetics of gene expression. The environment switches genes on or off.

For example, alcoholism may crop up in a person if they associate with people who drink, use drugs, or gamble. However, just because a genetic trait exists does not imply submission to that trait. Human psychological nature is not ironclad. It is malleable. It changes based on environmental stimuli.

The University of Utah website says this about epigenetics: “The genome dynamically responds to the environment. Stress, diet, behavior, toxins and other factors activate chemical switches that regulate gene expression.”

From this knowledge, one can conclude that human tendencies shift according to nurturance and development. Humans express either violence or love according to their surroundings, which implies that anarchism does not automatically devolve into madness and chaos. Instead, society organizes according to people’s individual choices (and will be both good and bad) with people solving problems of their own volition.

Those seeking to discredit anarchy go on to say, “We need government to protect us from murderers and robbers.”

Besides being contradictory, this argument misses key points. For instance: Merchants and philanthropists do not run government. The people in positions of authority do not rely on business exchanges or charitable donations.

Government consists of people holding a monopoly on the “legitimate” use of violence over a geographical region, which means that they acquire their earnings by brute force rather than as a gift or through trade.

If government uses violence to accomplish goals, it metes out social justice in the same way as street gangs. Governments fail to protect and defend people from criminals and instead commit criminal acts against everyone, everywhere. The following question captures the argument from protection: “How can the State protect people from murderers and robbers when it is itself made up of murderers and robbers?”

The obvious answer is that it cannot and will not.

“Under anarchy, the poor and impoverished suffer the most due to the disorder caused by freedom since no one will help them because everyone is greedy,” argue the communists.

This position devalues the fact that people organize regardless of government. Voluntary association and cooperation bud in the absence of political power. Goodwill and philanthropy remain an integral part of group dynamics. Charity does not vanish under freedom, and it may multiply because people no longer have their earnings extorted.

Already—without government—millions benefit from the generosity of kind people. To say that the poor and infirm will continue to suffer under anarchy is to say that people are incapable of helping. This argument suggests that without authority, people suddenly become less philanthropic—that people need a government gun to their heads to force them to share. More frighteningly, this position suggests that only the angelic men with political power maintain the

ability to aid the suffering. But governments consist of criminals, not angels.

Thus, no sane person appoints them to care for the meek. Doing this would be like asking Jeffrey Dahmer to babysit children or run a nursing home. True concern is when peaceful and free people network and use their skills to care for the impoverished.

This occurs through charity and charitable organizations.

An article from *The Huffington Post* discussed novelist J.K. Rowling's donations. The article explained that Rowling lost her "billionaire" status by giving 160 million dollars to charitable causes. She accomplished this without a gun pressed against her temple.

The above example shows that people are capable of kindness and love without the threat of violence against them.

Dispelling Bad Arguments

Another common argument from well-meaning people goes: "In the absence of Big Brother, roving bands of gangs will rise up and rule over everyone. Therefore, abolishing government would be detrimental to society."

If government amounts to a group of violent criminals, then the fear that violent criminals might take over is illogical and circular. Using this argument is like saying that if people abolish slavery, it will return a decade later. If people remove an inflamed appendix, it will grow back and become inflamed again. If people eradicate human sacrifice, it will resurface tomorrow, on and on ad nauseam.

No one dying of cancer opts out of surgery for fear the cancer might return, especially if undergoing the operation might save their life. No one worries about imagined consequences if they benefit from taking immediate action. No one allows a violent, immoral group of tyrants to continue ruling based on the irrational fear that more will crop up in their absence.

The aforesaid complaint reeks of Stockholm syndrome and does not constitute a valid argument.

Further, if a moral action faces a practical one, the moral action takes priority because the "practical" one results in evil. Too many people fall for the charm of "practicality" because it appears logical even though choosing it allows for certain death, enslavement, rape, robbery, and genocide—all opposite of the love and morality that characterize anarchy.

For instance, some believed (and some still do) that owning human chattel during the 19th century was a matter of practicality and that simply releasing slaves would have been impractical because it would have caused economic

ruin in the southern states. However, if people adhere to practicality, regardless of the truth, they de facto advocate slavery, which is an unacceptable position for decent, moral people.

When freedom advocates argue for total liberty, liberty haters often say, “Move to Somalia if you do not like it here.” These folks assume Somalia is an alternate dimension wasteland, like something out of Stephen King’s *Dark Tower* series. They assume violence and bloodshed arose out of the stateless environment and that Somalians murder each other for control of people and property.

In reality, the Somali government collapsed due to inherent corruption and instability. In the aftermath, gangs now murder each other to regain that power not because anarchy molds people into killers but because political power lures and charms psychopaths. If anything, the “argument from Somalia” validates anarchy.

The Somalia problem demonstrates that people go to great lengths to gain political power and that assaulting and murdering others highlights these lengths. Thus, if the idea of government-as-necessity turned into a myth, the roving gangs would be considered criminals rather than aspiring politicians and leaders.

To characterize the situation another way, American politicians are the kind of people who murder and pillage for power. They resemble the kind of people who are ravaging Somalia and attempting to impose their will. This state of affairs does not bode well for the defense of political authority.

In addition, although gang warfare consumes Somalia, the private sector blossoms. Outside of this rampant warfare, the market thrives. The standard of living continually increases while the cost of goods and services continually decreases.

In 1996, Robert P. Murphy wrote a brilliant article titled “Anarchy in Somalia” that referenced these statistics.

| Somalia: How Has Life Changed? | | |
|--------------------------------|-----------------------------------|-----------------------------------|
| Index | 1991 | 2011 (or latest) |
| Life expectancy | 46 years | 50 years |
| Birth rate | 46 | 44 |
| Death rate | 19 | 16 |
| GDP per capita | \$210 | \$600 |
| Infant mortality | 116 deaths <1yr, per 1,000 births | 109 deaths <1yr, per 1,000 births |
| Access to safe water | 35% | 29% |
| Adult literacy | 24% | 38% |

Some statistical problems exist. Access to safe water decreased, which implies some unconsidered variables. The birth rate declined, which is ambiguous. The overall stats, however, showed that society does not crumble in a state of freedom. Civilization grows and begins to prosper. This represents spontaneous order arising from the muck of statist violence.

For the Love of Anarchy

As with Somalia, when people think “anarchy,” they think “chaos,” but anarchy drives people forward. Government stays out of many areas of people’s lives, allowing them the freedom to make decisions. Sadly, people revile the idea of anarchy and label it dangerous and evil, anyway.

Stefan Molyneux expressed this fear: “We love the anarchy we live and fear the anarchy we imagine.”

He was right.

Every time people brush their teeth, watch television, go for a hike, cook hamburgers, or make love, they are living anarchically. Everyone enjoys intimate time with their spouses and lovers; everybody embraces the freedom to join a chess club, bridge club, or Toastmasters; everyone chooses their work and career path, and everyone places emphasis and pride on their hobbies, tastes, likes, and dislikes with minimal government involvement.

Where Big Brother abstains, anarchy flourishes.

Condemning anarchy means condemning people’s own lives and decisions. Shunning liberty means supporting sociopaths, warmongers, slaveholders, and tyrants. It damns humanity to the uncivil ghost town of oppression and denies the compassion and cooperation rooted in mutual respect and love; it ushers in the blood and bombs everyone fears.

Ideas of anarchy fester with images of mayhem, blood, and bombs due to the utopian dream of the centrally planned society, which rests on the notion that with enough threats and guns, societal bliss unfolds and blooms like a flower.

The truth contradicts this idea.

Truth expresses the fact human happiness, kindness, equality, and freedom correspond to the individual’s ability to live his own life unburdened by controls and threats. Freedom is not the ugly state of nature portrayed by the tyrants and control freaks; freedom answers why so many people are trying to gain as much wiggle room in their lives as possible and why many have turned their backs on government.

Lovers thus value anarchism because chaos and violence represent the opposite inclination of love, which is hatred.



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