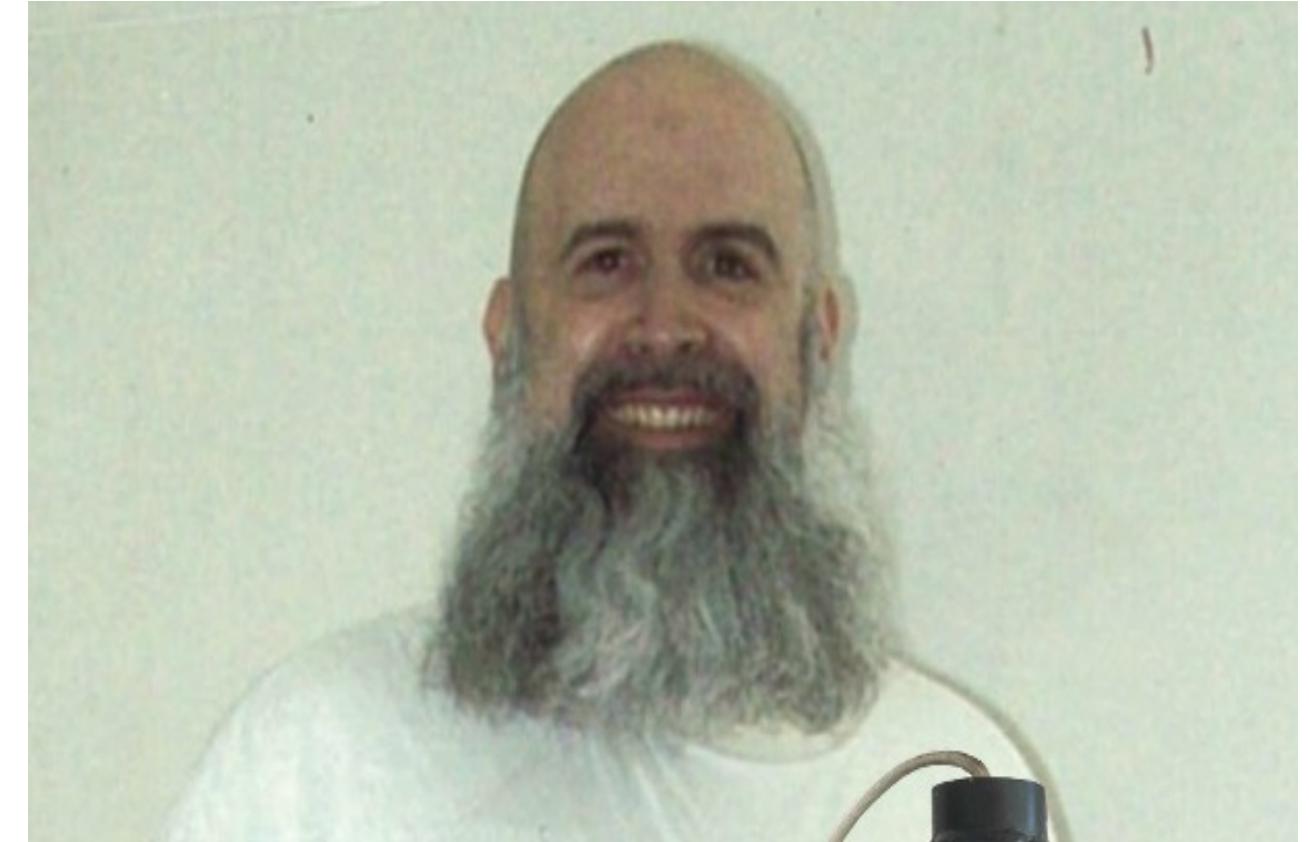


**An Open Letter to Ohio
Department of Rehabilitation
and Correction Director
Annette Chambers-Smith**



by Sean Swain

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Part 1

Dear Director Chambers-Smith,

Hi. I'm writing because I have a sense that we may have gotten off on the wrong foot. One of your administration's first actions, coming into office, was to illegally rendition me in a black van to Virginia, based upon provable lies of your predecessors. When I returned from rendition, I was irregularly sent to the super-duper-max and, in a second botched rendition to Maryland, staff chopped my finger off and I have remained here at the super-duper-max, several months after I should have had a parole hearing that didn't occur.

I could be wrong, but between the renditions and the dismemberment and the super-duper-max placement without a parole hearing, I've gotten the distinct impression that you don't like me very much. Just a hunch. But my hope is that I can change that as you get to know me and come to appreciate my sparkling personality.

Yeah. Sparkling personality.

Usually, I introduced myself as an Anarchist. I lead with that because I can't think of anything more honorable, more significant, more meaningful than to be someone who embraces what has been called, "The Beautiful Idea"—Anarchism. But, perhaps, here, it would be better that I didn't lead with that. I generally find that an I'm interacting with prison administrators, the mention of "Anarchism" scrambles their brains. Once I mention that word, they can no longer see me clearly... and all they imagine is chaos, mayhem, bedlam, and madness— the sky falling, the world ending, house pets engaging in interspecies fornication.

I don't want to scramble your brain, so perhaps we should just forget I ever brought up that word? Instead, I'll share with you who I am and what I've done, and then we'll return to that other topic later.

I graduated high school, received an Honorable Discharge from the Army, and had a writing scholarship for college. In self defense, I killed a guy who broke into my home— a guy who happened to be the nephew of an official who was both the county clerk of courts and the chair of the Democratic Party... in a county where both the judge and a prosecutor were Democrats.

The polygraph I passed was inadmissible and I was found guilty of murder, years before Ohio adopted the Castle Doctrine. So, I told the truth and what I did was provably a noncrime. Not that it mattered. It still doesn't.

While in prison, I joined the American Civil Liberties Union, International Campaign for Tibet, and CURE-Ohio. I served on CURE's prisoner advisory board for 3 years. I was a founding member of Catholic Justice Fellowship and wrote most of their published work. We successfully lobbied the Ohio Catholic Bishops to support parole reform legislation.

I have logged thousands of hours of community service, mostly painting classroom posters and teaching aides for Ohio public schools. Former Richland Prosecutor James Mayer gave me a commendation for recording the music for puppet shows prepared for child victims of crime.

In 2002, I was personally recognized by Rosa Parks for my peace work in prison, nominated for placement on the Wall of Tolerance.

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you cannot see the cages from the inside.

I suspect that's part of the reason your predecessor designated me a gang leader... had me tortured for a year... isolated me at supermax... then blacksited me in place... and weaponized the disciplinary process to make me look like a super-terrorist who should never be released... and began the process of illegally renditioning me... all because I had the audacity to question his deeply held belief central to his understanding of his own identity and the world... but you guys no longer burn heretics at the stake.

I'm also questioning your central beliefs.

I guess I have to hope you're not an asshole.

The truth is dangerous.

Stay dangerous.

Freedom,

Sean.

I've taken every rehabilitative program made available to me; I received my degree from Ashland University; I completed and tutored two vocational courses; I received my paralegal certification from Blackstone Institute.

Three of my books are in publication. I'll send you copies, if you're interested. For more than ten years, I've contributed weekly commentaries to a globally syndicated radio show.

A collection of my songs was recorded by a number of indie bands and posted as "Burning Down" at bandcamp.com. A collection of about 30 of my paintings went on display in September in Stockholm, Sweden.

All of this was accomplished as a consequence of loving and generous people in my life who were able to make all of this possible despite the ODRC's interference and obstruction... and despite my own incompetencies.

I know this sounds pretty pretentious, but my "personal papers and effects" are collected at the University of Michigan for an archive that celebrates historically influential American Anarchists. Yes, there's that word again. My apologies. I hope if doesn't scramble your brain.

Over the course of 34 years of captivity, I have never so much as been accused of a single fist fight or any other violence; never got involved in drugs or alcohol; never joined any gangs. I am, all things considered, very possibly the best behaved prisoner in Ohio penal history. None of this is probably going to enhance my street cred, I imagine, but all of it is true, just the same.

The ODRC's response to this has been to blacksite me, torture me, isolate me at supermax, purge my friends and family from my visitation list, rendition me out of state, and dismember me. I currently write you from the prison designed to house the 1% of the most dangerous Ohio prisoners, and I'm on the gang list as a gang of one, facing continuances from the parole board in 5-year increments... and, as a consequence of losing my right pinkie, I'm unable to throw a spiral, and so my chances of becoming an NFL quarterback are zero.

I would hope, if you read this, that you would, at least on the face of this, consider what I have accomplished from prison and how the ODRC has responded to me, and that, as a human being, you might feel some level of consternation, a bit of discomfort, perhaps even bewilderment.

Bewilderment is something I have become accustomed to feeling, particularly in those encounters where I bleed a lot.

You might wonder, if all of this is true, WHY is it true?

And that takes us back to that word. The troubling word. The one that scrambles ODRC administrators' brains.

It all comes down to that word, "Anarchist."

I often ponder what might have been, if, when I was young and idealistic, I had the sense to not use that word. I could have called myself a "libertarian socialist," or perhaps an "anti-state communalist," or even a "horizontalist," and I likely could have continued painting, playing guitar, writing, and entertaining myself

Hierarchy is, objectively, an asshole factory.

But, to everyone who genuinely worries that the absence of hierarchy could lead to a world of "all against all," defined by brutality, violence, the strong subjugating and exploiting and devouring the weak, I urge you to look out your window; the imposition of hierarchy has brought you the very world you fear most.

The difference between the dystopia you mistakenly imagine under Anarchism and the dystopia you experience under hierarchy is that the predators in your imagination have mohawks and face tattoos and nose piercings, while the predators running this current dystopia wear suits and carry briefcases and tell you how good you have it... and that you should stop daydreaming and get back to work.

Apart from the question of fashion, the current dystopia is very real. Whatever can be said against Anarchism, it couldn't do worse than this. By all historical evidence, it would do far, far better.

Just a quick observation before I close: I realize I can't go questioning the deeply held myths that are central to how people see themselves and their world. Both Galileo and Copernicus did that, insisting in their eras that the earth was round and circumnavigated the sun... and people in power wanted to burn them at the stake.

Here, now, I'm committing a grave sacrilege far more dangerous than Galileo or Copernicus; I'm suggesting the very social structure from which you derive identity and meaning is a swindle, a complex of delusions designed to enslave and imprison you, and

Now, anyone indoctrinated in the Hierarch delusion will immediately respond, “That will never work.” I will address the practicality of an Anarchist world in later correspondence but will simply say here that not only could this work, but it has worked. In fact, for more than 4 million years, over 99% of human existence, humans lived in nonhierarchic, consensus-based communities... prior to the advent of hierarchy... and they lived quite well, it seems.

It is not just possible for humans to live in such egalitarian communities, but we are literally designed for it. We inherit DNA from thousands of generations of people who successfully lived and thrived in such societies. If they could do it, we could do it. We are, genetically and biologically, continuations of those millions of years of nonhierarchic success stories.

In my experience, there is only one group who insist a society of free humans could never work. The term for such people is, “assholes.” Assholes are absolutely convinced that, without imposition of force, everyone would behave as badly, as viciously, as stupidly, as the assholes themselves would behave. It is in the nature of assholes to project onto the entire population their own incapacities, incompetencies, and flaws of character endemic to assholes themselves.

Because they are assholes, they imagine everyone else to also be assholes.

If it were true that it is the nature of humanity to be assholes, we would have gone extinct long ago, before hierarchy had the collateral effect of allowing assholes to thrive.

with my own ideas about how the world could be without hierarchy, and I probably would have avoided all of the starvation and sleep deprivation and brain concussions. I would probably be home right now.

But, I used the word. I never had much sense, I guess. I called myself an Anarchist. So, if I can interject here for a moment, not to break up this train of thought, but a piece of advice, a word to the wise: Don’t ever do that. Don’t use that word, particularly when addressing people in power. You have to be very careful about telling the truth to people in power. They really can’t handle it. But I didn’t know. I thought “Anarchist” was just a regular word. I didn’t know it had magical powers, that its utterance could make the sky fall... and the world end... and house pets engage in abominable genital friction. I didn’t know it was a word so hated and so loathed as to drive otherwise ordinary and well intending employees of a state agency to such levels of revilement and derision that they would see me as a nonperson, as an object to be disassembled and destroyed, an enemy to be crushed and conquered.

Well, lesson learned, I guess.

I would like to tell you what the word “Anarchist” means to me— if my use of this darkly magical shibboleth won’t scramble your brain. I hope it hasn’t.

The etymology of the word is a good place to start. “An-” means against, and “-archy” refers to hierarchical structure, so “An-archy” is a rejection of hierarchical structure in human society.

That was as far as I got, by the way, in my explanation to Lt.

Oberle here at the prison. He's one of DJ Norris' flying monkeys. He put me on the gang list. I got as far as the etymology of the word and I was a gang of one, teaching myself secret handshakes.

In a broad sense, an "Anarchist" is someone who imagines our world being a better place if it were structured differently, if the few did not rule the many (and do it badly), if there wasn't wealth at the expense of also having poverty, if the system we serve wasn't defined by imposition and compulsion and exploitation and subjugation, benefitting the few and harming the most.

Probably, you don't believe me. Probably, in your heart of hearts, you're thinking, 'I know all of this is a lie; Anarchists want chaos and madness and bedlam and mayhem, not peace and justice... They just want to burn the world down.' I get it. That's a pretty common, bigoted trope.

That slander originates with Vladimir Lenin when he kicked Mikhail Bakunin out of the Communist International because Bakunin was critical of Lenin's monopoly on state power— and rightfully so, I would say. But Lenin smeared Bakunin, claiming all anti-statists were "Anarchists," set on sabotage and malicious mischief.

Soviet propaganda is really powerful, it seems.

Here we are, 36 years after the collapse of the Soviet Union, and you are still influenced by Lenin's lies against his enemies, told right after the Russian Revolution. The word he used to slander Bakunin still scrambles your brain.

Bakunin and others wore the word as a badge of honor, embracing it not unlike Black rappers embracing the "n" word to take its

many... despite well intending slogans.

Where you have "of the people, by the people, for the people," you don't have laws imposed to make people do what they don't want to do... and you don't have Secret Service whose job is to stop them many from killing the ruling few.

In the U.S., you have a sales pitch ("of the people...") that's very Anarchist, but a system that's very Hierarchist. Anarchism is the fulfillment of that sales pitch. By an Anarchist understanding, we are equals and we are free, each autonomous and possessing dignity. No one can compel you; they must persuade you.

In such a world where each of us is free, where none of us has power over the other, our relationships and associations are voluntarily entered into. We choose our relationships with equals rather than being compelled by rulers.

In such a world where power is distributed, there are no bosses, no kings, no authorities to whom we must bend the knee. Equals do not command other equals.

THAT weirdness only happens in the Hierarch delusion.

Instead, we have freedom to choose with whom we cooperate and collaborate, with whom we organize ourselves for mutual benefit between equals. In the absence of rulers and bosses we have a community of the willing, collectively deciding through consultation and consensus how to maintain our community, stockholders in its success, contributors and beneficiaries.

At any rate, everything else aside, the principle problem with hierarchy is that it's based on violence. Force. The few rule the many, however the few may arrive at power, by demanding obedience, conformity, compliance to their rules and laws. The many obey... or else.

However well hidden it may be, there's always an "or else." Laws do not enforce themselves. If laws were self enforceable, they wouldn't be necessary in the first place. The few write laws to compel us to do what we do not want to do, not what we do voluntarily.

Laws are enforced by law enforcement. The word, "enforcement," has 3 syllables, "en-force-ment." The important one is that syllable in the middle: "FORCE." There is no enFORCEment without FORCE.

Cops carry guns. There are no nonviolent uses for guns.

Wherever hierarchy exists, whenever the few rule the many—however the few obtain power—the many are forced to obey, comply, conform... under violence and the threat of violence. This means the many are alienated from power, which resides elsewhere, with the few.

Just a quick note, but in the U.S. we have a convenient myth to distract us from this truth, a narrative that government is "of the people, by the people, and for the people." This myth is actually quite laughable. If government were just an extension of people being people, it would not be government. It would just be a continuation of everybody living in some hippy-dippy utopia. Government is power... wielded by the few... withheld from the

power away. If only Bakunin knew then how much brain trauma I would suffer for that word in Ohio custody, I like to think he would reconsider, perhaps going with something more agreeable, like "Bunny Rabbits" or "Unicorns."

At any rate, I should think about closing this and picking up again later. In my ext letter, I would like to resume this discussion, sharing what Anarchism means to me— that it represents freedom as opposed to bondage; sanity as opposed to delusion; the aspiration to principles of autonomy, voluntary association, cooperation, and mutual aid as opposed to alienation and compliance and obedience under threat of force. It is a liberating and healing energy that permeates our lives and relationships, raising us up to be our best selves.

Well, most of us, anyway. Don't judge Anarchism by my failures. I'm something of an underachiever.

And, perhaps once this dialogue concludes, you'll realize you hate me less and you'll order your flying monkeys to stop the state terror campaign they've been waging for decades, and I can be treated with the dignity that all humans deserve.

Just an idea.

A quick note before I sign off— I always close my letters wishing the recipient the best thing I can wish for them: Freedom. I shouldn't make an exception here, despite the irony that I wish you freedom while you are the official withholding mine from me.

At any rate... The truth is dangerous, Director Chambers-Smith.

Stay dangerous.

Freedom, Sean.

And, in all fairness, just as a quick side note, even when it comes to presidential assassinations in the U.S., Hierarchs are responsible for 3 out of 4 presidential killings. So, Hierarchs are still 3 times as murderous as Anarchists, even when it comes to killing the leader of Hierarchs.

Part 2

Dear Director Chambers-Smith,

Hi, again.

I left off my last letter mentioning how Anarchism to me represents freedom, sanity, and a number of virtues that correspond to a healthy and meaningful life. Taking those topics in order, I'll begin with freedom.

Freedom is the most important condition of life for me. In fact, I would suggest that while there are multitudes of varying and conflicting factions within the global Anarchist milieu, and while those varying factions have developed over centuries in responses to different eras, all Anarchists, at their very foundation, value

The enforcement of hierarchy has evolved from clubs and spears and swords to tanks and guns and helicopters, but the program itself that you still worship and defend at all costs hasn't come up with a single original idea about human social organization since the Bronze Age, the same period when somebody invented the wheel.

I'm not saying you should feel stuck in the past or feel stupid... but if you DO, in fact, feel stuck in the past, or, if you feel sort of stupid, that's probably a good sign that you're picking up what I'm throwing down. Just saying, if I were a proponent of a slavery system pawning itself off as freedom... and it was based on irrational delusions irreconcilable with reality... and it caused more carnage and human suffering than anything else in the history of the world... I might feel stuck in the past and stupid too.

But that's just me.

everyone killed by all of the Anarchists throughout human history. Just one Hierarch was more murderous, all on his own, than all Anarchists combined over millennia.

Can you think of a single event where Anarchists deployed weapons of mass destruction on a population center? Me neither.

Every single genocide in history has been carried out by Hierarchs in campaigns of religious, ethnic, or national cleansing.

Can you point to a single genocide waged by Anarchists? Exactly.

Over the last 8,000 years of human civilization, Hierarchs have exclusively ruled every nation state, have organized and deployed every single military attack, have exclusively imposed “order” by force of arms, have exclusively ruled, raided, invaded, occupied, and conquered in every conflict where humans have slaughtered other humans.

Nobody can kill, kill, kill like you Hierarchs.

You’re off the chain. Somebody should stop you.

On occasion, Anarchists have tried— to no avail. In the early 1900s, some Anarchists, exhausted by the continual Hierarch bloodbath, killed a king or two and shot the President of France. An Anarchist named Leon Czolgosz killed U.S. President William McKinley.

The Hierarch death machine just kept grinding along.

freedom over everything else.

I would also suggest that freedom is the natural state of every living thing, and that no other artificial or fabricated state, however it comes to be, can surpass freedom. And if you agree, that makes you an Anarchist, whether you use the term or not.

Now to the pivotal question: What IS freedom?— because people often view freedom very differently. If you were to take a poll, you’ll find that everyone values freedom greatly, but when asked to define what freedom is, you get a lot of varying ideas. Many people will list a catalogue of freedoms— “freedom of speech,” “freedom of religion,” and so on. This gives insight perhaps as to which freedoms are a priority to the particular person, but doesn’t really give much insight as to what freedom actually is.

Others, particularly in prison, will focus on specific joys of life to which they have been deprived, defining freedom as being able to smoke, drink, get high, or get “laid.” Again, these are more priorities of freedoms rather than definitions of what freedom actually is.

The best definition of freedom I’ve found was developed by Ward Churchill, a prolific writer and former professor. He’s a brilliant guy. He defined freedom as, “the absence of external regulation.”

I like that. It’s both accurate and elegant. I use that definition. Freedom is “the absence of external regulation.”

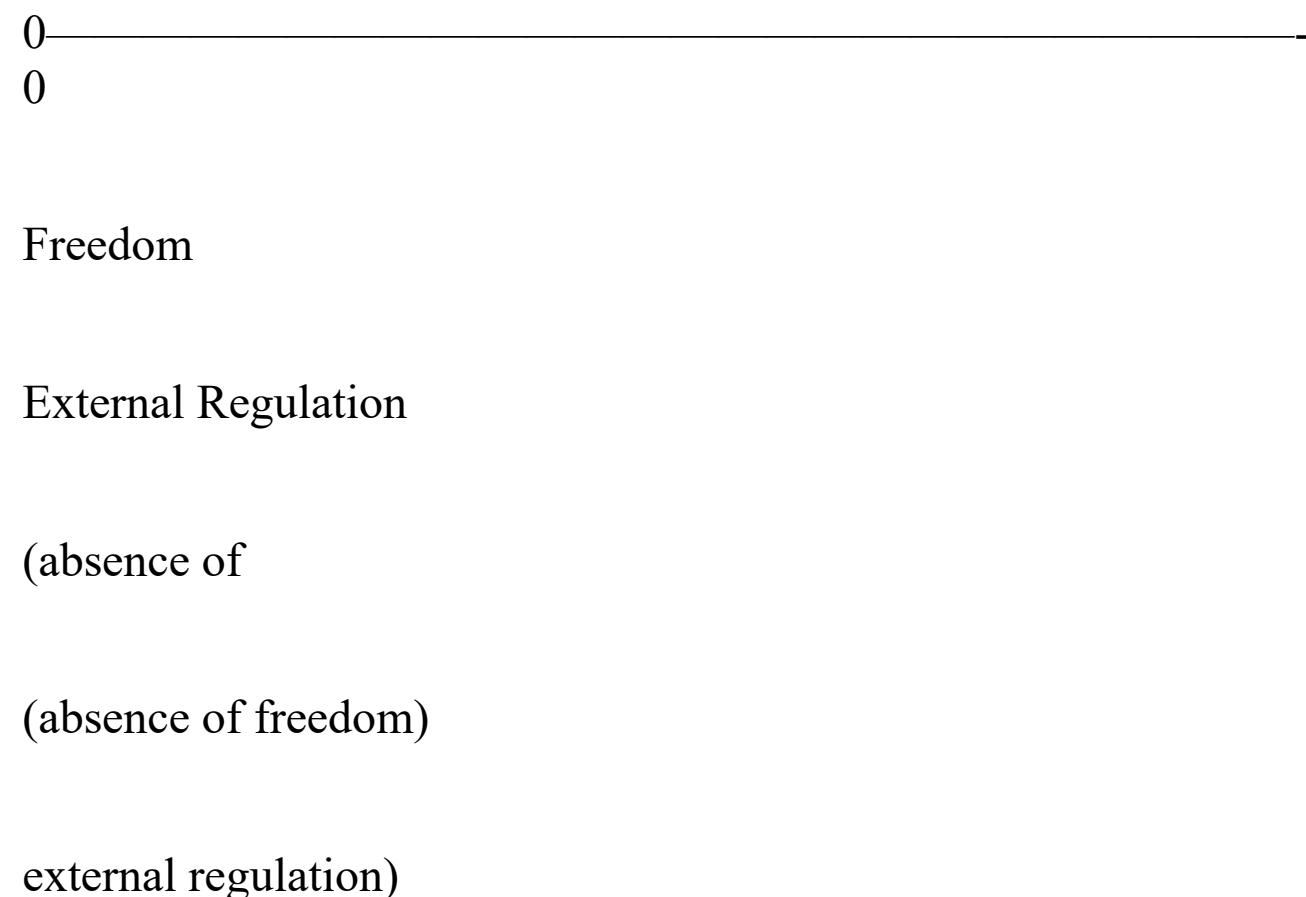
To unpack that, where something is regulating you... and that something isn’t you... you’re not free. Where something else is

beyond you and is dictating to you or ordering you, regulating you, you're not free. You are only "free" where you are regulating you... where YOU are in charge of you.

Freedom is the absence of external regulation. Where you have "external regulation," you're not free; where there is no external regulation, where you are in charge of you, you're free.

This definition, by the way, doesn't distinguish. It doesn't matter what the "external regulation" is. If it's present, you're not free.

So, perhaps we should take a deeper look at this relationship between "freedom" and "external regulation." Our definition sets them up as opposites. Two opposing forces. Where you have one, the other is absent. We can maybe graph that relationship like this:



in human society while Hierarchs are irrational and mentally ill slaves accepting a compromise they falsely call freedom.

No offense.

I would like to continue here by discussing how Anarchism alone promotes the principles of autonomy, voluntary association, cooperation, and mutual aid; while the Hierarch delusion, on the other hand, dooms us to compulsion, alienation, compliance, conformity, and obedience under the threat of force. But to begin, I think we first have to discuss violence.

Hierarchs love to call Anarchists "bomb throwing crazies," characterizing Anarchists as violent and destructive and unpredictable. Is this fair? Let's consider...

Every single war in the last 8,000 years was started by Hierarchs, forcing armies of strangers to slaughter one another for their nation states or religious authorities. In World War II alone, just in the area of the Russian front— a space the size of New Jersey – Hierarchs from two opposing sides butchered more human beings in an eighteen month period than the entire world population at the time of the Golden Age of Greece. That is, the equivalent of the world population at the dawn of democracy was reduced to bones and ashes in eighteen months on the Russian Front.

Can you name a single war carried out by Anarchists? Neither can I.

Harry Truman, a Hierarch, ordered two bombs dropped on population centers that evaporated more human beings than

Part 4

Dear Director Chambers-Smith,

Hi... yet again... again.

I hope these letters are benefitting you, expanding your thinking, increasing your empathy, persuading you to see that bigotry against people whose ideas for human social organization are more imaginative and thoughtful than your own is not very nice... or reasonable... or fair... or appropriate. Perhaps you'll come to see that it is a waste of your agency's resources to continue its campaign against my very existence.

Previously, I shared how Anarchism is the only real advocate of freedom— which is “the absence of external regulation.” So, it isn’t only that if you are an Anarchist, you want freedom; it’s that, if you want freedom, you **are** an Anarchist.

Everyone else pays lip service to a “compromised freedom,” which is really “slavery.”

Also, Anarchists are the only ones who do not suffer the trifecta of delusions that are the foundation for the Kool Aid cult called hierarchy. Thus, to be an Anarchist is to rationally apply reason to questions of social organization and reject the collective mental illness called hierarchy.

So, based on what we’ve already covered, it’s safe to conclude that Anarchists are rational, healthy-minded advocates for freedom

Our graph has two absolute points at each end. One is “Freedom (the absence of external regulation),” and the other one is “External Regulation (the absence of freedom).” These two absolute points are connected by a horizontal line between them, which represents a kind of continuum, a space where the interplay between these two opposites occur.

So, with this graph, if you have a situation with very little external regulation, you might plot yourself on this continuum very close to the absolute point, Freedom. If, on this other hand, you are subjected to almost constant external regulation, you might plot yourself very close to the other absolute point, External Regulation.

I hope this graph gives us a chance to think about freedom and external regulation visually, as a kind of interplay between two forces.

But now that we have this graph and we have a way to visualize freedom and its absence, let’s think a little deeper about external regulation and what it is. External regulation implies an external regulator, someone who is doing the regulation. Kind of a no brainer, but for external regulation to exist, there must be an external regulator.

And again, quick side note, but our definition doesn’t distinguish. It doesn’t make any judgment as to whether a regulator is good or bad, benevolent or malevolent, friendly or tyrannical. It doesn’t matter the title of the regulator or the kind of system the regulator has in place or the regulator’s motives for regulating you. An external regulator is an external regulator. Where an external regulator is externally regulating you, you’re not free.

Freedom is the absence of external regulation and is, therefore, the absence of an external regulator.

Now, to the next question, what an external regulator is and what it does. A regulator regulates. It rules. It governs. So, generally, the word we use for an “external regulator” is what? “Government.” That’s the common word for the thing that regulates, that governs. Govern-ment. What it does is right in its name.

Now, again, this isn’t a referendum on any particular kind of govern-ment or political ideology. Government is government. External regulation is external regulation. It doesn’t matter if it’s being performed by a king or an autocrat or a socialist party or a senate or a western democratic republic. External regulation is external regulation. Where it exists, you’re not free.

Recall, freedom is “the absence of external regulation,” and external regulation comes from an external regulat-or, and external regulators are more commonly known as “government.”

Freedom is the absence of external regulation, the absence of government. The terms are interchangeable. In fact, we can modify our graph:

0

—0

Freedom

the principles of autonomy, voluntary association and cooperation, and mutual aid... while hierarchy dooms us to alienation, compliance and obedience under threat of force. Then, perhaps when I finish this, you’ll hate me less and order your flying monkeys to undo all of these state terrors motivated by Hierarch bigotry, and you’ll recognize my human dignity.

And maybe even quit your job.

The truth is dangerous.

Stay dangerous.

Freedom,

Sean.

progress and improvement when, objectively, all available evidence indicates we experience catastrophic systems failure on a global scale, where systems collapse due to the failure and unsustainability of the hierarchical model is almost imminent.

Taken together, this trifecta of delusions that you Hierarchs experience is incredibly dangerous. It is a global mental illness and it is more than a mere lifestyle choice, as if being a Hierarch and adhering to delusions or instead being an Anarchist and renouncing those delusions is like choosing a preference, Pepsi or Coke, McDonalds or Burger King, everything relative. It is not. As I will argue later, hierarchy is a dangerous Kool Aid cult, a mass delusion, and its trifecta of irrationalities is, itself, a looming extinction level event.

What I'm saying is, if deluded Hierarchs don't change their lowdown ways, they're going to wipe out the human race. And when all of you sputter out, you'll be taking me with you.

And I don't want to go.

I want to live... and save your children... and your grandchildren... and generations yet unborn. So, this series of letters is really serious business if we're going to get people like you to abandon archaic and irrational organizational models from the Bronze Age and change our trajectory, our impending doom.

I hope we can do that.

In my next letter I hope to pick up the discussion with how Anarchism, and only Anarchism, can bring us to fully living out

Government

(absence of

(absence of

government)

freedom)

Where you have freedom, you have an absence of government. Where you have government— external regulation imposed by an external regulator—you have an absence of freedom. The more governed you are, the less free you are, and vice versa.

This might seem counterintuitive to many who feel, particularly here in the U.S., that “government” gives us “freedom,” that government is the source or protector of freedom. As point of fact, nothing could be further from the truth.

Government is, and always has been, the opposing force to freedom. Government is not the source of rights but the limiter of rights, the restricter that defines rights that government chooses to recognize and then restricts those rights to only the exercise that government wants to allow.

Not to get too deep into the weeds here, but even the so called Founding Fathers urged a healthy suspicion of government, calling it a “necessary evil.” They wrote a whole collection of works describing government as the enemy of freedom.

So, it is universally true that “freedom” and “government” are opposing forces. Where there is freedom, there is an absence of external regulation, government; where you have government, regulation, you have an absence of freedom.

So, on a practical level, this also holds true. Consider, the ideology that puts government first and sublimates the rights of the subject to the needs of government is Fascism. To Fascists, the authoritarian state is all that matters. Fascists advocate for the nonexistence of individual freedom.

At the opposite end the is only one ideology that advocates for freedom and the complete absence of government: Anarchism. So, we can graph this, superimposed upon our other graphs:



Government

(Anarchism)

(Fascism)

Anarchists are the only partisans who advocate for freedom, for the absence of government. Every other political ideology occupies a point somewhere on the continuum between the two absolutes; every other ideology advocates a compromise position for freedom. The more authoritarian drift toward Fascism while the

outcome, but takes it all one step further, stated this way: “All of human history, from primitive societies to the present, has been a steady march of progress and improvement, so that, at each stage, in each era, we humans organized in hierarchy have experienced an increasing sense of joy, meaning, purpose, and reward than we experienced previously, proving that the hierarchical structuring of society has been a great success and the best is yet to come.”

This belief in progress and improvement is a principle tenet, a foundational belief for all Hierarchs. It is also provably, irrefutably irrational.

Exhibit one: The last 10,000 years of human history. Case closed.

By all quantitative metrics, by all accounts of sociologists, archaeologists, cultural anthropologists, climatologists and all the other -ologists, things are not getting better and better; things are getting worse and worse. Provably so.

Modern society under hierarchy has reached the ultimate pinnacle of suicide, mass murder, terrorism, war, population displacement, species die off, social deviance such as crime, economic instability, disease, famine, genocide, madness, and toxification of the environment. By all of these metrics, human society has never been less orderly, less stable, less safe. And it is getting worse. Every day.

If we want joy, meaning, purpose, and reward, we would be better off going back in time to when our hairy, stinky ancestors fornicated in the mud and killed woolly mammoth to cook over an open fire at the mouth of a cave than to live under hierarchy today. So, this Tertiary Delusion is the irrational belief that we experience

“need,” and since hierarchy is a “need,” that somehow makes it less irrational to believe in it. However, I would point out that if human survival was dependent upon unicorns, faerie dust and magical beans, and if our only salvation hinged upon the reality of unicorns, faerie dust and magical beans, it would still be irrational to believe in unicorns, faerie dust and magical beans. Thus, it is still irrational to believe in the validity of hierarchy, whether we frame it as a “need” or not.

All of that notwithstanding, let’s take a closer look at the Secondary Delusion, somewhat restated: “Because humans are selfish and greedy, stupid and corrupt, humans cannot be trusted to rule themselves and so need an inordinate amount of social, political and financial power concentrated into the hands of a select few selfish, greedy, stupid, corrupt humans, who will, by force and threat of force, wield that inordinate power over the many, and this will result in life being more orderly, safe, and stable than if everyone were left to their own devices to cooperate as they see fit.”

What is an ostensible truism to Hierarchs is a self evident untruism. It is irrational and internally consistent to believe that humans are selfish, greedy, stupid and corrupt, and then to believe that order and safety and stability could be served by concentrating power into the hands of a select few selfish, greedy, stupid, corrupt humans. Rationally, we would expect the concentration of power to result in more disorder, more danger, and more instability, as we have witnessed from hierarchy as it continues.

Which brings us to Hierarchy’s Tertiary Delusion. The Tertiary Delusion is premised upon the Prime Delusion and the Secondary Delusion. It accepts that the “right to rule” and “duty to obey” can exist among equals, and accepts that the concentration of power into the hands of a select few can somehow result in a better

less imposing systems drift in the opposite direction.

But to be clear, Anarchists, and only Anarchists, advocate for freedom, for the absence of external regulation, the absence of government. In fact, absence of government is the simplest definition for Anarchism.

So, in the U.S., neither major party stands for “freedom.” Both parties stand for a COMPROMISE of freedom, a compromised freedom according to whichever party’s priorities for exercising power. Both parties agree on compromising freedom, and they both agree on government, but disagree only on how freedom should best be compromised to fulfill the aims of power.

And, again, not to get too deep in the weeds on this, but this compromise of freedom made by both parties reveals the real reason both democrats and republicans seek to crush and eliminate Anarchists out of existence: Anarchists are examples that expose the fraud and hypocrisy of both parties and their fraudulent claims of loving “freedom.” Anarchists are a reminder, an aggravation, demonstrating that both parties compromise freedom and really seek power.

Perhaps that’s why your predecessor, Gary Mohr, had me tortured. Perhaps that’s why your Gang Czar, DJ Norris, has me on the gang list.

At any rate, to finish up this question of freedom, there’s one last matter to which I turn your attention: Nonfreedom. What is the word we use for nonfreedom? What is the status of those who are not free?

Slavery.

You're either free, or you're a slave. Those are the only two states of being.

Anarchists advocate freedom. Anarchists advocate the absence of government, of external regulation, of slavery. No one else does.

Everyone but Anarchists, without exception, advocate for a compromise of freedom, varying degrees of compromise. And that means they also accept varying degrees of nonfreedom, which, we know, is slavery.

To be an Anarchist is to be an advocate for uncompromised freedom, to be an advocate against external regulation, government, and slavery, not just for oneself, but for everyone everywhere. To be anything other than an Anarchist is to advocate for the compromise of freedom, for varying degrees of slavery, for everyone everywhere. So, I am an Anarchist because I advocate for freedom, not just for me but for you; and I am an Anarchist because I oppose slavery in all of its forms, for me, for you, for everyone.

I hope this presentation makes clear why I believe Anarchism, and Anarchism alone, advocates freedom, and why everyone who advocates freedom in its fullness is, by virtue of that, an Anarchist, whether they identify by that word or not.

I will pick up in my next letter the topic of Anarchism equating with sanity and how hierarchy, based upon a series of provable delusions, is itself a kind of mental illness. That is, everyone who

myths, that are not just convenient for hierarchy but are a necessary foundation for the system of hierarchy to exist and to continue. Thus, the delusion of hierarchy is premised upon the irrational belief in the “right to rule” and “duty to obey” which provably cannot exist among equals. Poor, deluded Hierarchs then conform to a complex of behaviors based upon this irrational belief, a complex of behaviors that results in personal disempowerment.

Hierarchy is a delusion. It is no less a delusion because it is suffered by millions or even billions of people. In fact, its popularity does not diminish its irrationality, but instead increases its danger. A global, mass delusion is very dangerous.

And a quick point here—however we “feel” about the complex of hierarchy being a delusion, a delusion is a delusion. Reason does not seek our consent any more than gravity or thermodynamics. So, our “feelings” about hierarchy being a delusion are irrelevant to the rational conclusion that hierarchy is, objectively, a delusion.

Those who ascribe to this delusion are mentally ill.

And so, we now proceed to what I term Hierarchy’s Secondary Delusion. Hierarchy’s Secondary Delusion is implicitly premised upon the Prime Delusion, but also serves as a kind of justification for the Prime Delusion. The Secondary Delusion can be stated like this: “Because humans are selfish and greedy, stupid and corrupt, humans cannot be trusted to rule themselves and so humans need a system of hierarchy for life to be orderly, safe and stable.”

This is an ostensible truism for all deluded Hierarchs. It serves as a justification for the Prime Delusion in that it makes hierarchy a

obey” that the ruling equals don’t.

Under hierarchy, some of us have a “right to rule,” however that right is obtained. Perhaps the “right to rule” is obtained by pulling a sword from a stone, or maybe killing a menacing giant by using a slingshot, or inheriting power from gods, or getting more votes than someone else attempting to gain the “right to rule.” However it comes to be, we have some people in hierarchy who possess this “right to rule” while others have a “duty to obey.”

By this belief system called hierarchy, there is not one specie of human but two species. One specie of human, however one may come to be part of it, has the right not only to rule self but to rule others. The other specie, however we get stuck in it, has the absence of the right to rule others and even the absence of the right to rule self; this specie, instead, has the wonderful consolation prize, the “duty to obey.”

The problem with this is... If you and I are equal, if we are born with the same inalienable rights, with autonomy and sovereignty and a will to choose and to act according to conscience—as we all accept to be true—then neither of us, at any time, can assume a “right to rule” the other, can presume a “duty to obey” imposed upon the other, can compel or force or subjugate the will of the other, command the other to serve an agenda or a program that the other does not willingly consent to serving. Born equal, we each have the right to obey our own conscience and to choose our own course. Our equality provides us the right, at any time, to say, “No.”

Neither of us may rationally assume membership in a separate specie where we have a “right to rule” the other and to impose a “duty to obey” onto the other. These are irrational falsehoods,

embraces hierarchy is mentally ill.

No offense.

And so, I will close here.

The truth is dangerous.

Stay dangerous.

Freedom,

Sean

Part 3

Dear Director Chambers-Smith:

Hi, yet again.

In my last letter, I recounted for you how Anarchism, and Anarchism alone, advocates for freedom, and how every other political ideology compromises freedom... and seeks power,,, and how that compromise of freedom is, really, slavery. So, only Anarchists advocate for freedom and only Anarchists truly oppose slavery.

I left off suggesting that anyone who accepts the validity of hierarchy provably suffers a mental illness. That's the argument I would like to pick up in this letter. But, before I do, I hope you are beginning to see that Anarchists are not the "bomb throwing crazies" who want "mayhem, madness, chaos and bedlam" as you imagine us to be. Perhaps there are some who do— I cannot speak for them—but Anarchism is a deep, rich political philosophy; a reasonable, rational, thoughtful critique of the current social (dis)order and the powers that shape it.

For purposes of this letter, the key word in that is "rational," as opposed to hierarchy's irrationality.

The social sciences have attempted to quantify "irrationality" or "madness," understanding such phenomena through the lens of mental illness. One of the terms to designate irrationality is "delusion." Delusion is understood as a belief that is provably divergent from objective reality, a belief that causes one to act in

ways that are not in the sufferer's best interests. To give an example of a delusion, imagine I believed myself to be Napoleon, Emperor of France, and I behaved in daily life as if I were Napoleon. My false belief and my conduct based upon that belief would constitute a delusion.

It is my position that Hierarchs, everyone who does not identify as Anarchists, everyone who accepts the hierarchical ordering of society as valid and legitimate, suffers from a mental delusion. I can prove it, irrefutably.

My first premise is that we accept the universal truism that "all men[sic] are created equal." Human equality is a foundational belief to which everyone participating in the modern world subscribes. The truth of that statement is self evident. We are each, by virtue of human birth, endowed with the same rights and obligations as every other human.

Hierarchs everywhere, Director, accept this to be true. As do I.

You and I are equals. You have authority to lock me in a cage and no duty to obey anything I say. I have no authority over you and possess a duty to obey you.

I think I like your equality better than mine. I would very much like to trade equalities with you.

This is something of an anecdote for what I like to term Hierarchy's Prime Delusion. The Prime Delusion can be summed up this way: Everyone is equal; some equals possess a "right to rule" while other equals don't; most equals possess a "duty to