

# ***Liberation Technology User's Guide***

## ***Module 2: Nonaggression 101***

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*Liberty Tree artwork, courtesy Clipart ETC*

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*What aggression is and what it is not. The SNaP syllogism and arguments. The "Four Horsemen of the NaP," the foundational nature of the NaP, and the importance of giving it the highest value in society. The psychological context of the NaP, how psychology and intellect and spirituality drive it. The SNaPstrip and the Nonaggression Vector.*

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The Liberation Technology User's Guide consists of seven modules that correspond to the main topics in Brian Wright's watershed book on human liberty: *The Sacred Nonaggression Principle* (SNaP) (<http://www.brianwright.com/BW.htm#8>). The modules, descriptions, and access links are below:

1. **Intro: The Kindergarten Rules**—"Don't hit, don't steal, don't lie." The nonaggression principle comes from simple truths, and leads to core values.  
<http://www.brianwright.com/BW.htm#2>
2. **Nonaggression 101**—The fundamental rule of live and let live, and why it needs to be sacred. NaP details.  
<http://www.brianwright.com/BW.htm#3>
3. **The Roots of Nonaggression**—Psychological qualities that promote a society without coercion, the *sine qua non* of enlightenment.  
<http://www.brianwright.com/BW.htm#4>
4. **The Barrier Cloud**—Addresses main causes of obstacles to movement along the Nonaggression Vector.  
<http://www.brianwright.com/BW.htm#1>
5. **Breakthru Strategy**—Grand and petite strategies for busting the Barrier Cloud.  
<http://www.brianwright.com/BW.htm#5>
6. **Productive Action**—Taking it to the streets: undoing the state and asserting our natural freedom to live our lives.  
<http://www.brianwright.com/BW.htm#6>
7. **Nonaggression Faith**—Undoing the state by developing and practicing a belief system that worships the SNaP.  
<http://www.brianwright.com/BW.htm#7>

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## Module 2: Nonaggression 101

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### *Foundations of an ideal (not utopian) society*

#### *Summary*

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In Module 1 we discussed the Kindergarten Rules, providing an intuitive basis for how we might organize an adult system. In this chapter we make arguments for adult societies based on the nonaggression principle.

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#### *Restating the Definition:*

*The simple nonaggression principle holds no human being—or organization of human beings—shall initiate the use of force against others.*

An astute reader will note that a society in which the *nonaggression principle* is practiced is the same as a society in which *liberty* exists—where you are *free* to do as you wish... provided you extend the same courtesy to others.

Indeed, the nonaggression principle is a more mechanical and exact-descriptive phrase for liberty: a system in which you are free to go about your business<sup>1</sup> without being hit, stolen from, or defrauded... by any entity—not the kids in the classroom, not the kindergarten teacher, not your adult neighbors, not your adult neighbors' government(s). Imagine that, John Lennon!

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<sup>1</sup> Note, we are speaking in terms of a principle here. A (vanishingly) small minority of people will probably aggress; we call them "common criminals."

## The PANG Theory

Readers will note that I haven't done any point-counterpoint, in which I consider objections to the Kindergarten Rules or to the nonaggression principle (NaP)... for two reasons:

- 1) Most objections to the NaP actually amount to ignorance of the nature of aggression—which I address later in this chapter—or to a *confession* that the objector desires to aggress or to tolerate it in certain areas that benefit him.
- 2) As a statement of principle, the NaP is a self-evident assertion of every normal human being's ideal society. What psychologically healthy human does *not* wish to live in a system where he is not assaulted, robbed, or defrauded?

Thus, the only true objections one hears put forward to the simple NaP have to do with human *adequacy*: that is, people are too immoral or too stupid to realize such an ideal. Other libertarian writers, notably David Bergland in *Libertarianism in One Lesson*, call this whole range of objections—effectively the *only* objections—the People are No Good (PANG) theory. Which is stated thus:

“What you're proposing is an impossible ideal. The average man uses every opportunity to dump on his neighbor and take his stuff. If it weren't for churches and powerful governments using force, we'd have riots in the streets. The best you can hope

for is majority vote, a big government with a big club to restrain the masses, hopefully with some kindness toward the less fortunate.”

The PANG objections usually contain one or more of the following self-refuting qualities:

- 1) The stolen concept: the NaP is their premise of why we need government... *to protect us from aggression*. Thus, they assert the NaP in an attempt to deny it.
- 2) Virtually everyone making the PANG argument lives in a world in which 99% of people’s transactions are wholly NaP-based... with no police in sight.
- 3) If the world consisted of Mad Max post-apocalyptic<sup>2</sup> packs of NaP-less savages—hence headed toward oblivion—wouldn’t that *validate* the NaP, not disprove it?
- 4) Rand stated that the evaluation of something as practical depends on what one wishes to practice: So, PANGer, what act of aggression do you wish to practice?

Besides the PANG Theory, most objections to the NaP hold out for the need for government exemption, i.e. “If the government does it, it isn’t aggression.”<sup>3</sup> We’ll dispense with such childish wishful thinking as we consider the “Four Horsemen” of the NaP:

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<sup>2</sup> Apocalyptic has a biblical origin and refers to the “end of the world.”

<sup>3</sup> Remember Nixon in the David Frost interviews: “If the President does it, it isn’t against the law.”

- No compulsion
- No prohibition
- No privilege
- No exceptions

For the time being, let's continue with the simple closed-form proof of the NaP.

## **Beyond the Kindergarten Rules...**

So have I proven the Kindergarten Rules? Yes... as well as one may be said to prove any normative<sup>4</sup> concept. No one can reasonably doubt that to the extent a group of children in a kindergarten environment practice “don’t hit, don’t steal, and don’t lie” they will inhabit the best of all possible little-people social worlds.

### ***Premise #1***

*The KRs, “don’t hit, don’t steal, don’t lie” lead to the best of all political/social worlds for five-year-old children in an adult-supervised group.*

One objection that did come back to me on the KRs was, “Well, you have a teacher there, mainly, who enforces whatever rules she wants.” Right, so how does that alter the validity of Premise #1? A good teacher simply enforces the KRs.

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<sup>4</sup> Normative means relating to values. Sometimes scholars refer to normative sciences (ethics, politics, sociology) vs. physical sciences (physics, chemistry, biology).

Then we grow up.

For the same reasons the Kindergarten Rules give us the ideal *small-person* social system, the nonaggression principle (liberty)—that no one may rightfully initiate force or fraud upon another — gives us the ideal *all-person* social system.

**Premise #2**

*The nonaggression principle—no one(s) may properly initiate force or fraud upon another—is the moral basis for an ideal society for everyone.*

Let me provide some small argument—from results—to support the equally self-evident Premise #2: Just as we see that children flourish in an environment free of bullies and thieves, so adults thrive best when they fear not the gun, the whip, the robber... or the con artist. To live in a world free from aggression is the human ideal because such a place best enables each individual to flourish... as she/he defines it.

Usually, people want to be productive and safe, develop an idea or a business for their families, move forward in knowledge and capability in the real world. They plan and save, work and trade, socialize and enjoy the fruits of their labor.

But some people may engage in self-destructive, addictive behavior. Absent aggressive harm to others, these self-destructors must not be coerced; they own their own persons, they do not *belong* to others. The self-destructive tend to self-limit their numbers. If moral suasion doesn't work, let it be.

Please refer back to the Core Values heading in Module 1, which belongs here as well. By adopting the nonaggression principle, by holding it as one of the highest ideals for your society, you support all the core values commonly associated with civil society, particularly American society.

And so on. Thus, we may consider Premise #2, which is the simple nonaggression principle, demonstrated. Now we may proceed to the heartfelt conclusion that invigorates<sup>5</sup> my book: *the simple NaP is the highest moral ideal in social systems—sacred*.

### **Conclusion**

*For young and old, the simple nonaggression principle is the fundamental moral basis for any free human society; as such it is **sacred**—the highest and greatest of all moral principles in social systems.*

Let's talk about "sacredness" for a moment. I picked the term, "sacred," not to be religious or sacrilegious, but because I couldn't find a better word in the secular vocabulary. My definition of sacred corresponds to the fifth meaning in my beatup 1985 edition of the American Heritage Dictionary: "worthy of the utmost respect and veneration."

## **Why the Highest?**

Because a) the NaP is the fundamental cause of all the other social elements we consider core values

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<sup>5</sup> puts life into



and b) anything we regard as desirable in society—from universal education to life-saving kidney transplants—loses and betrays its value when accomplished through the use of force. The one value required for any desirable outcome in our social systems is *exactly* the nonaggression principle.

Your pointing a gun at someone else's head to acquire the wealth needed to accomplish  $x$ , where  $x$  = a “good thing,” only means others will return the

*I picked the term, “sacred,” not to be religious or sacrilegious, but because I couldn't find a better word in the secular vocabulary.*

favor. Then  $x$  easily deteriorates from a needed operation for your mother to a bottle of Jim Beam and tickets to a Gay Ultimate Fighting contest. ☺ Moreover, the whole process of making  $x$  happen loses efficiency if coercion becomes integral to the funding process. {This is why private charities are ten times more efficient than government in delivering help to those who need it.}

So there we are. So many books exist from libertarian writers on how best to acquire “good things” in every field.<sup>6</sup> The booklist is already large, and it's expanding exponentially. These esteemed authors imply and illustrate what I shall state explicitly: the nonaggression principle is *sacred* for being the root of all positive social values.

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<sup>6</sup> From a quick Web search on “libertarian books” this site came up on top: <http://www.libertarianism.com/books.htm>. A good place to start if you're just climbing aboard the Freedom Train.

## The “Sacred” and Our Mission

We got to the Sacred Nonaggression Principle (SNaP), above, through a syllogism of sorts:

- a. The Kindergarten Rules are self-evidently valid (KR premise);
- b. The nonaggression principle (NaP) is equally valid and is the moral basis for an ideal society (NaP premise).

Therefore:

- c. The NaP is fundamental to and the highest moral ideal of human society (SNaP conclusion).

Unlike many logical proofs, this one carries a big “should” in the conclusion: The assertion that the nonaggression principle is “the highest” implies that *we* need to **raise** it to and **hold** it at that level. It is our special individual human responsibility to **act** for the SNaP.

All right, so we’re not going to see a stampede leaving the pool halls and sports bars. We’re not there yet. But we are reaching critical mass among those who think and care. As Margaret Mead put it:

*“Never doubt that a small group of thoughtful, committed citizens can change the world. Indeed, it is the only thing that ever has.”*

*Original thinking behind the SNaP \_\_\_\_\_*

My thinking went something like: “Hmmm. Liberty sure *sucks hind tit* when our neighbors want to impose this or that state program. Take

government schools, the people will say ‘how can we not educate our children?!’ or drugs, ‘we can’t let drug dealers prey on our kids.’ Seems it’s always ‘do it (practice coercion) for the children.’

As one of those familiar with Ayn Rand, I say to myself, “A-hahh! These people are using the morality of altruism<sup>7</sup> to justify legal aggression by the state upon humans. What if we simply insist that altruism—or any other proposed forced -ism, such as the military draft or universal, compulsory toothbrushing—can never outrank our *highest* social value, that is, the simple nonaggression principle.”

If *your* social value entails the use of coercion of some against others or others against some, then, sorry Charlie. “Not gon’ duit.” We are humans. We do not aggress. Come back with a different idea.

### *Practical and moral arguments*\_\_\_\_\_

Now we’re talking. We can easily point to the deleterious<sup>8</sup> practical effects of aggression/coercion. The US government schools are a perfect example: never has so much government (your) money been spent (wasted) to produce so many functionally illiterate (and actually illiterate) graduates as cannon fodder to the MIC<sup>9</sup> and/or as addicts to mountains of falsely needed, Wall-Street-generated “stuff.”

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<sup>7</sup> Altruism in this context does not have its customary connotation of “being nice to people,” rather it is a view of morality that advocates sacrificing your life and values to others... typically to the poor or to those who are unethical.

<sup>8</sup> bad or negative

<sup>9</sup> Military-industrial complex

The practical arguments against aggression/coercion are valid and overwhelming in every case. {For probably the best overall discussion of the negative practical effects of aggression, please visit Dr. Mary Ruwart's classic libertarian primer, *Healing Our World... in an age of aggression.*}<sup>10</sup>

*'The Sacred' takes the moral high ground*

A classic principle of public affairs states that in a conflict between two sides sharing the same basic value, the more consistent advocate or practitioner of the value wins. Take the "value" of aggression: the murderer wins over the pickpocket, the Pentagon/CIA beats out Saddam Hussein. This is why in order to resist the wretched excesses of state coercion—torture, rendition, initiated wars—one must oppose coercion itself... all the way down to the most mundane applications—taxes, eminent domain, vice laws, and licensing of foot massagers.

We can see how great moral leaders have used "consistency of principle" to effect momentous change for the better in society. Martin Luther King and Mohandas Gandhi, in modern times, took the *most extreme* position on basic human rights—these rights are universal, not to be denied by any state: no poll taxes, no salt taxes, no compulsory segregation. King and Gandhi took the *moral high ground* in a society that pretended to believe in rights. King and Gandhi were more consistent. King and Gandhi won.

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<sup>10</sup> Available from everyone, but I believe Mary prefers purchase via The Advocates (for Self-Government) site:  
<http://www.theadvocates.org/>

{We can make a similar argument for the American colonists, say, Patrick Henry, and, particularly, Thomas Paine. By advocating complete separation—including radical rejection of the Divine Right of Kings—Paine and our forebears took the moral high ground.}

The same thing is true for us SNaP-ists. We take the *moral high ground* by pressing the radical case for the absolute end of coercion in society. There are never<sup>11</sup> any reasons for humans to *initiate* force upon other humans. And that wins, mainly because no one goes to the ramparts for half-measures. “Give me fewer regulations on business and adequate health care, or give me death!” doesn’t stir the blood or rally the masses.

## What is Aggression?

Naturally, many individuals are going to want to know more concretely what to consider aggression. I don't think anyone is confused about whether a person robbing another person at gunpoint is aggression. But is it aggression if you "steal" my wife or girl friend? Is it aggression if you interfere with the peaceful enjoyment of my property by blasting "music" my way at 110 decibels? How about something people *vote* on, like school taxes?

As indicated from the outset, my definition of aggression is exact and deep: it is the initiation of physical force by one set of humans upon another

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<sup>11</sup> Never is a big word, because there *are* occasional “lifeboat situations” that require looking at a bigger picture.

set. This means to start (or threaten) the act of forcing another—either by direct assault (beating, confining, conscripting, killing, and so on)—, theft (involuntary deprivation of property), or fraud (theft through deception). Period.

*And* we're against it as a matter of highest principle. Taking the fundamental definition:

- a) Stealing a girl friend is a figure of speech; if she came to you by choice, it is not aggression.
- b) People have the right to the peaceful enjoyment of their property; at some level, directed sound upon another set of ear drums is the initiation of force.
- c) What do we call three people voting to take two people's property for a public purpose under threat of fines or jail? We call it *stealing*. Aggression by a majority.

Let's move on. For the most part (and to virtually every natural human being) what constitutes aggression is self-evident. Believe me, not knowing what aggression *is* is *not* the reason aggression is destroying our world.

The simple table below clarifies and identifies the act of aggression in several meaningful social contexts... and describes tools for undoing the aggression.

**Table 2: Answers to Common SNaP Questions**

#	Question/Fallacy	Answer
1	It's impossible to define aggression; what is an act of force for you may be simple persuasion for me. How can we possibly ban aggression?	Aggression is the initiation of physical force, depriving someone of a value without their consent. Ask a well-adjusted five-year-old to help clear this up for you.
2	Is it technically aggression if I do not actually steal from you immediately but will confine you or harm you if you do not conform?	Yes, again, apply the five-year-old test. The threat of force is force: if you do not do what the threatener says, you are jailed, shot, fined, etc.
3	Well, how about something like being ostracized or some other forms of social disapproval? Is that aggression?	No, not unless it is accompanied by an act of physical coercion. The prospect of social stigma can encourage people to pay for common services.
4	Okay, so it's aggression if I hold you up on the street. But what if a majority votes to tax you for schools? Is that aggression?	Yes, unless the tax is voluntary and you do not go to jail or suffer other financial depredation for deciding voluntarily not to contribute.
5	Coercive taxes are aggression?	Yes, coercion = aggression.
6	Then I guess drug prohibition laws are out of the question...	Yes, prohibition is aggression. Not Constitutional. Not okay.
7	Wow, I'm running out of ideas for what government can do without initiating force. Government sure takes on a lot now that seems like aggression. Can you even have a government?	Well, it isn't easy, because as G. Washington said, "government is force." But, if government is voluntarily funded, voluntarily <i>chosen</i> , and strictly confined to protecting rights, it can have a reasonable role in society.

#	Question/Fallacy	Answer
8	All right, then, but what we have today is a lot of stuff the government does that a lot of people don't think is aggression.	The people have been deceived (by those who benefit) into thinking if a "democratic" government forces you, it isn't force.
9	Can we give special prerogatives to institutions such as banks or corporations and not violate the nonaggression principle?	No, prerogative is another word for privilege, i.e. private law. Simply put, if the private law entails violating the common law then it violates the SNaP.
10	So banks, as currently franchised by the state, and the Federal Reserve Bank (or any central bank) are not in conformance with the SNaP...	You are correct. No one gets a special deal under the SNaP. In particular, the Fed is guilty of stealing value from the productive class for the political class via "debt-counterfeiting." <sup>12</sup>
11	Where is the aggression in the central bank system?	Legal tender laws and corporate state-privilege are insidious coercion.
12	Shouldn't the government have control of the money supply and the currency of a country?	No. What people in their trade relationships regard as valuable will dictate what money is and how it will be made and used.
13	Don't we need a strong government or corporate franchise by the state to handle "big" projects that the market cannot do by itself?	Men can freely cooperate on any project of any size. The Alaska pipeline was a large privately funded and run project (\$8 billion); many others.

<sup>12</sup> For a description of the fraud that has been perpetrated through the American central banking system—and for whom—please refer to *The Creature from Jekyll Island*, by G. Edward Griffin.



#	Question/Fallacy	Answer
14	How about for military defense? Don't we need a large central government spending a lot of money that can only be provided by tax dollars?	Military defense lies in the province of what many libertarians feel government should do. In a SNaP world, a) there is no need for militaries, and b) w/o coercive taxation to fund the military, the military establishment (and national security state) cannot become the cause of war as it is today.
15	Wow, again. Full application of the SNaP will produce a radically different human society from what we have today. It does seem a lot better, but how do we get there without creating panic?	Two steps: 1) Eliminate "as immediately as possible" systems that are BIG wrong even if private individuals do them e.g. drug prohibition. 2) Phase out (by transitioning functions to private citizens, businesses, and communities) other coercive systems.

So we have now seen the nature of aggression and the moral, if not the economic, value of casting it out of our lives. This is a good time to briefly describe the benefits of a world without aggression.

## Benefits of the Nonaggression Principle

Three universal benefits emerge:

- ☐ **Safe Streets**—Government confined to protection of life, liberty, and property works to end crime, rather than create it thru coercive rampages like the War on Drugs (WOD).
- ☐ **World Peace**—When governments and their money power no longer seek resources and energies from the people of other countries by force, the reasons for war go away.

- **Abundance**—People being left to live their lives in peace => a tidal wave of energy, promising an end to scarcity and substantial progress against all human afflictions.

The following pages elaborate:

*Safe streets: "Popsicle Index"<sup>13</sup> = ~100%*

The number of individuals in any society who initiate force against others, i.e. true criminals, is infinitesimal. Today, the chief reason for crime and violence is the WOD. Plus, as a consequence of the WOD, we're being buried in cops and prisons, like some third-world country.<sup>14</sup>

*"As a Michigan police detective, a solid 70% of my felony case load touched crimes related to modern prohibition/war on drugs. ... how much felony crime would be reduced if we repealed modern prohibition and these illegal drugs were sold like alcohol and cigarettes?"<sup>15</sup>*

In addition to Wooldridge's perspective, I would offer the wholistic libertarian view that if you throw out all the other consensual crimes in the prosecutorial soup—and crimes that occur because

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<sup>13</sup> Catherine Fitts' (solaricom) measure of how confident a community is that children can walk to a store alone several blocks away, buy a popsicle, and return safely home.

<sup>14</sup> The US holds more inmates in state and federal prisons than **any other country in the world**. In 2007, a record 7.2 million people were behind bars, on probation, or on parole.

<sup>15</sup> From Howard Wooldridge, former Michigan detective, charter member of Law Enforcement against Prohibition (LEAP), founder of Cops Opposing Prohibition (COPS).

of the distorted economics of government prohibition and government compulsion—then the only prison-worthy individuals remaining are the dumbest of the dumb (crime really *doesn't* pay when everything you want to commit a crime *for* is cheap) and the sickest of the sick. {Whack jobs will always be with us, but they won't whack so many when our protectors aren't out on the streets busting stoners.}

The overwhelming percentage of crime we see today, 95-99% (and a corresponding percentage of the prison population), is caused by the state's violation of the SNaP: by the government's creation of a class of actions that it calls crime but which are *not* crimes, and then by initiating force against those who commit its noncrime crimes.

The SNaP will put an end to street crime and to every other form of crime we are justified to be concerned about. Without the WOD and other wars, gangs, terrorists, organized crime, and CIA death squads are off like a prom dress. As a consequence, the streets are safe. And the Popsicle Index approaches 100% world 'round.

*A world without war* \_\_\_\_\_

Clearly, if the human species is united by the moral conviction that aggression is wholly unacceptable—*not okay* person to person, *not okay* government to person, and *not okay* government to other government—then we



can pretty much say a farewell to arms... at least to the extent any weapons are used as implements of war.

If you take away the aggression of central states and local governments, who's left to worry about? Kids robbing party stores? And if they have all the wealth they need, and getting high is easy, why bother stumbling off the sofa?

So let's imagine a world without war. What are the international banksters going to do for beer money?<sup>16</sup> I don't know about you, but the thought of no more broken bodies, no more broken minds, no more torture chambers and napalm, no more aerial bombings, no more *nonaerial* bombings for God and the Flag gives me goosebumps.

No more FEAR. No more HATRED. No more mindless, arbitrary DEATH and DESTRUCTION. "My family will not be torn apart because I pray to a different god, belong to a different ethnic group, or smoke pot in the privacy of my home." There will be chills... and chilled mugs raised across all the borders of the whole civilized world in a universal toast. Then we'll start wondering, "Hey, what's with all these damned *borders*?!"

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<sup>16</sup> You can go a considerable length toward understanding the roots of warfare in the context of modern states by reading G. Edward Griffin's masterpiece, *The Creature from Jekyll Island*. He explains the "Rothschild Formula," which is a tool created by the Rothschild banking dynasty to finance both sides in any military conflict and make fortunes regardless of the war's result. When Randolph Bourne penned, "War is the health of the state," he must have had the machinations of Rothschild, Rockefeller, and their finance-capitalist allies in mind.

***Is peace really possible?***

The reader may object: “Even if one's own country saw the benefit for outlawing aggression, it's foolish to assume that other countries would lay down their swords.” To answer: consider that once slavery was acceptable throughout the world, and now in the civilized world, slavery is no more. Two relevant points:

- 1) "There is nothing more powerful than an idea whose time has come."<sup>17</sup> Just as slavery was swept away by moral enlightenment, so, too, shall the legitimacy of aggression be overcome world wide.
- 2) The human race—meaning more and more *individuals*—is growing in consciousness daily and is on the threshold of realizing how humanity has been deceived by those who benefit from humans destroying other humans in war.

The “those who benefit from aggression” concept will be explained later. For now please simply accept provisionally<sup>18</sup> that there is a connection between the “international banksters” and systematic legal aggression in the West—especially in armed conflict.

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<sup>17</sup> Courtesy Victor Hugo, and here's a pertinent continuation of his thinking: "A day will come when there will be no battlefields, but markets opening to commerce and minds opening to ideas. A day will come when the bullets and bombs are replaced by... [‘libertarian democracy’]" Okay, okay, words in brackets mine.

<sup>18</sup> Provisionally = for the time being, until it can be demonstrated.

Welcome to the end of war.

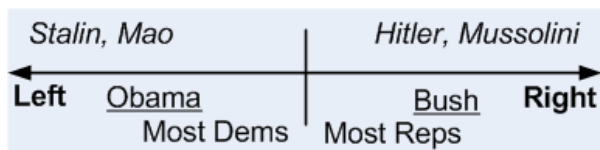
## *Abundance*

Let's imagine an abundant world. Your major financial issues are gone: you can educate your kids, get a place for your mother-in-law, buy the latest TaylorMades, and go ahead with that hair transplant.

According to some pretty good estimates, if you end the federal government's three largest wealth-killer programs (which violate the SNaP outrageously)—a) the WOD (war on drugs), b) the *real* wars and associated military empire, and c) the prohibition on agricultural hemp—the net benefit to the American public is approximately \$1 trillion/year per program or \$3 trillion/year total. This represents \$10,000 for every person living in the United States. If you restitute what the banksters have stolen through debauching the currency during the previous century, you get some really big money.

## **The Aggression Spectrum**

Most of us are familiar with the terms left and right, and have some conception of the different political ideas along the left-right spectrum. Figure 2.1 shows a conventional scheme.

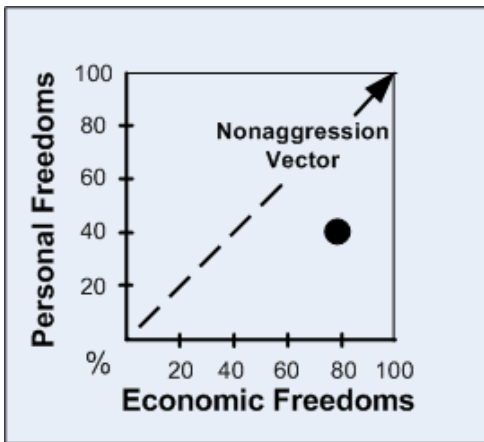


**Figure 2.1: Conventional Left-Right Spectrum**

In this way of looking at political affiliation, the extreme left is state socialism and the extreme right is state corporatism (fascism). But where's liberty?!

### *The Nolan Chart*\_\_\_\_\_

Recognizing the limitations of such a primitive and centrist-serving classification as the traditional political spectrum, David Nolan, founder of the Libertarian Party, noodled out a new system. In two dimensions, with personal freedom on one axis and economic freedom on the other, Nolan distilled the essence of political liberty in the real world.



**Figure 2.2: The Nolan Chart**

The Nolan Chart was a brilliant jumpstart for the spread of the libertarian ‘meme.’<sup>19</sup> And it led to the World’s Smallest Political Quiz (Fig. 2.3).<sup>20</sup> Typically, the Quiz is displayed on a poster board at

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<sup>19</sup> A meme is a replicating piece of information or knowledge in society, analogous to a gene in biology.

<sup>20</sup> Courtesy TheAdvocates.org

a Libertarian booth in a fair or street bazaar, as ‘Operation Politically Homeless,’ and individuals take the test to find where they belong. The questions in Figure 2.3 vary slightly, depending on who has set up the chart. But usually a participant receives 20 points for Agree, 10 points for Maybe, and 0 points for Disagree.

Personal Issues			
(Choose <b>A</b> if you agree, <b>M</b> for Maybe, <b>D</b> if you disagree.)	<b>A</b>	<b>M</b>	<b>D</b>
Government should not censor speech, press, media or Internet.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Military service should be voluntary. There should be no draft.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There should be no laws regarding sex for consenting adults.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Repeal laws prohibiting adult possession and use of drugs.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
There should be no National ID card.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Economic Issues			
(Choose <b>A</b> if you agree, <b>M</b> for Maybe, <b>D</b> if you disagree.)	<b>A</b>	<b>M</b>	<b>D</b>
End "corporate welfare." No government handouts to business.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
End government barriers to international free trade.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Let people control their own retirement; privatize Social Security.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Replace government welfare with private charity.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cut taxes and government spending by 50% or more.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**Figure 2.3: World’s Smallest Political Quiz**

You may take the test using the questions above, then determine your position by moving the calculated number of points along the horizontal X-axis (Economic Issues), then vertically on the Y-axis (Personal Issues). I have shown with a big black dot a score of 80-Economic and 40-Personal on the sample Nolan Chart in Figure 2.2. If you agree with all ten questions, then you are fully libertarian (100, 100) at the top right of the map.

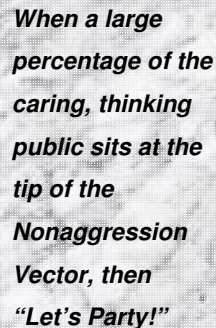


## *The Nonaggression Vector*\_\_\_\_\_

Taking the Quiz for the Nolan Chart clearly demonstrates that as one responds to the questions in accord with the nonaggression principle, one moves along the arrow shown in Figure 2.2. I refer to this arrow as the Nonaggression Vector.<sup>21</sup>

If one scores 100% on economic issues and personal liberty issues on the Nolan Chart, it's a safe bet that one is a 100% advocate of the nonaggression principle. When a large percentage of the caring, thinking public sits at the tip of the Nonaggression Vector, then our work is done. We can sit back and take in the Millennium, not to mention the Singularity.<sup>22</sup> Our descendents will then bask in the glow of libertarian enlightenment, realized in the nick of time.

How do we move the consciousnesses of individuals from where they are today—collectively tolerating mass violations of the nonaggression principle, mass defilements of liberty—to where they need to be? How do they move to the tip of the nonaggression arrow?



***When a large percentage of the caring, thinking public sits at the tip of the Nonaggression Vector, then "Let's Party!"***

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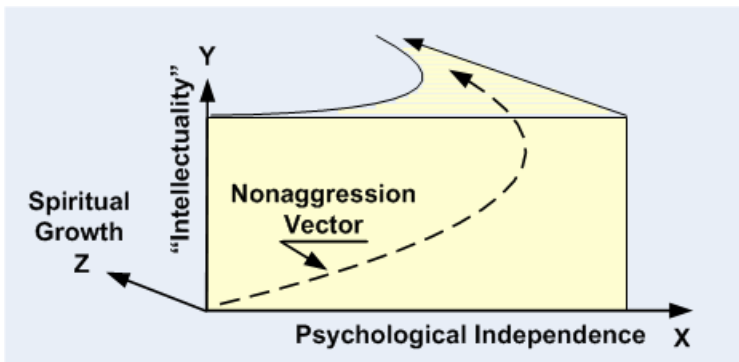
<sup>21</sup> A vector is a directional line with magnitude.

<sup>22</sup> The Singularity is the coming convergence between the biological human mind and "machine" intelligence, as posed by Ray Kurzweil in his book, *The Singularity is Near*.

## *The SNaPstrip*\_\_\_\_\_

Now let's look at some personality qualities that may dictate where one lands on the Nolan Chart. We want to view the basis of a Nolan Chart result from a more biological or sociological perspective.

The SNaPstrip Diagram is my attempt to give the nonaggression principle biological or psychological roots. My first thought was that a direct relationship exists between psychological independence and political freedom. Second, I felt there needed to be an axis for “intellectuality” and ideology, for those who concern themselves with ideas. Third and finally the concept of human compassion and spiritual growth emerged; I drew a spirituality axis.



**Figure 2.4: SNaPstrip Diagram Origins**

Thus, you may think of the SNaPstrip as a three-dimensional undergirding of the Nolan Chart. The SNaPstrip is my own attempt to interpret and advocate the ideal of political-economic liberty (the SNaP) in the broader context of aggregate growth in human consciousness.

## The Nonaggression Ideal

The line that I have identified in both curves above as the Nonaggression Vector, particularly in the latter 3D SNaPstrip, Figure 2.4, expresses an *ideal*—namely that as a species we move toward full implementation of the Sacred Nonaggression Principle in society. Note that if you view the Nonaggression Vector perpendicularly<sup>23</sup> to the X-Y plane, the curve approximates the upward arrow of the Nolan Chart.

The next installment of the Liberation Technology SNaP series (*Module 3: Nonaggression Roots*) is an attempt to qualify and quantify the psychological attributes of an individual that incline him or her to progress along the Nonaggression Vector. Following that, in *Module 4: The Barrier Cloud*, we learn what stands in the way of humankind's glorious destiny.<sup>24</sup>

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<sup>23</sup> Perpendicular means at an 90 angle to. For example, your line of sight of this page is approximately perpendicular to the page.

<sup>24</sup> Then modules 5, 6, and 7 essentially provide strategies, tools, and religious conceptions, respectively, for breaking through the barrier.

## About the Author

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Brian Wright is a freelance writer and editor specializing in technical systems and marketing documentation. He acquired his bachelor of science in mechanical engineering (BSME) from Wayne State University, Detroit, Michigan.



Brian has long been active in the politics of liberty, and was an early mover to the Free State of New Hampshire in 2005.

In addition to the *Sacred Nonaggression Principle* (SNaP) book—and the seven modules that compose it—he is the author of *New Pilgrim Chronicles*—a diary and perspective of his experience of the Free State—, and a personal drug war story, *There Must Be Some Mistake*. The SNaP book, from which this second module is drawn, is the third of his trilogy of political monographs. Brian has a Web opinion and review site ([thecoffeec coaster.com](http://thecoffeec coaster.com)), runs a motivation and personal-empowerment business, and is working on several creative literary and “agorian” projects.

