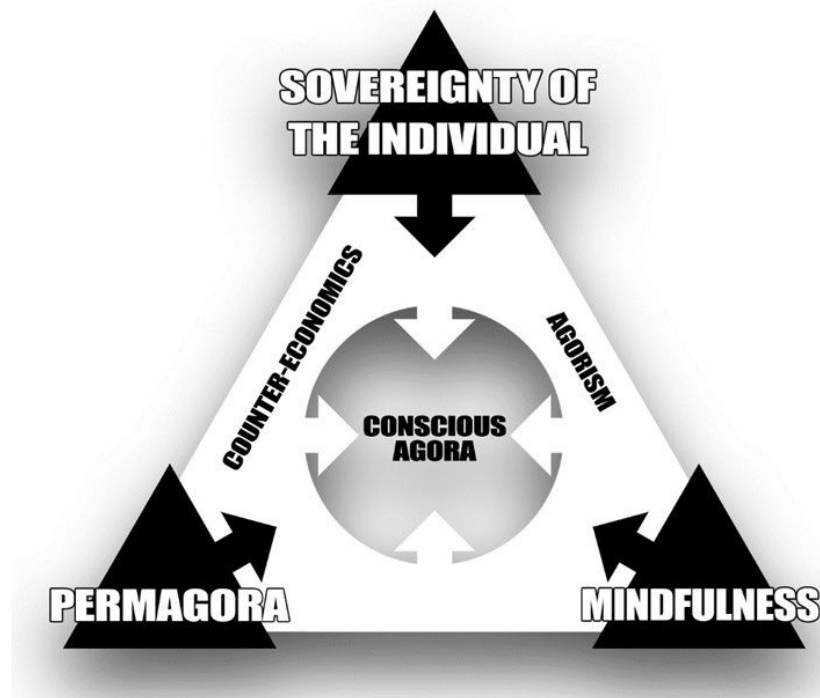


Creating Conscious Agoras

The goal of this final part of the Manifesto of the Free Humans pertains to both of our specific preferences for a Conscious Agora existing in a stateless society. It is important to remember that we do not believe in one size fits all models, and are not attempting to state that every free, conscious agora should organize in the fashion described in the following pages. Obviously, our subjective preferences are contained in these chapters, but we see our ideal intentional community as existing among the myriad of diverse, unique communities that will exist in a truly freed marketplace of ideas. We encourage the reader to take our words and review them and compare to your own values and principles. Do our ideas measure up to your vision? If not, please take what you can learn from our efforts and adapt it to your community's specific needs.

We believe in freedom and thus we believe in diversity. Our vision of an intentional community will be one among the many coexisting communities, microstates, communes, neighborhoods, and other yet-to-be discovered ways of self-organizing. The actual formation of such a community is slated to begin in early 2020. We will spend the next four years building towards this goal via the Freedom Cell movement. While the political system continues to disappoint the masses, Freedom Cells and agorism offer a bright future.

The next three chapters explain the Points of Unity for this coming intentional community: Sovereignty of the Individual, PermAgora, and Mindfulness. The triangle on the following page represents the culmination of these three principles. When combined with a counter-economic strategy these principles lead to the realization of the Conscious Agora.



Sovereignty of the Individual

When imagining our ideal community, there are several considerations to make. As we have discussed, there is a vast spectrum of opinions regarding property, the environment, immigration, and the organizational structure society will take. No matter the agenda item, our

first question is always: does the action impede upon another free persons right to live free from coercion and violence? Those in favor of animal equality could also expand the question to ask, do my actions prevent any life from living free of coercion and violence?

Whichever principle you start with, the goal is the reduction of violence and oppression in our everyday lives. This is a foundational principle for the establishment of a Conscious Agora. As mentioned earlier, this principle is known as the sovereignty of the individual and was first expounded by Josiah Warren in the 1840's. In his book *Partisans of Freedom: A Study in American Anarchism*, William O. Reichert describes Warren as the "chief architect of libertarianism." Despite his best efforts, many modern anarchists are oblivious to his powerful body of work.

Warren wholeheartedly believed that any action taken to limit the rights of the individual was immoral and would lead to strife. In his Manifesto he writes:

"The forming of societies or any other artificial combinations IS the first, greatest, and most fatal mistake ever committed by legislators and by reformers. That all these combinations require the surrender of the natural sovereignty of the INDIVIDUAL over her or his person, time, property and responsibilities, to the government of the combination. That this tends to prostrate the individual--To reduce him to a mere piece of a machine; involving others in responsibility for his acts, and being involved in responsibilities for the acts and sentiments of his associates; he lives & acts, without proper control over his own affairs, without certainty as to the results of his actions, and almost without brains that he dares to use on his own account; and consequently never realizes the great objects for which society is professedly formed."

Warren came to these conclusions after his experiences with Robert Owen, a British social reform activist who had launched a utopian community in Scotland before coming to America to launch another community in New Harmony, Indiana. Warren was living in Cincinnati, Ohio until he decided to move his whole family to New Harmony to join Owen's community. The decision would greatly affect his philosophical path. Warren would later note that New Harmony failed due to the decision to put communal interests above that of each individual. With his newfound appreciation for individuality, Warren left New Harmony in 1827 and headed back to Cincinnati to further develop his theories. In 1847, Warren established a community known as Utopia just thirty miles from Cincinnati. Finally, in 1850, Warren went to New York and established Modern Times on Long Island. The community was successful for several years under the direction of Josiah Warren and his theories. Eventually, Modern Times would evolve into the city known as Brentwood. The town was described as a thriving community with a printing plant, a carriage factory, and a furniture factory. A place where every house had a garden, every person was free to live as they pleased, and there were no police, courts, jails, or even a single recorded crime. Residents reported that conflicts were handled by isolating or refusing to do business with those who chose to violate the sovereignty of other individuals.

All of this was made possible because Josiah Warren founded the community on the basic understanding that every individual's right to selfownership would be respected. "The great principle of human elevation was perceived to be the SOVEREIGNTY OF EVERY INDIVIDUAL over his or her Person and Time and Property and Responsibilities", Warren wrote. He also believed that only through a process called "Disconnection" could an individual untangle their connections to other human beings and truly respect the sovereignty of the individual. Warren extended his individualist vision to economics, stating that a version of the Labor Theory of Value, or what he called Equitable Commerce, ensured that unequal exchanges did not take

place. In this way, Warren can be seen as the earliest proponent of mutualist economics. Although we favor the subjective theory of value, we appreciate Josiah Warren's development of concepts like Time Banking and Labor Hours, which he arrived at through his Equitable Commerce theory. Ultimately, we completely accept the sovereignty of every individual to organize their economic transactions how they please, regardless of our own personal preferences.

It is Warren's Sovereignty of the Individual that will guide the intentional community we plan to establish. This will require purchasing land and, unfortunately, paying property taxes. Of course, agorists should always strive to opt out of taxation. However, in the current political climate it seems inevitable that free humans will be best served with a piece of land with which to build for the future and propagate the message of freedom. By purchasing land before the state collapses or is defeated, we hope to be proactive in our efforts to build the counter-economy and the coming agora. It has become increasingly difficult to sit by and live among "mainstream" society, all the while contributing to unsustainable systems that do not serve to harmonize relationships between the inhabitants of this planet.

The hope is that we are able to gain a foothold on a piece of land and continue to propagate the agorist message until the state becomes weak enough (and the agora strong enough) that our community decides we are no longer under threat to pay property taxes, a strategy we will explore in detail later in this section. The freedom of land also allows a Freedom Cell to grow their own food, cultivate independence via counter-economic activity, and maintain a level of privacy from governments and their loyalists. A Freedom Cell could use the land to build community centers for hosting meet-ups, counter-economic markets, radical music festivals, skill shares, and cell building.

Within this free agora each member of the Freedom Cell will be free to make a living as they please (provided they respect individual sovereignty), use any currency they choose, grow what food they want, and build whatever home they choose. Obviously, a community can decide to only permit vegans, for example, or allow only sustainable methods of building to be used, but each individual entering into the community will be made fully aware of any contractual obligations that may exist. Our main goal is to establish that every single person choosing to live within the walls of our community is free to do as they please, provided they are not harming anyone else. The intentional community that will begin in 2020 only has two other stipulations for potential community members, both of which make up the remaining corners of our triangle.

PermAgora

A key aspect of The Conscious Resistance is that humanity needs to reevaluate the nature of our interpersonal relationships and connections. Not only when it comes to each other, but our relationship with animals and the planet itself. The morality of our relationship with the planet and animals should be reviewed, and in fact, must be reviewed if we want to survive with any type of prosperity. If the goal is consistency, we must take the time to examine and challenge every one of our preconceived notions of the world. Ultimately, this comes down to an individual choosing to review and adjust their own behaviors and actions, not only in relation to taxation and voting, but every single one of our daily habits which are not aligned with our principles. When imagining our ideal community we do not envision a place where the land is exploited, polluted, and stripped of the finite resources located within the Earth. We have no intention of living in a community where the Earth is viewed as an object to dominate, a means to an end, or

a backdrop to our consumerist lifestyles. Refusing to initiate violence in our relationships should extend to all our relationships, including the relationship with this planet. These realizations led us to the next corner of the triangle: PermAgora, or sustainability. We wish to create an intentional community that honors the sovereignty of every individual to be free to make their own choices provided they harm no other. In our community, this would extend to our philosophy on the environment. This means that any permanent resident or visitor to this community would be voluntarily choosing to live in harmony with the environment and community at large. We are not interested in forcing other free humans outside our community to live as we choose in this ideal intentional community. Instead, we hope to live as an example of what is possible when conscious individuals choose to change their own behavior without the need for threats from the state or other forms of coercion.

A great example of living a low-impact lifestyle without the force of law is environmental activist and adventurer Rob Greenfield. He is known for taking on extreme adventures in order to highlight environmental damage and waste. Greenfield has taken several bicycle tours across the U.S., dumpster diving in every city and small town he stopped in. Greenfield estimates that he has dumpster dived in over 2,000 dumpsters in over 25 states. In 2016, he launched his "Trash Me" project which saw him spend a month wearing all of the trash he created. Using a special suit, he walked around for 30 days with bags of trash attached to him. All of this was done to raise awareness about important aspects of the fight for a healthier species and planet. The best part of all? Greenfield is not out there calling for government intervention. He recognizes that the only way to heal the planet is through individual awareness and action. Hopefully, with the help of people like Rob, we can help inspire our species to action before our time on this planet expires.

Within our intentional community, sustainable practices will be employed in the process of building shelter, growing food, and working with animals. Sustainable means using technologies and practices that do not deplete resources and create as little waste as possible. We imagine a community living in harmony with the environment and leading low-impact lifestyles. Some activists have also begun calling for "regenerative" practices that not only sustain the environment, but regenerate the soil and return it to its naturally healthy state. In this way, "Regenerative Activism" might be thought of as taking actions that sustain and regenerate the health of the individual, as well as the community at large. When we began researching sustainable practices and experimenting with urban farming we consistently found references to Permaculture.

Permaculture is portmanteau of permanent agriculture and culture. It refers to an approach to designing communities and perennial agricultural systems based on relationships found in nature. It has also expanded into a philosophy on how we interact with the world. Permaculture systems have the potential to be far more productive and much less energy intensive than conventional agriculture. Permaculture was first developed by Austrian farmer Sepp Holzer on his own farm in the early 1960's and then further theoretically developed by Australians Bill Mollison and David Holmgren during the 1970's. Essential to Permaculture is the idea that agricultural systems should not require a lot of work to maintain, they should improve the land, and produce in ways that provide for humans, animals, and other local ecosystems.

There are three ethics central to Permaculture philosophy: earth care, people care, and fair share. Earth care means to rebuild the natural capital of the environment and to take care of the soil. People care simply means caring for family, community companionship, and self. This also

involves self-reliance and working to reduce the production and consumption of unnecessary material resources. Fair share means to voluntarily set limits on consumption and redistribute the surplus back into the community. This is not a call for centralized management of resources, but instead a recognition of the need for self-organizing among sovereign individuals. In a truly freed market individuals will prefer to do business with communities operating with sustainability and environmental awareness in mind. Those who practice unsustainable practices and environmental destruction will quickly lose support and economic power.

In his book, *Permaculture: Principles and Pathways beyond Sustainability*, David Holmgren expanded on the Permaculture philosophy with the addition of 12 principles. We will not be examining each principle individually, however, they are provided to emphasize the mentality behind the philosophy of Permaculture.

- Observe and Interact
- Catch and Store Energy
- Obtain a Yield
- Apply Self Regulation and Accept Feedback
- Use and Value Renewable Resources and Services
- Produce No Waste
- Design From Patterns to Details
- Integrate Rather Than Segregate
- Use Small and Slow Solutions
- Use and Value Diversity
- Use Edges and Value the Marginal
- Creatively Use and Respond to Change

Permaculture can be viewed as a less forceful, more mindful, approach to living off the land. Agorism is also a less forceful, mindful approach applied to economics and exchange. Both philosophies encourage creation and building. When combined together we get PermAgora, the synthesis of permaculture and agorism and the application of both approaches simultaneously. PermAgora is a developing school of thought based on the research of permaculture student Eric McCool. In Eric's words, "the goal is the restoration of the natural systems of the planet, and changes in our way of life so that we need not be dominated by violence and coercion." To remove the violence and coercion from every aspect of our lives we must adopt new ways of thinking about the environment. The coming Conscious Agora will benefit from an alliance of Freedom Cells practicing PermAgora. We hope to lead the way.

Strong Hearts and Revolutionary Minds

The next essential piece of the triangle of liberation is the concept of "Mindfulness". This simple concept could also be termed "mindful awareness" or simply, awareness. Mindfulness represents the reality that we must apply a sense of heightened awareness, a constantly self-aware state of mind, to every one of our actions if we hope to continue the spiritual evolution of our species. Throughout *The Conscious Resistance* series, we have stressed that achieving peace and freedom is a task that requires more than just knowledge or logic. Compassion and communication skills are also essential if one is attempting to create positive change in the world. In past generations, people on different ends of political and religious spectrums have seen each other as mortal enemies. This behavior has negatively impacted living standards on all sides (except those ruling from above). When groups with divergent

views are able to set aside their differences, the standard of living is typically elevated on all sides. When groups are locked in endless war or conflict everyone suffers, except, once again, those ruling from above. Oftentimes, feuds and conflicts continue due to manipulation from the establishment. Sometimes, these disputes are simply the result of inflated egos on both sides. In many cases, people seem more concerned with being right than finding solutions. It is this mentality that we are working to heal.

The term “The Conscious Resistance” was born out of an awareness that the world is in a state of imbalance due to the influence of small groups of elitists working to use the state and corporate power to live off the fruits of the rest of the world. It was also born from our individual realization that those who wish to control and manipulate others do so because of their own pain. That pain is absorbed by the population and then turned into fear and anger. This results in states of anxiety and disharmony which allows for the continued manipulation at the hands of the same fearful elite. Our ambition is to lead the way by being open and vulnerable about our own struggles and triumphs. For the two of us this means incorporating meditation, positive affirmations, visualization, and other practices into our message of anarchism. Because of this decision to focus on healing and interpersonal relationships, The Conscious Resistance could also be referred to as Holistic Anarchism.

The term holistic is related to the theory known as Holism, which argues that “the universe and nature should be viewed in terms of interacting wholes (as of living organisms) that are more than the mere sum of elementary particles”. Holistic is defined as “relating to or concerned with wholes or with complete systems rather than with the analysis of, treatment of, or dissection into parts”. For example, holistic medicine typically treats the entire body and mind in an attempt to address the root of an illness as opposed to only focusing on treating symptoms. The field of Holistic ecology examines humanity and the environment as a single system. When examining whole systems rather than the individual pieces of a particular problem, you are likely to come away with a completely different perspective and thus, a different solution than you would find when studying the individual components.

Holistic anarchism posits that the end of statism and authoritarianism will not come by examination of political and economic theory alone. The fight against the state should be viewed holistically, meaning we should view the problem in terms of the whole system. This means reflecting on all the forms of oppression faced by the free people of our world. This also means being honest about the ways our personal habits and prejudices are contributing to the oppression we see. By understanding the fight against the state as a battle with many arenas, and choosing to reflect on the steps we can take as individuals, we are employing holistic anarchism. Ultimately, it is not just the tyrants in office, or the theft of taxation that is keeping us from being free. It is our own self-limiting thoughts and actions which truly hold us back.

In Finding Freedom In An Age Of Confusion, we explored the concept of Nonviolent Communication (NVC), a conflict resolution technique that was promoted by activist and psychologist Marshall Rosenberg. The premise of NVC is simple: instead of arguing about who is right or wrong, and who must win or lose, people should strive to have win-win interactions by focusing on ensuring that the needs of each person are met. The goal is to find solutions to problems by addressing the unmet needs of everyone in the equation. Again, from a holistic anarchist perspective the way we communicate with other free people is equally important to making sure our arguments are sound. It's extremely difficult to have a rational discussion when both parties feel their concerns are not being heard. Such a battle of insecurities is not likely to

lead to a better understanding of one another. How can we ever hope to possibly influence others if they choose to communicate with anger, aggression, or impatience? We recognize that human connection is essential on the path to liberty. We lead by example and learn to communicate without violence, condescension, or passive aggressive tendencies.

Daryl Davis is a shining example of how the power of love, understanding and compassion can overcome the darkness of hate and bigotry. Davis, a black, 58-year-old blues musician and author, has managed to successfully convince hundreds of racists to quit the KKK. Davis goes deep behind enemy lines to Klan rallies and white supremacist meetings and attempts to make friends with people who hate him. Davis says he has been doing it for over 30 years. He is even responsible for single-handedly causing the entire Maryland chapter of the KKK to dissolve. Years ago, Davis began seeking out members of the KKK so he could learn more about racism first hand. In the beginning, his initial goal was just to try to gain some type of understanding of why these people choose to be racist. On at least two separate occasions has had to defend himself from violent Klan members. Most often though, these meetings happen without any incident. While there are plenty of tense moments, the interactions between Davis and the racists he encounters are surprisingly pleasant. Instead of focusing heavily on race and areas of disagreement, Davis instead tries to focus on areas of agreement and steers the conversation towards common ground.

“If you spend just five minutes with your arch enemy, you will discover that you have something in common, and if you spend ten minutes, you’ll find you have something else in common,” he says.

Davis has a closet filled with Klansman uniforms, all of them given to him by friends and former Klansman who quit the racist cult as a result of their friendship. One KKK member and Baltimore City Police officer even gave Davis both his Klansman uniform and his police officer’s uniform. The approach that Davis has taken in converting racists into friends is the same approach that anarchists can use to turn statist into free thinking human beings.

One such anarchist attempting to find common ground is Sterlin Lujan. Rather than holistic or conscious anarchism, he refers to his approach as “relationalism” or relational anarchism. Lujan, also known as the “Psychologic Anarchist”, is a professional writer, editor, research assistant, and aspiring counseling psychologist with a BA in psychology. In his essay Anarchy and Emotion Pt. 2, Lujan explains his viewpoint:

“I call it relationalism. It is the philosophy that promotes absence of rulers and total freedom through relationships and social healing, rather than through the traditional routes of argumentation, persuasion, or economic theorizing. Current conceptions of anarchism have been hyper focused on the LEM Axis. That is, they are geared toward solving Logical, Economic, and Moral problems of society and government.”

Instead, Lujan suggests employing empathy when dealing with others.

“If people are attuned to each others’ feelings, there is less of an opportunity for violence and aggression to erupt. This is the application of the therapeutic alliance to society-at-large for building a freer, more psychologically stable world. In order to build a social order based on logical, moral, or economic truths, humans must first grapple with their emotional worlds and how they relate and interact with all people. They must learn to heal each other through being

together and uniting, in much the same way that a counselor helps a client get better through their mutually agreed upon alliance. In this sense, the philosophy of relationalism sees the anarchist as a social healer that creates communities and nurtures love."

Luxan's relationalism is perfectly aligned with our message of holistic anarchism. We applaud his efforts to explore the intersection of anarchism and psychology, in the same way we have explored anarchism and spirituality. Our hope is that the message of freedom and empowerment will continue to grow until there exist anarchists in a variety of fields of research, each pushing for true freedom through the filter of their particular area of expertise.

The evolution of consciousness is absolutely necessary for true, lasting freedom to be achieved. We boldly stand by our positions and arguments made in this series, but the reality is that none of the solutions presented will succeed if the broken and confused people of this world refuse to do the necessary internal work for individual healing to transpire.

The insecurities, doubts, and fears will differ person to person, so a holistic self-assessment is needed to decipher where to begin your healing process. If we want to heal the deeper root causes which allow violence to be perpetuated among our species, we must be willing to face ourselves. If we fail to recognize healing and personal growth as a vital part of the fight for a more free, ethical world we are setting ourselves up for failure. Our only hope in creating a free society based on mutual aid, voluntary association, and individual sovereignty is to embark upon a path of mindfulness, reflection, forgiveness, acceptance, healing, empowerment, and finally, self-actualization. These seven steps are the ongoing path towards The Conscious Resistance.