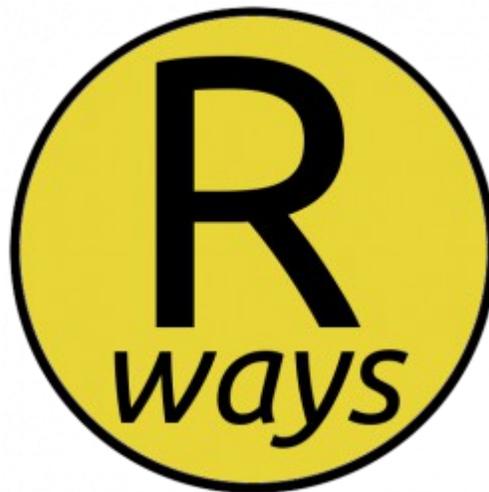


# Design Patterns for Resilient Communities



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We welcome input and supporting documentation, both in favour of and against the views we propose here. It is our view that resilience means a tough flexibility, an ability to adapt to actual conditions, and we welcome all criticisms and ideas. Derogatory remarks, when funny, are also heartily accepted.

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## ***Introduction***

"Whatever you would do or dream you can, begin it.  
Commitment has genius, power, and magic within it."  
~ Goethe

Our goal is to make available communities that are designed with a long-term perspective, which have resiliency built into as many features and aspects of the community as possible. Accordingly, we are working on establishing various ways to “make things work better.” As part of that process, we are organising this document to be a set of design patterns for ourselves as well as for other people engaged in the work of building better communities.

There are many aspects to our work, and we are doing our best, here, to examine each and every single one of them. That factor of thoroughness is destined to make this document very long. We are, therefore, summarising some elements of our work here in the introduction. That way, you can read this intro, browse the sections you think are most interesting, and pick over the ideas you think work, or need work, or don't work.

These design patterns are a living document. We do not expect to identify, list or describe every method or system that supports deliberate and decentralized living. We seek to describe in as much detail as is possible, while providing a means to do further research on your own. We expect there to be many versions, evolving, over time – and the patterns, strategies, ideas that support resilient living will evolve as well.

We look forward to your involvement. Please send us comments, questions, remarks, reactions, and ideas, as you see fit ([friends@resilientways.net](mailto:friends@resilientways.net)). Thanks!

### **Rural vs Urban**

We believe that it is possible to build resiliency into any community of any size. We are committed to helping people with that work wherever they may be, in villages or in cities, in countries around the globe, on the land, sea, in the air, or out in space.

For our first community projects, we have chosen exceedingly rural counties. These include Hocking county, Ohio, and Doniphan county, Kansas. We believe it is important to consider some of the beneficial aspects of rural locations in our work.

A very significant statement is made by Mao Zedong in his “little red book” about cities. He wrote, “Power flows from the provinces into the city.” That is literally true about electrical power, for example, which is typically generated in rural locations and brought to the cities on high tension power lines. It is also true of power generation systems of many different kinds, including photovoltaic solar arrays, thermal solar systems, nuclear power plants, coal-fired power plants, natural gas power plants, hydroelectric systems, and the feedstocks for all these kinds of systems such as uranium, gas, oil, and coal which are typically mined in rural locations rather than in cities.

What is true of power is also true of water, food, and, up to about 75 years ago, labour. Water is

pumped in large volumes from rural locations to cities like Los Angeles. During various “water wars” some of the pipelines involved have been occupied, shut down, and even blown up. Food, of course, is mostly grown away from cities, where land is cheap and plentiful. Even today, many smaller communities in rural areas are losing population as younger people go to the cities to find work. So, a great many things flow from the provinces into the cities. Therefore, if one seeks resilient communities, it seems important to consider the sources and uses of power, water, food, and labour.

Where possible, we want to be closer to the sources so as to ensure our access to continuous supply. While it is possible to make do with locally sourced power in big cities, and it is certainly possible to purify waste water and re-use it, it is often costly to retrofit for such situations. Food requires growing space, at present, although there are ambitious persons who anticipate lab-grown foodstuffs (see, for example, Neal Stephenson's *The Diamond Age* for an interesting novel that discusses how this technology may be implemented, and many effects from it).

### **Size Matters: How Many Acres**

In order to get started quickly and begin applying our ideas in real-world situations, we have identified smaller properties of 22 acres, 27 acres, 17 acres, and 50 acres in the Hocking Hills region of Ohio. We have recently identified a property of 60 acres in the Doniphan county area of Kansas. Our goal is to experiment with designs, and to put these design patterns into action in different places.

While there is no technical minimum nor maximum when it comes to life, there are optimal minimums and maximums when it concerns communal living. The size and scope of available property impacts living space as well as the kinds of resources, water, arable land, that are available.

### **Moral Framework: The Zero Aggression Principle and More**

We believe that every permanent resident of our communities must be asked to agree to the terms of the zero aggression principle. Simply stated, that principle says that no individual has the right to initiate force against any other individual, nor to delegate its initiation. Self-defence is always agreeable and acceptable, but aggressive force is not. We believe that without this important principle, an endless supply of bullying, interference, regulation, and levels of “government” will come into existence; we further believe that in the presence of unanimous consent to this principle, such things will be minimised or completely avoided.

### **Power Generation**

We favour decentralised power generation. That preference does not mean that we favour only low-wattage power systems. We are happy to see all kinds of power systems, including steam power through the clean burning of renewable resources (such as wood); thermal solar involving the heating of water with mirrors and other systems; photovoltaic solar power; and many others. Just as we are willing to consider clean-burning systems for using coal, we are willing to consider radioisotope thermal-electric generators in situations where they become available, provided their fuel elements can be disposed of safely. We think various kinds of tidal, ocean thermal, wind, and hydro-electric resources can be used to provide resilient ways of power generation.

### **Water**

Water is important to living things. One of our properties under evaluation has a spring-fed pond and well-water on it. Another has a stream running past it. A third has two springs on it that produce 60,000 gallons a day. We are interested in all methods of water recovery from the air, land, and sea. We

believe that contemporary methods allow for desalination with decentralised techniques, as well as recovering water vapour, and other water sources.

### **Food**

Food is vital to all living things. We believe that food systems should emphasise simplicity and purity. We do not believe that genetically modified organisms are a uniform blessing, and certain chemicals, such as glyphosate, do enormous damage not only to the environment, but also to humans. Since the average healthy human has about 4 quadrillion cells in their bodies, and roughly 5 quadrillion plant cells in their gut, including “active cultures” of all kinds, it is mistaken to think that we are not harmed by plant-eradicating chemicals. In addition to farming and ranching without glyphosate, we believe that there are many other damaging factors in contemporary food, such as bovine growth hormone which seems to make it more difficult for humans to lose weight; pesticides and herbicides; and antibiotics, among many others. We seek effective ways to bring wholesome food to people at an affordable price.

### **Shelters**

A very wide assortment of approaches to shelter have been used successfully by humans, going back to prehistoric times. These include caves, tunnels, huts, small houses, tents, yurts, larger houses, and many more. There are also a wide variety of building materials that have been used, including wood, poured in place concrete, brick, concrete block, and 3-D printed materials, among many others. Since we are not Marxists, we hope that every resilient community engages in commerce – and this includes tourism, lodging. We seek to partner with the contemporary low-impact hotel industry, and to enable the construction of sound, smart, warm, receptive, functional, hotel and multi-family housing. There is a place for the homestead, the bunk house, the gypsy-wagon B&B, and hotels – there ought to be space for us all.

### **Waste, Garbage**

Every resilient community will need to manage issues of waste, recycling, and the impacts of consumptive activities upon the community. There are many considerations, not least of which are costs, mandatory waste management regulations, and the existence of working sewage/septic on the property. Even with functional septic, there is work to be done in investigating the age of the septic system, its design, and the last time it was inspected.

### **Health and Wellness**

We believe that a very wide variety of tools and techniques have benefited human cultures for hundreds of thousands of years by providing for healthy living. Nutrition, exercise, meditation, and intervention are all important to health and wellness. Interventions can take the form of pharmaceuticals, nutrients, oils and rubs, surgeries, chiropractic adjustments, massages, acupuncture, and many other tools and techniques. We do not wish to limit people in any way from effective health care alternatives.

### **Education and Learning**

In order for this or any community to function, there needs to be a capacity for retaining knowledge and training/educating members of the community on key functions: a) energy, b) water, c) food production, d) healthcare, e) defence. Community members with skills, knowledge or expertise would participate (by voluntary agreement) in library and mentoring programs. Since our values map closely to home-schooling and even more closely to un-schooling, it is our expectation that much, if not most, of the pre-professional training and education will be managed by parents or primary care givers.

Libraries would be voluntary as well, and we will expect our communities to have networks of these – with indexes published amongst the various communities for lending or sharing or visiting by scholars. If there isn't an app for that, we'll develop some.

### **Physical Security, Search and Rescue, “Bugging Out”**

People have a rational expectation to be safe from attack in their homes and communities. Accordingly, methods for providing physical security, as decentralised as possible, are vital. This requirement for security must be managed mutually, with voluntary participation by all members of the community.

One way to support the physical security, on a cost basis, would be to coordinate with a local, constitutional sheriff to see if they have a “search and rescue” team or if they would be interested in creating one. Local sheriff departments often have access to government funds for disaster preparedness, homeland security, and other activities that could be directed to the needs of search and rescue teams. By working with the local sheriff, a resilient community gains trust and builds social capital. Additionally, training & equipment made available to search and rescue teams would also have usufruct utility with respect to securing our communities.

We should also address “government response” in the form of violence. We expect, as the situation for government worsens, that many irrational and violent behaviors would continue to occur. We do not pretend to know how, when, nor to what extent these behaviours would happen. We have, however, adopted the basic strategic guideline that “stand and fight” doctrine cannot be made to work in a 4<sup>th</sup> generation warfare environment. The most likely outcome of “stand and fight” against an organization with vast weapons and manpower capacity including substantial control of the media would be destruction – as has happened in the past at places such as Mount Carmel church near Waco, Texas.

We are, therefore, incorporating into our core doctrine the philosophy that “pseudo-random dispersal” is a better, more resilient, strategy. We train for dispersals, how to maintain operations security following dispersal, how to re-group and re-create structures that were part of the previous community – if it is possible to do so without impacting the security of other groups. Evaluating probabilities in the absence of facts in hand is impossible, but we plan for clean pseudo-random dispersal, no contact with other sub-groups of the community, link up if possible with other communities or establish new ones.

### **Information Security and Communications**

As with physical security and communication generally, information security is critical in planning free, dignified communities. As with voluntary participation in the physical security, information security would involve coordination and some participation by all. We would seek to adopt standard modes of communication. For members of the community without a background in encryption and security, there would be introductory (and higher) classes. Per our identified approach of “Education and Learning”, these security classes would be taught by experts within the community.

In order to be resilient, people need to be able to communicate. Communications include in person, online, on the air (by radio or television signals, including cell phones) and line-based telephone communications. Some communication would be by text, some by voice, some by video. In addition, Morse Code (trinary) and binary code systems should be understood by some or many members of our communities. We very strongly believe in privacy, and encourage the use of encryption to help people

safeguard their communications. At *Resilient Ways* we are seeking various alternatives to the more standard means of communications, to include: a) advanced encryption, b) alternate-webs (like mesh networks and WISPr), c) alternatively sourced electronic equipment.

### **Land Titles and Lease Arrangements**

Heathian Anarchism, similar to Georgism, is the belief that much or most of conflict in society is due to the amassing of land by some members of the society. By implementing non-perpetual lease agreements, we anticipate planning how land titles would be transferred within the community without restricting how members can voluntarily coordinate their work, if desired, to achieve positive economic outcomes. We expect many leases to be 99 years in length and renewable up to 100 times. Since tenants would have usufruct of their leased properties, they would be able to sub-lease for shorter periods and to various levels of nested leasing.

### **Crypto-Economics: Crypto Currencies and Precious Metals**

We seek free markets and voluntary/mutual trade as the most resilient and effective means by which to find a market clearing price for goods and services. Money itself has a market clearing price. Work by [E.C. Riegel](#), [F.A. Hayek](#), and others strongly indicates that markets are more efficient and useful to consumers when there are many competing currencies available.

In all cases whatsoever we believe individuals are free to use whatever money they see fit, and we do not anticipate imposing any sort of “legal tender” or “community currency” upon free people. It happens that the only meaningful legal tender law in the United States allows the national fiat currency to be printed with the legend “legal tender for all debts public and private,” but there is no law requiring its acceptance. People remain free to accept tokens, precious metals, coupons, scrip, and digital equivalents of these, including Bitcoin and other crypto-tokens.

In free markets, exchanges include farmers' markets, flea markets, rummage sales, malls, shoppes, warehouse operations, and high volume exchanges. Monetary exchanges are often licensed and heavily regulated by governments, but cambios are, when left unregulated, frequently parts of other ordinary shopping activities. In free markets, people accept various forms of payment, and make arrangements for exchanging one payment methodology for another, quickly and easily.

We have designed "Abolition" silver medallions of the size, weight, and shape of pre-1964 American dimes, about 4 grams of silver by weight. We intend to release these through [our web store](#) soon.

With regard to economies in the communities we develop, we do not anticipate planning nor the imposition of rules to be effective. We understand that the “calculation problem”, as it is described in Austrian economics, is an element of fundamental conditions in our universe. Chaos mathematics illustrates the difficulties in predicting all of the consequences over time of tiny variations in initial conditions. The incompleteness theorem of Kurt Gödel proves that a complete logical system is unobtainable. So, we are about as far from the mythology of the “managed society” in our philosophy as it is possible to be. Free markets are inherently chaotic, thereby expressing fundamental aspects of reality, human freewill, and are the best means for finding market clearing prices.

Therefore, whether basic needs like food, shelter, clothing, and entertainment are sourced locally or remotely, are provided by particular individuals or sets of people, and the ways in which goods and services are priced, distributed, exchanged, and monetised is not something we seek to design. Instead,

we anticipate free markets to arise, on their own (and as they should), and seek to facilitate them by providing spaces in which they may congregate as market actors see fit. We intend no impositions on free market behaviours, within local communities of our design nor amongst various communities – and we hope, by example, to impact those communities we live around, invigorating their sense of free commerce as well!

The collection of strategies which enable voluntary commerce and exchange we call *crypto-economics*. We are not the originators of crypto-economics, but rather practitioners, students, researchers, and experimenters. We strongly believe that crypto-economics stands in defiance of corrupt and crony “economic” systems dominated by forceful government interventions on behalf of a few. Another, more comprehensive name we like is *crypto-catallaxy*. The “naming of things” may be less relevant than the “doing of things” in the work of building free and dignified human communities.

### **Networking Communities Together**

It is our intention in designing what we regard as *resilient communities* to leave out as much coercion, centralisation, and hierarchical control as possible. To our way of thinking, anarchism and liberty represent the best of human dignity, as well as the most flexible approach to human relations, and survival. Wherever people seek to impose upon one another, for any purpose, they typically impose upon themselves – beggaring neighbors, and impoverishing all.

By making provisions for communications amongst communities, not only of our design, but designed and implemented by others, we anticipate a free exchange of ideas and information that would create a “market place of ideas.” Voluntary arrangements amongst individuals and amongst community groups should be possible in areas such as physical security, communications, healthcare, food, water, learning, knowledge, and technologies.

It is in the nature of people to specialise and focus, so it is in the nature of economies for division of labour to arise spontaneously. Some individuals are very skilled at certain trades and hobbies, some communities bring together several such individuals who craft a local specialty. Therefore, trade and commerce are facilitated by the free movement of goods, services, people, and information. We don't expect any one community to ever be “self-sufficient” but we do anticipate communities getting “good at” providing particular goods and services. One of the specialties we expect to feature in several of our communities is entertainment: theme parks, theaters, cinemas, and entertaining experiences of all kinds.

### **Working with People, avoiding Governments**

We are thinking about and designing our work around several major issues. Two of these are: How do we effectively work within existing rural communities, learning about them, understanding their strengths and weaknesses in order to find a place that fits; and how do we avoid negative transactions with various governments?

Very little effective work can proceed without understanding a local area, its geography, social dynamics, and economics. We seek to learn about the people who live in the areas where we locate our new communities, including their dreams, hopes, knowledge, and challenges. From this research and diligence, we anticipate greater probability of economic success for the businesses in our communities, including our own businesses.

It is rational to anticipate that without due regard for local conditions, callousness toward others would inspire callous and irate responses. Thus, to build resilient communities we seek to understand the people and flavour of the places where we build. Anarchism, as properly understood, including complete freedom for the individual to own and exchange property, is not necessarily understood by others, any more than free markets seem to be widely understood today. Therefore we will be watchful for local resistance to our ideas, even as we offer alternatives to the caricatures (iconography) of the hoax stream media and various governments.

One key to understanding the legal and governmental processes in the United States is to understand the very high level of authority vested in the county sheriff. County government is a basic unit of governance in the United States, which is not really 50 states and various territories, but is actually about 3,600 county (township, parish, or county) governments – each with significant autonomy to assess and collect taxes, conduct elections, and enforce laws. Thus, it matters to our work to be in contact with and understand the local sheriff, along with other prominent members of the local scene.

While it is possible to be obedient to the laws, it is foolish to expect them to be rational in their design. Nor is it wise to suppose that by not breaking any law one is free from governmental interference – our legal frameworks, local, state, federal, can be quite complex, and it is virtually impossible to know if a person has “broken some law”. Many people who were not in fact breaking a law have been arrested; a few have been falsely convicted; some have been killed. It is therefore essential to avoid having law enforcement applied to our work. In every locality, whether or not laws are applied is a matter of the personalities involved, especially those of the sheriff and the county prosecutor.

## ***Rural vs Urban***

"These peasants carry their honour in their hands so that they may constantly consult it; this same honour that once was felt so much at home in the city but now has taken refuge in a more rural setting."

~ Tirso de Molina, 1630, "Burlador de Sevilla"

Our goal in designing a small number of rural communities is not to ignore cities, nor to deprecate their ability to have within them effective and even resilient communities, but to start somewhere. Among our motivations for beginning in rural areas are:

- Land is cheaper.
- Rules are fewer.
- Large tracts of undivided land are available.
- We can build without being closely monitored.

For our forums and online interactions, we are eager to learn about and hear from urban community projects. We have not chosen to invest in these areas, though that may change over time. Nevertheless, we are committed to helping people with community work, including the reduction of coercion and the development of alternatives to government force, in whatever places people are living.

Back in 1968, a physicist named Gerard K. O'Neill asked his class a provocative question: "Is the surface of a planet the best environment for the development of a technological civilisation?" It was the conclusion of his students that the answer is, "no."

As a result of exposure to this kind of thinking from an early age, the co-founders of Resilient Ways Foundation are open to new communities arising in all sorts of circumstances and situations. People in the future may live in villages, in cities, in remote hermitages, anywhere on the land surface of the Earth, anywhere on lakes, rivers, canals, or the surface of the ocean, underground in networks of tunnels or caverns, in the sky using aerostats or long-duration aircraft, under the ocean in mobile submarine systems, on the sea beds, on planetary surfaces elsewhere in the Solar system or in the galaxy, and within artificial structures of any size, from a single-person capsule to a Dyson-Sphere around a star system or around a galaxy. We firmly believe the sky is no limit.

If one seeks resilient communities, it seems important to consider the sources and uses of power, water, food, and labour. Where possible, we want to be closer to the sources so as to ensure our access to continuous supply. While it is possible to make do with locally sourced power in big cities, and it is certainly possible to purify waste water and re-use it, it is often costly to retrofit for such situations. Food requires growing space, at present, although there are ambitious persons who anticipate lab-grown foodstuffs. There are also ways to maximise the use of space and volume for, e.g. food production, as found [here](#).

## ***Size Matters: How Many Acres?***

"Quantity has a quality all its own."

~ often attributed to Stalin, 1945

A fundamental consideration is always cost. More acres typically cost more money to acquire or more money to develop into useful space for living, working, and enjoying life. Generally speaking, having more land is better, location is always critical to economic success, and if one community is good, several communities are better.

One of our goals is to avoid *pigeonholing* – restricting ourselves to some particular strategy based upon preconceived notions of what makes an “optimal living arrangement.” In addition to determining the geographical features of an optimal site to establish a *resilient community*, we need to consider configuration of land, lease type and lease duration, and the implicit/explicit arrangements that can exist among the lease holders.

### **Minimal Agricultural Requirements**

Different sources will provide a number from 1 acre to 2 acres to support one person. Intensive horticulture and aquaculture with considerable use of three dimensions have indicated that one acre may feed several people. (For example, a [project in Milwaukee](#) currently feeds 10,000 people with 3 acres.) We don't believe that the occupants of our land will attempt complete subsistence farming – though it is possible that communities, working together, can exchange enough food to avoid much or most of the food-system as it currently exists.

Some of our resilient communities will focus on “professional or technology incubation”, and will tend to attract residents interested in forming technology companies, based on the resilient model. In these cases, perhaps some minimal land is reserved, in common, for mutual farming or other activities. Each lease holder would be free to use their land, as they wish.

Some of our communities may specialize in organic farming and traditional livestock raising. In these cases, larger swaths of land are leased, and these are managed per a farming plan – developed by the leaseholder.

So, it is difficult or impossible to specify “minimum land” for farming, especially if the community in question is focused on technology or other services. It is, however, important for the founders of any community to have this conversation – how much land should be reserved for agricultural work? If some minimal amount of farming land is decided, who is responsible for holding that lease? It seems to us that multiple families could hold a common lease, for land intended to produce food. In keeping with our philosophy, we do not specify precise steps that must be taken. This subject is, well, squishier than most – food. At Resilient Ways Foundation we are “preppers” in the sense that we believe in preparation, because life, in general, throws us curve-balls.

Our interest in broaching the subject of “how much farm land” is to illustrate that there is no good answer – but there are conversations. This factor provides plenty of reasons to research a region, in depth, prior to selecting property. Soil types, previous use of the area for dumping toxic chemicals, annual rainfall, biome, and many other factors relate to what grows well in a particular place.

Knowing the agricultural “finger print” of a region, will help in deciding how much, if any, land is set aside for food, subsistence. If you are a tech-company, and want to establish yourself, your HQ, in a rural setting, and that setting already has a healthy food system? - then you might decide to set aside very little for farming. On the other hand, we can imagine a tech company also having a vineyard – and the vineyard becomes not simply an additional source of income, but potentially a source of inspiration and allegiance within a workforce. Many professionals are looking for a “break” from the technology grind – what limits are there, really, on where their work needs to be? Couldn't a bunch of professionals decide to form their own resilient community? They need not work for the same firm, they would simply live next to each other, a place where ideas can be shared – along with walks in the country.

### **Land Parcel Types**

1. 0.5 Acre Land-Habitation
2. 1 Acre Land-Habitation
3. Shared border land – common farming, timber boundary
4. Shared road, power, communications
5. 1 acre low-intensity business
6. 1 acre high-intensity business
7. 10 Acre Organic Farming Lease
8. 20 Acre Organic Farming Lease
9. 50 Acre Organic Farming Lease
10. 100 Acre Organic Farming Lease

### **Lease Types (this topic has an entire section reserved)**

The subject of land leases, their relationship to Heathian Anarchism, and the Resilient Ways Foundation, will be discussed in great depth in its own section. However, it is worth noting that a one-size fits-all approach to parceling or leasing is unlikely to work.

We are assuming for our first projects to use 99 year leases for habitation and farming, whereas low-intensity business might have a 10 year renewable lease, and high-intensity business would have a 5 year lease (or less, depending upon the criteria used for “high” and “low” intensity.

Low intensity business activities: activities that only result in a multiplier of standard forms of

pollution a person would find associated with a habitation or home. The wastes, materials, externalities and their respective costs are managed by the leaseholder. The Resilient Ways Foundation (assuming we are the property holder for the community in question) would have the right and obligation to review leases as they near their termination or prior to their being made available, as a product, on our website. This document describes, generally, how anyone would do this – so for purposes of this discussion, the property holder is assumed to be the Resilient Ways Foundation. But, other foundations can be established, utilizing the same shared techniques.

### **Property Configurations**

#### *A) B&B/Hunting Lodge/Fishing Lodge:*

This is the basic property configuration. The idea here is to target a dual use property – a property that can be partitioned for a few families (up to 10), and have additional property set aside for a hunting lodge or B&B, and possibly archery ranges, nature observation areas, and a small agora or market.

As a practical example, our organization has been scouting improved/unimproved lots in Hocking and Perry counties (Ohio) – looking at sections of property around 20 acres in size, up to 50 acres.

With 20-50 acres, in the right setting, you could easily have:

1. 10 x 0.5 acre habitations
2. 1-3 acres set aside for a 1 or 2 lane archery/rifle range. (having a rifle range of sufficient distance, on site, could be very attractive to hunters who want to sight in their rifles prior to going out – this is terrain/area dependent)
3. 10 x 0.5 acre camping and cabin spaces. Cabin spaces could be set up using yurts, Airstream(tm) campers, gypsy wagons, small profile tiny cabins (prices between \$5,000.00 and \$10,000.00 respectfully), and a portion left undeveloped except for RV parking spot, fire pit. Multi-night use areas.
4. 1 x acre plot set up for community area and small agora (market).
5. 5 x acres set aside for access roads, trails, as terrain and situation permits.
6. 5-10 x acres set aside for green zones that separate habitations (providing some privacy) and allow for nature observation.
7. 5-10 x acres, near to the agora, for the community gardens (if that is decided).

As with this document, and our philosophy, we do not claim to know the perfect/ideal configuration for your scenario – that will depend greatly on the region and land available.

If you are setting up a lodge near a large body of water – lake, river or ocean – you might consider setting aside space for boat trailers. It might also make more sense to set up the individual rent parcels (cabins) with space for parking a boat trailer. It is often a good idea to park boat trailers in a space/area

separate from where people are living – but within the security of the property itself.

### *B) Theme park, local market (agora):*

The *theme park* scenario is where you host a community, but you also have a significant economic entity that is partially (or mostly) supporting the community. “Silver Dollar City” (Branson) or “Dollywood” (Pigeon Forge) or any number of other examples exist of rural communities using a theme-park to generate revenue. These are challenging times, economically, but it would be fair to say that the “stay-cation” is more popular than ever – so marketing this kind of experience in today's business climate makes sense.

There are any number of themes that can be used for this: steam-punk, science fiction, historical. A big part of picking the right theme involves, as with other parts of this problem, researching the area – determining the historical makeup, flavor, culture of the area. It is far better to partially or totally base your theming on locality than completely separate from location. On the other hand, if you are doing a science fiction or Steam Punk based theme park, it might be better to incorporate local flavor – while the central theme remains separate.

This is not the right place for discussions of market analysis. How you go about picking a theme or central motive for your theme park is going to be dependent on:

1. Region, area, culture, history, within which the park will be established. Special consideration to diminished or marginalized local cultures – one should seek consultation with local native American reservations, if this is applicable.
2. The prominent nearby urban centers (nearby meaning within 50-200 miles).
3. What is economically feasible – setting up theme parks can have huge upfront costs.
4. What skills do the local population possess.
5. Setting up the venue for festivals – medieval, renaissance, SyFy mini-conventions or groups, etc. This means setting aside spaces, adjacent to common agora/market spaces, that would allow for the festivals/groups to set up their own stages and public area.

There is much that goes into setting up a community with the economic direction of “theme park” - remembering that this is a community, with permanent residents.

With respect to festivals/groups renting out the entire community? - this is potentially a great source of income, but also a really good reason for sound planning around parking/open-spaces. If managed correctly, open spaces can have many uses – certainly the community agora could be set up to allow for festival use (partial or total).

### *C) Organic farming Co-op:*

It doesn't make sense to set minimums for situations that vary, significantly. However, for purposes of

planning, it does make sense to assume that the smallest leasable parcel, within an organic farming co-op, is between 5 and 10 acres. Parcel sizes (as listed above) for farming leases, don't make a lot of sense < 10 acres. How many acres a resident chooses to lease, for farming, will be a function of: a) what can grow there, b) how many crops a year, c) what kind of soil recovery issues exist – do you need to rotate crops (most likely – yes). So, 10 acres seems like a good minimum size lease parcel.

The other questions with the organic farming co-op:

1. how many permanent residents?
2. Will this be a hybrid community – will you also host or offer lodging, make B&B or rental cabins available?
3. Are you considering doing this as agro-education – setting up a B&B, classes, to teach others how to organically farm? Would this make this type of configuration more like a “theme park”?
4. Does the land in question have sufficient water to support farming?
5. Is the drainage of the land supportive of farming?
6. Soil conditions are critical, what are they?

A hypothetical configuration for an organic farming co-op (1,000 acres in size):

1. 60 x 0.5 acre habitation parcels (30 acres)
2. 10 acres for common agora, market (possibly open to outer community)
3. 10 acres for common multi-use areas
4. 10 acres for a community farm
5. 100 acres set aside for roads, trails, access and logistical community design for organic farming – this includes making parcels accessible.
6. 700 acres divided into 10, 20, 50, 100 acre leasable parcels
7. 140 acres (approximately) reserved for other planning and mutual logistics needs

As with the theme park configuration, one ought not to provide too much formal definition of what this kind of community would look like. Because it involves growing food, there are a myriad of considerations – and these are critical when researching properties to buy for this purpose.

There are huge differences in the requirements to raise livestock vs crops – and the variations persist within each subgroup, some animals, and crops, require more attention/effort/resources than others.

A community may desire to have its market open to people outside the community – on a rental basis, or as a means to build social capital. Having a marketplace that members of the outer community can participate in, whatever the “gate cost” might be, can be another great way of building strength of

relationships within the community.

#### *D) Professional Rural Co-op:*

The professional rural Co-op is a property configuration emphasizing living, and workforce space/infrastructure, to support one or many technical professionals. Some of the important considerations for this kind of configuration are: access to high-speed Internet, electricity, location vis-a-vis regional airports and other transportation hubs. A rural co-op could easily act as a hosting-venue for workshops, training, and out-of-town business retreats.

Professional Rural Co-ops are communities designed to facilitate work, entrepreneurship, as incubators OR remote-work environments for virtual companies. Much if not most of high tech knowledge work can be done from anywhere, as long as there is power and access to the WWW in some secure form.

A professional co-op, set up for many remote workers (and perhaps one or two small tech firms < 10 employees per) might have the following structure (100 acres):

1. 100 x 0.5 acre plots for permanent residents (50 acres)
2. 10 acres of common area – potentially shared buildings for meetings, computer labs, training events. This can be done by coordinated individual leases OR as part of the establishment of the community. A knowledge-worker or tech community might value a shared common space – that has a small group hall, professional break-out rooms, small office spaces for quiet work. The assumption is that many, if not most, will use their primary residence as their primary workplace.
3. 10 acres of land consumed by roads, trails, access, logistics
4. 10 acres used to create green-zone privacy areas between habitations
5. 20 acres reserved for other uses, to include: shared gardens, shared swimming pool, other exercise or well-being related structures

The professional co-op whether established singly, by one particular incubator or company, or if it is really just a “tech colony”, has special requirements separate from the other types of communities described, to reiterate and enumerate:

1. Broadband that is safe, secure, and reasonably priced.
2. Access to reliable sources of electricity – whether sourced via solar/wind and local power generation in the community OR via an external utility.
3. Reasonable distance from (50-100 miles on the outside) a functional airport (not a necessity, but rather a “nice to have”).

#### *E) Mobile Community:*

The concept of the “mobile” community is the following (and arguably outside the scope of a

conventional interpretation of Heathian anarchism): pick a mode of transportation – boat, RV, motorcycles, back-pack, or even community owned ship (cruise ship) – and a means of establishing small scale communities via renting, leasing, mooring, unimproved land purchases, national parks.

The idea behind this community is to establish a group that is not tied to any particular piece of land, but rather tied to a mode of transportation. The strength of this kind of community is that it is, by its nature, flexible. The weakness is that, without title of land, your community is basically a nomad community.

One way to do this, and be less “nomad”, would be to purchase some parcel of land near the mode of transport that can be used as a home base or community rally point.

The scenario of interest for me is the “sailing fleet” - basically like a boating club, but the boaters live permanently on their boats, and they move from marina (or other anchorage) to marina. This requires planning, scheduling. In one scenario, the members of this kind of community could find an old marina, or a beach, and use this as home port. The beach works, especially if you are using “trailer sailors” like [the West-Wight Potter 19 foot sail boats](#) – these are very easy to pull in and out of the water, very durable, capable of ocean going (and affordable, though too small for families of more than 2-3).

We added this last scenario, not because we believe it would be the primary choice for a community, but because, in these times, people could find themselves “nomadic” but alone. If, on the other hand, the “nomads” form voluntary “travel clubs”, then this can be one way for a community to “skirt the grid” vs staying completely off the grid.

This type of community might not lend itself to Heathian anarchism, but who are we to pre-judge human arrangements?

*As you can see from this discussion [A-E],* a major factor in the configuration of any voluntary community has to do with the kinds of people that will comprise it. Not everyone wants to be a farmer – some techies just want to live “in nature”, but live a relatively modern and convenient life. Some people are looking for an extremely “off the grid” existence, while others might simply be organic farmers wanting to work with others in a different kind of setting. It is unlikely that any one community would match all anarchists – let alone all people – but it is very likely that if many thousands of these micro-communities are established, that there would be one for everyone.

A note on housing: there is a special section of this document for the discussion of shelters/housing and their design. However, we would like to point out that NOTHING in *heathian anarchism* forbids the construction of multi-family housing. There is no reason, if it makes sense, that a community couldn't choose to conserve space by creating housing designed for many inhabitants – like condos or apartments. The lease property sizes, which should be left flexible, could accommodate a 99 year lease for 5 acres that could be used to build this kind of housing. The key issue is the following: is the resident a stakeholder? Does the resident have “skin in the game”? Though we can postulate multi-

family housing, we do not believe in a “land lord” model – so any multi-family home/lease would need to be managed by those living on the property. More on this later (see the section on “Shelters”).

### **Scouting Land**

Looking for land you can use involves scouting – researching the region on the WWW, contacting locals, contacting people in the area that you know personally, looking at water flow, land features, soil conditions, property usage, and the general regulatory environment (remember: as anarchists we want to avoid interactions with government as much as is possible).

When scouting, and interacting with sellers/agents, it can be helpful to have a checklist. The checklist can keep you focused, and ensure that you have a record of your interaction – and materials to compare/think-about once you're done looking at the land.

Here is an example checklist (in no particular order, this is an example):

*\*\*\* our opinion, but we think some professional interrogators would back us up: you can ask questions in a systematic order, but this allows a potential deceptive person to follow a script. We think it is better to follow a checklist, but to vary the order of questions – which means don't ask every question about water in the same breath, break-up questions between different subject areas. Others might contend that organizing this checklist around features/themes is more helpful. Frankly, your well-written checklist will probably have at least 10 to 15 standard questions for research, but it could be as many as 50 questions. Too many questions and you run the risk of intimidating the seller or agent. Finally, you need to ask these questions as naturally as possible – which means you should research and understand the “question” before asking it. Often people will follow a checklist (or example) without putting in the necessary time to know what “lay of the land” or topography refers to. Don't ask a question you can't explain in several different ways – which means: don't ask a question you don't understand yourself!*

<b>Review for: Phil's Farm and RV Park</b>			
<b>Item #</b>	<b>Review Item</b>	<b>Answer</b>	<b>Additional Notes</b>
<b>1</b>	Does your land have natural water sources? If so, what kinds: spring, flowing water, aquifer/well system?	- aquifer fed spring	The spring waters, supposedly, have healing properties. At one time the water was bottled, sold. The owner claims 60K gallons of the spring water are produced each day. This is a potentially interesting source of revenue for the community – just need to find a family/person to take ownership, form a business, and join the community. I wonder if Tim would be interested? - his family is thinking of moving.
<b>2</b>	What kind of mobile/cell networks do the locals use?	People mostly use ATT	I have an ATT plan and only 1 bar showed up*

<b>3</b>	Does the land have its own septic? When was the last time it was checked?	Yes, last checked in April of 2014	He (the seller) volunteered
<b>4</b>	How is solid waste, garbage, managed? (in many rural locations the answer is: you truck it yourself to the landfill)	Solid waste is managed by the property owner – trucks it to the landfill.	This is good – there is no mandatory
<b>5</b>	Who provides internet broadband in your area? (the answer might be “satellite” in many cases)	Satellite – Hughes aerospace	This is probably ok, but we don't know if we'd want to use Huges (MIC). We are experimenting with an independent open-source provider that uses mesh-net and weather balloons to extend broadband to rural areas – outside standard ISP.
<b>6</b>	Can I have a map representing the latest survey of the property borders?	No	He said he would send us a PDF email, via the agent, within a few days.
<b>7</b>	If it is sold as a business (not as land), may I see the last 6 quarters of revenue and costs?	Yes	They will send us summarized revenue/cost for the past 2 years.
<b>8</b>	If sold as a business, would you be open to seller-financing? (this is where the seller manages their tax burden from the sale and receives smaller payments over a time period versus one lump sum payment)	No	They want their money now. They are very old. The asking price is steep (\$700,000), but it still might be worth it.
<b>9</b>	With respect to water sources, when was the last time testing was done and what were the results?	Well water is tested weekly, springs are tested annually	Because of the regulations governing an “RV Park”, they are required to test water marked as “potable”. I tried both the spring water and the well water – obviously not scientific, but a good thing to do. The water tasted fine, the spring water was especially cool, almost ice cold (it's late August, very hot out).

10	What kind of neighbors do you have? Any industrial activities? Any intensive industrial scale agriculture nearby?	Yes, farming. No other industrial activities nearby.	They have on their eastern and southern borders 2 modern farms. They claim that the water flow/land-topography prevents toxins from these farms from impacting water quality. Also claims that the “spraying” rarely blows onto the land. This is worth a conversation with the neighbors, if they are available/can be reached.
11	What are the property taxes?	Very low, \$1,156.88 was what they paid last year.	This seems like a very low property tax burden.
12	How does the land lay, topography, and are there flooding issues?	No flooding since they owned	He and his wife had owned the land for 30 years, there have been floods in the past – but none in the last 30 years. Excellent drainage. The site is on higher ground relative to its property boundaries. 40% of the property is part of a hill.
13	Why are you selling?	Age/effort	They have no children interested in managing the property. They care about the old roller rink, but they are too old to manage the property any longer.
14	(applies to improved properties) Could you provide me with a list of structures, on your property and the last time they were inspected for pests, mold, dry-rot and other structural damage?	1) Church 2) RV Park with hookups 3) Storage shed 4) Old-style roller rink 5) 4 basic cabins 6) One large shared building – no heat or AC 7) 1 x 4 bedroom home	a) He mentioned that the RV park was last checked by him. All the electrical and sewage hookups are fine. b) the roller rink is interesting – one of the oldest in the country. It has a ceiling they put in, during the 1970's c) no recent pest or structural inspections, but we looked at the structures, there did appear to be some dry rot, and some evidence of pests. *** this is an older couple running the park, and I believe much of the state of the property can be explained by this. Which means, I think, that the cost of improving/fixing delinquent issues might be small. We will definitely need to hire a building/home inspector to take a look at these structures.

15	How many total acres? Can we walk the perimeter?	Seller confirms a total of 50 acres, but they are selling as a business.	This is a question I ask because it tests the seller/agent's knowledge of the land. Ultimately, you will get a land profile from most online real estate sites, and county records, however, it can be good to test the knowledge of the seller and to survey the perimeter of their property.
16	What kinds of zoning restrictions exist on your property, if any? Are there any notable restrictions on use of land?	None	It's hard to believe “no restrictions” - so worth further investigation, but it does look like the region is more individualist and respectful of property rights than many other regions we're looking at.
17	Is the property in a county or area that restricts alcohol consumption?	No	This is important – not because we're heavy drinkers, but because we want to have the site support conferences, and to be a full-venue for weddings, etc. We would like to set up an old-style country public house (or pub) on the site, and restrictions on alcohol would certainly be an issue.
18	The nearest landfill solid waste, recycling, collection point?	20 miles away	This is mainly good – good that it's that far away, but within driving distance for drop offs. There are no pick-ups available – although some farmers will make a little extra money doing pick-ups for their neighbors. I don't know if this would be a core part of our resilient communities, but recycling and re-purposing materials is huge.

As you can see, the questions/topics in this checklist are not in a particular order – you can choose to organize your checklist in whatever fashion makes sense. Keep in mind, this kind of information has “competitive advantage” - many people can't afford to do thorough, in-person, on-site scoutings. *One thing to consider: is there a business opportunity in scouting out and indexing these types of properties?*

It is not possible to have a single method for scouting, but here's some advice:

1. Cameras – take pictures. Bring along a notebook. If you have a printed map of the property, as you explore the property, make notes on the map.

2. If it's a business and being sold as a business (and not as the property/land), make sure to ask about: revenue, costs of maintenance, major construction. You need to know what kind of business you are buying.
3. Walk the property – bring boots. Don't be afraid to go everywhere – and you need to be prepared to hike on unimproved terrain. This means research local flora/fauna and be aware of any risks, especially if you have allergic reactions.
4. Ask about water, power, sewage. Don't be shy! If there are natural sources of water, wells, springs, ask about testing – when were the last tests done, what were the results and could you see the results?
5. Research local culture, interests, history. You need to like the “flavor” of an area if you are going to found a like-minded community there.
6. Look at how the county voted – these days, both GOP and Democrats tend to be “busy bodies”, but knowing the kind of busy-body can be helpful.
7. If you have time, contact and meet with the local sheriff.
8. Find out what kind of mobile providers most members of the wider community use. Ask them, the land owners and agents, about internet access, broadband, etc.
9. If it is improved land, make sure to take a good look at the foundations, the walls and roofs. Ask about leaks, and maintenance that's been done.

## ***Moral Framework: Zero Aggression, Conflict Resolution, & More***

"A libertarian is a person who believes that no one has the right, under any circumstances, to initiate force against another human being for any reason whatever; nor will a libertarian advocate the initiation of force, or delegate it to anyone else. Those who act consistently with this principle are libertarians, whether they realize it or not. Those who fail to act consistently with it are *not* libertarians, regardless of what they may claim."

~ L. Neil Smith, 1996

In order to form lasting communities where people live free, we believe there is an important moral component to our work. That morality is derived from our view that men and women are, and of right ought to be, free and independent. We oppose slavery in all its forms.

Over the very long term, we have goals that involve the human exploration and settlement of the space frontier, as well as other frontiers. If you imagine building a metaphorical staircase to the heavens, you can see the vital importance of building upon a solid foundation.

We believe that no individual has the right to initiate force against any other person, for any reason, nor to delegate that power to anyone else. Accordingly, we do not believe in a "night watchman" state, nor in any other form of state. Any organisation seeking to subjugate others, tax them, and impose rules through coercion will grow without bound no matter what paper promises are issued to the public. Power corrupts and power attracts the corruptible. Therefore, *we believe in unanimous consent*, so that everyone living in one of our communities agrees to all of the basic ground-rules of that community.

An excellent "covenant of unanimous consent" was written in the 1990s by L. Neil Smith and [published at various locations](#). We invite you to visit Neil's site to see it in its full text.

Given that we call ourselves anarchists and El Neil is a voting libertarian, are there any contradictions in our using his quote at the top of this document, or referencing his agreement? We don't think so. In particular, the term "libertarian" is an adjective describing a philosophy: my philosophy is libertarian. Its antonym is "authoritarian," as in: Hitler's philosophy was authoritarian, so was Stalin's. Certainly our philosophy is pro-freedom and anti-authoritarian. We are also pro market and anti-war.

We don't vote, but we don't make a big issue of it with those who do simply because: we doubt their votes are counted, either. Voting, to the extent that it makes any difference, may make the voter feel good, and probably does no measurable harm. There is a tacit agreement by the voter that the voter agrees to the outcome of the election, but there is also an implicit agreement by those who count the votes that they will actually count all the votes actually cast by voters, and not allow extra votes to be cast by anyone. In fact, many voters seem to spend much of their time after each election complaining about the results, and the *evidence of vote fraud in elections is extensive and compelling*.

Elsewhere in this document we discuss the importance of the county sheriff and other county officials in the political process, law enforcement processes, and tax assessment and collection. We are open to

a discussion of how best to influence these people, presumably by meeting them and informing them of what we plan, what we do, and why we think they should leave us alone. As to voting or campaigning for any politician, even for sheriff, we are not convinced, and may be expected to remain extremely sceptical of these ideas.

Among the reasonable guidelines that we've encountered are:

Do unto others as you would prefer they do unto you.

Love your neighbour as you love yourself.

Many people have quirks, and would just as soon be left alone to live as they see fit.

Feel free to suggest other guidelines, and to live by these as you think best.

## ***Power Generation***

"If you want to find the secrets of the universe, think in terms of energy, frequency and vibration."

~ Nikola Tesla

Power for electricity, for heating, is critical – but poorly understood. Americans use a lot of electricity, and it is impossible to say how efficiently, since this is based on market forces and subjective choice. What we can say is that every kind of community envisioned will need to have access to some kind of power – unless the community is being deliberately designed around primitivism or low-tech living.

Typical uses for power include, but are not limited to:

1. Communications and electronics
2. Heating/Cooking
3. Lighting – internal/external and otherwise
4. Logistics, water management
5. Transportation – private and cargo

Typical sources of power for these kinds of communities:

1. On grid electric – this is where your community draws some portion of its electricity from a grid-based utility.
2. On grid natural gas – this is natural gas that is provided by a utility or regional energy co-op.
3. Bulk natural gas, propane purchases, heating oil.
4. Diesel/Gasoline/Coal purchases.
5. Off grid solar.
6. Off grid wind.
7. Off grid hydro-electric (river or ocean based).
8. Off grid biofuels.
9. Animal power (which means “animals powered by food”) - like horses, and other suitable work animals.
10. Human work – yes, one suspects that many, if not all, members of these communities will use human energy, if only for the additional benefit of improved health from activities. One can even imagine tech co-ops doing lower-tech gardening for the health benefits of the exercise, and not primarily for the food produced (but that's a nice byproduct). Bottom line: human energy,

work, will always be part of this equation.

Picking the appropriate “mix” of energy sources is very much part of the “researching land to purchase” process. Some places do better with wind energy than others. In many places, independent hydro (off the grid) is impossible. Solar, wind and biofuels are the principal off the grid strategies. Along with this, a biodiesel capability, in any of these communities, would also be a strategy for producing and storing dense energy resources for the long term.

Any on-the-grid source can be manipulated by the government. An on-the-grid source of energy will be deeply impacted by currency or monetary crises (inflation, shortages). This is why we would recommend a hybrid, and hence – resilient, approach. For purposes of planning, members of the community would coordinate the purchasing of on-the-grid dense energy sources: diesel, heating oil, gasoline, etc. Each individual family can choose, if available, how much of the grid-electric they plug into. Ideally, all electrical production would be independent of the grid – but heating is another story.

Heating and cooking require a lot of energy when compared to typical use scenarios for electricity. You can heat/cook with electricity from solar, assuming the light-density is available in your area. Also, a portion of the heating problem can be solved by low-tech solar or passive solar: proper community design, types of buildings, thermal efficiency of construction, etc. Another low-tech solar strategy is the use of mirrors – mirrors can be purchased, used, relatively inexpensively. Mirrors can be set up, in the winter time especially, to enhance the amount of solar radiation being utilized for electricity and passive-solar-thermal (passive meaning: solar-thermal based on building design, location).

In the fullness of time, space-based solar power systems may beam power to Earth-based receiving antenna arrays. We are especially interested in the photo-klystron work of Dr. John Freeman, who invented a mechanism for directly converting visible light to radio frequency waves (of light).

## **Water**

"Water, water, every where,  
And all the boards did shrink;  
Water, water, every where,  
Nor any drop to drink."  
~ Samuel Taylor Coleridge,  
*Rime of the Ancient Mariner*, 1834

The sites we are scouting for small scale and medium scale anarchist (Heathian) communities contain natural water (spring and aquifer). Some larger parcel sizes – 50 acres or greater – might have spring fed ponds or even streams. When it comes to natural streams or other flowing water over your potential property purchase, you MUST research local laws/regulations governing this. As anarchists, we reject government intrusion, but as practical survivors we should do what we can to avoid situations of conflict with government agencies. Since much of the water in most regions is regulated in some way, it is important to look at these regulations.

### **Aquifer/Spring Water**

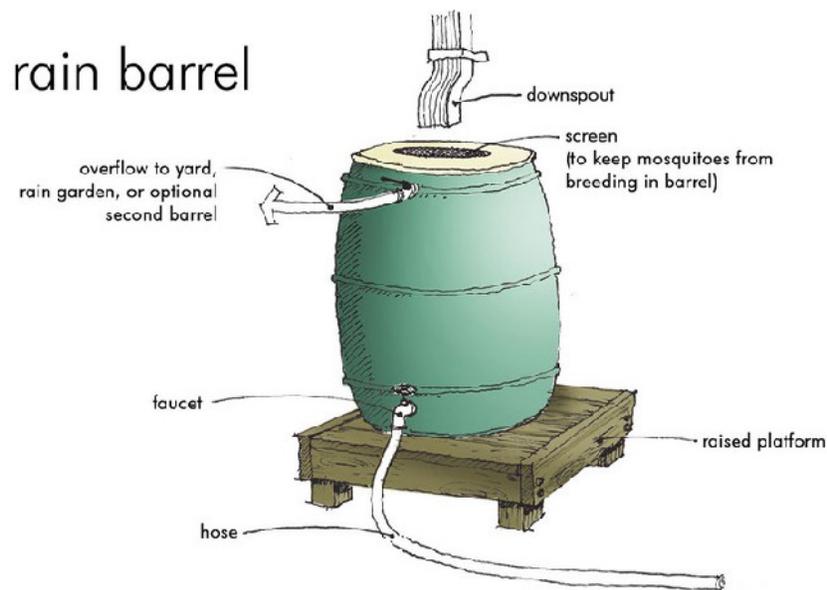
When looking for properties, it is ideal to find locations with natural off-the-grid sources of water. Rural communities near the Appalachian Mountains (like those we're looking at in Ohio) often have ample supply of spring/aquifer based water.

You will need to test these water sources, determine if there is contamination. You will want to track consumption within your community, voluntarily, not to keep track of “family use”, but rather to forecast and manage draw-down and to understand replenishment. Water from springs and aquifers are not coming from “magical places” - they are water sources that collect from hydrological cycles. These various cycles impact the amount of water available and the composition, minerals and toxins, of the water.

### **Rain Water Collection**

Some regions are experiencing “political” (meaning: government) issues around the topic of rain water. It is hard to say what happens with this issue – many localities allow property owners to collect rain water. If you are researching a location for your community, you should look at this as well.

In the most basic scenario, rain water collection can involve “rain barrels”:



These rain barrels are typically arrayed to collect the run-off, from the roofs of various dwellings. Instead of using barrels, a community might simply direct the rain water towards shared cisterns or storage ponds. As with all water, you need to be aware of the possible contaminants, either from the atmosphere (acidity levels or other particulates in the water) or from the way the water is directed towards storage.

### **Running Water**

Streams, rivers, agricultural run-off ditches – these are sources of intermittent, sometimes constant, sources of water. These sources of water can be convenient and dangerous – if there is running water on your property, this also implies there can be, under certain conditions, flooding on your property.

With any source of running water, flood prevention and mitigation should be concerns.

### **Water Filtration, Desalinization and Health**

No matter your source of off-the-grid (or on-the-grid) water, you should test for toxins and determine if the natural source (or grid source) is potable (consumable). It's possible that your main source of water contains contaminants that are easy to remove – with reverse osmosis or other kinds of water purification. It is also possible that the region you are looking at makes solar distillation an option as well.

Water collected by rain barrels can easily be used for non-consumption (potable) scenarios.

Water collected from aquifers, springs, ponds, streams, must be tested to determine if there is ANY

non-filtered use. Using water from an aquifer that contains heavy metal or other contaminants can do harm to farm land (assume the community in question is an organic farming co-op), and can, in a more insidious way, lead to the production of crops/livestock that have built up levels of toxins. *Don't assume because the source of the water is "natural" that it is clean.*

Also – don't assume because the on-the-grid source has a “government agency” monitoring it, that this water is clean as well. There are many stories of crumbling infrastructure, fraud, abuse, and corruption within local/state/federal agencies these days. Whether you're an anarchist by temperament or not, PLEASE do not make the assumption that because “the government is involved” that the water is safe. The opposite might be true, was probably ALWAYS true – that the government is not a proper steward of any resource, let alone water.

Finally – turning salt water into fresh water. On one level, this is a simple process – evaporation and distillation. Problem with evaporation/distillation is that you need to set aside a fair amount of property, perhaps many acres to support a small community. The other issue is whether you are doing passive-distillation via architectures, or intensive energy-distillation using power/tech. It is possible to build large-scale distillation into a building design, utilizing lower tech (but more space intensive) methods.

*(a home-made solar-thermal water distillation table, shown below)*



Utilizing solar energy, vaporizing tables or pools, and distillation piping/collection, families and small communities can do a LOT on their own to produce distilled/clean water. Solar energy does not imply “high tech” - ancient people used passive-solar or design-solar (how they build and arranged their living spaces) to take advantage of the sun in heating during the winter and to avoid its impacts in the

summer.

### **Cisterns and Storage**

Ponds, barrels, cisterns, can all be used for storing excess run-off and water. The type of storage you use for bulk-water-storage will depend upon the lay of the land, and the quality/amount of water. It can be advantageous to allow water to set, for a while, so that sediments can drop out of the effluence – this implies that the sediments must periodically be collected, like a settling pond. Another issue with sediments is toxicity: the reason for “settling” the water is to ensure the removal of compounds from the water which might contain agricultural run-off, biologically active sediments, and other toxins.

Even the most rural parts of the world, the most isolated, struggle with the effects of “modernity” - one of which is the ubiquitous exposure of nature to chemicals produced by humans, compounds nature never had to manage until the last century or so. Therefore, we should never assume that just because we're in a rural area the water is clean – even natural formations can produce toxins that will leach into your water supply. Arsenic, mercury, lead, bacteria, these are all materials/pollutants that can naturally end up in your water. Be aware, be careful with your water planning!

## ***Food***

"Lastly, the eighth and the most meritorious of all, is to anticipate charity by preventing poverty, namely, to assist the reduced brother, either by a considerable gift or loan of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood and not be forced to the dreadful alternative of holding up his hand for charity."

~Maimonides, circa AD 1170

Food is critical. Food is often overlooked in America's post-modern culture, because, well, it seems to "simply arrive". The fact that Americans assume that food is "post scarcity" and will simply always be cheap and available (if not nutritious and healthy) is one of the more dangerous delusions Americans have.

The truth is not all of the outcomes of the "green revolution" were unequivocal, uncontroversial, successes. Some features of industrial scale farming have had huge negative impacts upon: topsoil, aquifers, water flow and run-off, and the nutritional features of the food itself. This is not an appropriate place to discuss genetically modified crops, we should note that there are many that question the nutritional value and safety of these foods as well.

Many assumptions about food are dangerous. Industrial scale farming has done one thing for certain – convinced many, if not the majority of Americans, that food is no longer a concern. Food just "arrives".

### **Subsistence Farming**

Individual family gardens will very likely be part of every *resilient community*, since the composition of each community – combination of people, resources, land – will vary, it is not useful to say "how much" of a garden should each family have. If we assume 0.5 acre plots, per family, then a ¼ acre family garden is not out of the question. It is not sufficient, based on current thinking (about 1-2 acres per human, per year), to survive off of the "family garden". But, the family garden will likely provide some of the food.

Community gardens are the next step up – these would be shared leases (see section on "Leases") likely, of at least 10 acres per leasable parcel. Since some community configurations might be for "technology professionals", the garden might serve the dual purpose of: a) relaxation and b) supplementing food. But, not likely to cover the full needs of the community. A *resilient tech-co-op* might purchase, jointly or singly, parcels for the purpose of supplementing available food.

### **Agora**

The *agora* or market-place will be the hub of every *resilient community*. While it's true that some of the communities may choose to focus on other things, it is unlikely that any of our communities will have "no market".

The idea behind the agora is to explicitly set aside space for community exchange, barter, sales, social activities, and, potentially, to open up the agora to folks outside the local heathian community – the community at large, outside. This will help to engender trust with members of the outer community and will make more resources (food) available for purchase.

It might sound like a “farmer's market”, but it is simply more than this. It is a market that exists so that voluntary and free commerce can solve the resource allocation issues locally. Once 2 or more *Resilient Communities* are established? - this would allow for the communities to share information about their agoras, and to open up the possibility of direct trade between nearby communities.

The idea is simple, and central to our anarchist beliefs: through mutual, transparent and voluntary trade, all of the resource issues (including access to food) are solved.

For the *tech co-ops*, there is no reason the agora couldn't take on features that are more about technical consulting services, project work, and products.

Finally – the *agora* should be online. Through voluntary association, the types of products, for sale, from all the agoras within our *resilient trade networks*, can be made available. And, though this section is about food – it can be about any and all trade worthy products/services. As stated above – this is not a plan of insularity or penal-austerity. Our communities must have healthy commerce with surrounding communities. We want to encourage barter/trade that can occur outside of the government-taxation-system, but we also want to encourage members of our *outer community* (outer community: means those who are not members of your *resilient ways community*, but live in the surrounding area) to participate in the agoras, let's revisit some reasons:

1. By having open trade in our agoras, we increase the number of products/services we can both buy and sell.
2. We build *social capital* in our outer community. (social capital is difficult to define, but you can think of it as “building those connections that do not have dollars and cents associated with them ...”).
3. It represents a centroid or hub of community – it acts as a linking mechanism with other anarchist and fellow-traveler communities.
4. Its virtual or online presence can further expand exposure and relations beyond the borders of your local neighborhood.

### **Types of Crops/Livestock and Rotation/Sustainability**

The choice of crops, livestock, are in part related to the desires of the farmers/ranchers themselves, and also related to what the region/land can support. For many of the smaller scale communities “livestock” will likely amount to some chickens, perhaps some pigs, and maybe (big maybe) some milk-cows. But, because of the resource-footprint of many livestock, you simply need a minimal amount of land – that varies from region to region. Some regions have very temperate climates, and reliable water flows, so

it's possible to have larger animals on smaller parcels. This is a research problem specific to your community design.

These are voluntary communities, so there is no “law” that would forbade someone from having a cow or two, on a sub-standard parcel. It is our expectation that these issues, between neighbors that adopt the complete ethos of anarchism, will be resolved amicably and with positive results for the whole community. Please review the section on “Zero Aggression Principle” if you want to learn more about how these kinds of conflicts will be resolved.

Here are some general considerations when selecting types of crops/livestock:

1. For crops, what sort of soil nutrient planning is required? What would be the rotation plan?
2. How much space is required for the livestock/animal? Is this an opportunity for leasing a larger plot, between families, to manage the space/impact issue?
3. Are you producing the food for subsistence, for sale, or both?
4. Do you have ample water to support the agricultural activities in addition to the normal, day-to-day, human activities of life?
5. How will you handle agricultural waste? Animal waste? This is as much an opportunity as a problem. Animal waste can be used to fertilize, as an energy source, so there are considerations. Hybrid-systems that mix animal waste with human waste can be an invaluable source of nutrients/fertilizer for many AG activities.
6. Composting – is it managed singly or jointly? - again, arrangements within the community are voluntary, but it is worth noting that some problems are better solved by teams/groups than by single individuals.

### **Storage and Packing**

Before modern refrigeration, “root cellars” were used to store certain kinds of vegetables, produce, for long periods of time – certainly over the winter months. A modern version of a root cellar (concept) could take advantage of a root cellar (and make sure the drainage supports this), with the addition of some modern thinking – different materials for construction, deeper thought into location (once again: drainage), and the use of small, solar powered, cooling units to enhance and to manage a constant root-cellar temperature. It is also the case that the community might want to share, jointly, the root-cellar – so it could be relatively large, with sections that are marked and may or may not have locks. “Locks” seem unnecessary among people that inherently, from belief, respect each other's property.

There are far too many good resources on canning, jarring, drying of food, and other forms of long-term food storage. Developing effective strategies for long-term storage, that do NOT use a lot of toxins/chemicals, is also part of a coherent food strategy for any anarchist community or family.

## **Shelters**

"Sinner man, where you gonna run to? All on that day."

~ Nina Simone

There are a great many ways to have shelter from weather and privacy from other people. There are natural shelters of all kinds, such as caves, overhangs, spaces that may be excavated from the ground, living directly on the ground or in tents, and living in elevated places such as tree houses. Essentially every imaginable material has been used for making shelter of one kind or another, and buildings have been known to last a few hours, a few days, a few years, or several centuries.

We anticipate building hotels, organising campgrounds, and have even contemplated a theme park built around the tents described in Exodus. There is no end to the possibilities of shelter.

Our foundation has engaged one architect, and expect to engage others, in developing generalized shelter plans – certainly, with an eye on the “tiny house” movement.

### **Multi-Family Housing**

We also see multi-family housing as a potential means of: a) conserving space, b) creating affordable lease structures for “singles” and very small families, c) to improve the efficiency of energy used in the community. We are not against lease holders renting space and we simply could not forbid it, we simply ask that our fellow travelers respect liberty, dignity, as well. Our goal is not to develop property for landlords, but rather to enable people to live freely, with dignity.

So, in considering multi-family housing, you must always consider these issues:

1. Are you willing to rent to anyone unwilling to adhere to the zero-aggression-principle? We would think the answer would be NO, and that any rental contract would have this included.
2. Are you building the housing in such a way that YOU TOO would be willing to live there? - weird question? - not really. As a matter of principle, we should treat others as we would want to be treated, ergo: if you're going to create a small apartment complex, condo, or duplex, build it AS IF you were building it for someone you care about, yourself or a family member. Don't build slums!
3. Is your building design a good “fit” for your property, or is it a cookie cutter plan that belongs embedded within the standard commerce (not resilient) world of today. There has been a lot of design and building work, in the area of low-impact multi-family housing, and this should be researched. We would contend, if done right, this can be one of the most efficient uses of limited space – if done wrong?- it is worse than an eyesore, it is an obstruction.

### **Homes**

As stated above – humans have experimented with many materials and conditions for building shelters.

It is critical, when developing “shelter designs”, what you consider, once again, the locality – specifically, “what kinds of local materials are feasible?”. Some regions have a lot of sand, rock, but not a lot of trees (like deserts) and in these places various kinds of stone, clay, mud, rock construction is more appropriate.

A number of regions have ample access to timber, and this might be the better material.

Another valid choice for materials is to focus on high-tech, next generation, technologies and materials. Whether you've seen the [3D printed home](#) or not, you would likely be aware that this tech exists. There are modern materials, designed to last hundreds, if not thousands, of years. A great option, for building, is to develop high-tech strategies, based on locally available raw materials, and high-tech materials that are resistant to corrosion, weathering, etc.

Finally – there are a great many companies, that exist today, which manufacture small profile, tiny homes – homes that can be shipped and easily deployed to a small patch of foundation/laid-concrete.

*Warning: when looking into these pre-built “tiny” homes, you need to be careful that you're not buying some plastic monstrosity that will slowly, but invariably, melt over time. When working on the problem of shelter, it is worthwhile to be thrifty, but never to be cheap.*

## ***Waste Reduction, Sanitation, and Garbage***

"When they had all had enough to eat, he said to his disciples, 'Gather the pieces that are left over. Let nothing be wasted.'"

~ John 6:12

This is, in several ways, the “nastiest” topic – not simply because it deals with one of the uglier facts of life, but also it is one of the common ways in which communities of all sizes fail: how do we manage human sewage, waste, garbage?

Firstly, in keeping with the anarchist tenor of this, we should recognize that this is also not a “one size fits all” scenario. Chances are there will be many equally good strategies applied, based upon the size of the community, the existing resources, and the kinds of activities one expects to occur on these properties.

*Here are some general points of consideration -*

1. Number of permanent/non-permanent residents: depending upon the kind of property you're scouting (see section on “Scouting” above), you will either have a completely available septic system, the ability to build a septic system, or, in some cases – no septic at all and no ability for the land to support it.
2. The topography, geography, drainage: how the water flows, naturally, across the land is also a point of consideration, when managing issues of human and animal waste.
3. Types of activities: not all human activities produce equal amounts of waste, and not all waste is qualitatively the same. Some animal waste, because of the animal in question, has to be managed with caution. Most of the normal, domestic to N. America, livestock do not have special requirements. Some of our communities might sell leases for more intensive business activities – which in 20<sup>th</sup> century terms might have meant “lots of toxic waste”. In 21<sup>st</sup> century terms, with 3D printing, many of the serious problems of toxic-manufacturing have been solved. But even 3D manufacturing activity will have inputs/outputs that need to be considered, managed.
4. The desire to re-purpose, if possible, the “waste” itself: as stated previously, one man's “crap” is another man's “guano”. Waste isn't always “waste”, and if there is a way to re-purpose the waste for other activities, then it makes sense to seek these strategies out.
5. Recycling: this is self-explanatory for anyone that's been alive since the 1970's. Of course, recycling should be based on science, engineering, and NOT upon some political belief system. Not all materials can be effectively recycled.
6. Culture of re-use and non-wastefulness: this is in keeping with the ethos of both anarchism and

deliberate living. We seek to build these free, voluntary, communities and to live lives that are full, healthy, joyful. A spirit of “don't waste” seems eminently part of the American tradition.

7. On-the-grid solid waste drop-off: no matter how efficient your community is, you will likely produce some amount of solid waste, each year, that cannot be re-purposed or recycled. This is why, as part of your “land scouting”, you must consider the location of the nearest solid waste, recycling collection point or landfill. Another point to consider: though you would not want to get into any business that would have obvious aesthetic impacts upon your neighbors, it could make sense for a small resilient community to be based around collecting garbage, materials, sorting it, and re-purposing. Let's talk about electronics: these days, many of our components, finished products, are coming from overseas. Free trade, between all people, should be lauded, supported. However, scenarios in the near future could impact the availability of certain products: computers, phones, monitors, TVs, networking appliances, etc. *What if a resilient community, technically a tech-co-op, established itself with the purpose of recycling and reusing electronics? - yes, this would have impacts, but from a community perspective the impacts are net-positive. Yes, you have to be careful when recycling electronics, because of toxic exposure – but “20-50 million tonnes of e-waste” is created, worldwide, each year.* <https://www.dosomething.org/us/facts/11-facts-about-e-waste> *Americans throw away, in the garbage, enough phones every year containing 60 million dollars in gold/silver. So, with respect to “electronic waste”, there does appear to be “gold in them there hills”. An electronic re-cycling co-op, which was also a 3D printing co-op, because hybrid co-op? As strange as this sounds, rural America could be one of the best places to recover and recycle these materials.*
8. Shared food preparation areas: the value of a shared food/prep area is gained partially from design. Utilizing passive solar (from direct sunlight) can reduce the incidence of bacteriological exposure via food. With a shared kitchen/prep areas, and potentially a shared eating area (near the agora), you can focus where immediate food waste, from human activity, occurs. This is not to say that each family can't manage their own food/waste issues, it is simply to propose one effective approach to managing a “sticky issue”. Plus, with centralisation of food prep, you gain certain advantages when dealing with pests. Additionally, there is some social benefit to people cooking/eating together.
9. Shared bathroom/Showers: As with shared kitchen/prep, this is a matter of taste over risks. I would contend that this can be solved equally well by individual families on their leased land, as well as be solved via a joint, voluntary, community solution. Shared bathrooms/Showers test certain features of anarchist ethos. True believers are respectful, polite, and not likely to leave the common resource in shambles. Pseudo anarchists, or jerks, will use a shared resource and treat it like, well, crap. This is a culture issue as well – some communities, for other non-engineering reasons, would desire to have a traditional family-bathroom-shower set-up.
10. Manage your own SH&T!: for really off-the-grid types, “nomads”, and primitivists, the ideal

solution might be “dude, pack your own sh&t”. This means the management of all waste, period, is a personal, individual, endeavor. Before you cast aspersions, recall the conversation from above about “nomad communities” or communities based on a mode of movement and NOT upon a piece of land ... firstly, it is unlikely that heathian purists would accept the “nomads” as being of the same type, but we should be cautious in our attitudes and more open minded when considering how an optimal, free, dignified, and RESILIENT community might be built by anarchists. In the case of “nomads” or “primitivist” communities, the personal management of waste would, by necessity, be the optimal course of action.

## ***Health and Wellness***

"Early to bed and early to rise,  
Makes a man healthy, wealthy, and wise."  
~ Ben Franklin, *Poor Richard's Almanac*

People want to live long, healthy lives. People do not want their lives suddenly cut short by injury nor by illness, and they want to be healthy, vibrant, and capable their entire life.

We believe in an integrated approach to the whole human, including all aspects of health.

People have physical bodies, but they are clearly more than their physical bodies because we know that when a body is no longer living, it is not what we call a person. There is some other aspect, some vital force or vitality, some animating factor, that brings the physical being to life. Many names have been given to this element of being, and we like to use the word "soul."

It is possible, however, for a living being to have both a body and its soul, but to be disconnected from reality. There is an intellectual component to life, which represents an active mental presence. When someone is alive but lacks this mental presence, we describe them as being in a coma, or in a vegetative state.

There are also living persons with full active intelligence who have difficulty or inability to express emotion. So, they have a body, a soul, a mind, but there is something the matter with their emotions, or they seem to express far too much, or far too little emotional energy. We have a variety of names for such conditions, including autism spectrum disorder, Asperger's syndrome, neuroses, psychoses, schizo-affective disorder. There are also events such as traumatic brain injury and traumatic stress that can dramatically alter how people express emotions, what they fear, how they behave.

Each human may seek to be a soul with healthy emotions in a healthy mind, in a healthy body. Integrating wellness into the spiritual, emotional, mental, and physical aspects of our beings is total wellness.

There are many disciplines of health and wellness that have been developed over the last few millennia. These include allopathic medicine, chiropractic, osteopathy, nutrition, herbalism, acupuncture, massage, pharmaceuticals, counseling, psychiatry, nursing, spiritual healing, prayer, meditation, exercise, sexual therapies, and various combinations of these such as yoga. The list just shown is by no means comprehensive. Integrated wellness includes detailed and thorough consideration of all aspects of the human being and all types of possible healing arts.

In the pursuit of health and wellness, people have spent enormous sums of money. It is natural to want to be well, to heal injuries, to cure diseases, and to live a long life.

It is, of course, widely understood that systems of coercion and centralisation such as licenses, taxation, and regulation, may serve to extract and extort more money for a few practitioners at the expense not

only of other healers, but also of the general public. It is unnatural to do harm while purporting to heal. Accordingly, we intend to establish a network of Indigo Centres for the Healing Arts. These Indigo centres will seek to bring together healers from all disciplines and with a variety of outlooks in order to bring to the individuals under their care the best possible results, the healthiest lives, the soundest souls, the most harmonious emotions, and the brightest intellects. People who are cared for and who care for others can be amazing beings.

In 2005, Aubrey de Grey spoke at Doug Casey's Eris Society conference in Aspen, Colorado. He reported on extensive research into reducing senescence, or, increasing longevity. Amazing things have been done by his research teams, and others, in the years since then. It is now reasonable to conceive of therapies and interventions that would extend the normal life span of humans, with health and vitality, from about four decades to many centuries. He has suggested that the first person who will live a thousand years has already been born.

There are no meaningful limits to what is possible, physically, spiritually, intellectually, and emotionally. As far as we can tell, the human body is meant to be extremely resilient, or, as Nassim Taleb has called various aspects of reality, "anti-fragile." Anti-fragile means thriving instead of falling apart. While doing so is not at all trivial, it seems possible to encourage the widespread development of ideas, approaches, and strategies to encompass every aspect of life, every method of healing, and take out all elements of coercion and humiliation from the picture.

We seek to build communities where healthy living is normal, where people care about and care for one another, and where human dignity is widely available. We seek to network together these and many other communities to make the as much information about the best healing arts available to the most people.

## ***Education and Learning***

"It is paradoxical, yet true, to say, that the more we know, the more ignorant we become in the absolute sense, for it is only through enlightenment that we become conscious of our limitations. Precisely one of the most gratifying results of intellectual evolution is the continuous opening up of new and greater prospects."

~ Nikola Tesla

Much if not all of the success of a community is linked to its ability to learn, to store and index knowledge from others, derive new sources of information, and to maintain necessary roles. But does this imply public education? - as anarchists, we immediately say "no". The correct answer is more straightforward and resilient.

### **Parental Consent and Home Schooling**

The age of consent, the age of adulthood, is a muddy topic in America and elsewhere. Only in the USA can a person be given a rifle and trained to kill – but can't have a beer legally, let alone a "joint". This is not a good venue for discussing what it "means" to be an adult, but we can say that parents should have, up to the age of "adulthood", authoritative say in their children's education. Not every parent is a great teacher on every subject, or might not have the time (single parent), but that, too, can be solved using voluntary co-op based education versus public or government schooling.

If parents/primary-care-givers within the community work together, sharing their skills and interests and expertise, it should be possible and desirable to establish voluntary co-op schools within the Resilient Communities. How this works is a function of creative problem solving, and not some top-down "Ministry of Education" approach. Over time, we hope to publish as part of this living document specific examples of what has been done, what seems to work. Right now, we are in the early stages of this endeavor (as of August 2017, this writing), and we cannot and must not pre-judge any approach.

Of course there are shared values and methods that liberty minded types and anarchists adhere to – and ample materials online to support single or co-op based home schooling.

It is our judgment that the next, logical, phase of education following home-schooling would be the apprenticeship or trade period of education. It is not relevant to pick years for this, but this period of education might begin as early as 16 or as late as the early to mid-20's. The purpose of education is not to predetermine when a student is ready to learn, but to *be available with useful knowledge and training WHEN the student is ready.*

### **Crypto-apprenticeship and Ongoing Adult Education**

The *crypto-apprenticeship* concept is based partly upon the *blockchain*, and partly upon the recognition that "universities" have failed the communities they seek to advance, and, ultimately, themselves. Universities are medieval leftovers, and their "core" areas of competence, being stressed, amounts to a

lot of post-modern desiderata and other mock-worthy garbage.

These apprenticeship contracts might begin (probably begin) as smart contracts on the Ethereum blockchain. This information would combine unique public key components of a “trainer” or “educator” and the students own public key. Using “smart contracts”, we can allow the student “to take with them”, wherever they go, a private, secure, copy of their Curriculum Vitae – and as such an artifact more useful than any college diploma.

Our Resilient Ways crypto-apprenticeship programs may end up partnering with private universities and this would allow for credits to be gained from the apprenticeship experiences.

If 3<sup>rd</sup> parties exist, already, to support crypto-apprenticeship, as described, then we should seek these out and use these.

### **Shared Library and Ontology**

We will use off-the-shelf open-source technologies (like Word Press and the LAMP stack) to deploy shared environments, websites, and repositories of knowledge. How this gets indexed does not require some committee or quasi-governmental organization. We would organize this information and index it on a voluntary and co-op basis. This applies to physical libraries as well.

It is quite possible that many, if not all, of your community would have their own private physical and electronic libraries. If the community decides, it can create a shared lending library, which can be 100% virtual, and this merely becomes an arrangement with a delivery service for outside the immediate community.

Ideally – the voluntary co-op libraries would also host small computer labs, and would allow for lending, voluntarily, of excess computing equipment. One of the advantages of a 100% Linux/open-source computing environment is that the useful lifetimes of various devices are extended. This is not to imply designed obsolescence in the native operating systems (or, is it?).

All of this information should be tied into the *co-op ontology*. The *co-op ontology* represents how, structurally, knowledge and issues, within the community, are resolved, and other forms of relevant practical knowledge. Articles by any community member are posted. Assumption is that this co-op ontology and its blog would be free and open speech and therefore parents would be expected to be responsible for what their kids view. One would also expect people to “tag” their articles, appropriately, so that the right audience is addressed.

The intra-community blog would be the central spoke around which the “shared knowledge” is grouped, on any and every subject, within the community. Any external access to this space would be determined by the community, although all the materials could easily be published elsewhere without repercussions. The knowledge that is shared is intended for public consumption – so a community might decide to make many if not all their materials available via some public facing blog hosted outside the DMZ of their community's VPN.

## ***Physical Security, Search and Rescue, “Bugging Out”***

Maintaining physical security of a community is important – but it is also important to note that many of the assumptions we make about the relative “danger” or “safety” of our communities can be flawed, anecdotal, and based on prejudice. One of the reasons for choosing a rural community is to avoid “squares on the murder map” - places in the USA (counties) where murders occur. You could argue that “rural” means lower population, therefore lower incidences of gun-play or violence. The truth of this issue is irrelevant to the following: know your area. Know where you are living and who you live around. Get to know your neighbors – inside and outside the community. Having healthy, trusting, lines of communication with the wider-community (outside of your resilient ways community) can be the difference between over/under-reaction and appropriate responses, actions, based on evidence.

Before selecting an area for a community – consider impacts of rural problems, patterns of drug abuse, and make an effort to meet with the local sheriff and determine what he/she believes is the most significant threat/concern for that community.

Before continuing, let us be clear: this section of the document is NOT A REPLACEMENT for more formal training in military science, operations, self-defense, security, small arms training, or other related physical-security subject subject. It is the expectation that each community will develop and research the methods they will use to provide minimal amounts of security.

### **Membership in the Militia**

Membership in any community watch or security program should be voluntary. It is expected that all members would/will contribute as much as they can to the security of their property and community. We believe that a community is much more resilient if all members participate in minimal security operations – like patrolling the border of the community, intelligence/information gathering from the local environs, and amateur journalism on the part of our community and the wider community to provide an information picture, a state of the community. Any member can participate in that sense – to be aware of the surroundings and to make a best judgment as to the importance/relevance to others.

There should not be physical/age limitations on membership UNLESS there is reason to believe the voluntary membership would create risk for the teams. This seems like an unlikely scenario, so it is mentioned as a consideration and NOT, principally, as an immediate or likely concern.

The main requirement of membership in any militia is a willingness to conduct personal and team training. Training is the only thing you do, in the part-time militia, other than patrolling and providing physical security for the community.

### **Teams, Platoons and Groups, and “Task Organization”**

There is no “one way” to organize forces for military combat, or, more importantly, for a community based self-defense militia. The choice of organization does impact, directly, the way you can use your

militia – but even here, there is a great deal of creativity and many “good answers” and very few if any perfect answers.

The *Resilient Ways Foundation* does not know, cannot know, the specifics to your situation – only you can know this. Only you know the local sheriff, only you know if your militia can also train as a search-and-rescue team working with the local sheriff's department. Only you can know what major activities, power generation, nuclear, agricultural and chemical, are going in your area – rural areas don't tend to have heavy industrial activities, but there are places that do.

It will be a function of “your needs” that will determine what kind of security force (if any) you decide to employ. As anarchists, that fully support the zero-aggression-principle, we expect that many communities will “do the minimum” when it comes to defense. Since this is a choice, based upon particulars to a region, there is no way to prescribe “the best answer”. As stated above – in carpentry, as warfare, there are many more or less “good answers” and the rest is taste, style.

Of all the assumptions we should make, here are some good ones:

1. For defense only: these forces are only intended to provide the community with shared security and POSSIBLY as augmentees to a county-wide search-and-rescue team.
2. Light infantry: given that these forces are only for defense, the make-up, training scenarios, and “attitude” should be that of light-infantry, lightly-mobilized (motor cycles available to those willing to train as motor-cycle dragoons), and “ranger” type units. Although members of the defense forces might have disabilities, no one should obligate themselves to a role that they cannot fulfill. This is a militia, which means voluntary, but it is also a military force (or search-and-rescue force) in circumstances when people's lives are at risk. As such, every voluntary militia should be honest about capability, strengths, weaknesses, so that they can play an optimal role.
3. Weapons are those that can be purchased without involving the law: the law, the government, should be avoided. What this implies to a specific community is between that community, its hired lawyer

One theoretical community could use a task organization based on “threes” - 3 people to a team, 3 teams to a squad, 3 squads to a platoon, 3 platoons to a company, 3 companies to a battalion, 3 battalions to a regiment/brigade, 3 regiment/brigades to a division, 3 divisions to a corps, 3 corps to an army, you get the point ...

This may seem simplistic, but it's not that far from reality. Ask a typical, real world, infantry platoon leader “what's your current TASKO and STRENGTH?”, and the numbers will be closer to what I've listed than the “official” full strength.

An army of 3's has other advantages as well.

This kind of triangular force is, by design, capable of very flexible team-based tactics.

This kind of force has perceived features of “operational weakness” that can be used to fool an enemy into attack.

In this model – the team leader, squad leader, etc, is simply another member of a team. That “team” could be called the HQ Team, but it is a 3 person team. From the highest ranking, to the lowest ranking, all are members of a team, and know how to fight, tactically, at that level – in addition to knowing operations/strategy applicable to their overall level of command.

This kind of structure has about 3-5 times fewer numbers than government sponsored conventional military forces, relative to the unit size, above the platoon company level – it reflects realistic staffing and management models for defensive warfare. As stated elsewhere: this is not a TASKO for an offensive military unit capable of engaging in heavy kinetic warfare, but rather a light infantry force designed for security and emergency re-location in case of attack by a superior military force, and has the capability of covering lines-of-march for egress.

Unit Size ( $3^n$  where [n] represents unit-level):

<b><u>Type</u></b>	<b><u>Composed of</u></b>	<b><u>Total number of Personnel</u></b>
Team	3 people	3
Squad	3 teams	9
Platoon	3 squads	27
Company	3 platoons	81
Battalion	3 companies	243
Brigade/Regiment	3 Battalion(s)	729
Division	3 Brigades or Regiments	2,187
Corps	3 Division(s)	6,561
Army	3 Corps	19,683  (this number is very close to the TASKO size of a United States Army military division)

### **Choosing leadership**

In a volunteer militia, the leadership of every team, squad, platoon, etc, must be determined given the following constraints, tensions: a) this is a militia in an anarchist community and is not likely amenable to formal titles and b) for a military to function, like a sports team, you have to have some organization and leadership.

Everyone that wants to be a leader – team, squad, platoon, otherwise – can participate in leadership training, and the 360 degree (all leaders and team mates) evaluation of performance during training.

For leadership of the platoon, those with the highest evaluation would be a good choice – assuming they want the job. Another way would be random selection.

I would contend the following: no one should lead if they truly don't want to, wanting to lead does not make you qualified to be a small unit or large unit military commander, but the desire is, in many ways, a prerequisite. So, definitely take leaders from the “voluntary pool”, but then you need to use best judgment, mentoring and training, as a way to cover the risks. You simply cannot design out human incompetence, but you can seek after excellence and “train as you fight”.

The Somali people have a long history of being fiercely individualistic. Yet they also have extremely effective militia organisations which have been very difficult to defeat. It is their tradition that the elders of the community choose a war leader. The war leader then makes assignments amongst the people, appoints team-leaders, consults with them on strategies and tactics, and keeps going until removed, killed, or victorious. A war leader may be removed for significant defeats or Pyrrhic victory. A war leader who seeks to keep power after the war commits the death-penalty crime of treason (crossing the “Rubicon”, so to speak).

### **Training**

All training should be based upon small unit conventional warfare – or what would be referred to as the light-infantry platoon, squad and team. Though the TASKO varies with the “units of 3” approach - it doesn't vary that much at the level it counts the most, team, squad, platoon. One of the assumptions based into this model is that every person is first and foremost a member of a 3 person team, and secondarily in charge of higher order units. Therefore, every leader, team member, militia, needs to understand how to issue an operations order, how to conduct mission planning, 1/3-2/3's rule, how to understand the team's surroundings, or intelligence-preparation-of-the-battlefield, and other skills as well.

Tactical and operational training will consist of 3 basic kinds:

1. Soldiering: these are skills that would be considered “common tasks” in most military organizations worldwide. Things like: marksmanship with primary weapons, first aid for combat, NBC (nuclear, chemical, biological warfare), basic to advanced wilderness survival, minimum physical fitness requirements for various roles. Land navigation. Communications procedures, challenge and password/passphrase. U.S. Army Common Tasks Manual describes in fairly good detail most of these.
2. Leadership: 5 paragraph, or other, operations order. Intelligence preparation of the battlefield, terrain analysis, planning and estimating support needs, organizing communications plans. How to train, and organize training for your team, squad, platoon, or higher order unit. How to organize force on force simulated training. The standard tactics to patrolling. Understanding physical security, as it applies to buildings, roads, and best practice for gated/deliberate communities.

3. Specialist: any training beyond the scope of either basic-advanced soldiering OR leadership/command. This would be training that might be specific to a mission. This could be specialized medical training, as part of a search-and-rescue operation. Specialists, within the community, identify their specialty (or specialties) as part of the militia onboarding process. They have a duty, in the militia, to train one “second” or replacement (if the specialty is critical, like combat medical care and trauma/shock medical treatment skills)

Training should happen at each level of command. For most smaller resilient communities, it is unlikely they could field, from volunteers, much more than a platoon – and its primary role would be the physical security of the community itself.

*TRAIN AS YOU FIGHT!* - In the case of these *Resilient Ways Community Militia* this means:

1. Train for the most likely scenarios – patrolling, physical security inspection and surveillance, understanding your surroundings, search-and-rescue operations, pursuing criminals and liaison with local sheriff departments when dealing with suspected property theft, damage, taking down witness testimony and recording the crime scene. Fire safety analysis – identify threats. Some basic criminal and investigation training, for the whole militia, would be useful – given the normal list of threats.
2. Train at every level, efficiently, given the time available – this is not “the day job” for anyone in the militia, so make wise decisions about what skills are deficient, which are not, and always conduct tactical training, re-training.
3. Go to the RANGE! Practice with primary, secondary, weapons. In some communities, a gun range might be possible – but if not, find a place where you can take your militia for target practice and, ideally, tactical target practice.
4. Train on rules of engagement – the ROE for your community will be established BY your community. These are the critical rules. These are the rules that help to prevent accidental injury or death.
5. Support moral and competent leadership, reject the idea that “everyone can be a leader” - everyone can be trained to lead, but the desire to lead must be there. Use your own culture, community idiosyncrasies, to figure this one out.
6. Treat the “bugging out” plan as a living document, based on changing circumstances, and train at the community level, twice a year (minimum), to execute a “bug out in 5 minutes” plan. Not that “5 minutes” is presumed, but to train for this event. One potential threat to stationary forces is to be “boxed in” - the “bugging out” plan is crucial to avoid being boxed-in, especially if this is being done by a superior military force with government backing. Train this plan, critique this plan, wargame this plan – and then do it all over again. This is the only strategic level plan that can be trained and must be trained for. All other scenarios have more variables.

## **Patrolling, Scheduling, and Rules of Engagement**

Because you are a volunteer militia, as part of an anarchist community, your duties under most circumstances are fairly obvious – patrol public spaces, per a schedule, and do NOT practice stalking or ambush tactics within the community. In essence, within the community your patrols should be: obvious, friendly, non-militant, and respectful of their own privacy and their neighbors' privacy as well. Per our ethos, treat others as you would want to be treated – you're not cops.

Scheduling patrols is not a one size fits all issue – in this case it is about how large your community is in land size, how large your community is in terms of numbers of people. For very small communities, it is unlikely they could do more than one 3 person or team patrol, per night (6 to 8 hours), inside the community – and one or more outside the community patrols a month to keep tabs on what is going on, the local situation. Outside the community, this can be as simple as driving the roads, talking to neighbors, and grabbing a beer at the local saloon. In general – remember that physical security and membership in the militia are not the “day job”, and if you've done the selection of property phase correctly, then you are not likely in a high-crime area.

## **Rules of Engagement**

Rules of engagement, especially when it comes to potential use of force around families, must be simple, comprehensive, and TRAINED ALL THE TIME. These rules of engagement can deal with topics like “what angle is your rifle held at during patrol when not engaging with an enemy”, the way you question a child versus an adult, and knowing, by picture/name, who belongs in the community. One of the obligations of the militia is to be able to identify, from memory, who is a member of the community and who is not. While it won't be obligatory for people to submit photos, it is expected that the militia will get proficient at identifying non-residents. Whatever rules of engagement your community adopts, be very sensitive to resolving incidents involving non-residents: if they are on the community property, with no one's permission? - then you should follow the standard protocol your local sheriff would expect of other property owners with trespassers.

Even in states that support the “stand your ground” legislation, and even though you should post signs saying “residents armed”, with respect to security it is always easier to escalate than de-escalate. This means that the “Rules of Engagement” that your community adopts should be based on “reasonable force” and not “legitimate force”. Another way of saying it is this: your Rules of Engagement should support the minimal amount of useful force required to resolve the situation. Most people, including drunks, if found in the “wrong place”, can be cajoled to the “right place” without tasers ... Minimal useful force is always the best policy. If a .357 revolver is the “minimal useful force” for some scenario, then use that. *But don't immediately pull the magnum because someone is drunk and naked at 2 AM.*

## **Intelligence Gathering**

A huge component of your community's safety will depend upon your rational assessment of risks. Not

all risks are the same. Not all risks are likely. Humans often obsess over risks that are huge in impact, but not likely to occur. Being able to protect your community is in part due to your ability to accurately assess the real risks being faced by your community – in terms of physical security, information security, wildlife and ecosystem health, and the temper of the human community surrounding you.

Intelligence-preparation-of-the-battlefield or IPB is process by which data about the current situation – geography, neighbors, local law enforcement, etc – are ordered to allow for wargaming scenarios and planning external patrols. IPB is not a necessary component of inside-the-fence community patrolling – but it is an essential part of protecting the community as a whole.

IPB is a critical part of leadership training – being able to assess situational-risks, faced by the community, do course-of-action analysis and wargaming based on these risks, and to implement a process to keep this up-to-date, openly, on the internal community blog/site, or using map-overlays and one or more rooms (locked) set aside for planning, voluntarily.

### **Supplies/Equipment/Uniform**

Supplying weapons and equipment for your militia can be tricky. One way to get “larger items” - like trucks, helicopters, armored-cars – would be to participate as part of your local search and rescue teams, in coordination with the constitutional sheriff. But, in reality, this is not going to get you much more than training on that equipment, and not likely possession. This means being creative about equipment, supplies.

One way to cover most of the supplies is to make “kitting” the responsibility of each militia member. You would still want to recommend standard kits, and potentially for food purchases (rations) that might be bought cheaper in larger amounts. Standard kits and some basic uniform that is functional for the community and the region.

There are really 3 uniforms for this kind of militia:

1. Inside the community: normal civilians, arm-band, appropriate weapon of choice.
2. Outside the community: normal civilians, no arm-band or identifying dress, concealed weapon carry. Whether or not the teams carry compact person-to-person radios or ear pieces is a question of money, resources. Really? - these “outside the community” patrols are really about getting to know neighbors, locals, getting a sense of “what's going on”, and NOT about intimidation.
3. Tactical: some standard camo appropriate to the time of year, plus recognizable arm band. This would be the uniform worn when staging a fighting-retreat (not preferable) scenario, where skirmishers during a “bugging out” scenario have to stage a moving defense-in-retreat.

The uniform issue can be over-complicated. A huge portion of this issue is about training people to use layering and to train to move in and out of different layers of clothing, as needed. Part of the uniform issue is really about camouflage/concealment. Some uniforms are more likely to blend with the

surroundings than others. The “right camo” is determined by terrain, circumstance, time of day, season, weather.

### **Government Aggression and “Bugging out”**

As is oft-repeated, in varying forms, by our founders – there is no “stand and die” order, there are families in these communities and if they are threatened by a superior, encompassing, and potentially government force with contemporary weapons and likely air support? - yes, the plan is to effectively escape the zone of combat, protecting the families, the elderly, the sick and infirmed, from harm. The “bug out” plan is similar to an “alert plan” for U.S. forces stationed in S. Korea. The “alert plans” are for N. Korean attack scenarios – so the “alerts” are held, randomly, once a month (or were 20 years ago). You never knew if the alert were real or not until an hour or so in (after getting ammo). Bottom line: the “bug out” scenario needs to be trained with a sense of urgency, and done in realistic training scenarios at least twice a year.

Here is a scenario involving envelopment of the community by a superior military force with likely air support:

1. A member of the outer community, but local to your *resilient ways community*, accuses one or more of your members of some FEDERAL crime. The crime itself might not matter, what happens next does matter.
2. A federal official shows up, demands to inspect some region of the property. The lawyer for the community is contacted, and no comment is made to the law enforcement, public, or press.
3. Indications are that law enforcement is piling up outside your community. Based upon your most recent IPB (intelligence-preparation-of-the-battlefield) your local sheriff, for political reasons, is more sympathetic to the government side. At this point, you need to make a decision – do you trigger the bug-out plan or not?

If you have a friendly sheriff, and you live in a currently sympathetic community (communities can and do change – this is why intelligence gathering is an ongoing process), then your most likely course of action is to wait, do nothing to incur closer action by the police, let your community's lawyer earn his or her paycheck.

If you do need to execute a general evacuation and retreat plan, for all the community, through whatever avenues of egress are available – to scatter to the winds? - then you will want to make this decision EARLY in the escalation process. If you have freedom of movement, and it's mainly harassment, then there is no great concern – let the lawyer work.

If you are losing “freedom of movement” - which means your ability to scatter is being decreased – then you need to make a decision, and fast. An evacuation might be seen as probable cause by law enforcement. An evacuation can be, would be, in the worst case scenario an abandonment of wealth – of resources earned from hard work.

One of the preparations or actions required of an “scatter” maneuver, is that some portion of individual wealth is kept someplace “safe”. Almost by definition, we cannot (or, rather, should not) list all the “safe places” we stash our gold for safety. Where and even how we stash excess wealth for emergencies is not something that should be openly discussed in a text like this – but this should be a knowledge/competency area for the members of the community. An essential part of any “bug out” or “scatter” plan is to have economic resources that are accessible following the evacuation.

### **Resilient Rules of Defense and “Bugging Out”**

- (1) If you desire peace, seek solutions that avoid conflict. Always remember: open and free speech are the best bulwark against individual or collective acts of violence. War solves nothing. War is an excuse for the worst of us to behave worse than normal. Above all things: seek peace, find points of negotiation and mutual respect, and never let a perceived sense of injustice turn you into a bully.
- (2) You are not going to defeat the combined tactical forces of the United States, or similar world power – nor is it likely that they will target you for attack. We do, however, live in a world where anarchists are labeled as “violent” and “terrorist”. In this world, a small community could easily be labeled “extremist” and then find itself surrounded by law enforcement equipped at levels found in the regular military. It's also possible that conventional military forces could be used against communities that foster human liberty. In such a case, you do NOT want to “stand and fight”. You want to collect your go-bag, your family, and get out of that area as quickly and stealthily as is possible.
- (3) Don't become too dependent upon technology for communication. Learn to set up methods of runners, to use semaphores, and other techniques for low-tech communication and security.
- (4) Offensive or aggressive warfare against an enemy is almost always a bad idea. The best case is one of “moral superiority” - whereby some party is committing some horrible act, and the only punishment for that act is to wage group/gang warfare. Setting aside how we determine “guilt” or “innocence” - how do we set ourselves up as government in this circumstance? As part of an anarchist ethos, we have to be willing to choose non-intervention in many circumstances.
- (5) In the darkness, when all hope is lost, your spirit can move in one of two directions: a) downward toward collapse or b) upward towards hope. The battle is lost at the moment your faith in yourself is destroyed - armies die in moments of despair. But, if you cannot muster HOPE, then use HATE instead - hate goes a long way if you have no hope.
- (6) Temporary defeat feeds your enemies' ego and makes him/her fat. Let your enemy have his victory in one battle ... If you are patient, you can still win the war. Remember: if the enemy believes you are dead, then you have the opportunity to plan his demise (the plan is not written in stone, but the plan is everything). Visions of success without proof are the mirage - your enemies will follow this until they die of thirst!

- (7) Steal from the enemy - and what you don't need, or can't hide for future use, destroy on site! If you are “bugging out” from a government attack, know how to use their resources against them, and how to use them to support your escape.
- (8) Preparation is an absolute necessity! If anger is your fuel, then let caution be your clock - anger can easily force premature battle. Battles that are fought too soon are in the hands of fate.
- (9) Focus on your own strengths - only in movies do heroes have a chance to transform themselves from weaklings into steel, real life is not like this. Determine what it is you do well and hone that as your chief weapon - pick up other weapons as you can.
- (10) Pick your standards, your flags, your colors and your symbols wisely and with 2 purposes in mind: a) to motivate your own militia and b) to drive fear into your enemies (if you have any). The greatest contrast between symbol and action confuses your enemy - nothing is more frightening or annoying than the sound of babies crying.
- (11) If time and space allow it and practicality allow it, never use the same weapon twice - never fight the same battle twice. If each battle is different, the enemy has nothing to model against, nothing to pattern.
- (12) Leave nothing for your enemy to grab hold of - move your headquarters, your team, vary your patrols daily. Immobility is your enemy also - and so is sloth. However, every rule has an exception and between battles your forces must rebuild - do so with caution! You cannot fight without sleep for long, or food, or drink.
- (13) Not all weapons are designed to kill - nor should they be. If there is an option to stop/defeat an enemy without violence, then you MUST seek that path! If there is an option to attack and defeat your enemy with little or (preferably) no damage to the civilian population, then you should seek this path. Finally, all things being equal: "over kill", or the use of more weapons/ordnance than is necessary to accomplish a mission, it not simply stupid from a resource standpoint, but also stupid from a propaganda standpoint. You defile yourself when you do more damage to this world than is justifiable - you carry that sin with you.
- (14) Do not fight on a schedule, timing is everything and your enemy will keep track. If it is possible, make the temporal distance between each battle random and long enough to lull your enemy into complacency.
- (15) A leader in warfare must have 3 characters living inside of him or her: a) The Magician, b) The Actor and c) The Gambler. The magician uses cunning and illusion (lies) to confuse and mystify the enemy. The gambler wagers on each decision with logic and intuition - never making reckless bets or avoiding the big pay-off. Finally, the actor is stalwart, brave, consistent, steadfast, strong and non-existent - let your troops believe you are more than a man even though you are not. Rational men feel fear - men of war must pretend they don't and seem that way to their comrades and their enemies.

- (16) Hubris and overconfidence work against you. Never forget that every victory you achieve DOES NOT guarantee the next. Success in the past implies nothing in the future - the belief that you are infallible will destroy you.
- (17) Propaganda is expensive, but sometimes pays off. If the image you present to the world frightens those you fight against and engenders those you ally with, then you are doing well. But propaganda is also dangerous - a failed program can turn on you and demoralize your forces. Never get caught in a lie! And, the best lies are composed mostly of truth.
- (18) Test your enemy's weakness, but remember, the test can also act like a signal! There is always a trade-off between probing for points of failure in your enemy's defense and possibly telegraphing your next move. Be careful, cautious, but also be willing to accept some risk -- the pay-off can be large if you are crafty in your pursuit.
- (19) Whether you face one foe or a multitude, you must remember that it is your enemy's brain -- and his organized brains -- that drive the battlefield. ERGO: destroy the brain of your enemy (both small and large scale hive brain) and its ability to communicate recursively, then you will eventually destroy all of your enemy. Command, Control, Communication, Computers -- the super system of thinking that your enemy will attempt to leverage and take away from YOU! Deny your enemy his or her own ability to think. Follow the discipline of the Boyd Cycle and OODA! Peace out!
- (20) Your intentions drive you. You fight for a reason, a cause, and this can be used against you. There may be some for whom war is the cause or reason or purpose of their lives -- these psychopaths believe that war is an end in itself. However, for the rational man war is an abomination and something to be avoided. The rational man (or woman) abhors war, but does not run from self-defense or cower in the face of Tyranny. Bottom line: hide your intentions from your enemy. Hide the reason you fight - if you don't, he/she/it can use this knowledge against you.
- (21) Discover your enemy's intentions and basic motivations for War (Why are they at war?) - It is a corollary of "your intentions drive you". This will give you great power!
- (22) If you cannot figure out what drives your enemy, then remember this simple heuristic - everyone needs money. Sure, this statement is not ALWAYS true, but it is MOSTLY true.
- (23) Patience is everything. Use the Fibonacci method, or some other contrivance, to force yourself out of your daily patterns. If information can be encrypted, then so also behaviors.
- (24) Momentum, once achieved, invigorates yourself and your allies. However, momentum from the perspective of your enemies is a crashing wave. More so - a relentless series of crashing waves. Never lose momentum!
- (25) Be "like" the sniper - because it's good to be smart and great to be lazy.

- (26) If you don't realize this, war is stupid – and is sometimes forced upon you. Always seek peace in the face of war, and know that sometimes you have to fight.
- (27) Be Invisible. If you are no one, invisible to those around you - this is poverty in life, but wealth in war. To begin a conflict as the underdog and doomed by status and prejudice is NO handicap. Let your enemy assume your weakness - this makes you stronger.
- (28) Wars are seldom fought between men/women of pure intentions - with heroism, bravery and villainy. Wars are most often fought by humans - who are far less than perfect. Understand your own weakness and learn your enemies - try to forgive all.
- (29) Don't be afraid to learn from the best. Study military history. Study guerrilla armies. Study successful criminals. Learn from other people's mistakes, and reuse their good ideas. "Good artists copy, great artists steal."
- (30) Maneuvering around an enemy's broken paradigm is the EQUIVALENT of tactical/strategic surprise. Understand your enemy's "model of the universe" and discover the weaknesses therein, the flaws in their "truth".

## ***Communications & Information Security***

"Three may keep a secret if two are dead."

~ Benjamin Franklin

A voluntary communications web, within the community, would be preferable to a single point of failure system. Even an old-style telephone switchboard, with independent power, would enable some independent comms between 2 or more families. A wireless network might also be established, using open-source VPN technology, mesh-nets and the emerging [\*WISPr\*](#) standard.

INFOSEC is about providing, for your information, the same level of protection from intrusion, attack, or theft that you would mitigate using physical security. If you think of INFOSEC in similar terms to securing your home? - you are seeing the right picture. Of course, the differences between INFOSEC and PHYSEC can be quite wide when it comes to specific actions or measures taken to protect your information, your property.

Different kinds of communities would have varying needs of INFOSEC and IT management, but here are some useful questions:

1. Are you a knowledge/technology based co-op community?
2. How large is your community? - if it is small, communication might be primarily a personal responsibility, with the addition of community-only coms, possibly CB.

If you're a knowledge-technology mainly community, with incubators, small start-ups, and remote workers? - then you will likely want to implement a highly secure gateway, DMZ, and intranet. If your community is more primitivist or off-the-grid, then this kind of internet access would be a personal decision.

From the anarchist community perspective, any shared resource would have shared security responsibilities – but what does this mean? Does this imply that each community should have a CIO or web-master? Someone who manages the technology? Would this be, most likely, an internal service within the community, in which the local expert works with other communities to implement highly secure communications pathways, and gets paid for this? It is our contention that this will be an emergent, open-source, service. Community standards and protocols will be adopted.

When planning for information security and communications, consider the following:

1. *Low Tech vs High Tech*: not all information security is about high-tech, sometimes it can deal with low tech methods, including a mail-system (like USPS) that members of the resilient ways community might implement, on a network-association basis.
2. *How do you share INFOSEC responsibilities?*: there might not be an easy way to distribute responsibility for infosec across the community, because of the required specialized knowledge.

3. *Are there emerging, open-source, standards and technology that can support your endeavor?:* technologies like MESH-NET (the linking together of WiFi routers), or the emerging WISPr standard, and TOR networks, there is reason to be hopeful that our *resilient communities* could operate using technologies outside the scope or control of central state authorities.
4. *Do you recruit, for your communities, anarchists with skill/background specifically in this area?:* per the concept of a resilient community, it might be useful, especially for tech co-ops, to look, specifically, for anarchists with the skills to manage and support a local network, and to coordinate other forms of communication.
5. *Cost:* the amount of networking/security you have is also a function of resources, time. It is best to plan, with some thought, so you do not “over buy” or “under buy” and to recognize that if this is managed as a shared resource (meaning shared ownership), it is not “once and done”. IT/Infosec, and the infrastructure to support it is a long-haul, continuous improvement, subject.
6. *Re-cycling and the LINUX way:* one way to manage costs in the context of IT and INFOSEC is to seek open-source solutions. These solutions have the additional benefit, in many cases, to help in recycling old computers and equipment – often, the difference between a “broken” PC/Server and one that is not is whether it currently runs some variant of the LINUX OS. Again – we are not implying that Microsoft, and other companies, engineer obsolescence into equipment via the operating system, but it is strange how many “broken” computers come back to life once you install LINUX.
7. *Teaching classes on encryption, managing our email server, and adopting PGP based email strategies:* with little effort, even the least “techie” computer user can be taught to use encryption tools, like PGP. In the case of the LINUX world, gpg, the open PGP encryption tool, is freely available – and there are various UI wrapped versions of this tool for those who intimidated by the command line or shell.
8. *Using off-shore locations for computer operations you don't want the government to meddle with:* this is a strategy that many tech companies, who operate on the fringe of what the government allows, do. They research nations, their security agreements with the USA, and find spots where a server can be deployed with a degree of protection from U.S. government intrusion or attack.

At the Resilient Ways Foundation, we recommend that INFOSEC/IT planning receive as much respect as planning for waste, water, sanitation, etc.

## ***Crypto-Economics: Crypto Currencies, Digital Payment Tokens***

"I'll tell you what I think about the way  
This city treats her soundest men today;  
By a coincidence more sad than funny,  
It's very like the way we treat our money.  
The noble silver drachma that of old we were  
So proud of, and the recent gold coins that  
Rang true, clean-stamped and worth their weight  
Throughout the world, have ceased to circulate.  
Instead the purses of Athenian shoppers  
Are full of shoddy silver-plated coppers  
Just so, when men are needed by the nation,  
The best have been withdrawn from circulation."  
- Aristophanes, "The Frogs," 400 BC

The means of converting work – farm labor into power generation, computer consulting into food – is critical for the resiliency of any catallaxy or set of voluntary/emergent commercial business relationships. The Resilient Ways Foundation sees this as one of the principal concerns for any organization with the goal of facilitating the development of free, dignified, strong communities.

We see the unified process of providing safe, secure, private commerce as *crypto-economics*. *Crypto-economics* involves the disciplines of Austrian Economic Theory (as best personified by Hayek and Von Mises), computer science (as it is applied to complexity), encryption (with respect to cryptocurrencies and secure/private communications). *Crypto-economics* seeks to find solutions at the intersection of sound economic reasoning, and technological possibility.

The Resilient Ways Foundation seeks implement the following core components of *crypto-economics* as part of its general design patterns:

1. *Establish secure and private self-funding networks, with an open source VPN*: mesh-net strategies have been around for a while, but properly funding expandable networks using micro-payments. A micro-payment is a dynamic value, greater than zero, paid to the owner of some device for relaying/transmitting information within a mesh-network. Utilizing differential/demand-based pricing, this self-funding network would have a natural resistance to abuse/DOS/DDOS type attacks. Anyone wanting to transmit data will be responsible for paying, up front, a certain amount of exchangeable value - "Ways Token" - and participation in the self-funding network is upfront account creation, and debit-based transactions. So, if someone wanted to "crash our network", they would have to: purchase a massive amount of pre-paid network resources AND distribute these to one or more agents. Bottom line,
2. *Support only open-source or open-source friendly technologies*: it should be a given that the server and computer infrastructure should be LINUX based. Microsoft, IBM, Apple,

AMAZON, GOOG/Alphabet, and other major vendors that support cloud-based data-sharing should be avoided. They typically form alliances with major banking and military/police industrial cartels, and they have agendas/purpose at odds with anarchist beliefs. This includes the physical hardware as well. At Resilient Ways we desire partnerships with manufacturers who are willing to safely/securely source components and produce “clean” (meaning no government/banking snooping software or hardware installed exploits) computers, mobile devices, servers. We know this is a long journey, but we also know that it is a necessary one if we seek to retake our privacy and dignity.

3. *Neo-bartering schemes*: the difficulty for complex problem solving involving non-trivial agriculture, manufacturing or electronics, and this is only marginally impacted by 3D printing, is how to “pay” for some item – consumer good or capital good – within the context of an internal barter regimen. One solution to this problem for internal trade purposes is the use of a crypto-token, like Bitcoin, to represent some abstract amount of work and then use that to buy from other internal players. You could also avoid many problems by using a secure, but centralized (redundantly centralized), internal exchanging platform that using gold/silver as a baseline value mechanism. The centralized exchange would only be available on the community internal VPN and would allow community members only to set prices on items being exchanged. Water, power, and other resources could be used as “keystone” resources – intended to set a standard value that is used to set the exchangeable value of all goods/services produced by the internal community catallaxy. Via partnership arrangements, and standard software interface contracts, larger groupings of neo-bartering exchanges could be established – with or without the use of a crypto-currency.
4. *Utilize internal resource tokens (the “Ways” token)*: in order to avoid the abuses of taxation, Resilient Ways Foundation supports neo-bartering strategies which utilize an internal crypto-transaction, or “Ways” token, that allows any member of our Resilient Communities to trade with any other member – either within that community or through voluntary exchange arrangements between partner communities. These tokens would have the same legal status as a company sponsored gift card. Initially, we may use 3<sup>rd</sup> parties to facilitate this, but we have as a goal to develop our own branch of a primary crypto line – like Ethereum or Bitcoin – and utilizing some of our more general ideas around applied-mining VS complexity-mining. We are also interested in working with 3D printer manufacturers to develop a means or “way” to print out our “Ways” tokens, and potentially other types of cryptos, and develop/source/sell a reader for this printed crypto that would support rapid transactions.
5. *Partner with crypto-currency third parties*: our communities should use 3<sup>rd</sup> parties, experienced with crypto-currencies, to conduct monetary/financial exchange and conversion.
6. *Micro-bullion banks*: build banks, lending institutions, based on bullion (silver/gold) stores. Issue loans, backed by bullion reserves, using the “Ways” token, or a market-basket of other

crypto-currencies.

7. *Info-sec coordination and stewardship*: ensuring that members of the community safeguard the “network” in the same way they show collective stewardship of the land. To become educated and to educate others on the technologies and best practices.
8. *Decentralized and Flexible Server Architectures*: for sensitive or high-impact activities, utilize server (computer server) architectures that support on-demand replication, redundancy and migration. Our server architectures must be capable of “bugging out” just like our community members.
9. *Identify Legal/Regulatory Dangers*: conduct a general analysis of those legal risks which exist in the current marketplace due to government actions, and keep abreast of future actions. Seek legal help, as needed. Be aware of “definitions” - and how “token” means something different than “coin”. Calling something a “market” versus labeling it as a logistical management technique for local resource management – words, and their relationship to law, are critical in avoiding legal pitfalls.

### **Mining Based on Complexity vs Mining Based on Problem Spaces**

Most, if not all, of crypto-currency mining today is based upon recursive hashing – or the construction of Merkle Trees. This cost of work, which is partially represented by the hashing process, is, in many respects, work that is simply a complexity cost – but a useful one. “Complexity”, in this sense, means the number of steps required, defined algebraically, to solve some given problem. Hashing, and the recursive hashing implied in Merkle Trees, has a mathematical cost – and as applied to the various crypto protocols, this cost is a function of price of coin (complexity changes if price goes down) and the basic algorithmic cost

One potential change to the mechanics of the blockchain would be to replace just the “hashing cost” with some equivalent, but also useful for its own sake, computation. If you're familiar with “SETI at Home”, in the early 2000's, they made a client application available, to the public, that would offload work of scanning frequencies. We are envisioning, down the road, a similar concept applied to the blockchain.

### **Crypto-Economics**

This section will grow, over time. We did not create this space, we simply chose to recognize that, as anarchists, it is critical that we embrace the crypto-economy, but what does this mean?:

1. Building a knowledge base of best practices in the use and development of crypto-tokens, like BITCOIN.
2. Developing voluntary centers-of-excellence in the area of cryptography.
3. Participating in mutual aid organizations whose purpose it is to sponsor training in “private

commerce” and the tools that enable it.

4. Engaging some legal assistance, as needed, to avoid contact with law enforcement.
5. Doing as much as is possible WITHIN each community – even if it involves cross-community trade. Meaning: keep that which should be private, private.
6. Applying advanced systems design to the problem bartering.
7. Implementing systems-architectures which are private, protected, and mostly immune to government intrusion and manipulation. There are, in many ways, 3 types of agora: a) the physical one, b) the public online one, and c) the private online agora.

The list above is not exhaustive, and this section will grow significantly. We hope, in a few years, to host a conference on crypto-economics at one of our sites ... we hope you're there with us.

## ***Land Titles and Lease Arrangements***

"To obviate the essential tyranny (coercion) of political administration the proprietary authority, suitably organized, must extend its jurisdiction, and thus its revenues, by itself supplying police and other community services without coercion, out of its own revenues and properties, and thus raise its own values and voluntary incomes."

~Spencer Heath, *Citadel, Market, and Altar*, 1946

The master lease for the Somali Free Port was modified by its co-author, Spencer MacCallum, for use with the Seasteading community. The original had been written by Spencer MacCallum, an anthropologist who lives and works in Mexico, and Michael van Notten, a Dutch entrepreneur who was living and working in France and Somalia at the time of his passing in 2002. We have appended the draft lease agreement along with its included declaration of natural rights to this design patterns document. We anticipate basing our lease agreements on similar language, though we do not necessarily agree with the wording in every case.

We feel obligated to note that the lease agreement we received was footnoted and substantially indented, taking more than twice as many pages as the version we include in the appendix. We took out all the footnotes, and these are available for review by any interested party. Simply ask for "the original Seastead lease with footnotes." We further modified the agreement to remove references to seasteads and to use Resilient Ways and Terra Incognita in place of other similar placeholders in the original.

## *Networking Communities Together*

"If we do not all hang together, we shall most certainly each be hanged separately."

~ Ben Franklin

Many networks of communities already exist. There are social media platforms that encourage individuals, groups, and companies to create identities and "profiles," fill them with facts and features, add information in text, images, video, and interact with others. We anticipate creating a highly resilient, private, and censorship-resistant social media platform, and do so with open source tools so that others may follow suit, involving themselves in our social media platform or creating their own.

We intend for our networks to bring together many different communities all over the world and eventually all around the Solar system, as well as, eventually, throughout this region of the galaxy. A possible model and a considerable resource in this respect is the [diaspora\\* project](#).

While the quantum unit of interaction in all human activities is the individual, there are a number of typical governmental levels that emerge in various conditions. These include the village, town or community; the aggregation of urban areas, city, or metropolis; the parish, township, or county; the province or state; the nation or country; the continental supra-national group; and the global government.

In our view, all forms of coercive government, all attempts to impose rules by force, are inhuman, indecent, unhealthy, and wrong. However, we perceive the apparent existence of such entities. Even if governments are mostly illusory, being the appearance of collective will even though many individuals object, and even though governments are entirely imaginary, since all actual events are undertaken by individual choice, it is important to understand that illusions can be very powerful and imaginary ideas can be very compelling. Even though we do not believe in government, we are aware that many people do, and that such belief is important to the choices they take and the conclusions they draw.

Moreover, people are present in existing communities. Many existing communities have homeowner associations, neighbourhood watches, city councils, zoning boards, local agencies, police, fire, emergency medical, legislatures, governors, and all kinds of other officials whether appointed, elected, or selected through other means. People involved in such communities may be open to participating in our work, and we may find that members of our online communities include people in various government roles. In order to be censorship-resistant we won't be able to prevent the involvement of people who choose to participate. It is therefore useful to consider how individuals may react and work together to avoid the kinds of interactions that result in coercion, manipulation, and control.

We don't pretend to have all the answers. We do have the intention of creating these online networks and resources for the members of the many communities we form and which other people choose to or have chosen to form.

## ***Working with the People, Avoiding the Government***

As anarchists, we embrace an ethical framework that depends upon the idea that most, if not all, people are essentially decent, rational, agents. If as a community designer you engage with the outer community, with respect, understanding and compassion? - it is more likely than not that you will be accepted, even if they are not, principally, anarchists.

The government, however, is opposed to anarchism – though it might ignore “small amounts” if their main objectives of power are met.

Here are some basic ideas, thoughts, questions, to consider:

1. Can your community afford to retain a lawyer, ideally someone with background in property and criminal law?
2. Have you investigated, by doing research, incidents of police abuse in your proposed community's region? Corruption, abuse, bribes?
3. Look into the laws – are there a lot of them, or very few. Some regions are relatively unregulated, this is good for anarchists. Some regions have lots of laws and busy-bodies, this is generally not good for anarchists and the communities they want to establish.
4. Have you spoken with your nearest neighbors? The outer-community that is right nearby? These are the people who would “call the cops” if they thought there was a reason – instead, try to communicate your intentions, and, if possible, get your neighbors on your side as friends, allies.

## Conclusions

"The best compliment to a child or a friend is the feeling you give him that he has been set free to make his own inquiries, to come to conclusions that are right for him, whether or not they coincide with your own."

~ Alistair Cooke

This document is more than a business plan, or heavy white paper. This document, if we are successful, is never “written” - if we are successful, it will be edited, amended, rewritten, and the number of contributors will expand.

If we are successful, and we believe we will be, this document may become the authoritative core of an ontology, a field of study, on the subject of “how to build free and dignified communities”.

In these pages, especially if you are reading version ZERO, we do not attempt to describe every solution to every problem. We are exploring patterns of creating, but not prescribing a “single solution” to everyone. So much of what happens, with any community, is related to *starting or initial conditions* – where, why, how did the community first come to form? For most of human history, this was a messy, sometimes arbitrary, and deeply unscientific process. What we have before us is the possibility of building anarchist communities, while considering purpose and history and culture.

If you read this document as a potential investor? - please, consider what it is we are trying to do: enable the franchise of free societies. We want to collect best practices, make these available via a searchable, public, online environment, and grow the corpus of useful strategies. We want, via our foundation, to fund and establish these communities, holding the land under a lease model supportive of heathian anarchism (think georgism without the cops or night watchmen). If you have the money, and believe in human liberty, and would, furthermore, be interested in living in one of our communities? - please consider investing in our foundation, and with certain levels of investment come the ability to have a say in the foundation itself as a founding member.

If you read this, and want to “do this”? Especially if you're in the tech industry, have the money, and understand the vision, values? - this could be a GREAT WAY to set yourself apart from others, as a start-up, and to attract the kinds of intelligent, hardworking, and discrete people, that would ensure your success!

If you're like me, and simply desire to live in a “free country” surrounded by less-than-perfect real human beings that also respect the zero-aggression-principle and are “live and let live types”? - then this is a call to arms. [Join our foundation, create a free-account on our website, today ...](#)

We are on this journey, as a culture of liberty, seeking non-coercive solutions to human scale problems. We do not seek to solve the “how do we spy on our neighbors” problem, or the “how do we drop bombs on innocent families” problem – these are expensive problems, evil/dark scenarios, not worth having, and completely optional. So much is wasted, in every sense of that word – wasted – because of

perpetual war and perpetual policing of the citizenry. Imagine what America could do, could have accomplished, if not for all this militarism?

Might we have traveled to other stars?

Settled Mars?

Expanded human possibilities?

Instead of a “one size fits all” world, we could, instead, be on our way to a poly-creative, open, free, non-violent and peaceful world.

Instead of an oligopoly of world control, where a few governments tell all what to do, might we not have something different ...

Can we not imagine something different?

Imagine a free world ...

Then begin building 50,000 of them ...

Begin building them, with us, today.

## ***About the Co-Author: Jim Davidson***

Jim Davidson is a self-described meat Popsicle, entrepreneur, author, speaker, story-teller, and sovereign individual. He believes in God and in the potential for human beings to be amazing beings of great compassion, dignity, power, and possibility.

Jim is the founder of Resilient Communities Development Service and the co-founder of Resilient Ways Foundation. He is also the founder and chancellor of Individual Sovereign University since 2009. He has worked since 1983 in banking, aerospace, real estate, software development, finance, health practice management, management consulting, free port development, toll road development, fishing fleet development, digital gold currency exchange operations, private venture capital stock exchange operations, mining stock news analysis, gold and silver coin sales, and university development. He is a published author of three books and hundreds of essays and articles. He has been involved in digital currencies since 1998.

As a college student at Columbia University he took a job with First Chicago National Processing Corporation, a check processing service of the First Chicago bank. The company relocated from midtown Manhattan to Secaucus, New Jersey, and Jim was promoted from clerk to team leader and weekend shift supervisor. During his time with First Chicago, Jim rode a moped through the Lincoln Tunnel and over the George Washington Bridge to commute to work, supervised a team of 13 clerks, and was responsible for \$45 million a weekend in accounts for major businesses, preparing deposits with the New York area clearinghouse banks.

Jim's undergraduate career included studies in astrophysics, humanities, history, and economics. He spent extensive time on unsupervised visits to the roof observatory on Pupin Hall. He lived on campus, participated in Students Against Militarism, Young Americans for Freedom, a joint chapter of the Planetary Society and L5 Society he co-founded with Carmi Weinzweig, and worked several work-study jobs before landing the position with First Chicago. He may be remembered for launching model rockets from the sun dial, and for avoiding Barack Obama's hit piece on the anti-war groups on campus published in Sundial magazine. Jim visited the bookstores, museums, and a few restaurants, as a scholarship student on a very limited budget; learned the subway system thoroughly; clandestinely explored tunnels on campus and under the city; made occasional trips to Montauk and the Berkshires; and travelled with his friend William Baxter from New York to Berkeley by way of Banff National Park in Canada on an epic road trip.

In 1985, degree in hand, he headed to Houston where he attended Rice University's Jesse H. Jones graduate school of business administration. While there, in October 1985, he attended a meeting of the Houston L5 Society over which he subsequently presided for a number of years. Jim completed his MBA in marketing and entrepreneurship in 1987 and helped organise a chapter of Students for the Exploration and Development of Space at Rice, later that year. He became active in L5 Society politics, especially with the chapters' assembly over which he served briefly as chair. He also was elected to a regional position on the board of directors of the successor organisation, the National Space Society. In

1991 he resigned his membership in the National Space Society owing to severe political and ethical differences with the group, and in 1993 he helped Houston Space Society part company from the national group, as well.

During his graduate school career, Jim tried for various intern positions in space companies, many of which internships were terminated due to the January 1986 explosion of the Challenger space shuttle due to the extreme negligence of management at NASA. Happily, Jim was able to work for David Hannah, Jr., and Deke Slayton at Space Services Incorporated of America from April 1986 through graduation, and on to November 1989.

During his time with Space Services, Jim was involved in developing contract proposals, including writing the winning technical proposals for an initial Starfire 1 launch that took place in March 1989, and a series of six follow-on missions that began immediately thereafter. As logistics manager for Starfire, he made a number of trips to White Sands Missile Range, served as the voice of launch control for the spectators at the first launch, and coordinated with vendors in Canada, Sweden, and around the United States to bring equipment together for the University of Alabama at Huntsville's centre for the commercial development of space experiments in materials processing in weightlessness. As an intern in the Summer of 1986, Jim had proposed a market survey of university science departments, identifying over 80 small payloads and making initial contact with dozens of university professors eager for space access.

During the year from December 1989 to November 1990, Jim worked with intelligent and dedicated professionals such as Bob Noteboom, Gus Gardellini, Bob Richards, Todd Hawley, and Walt Anderson at Microsatellite Launch Systems. He left the company due to ethical and financial differences with its co-founder, Peter Diamandis. Walt Anderson and Bob Richards parted with the company at the same time due to concerns that it was to be acquired by a military contractor company and become a missile launch systems provider to the military.

In May 1990, at a meeting of the Houston Space Society at Jim's home in Friendswood, Texas, then-president Howard Stringer asked, "What would be the one thing our group could do to change the way people think about space more than anything else in the next ten years." Jim immediately responded, "We could put one of our members in orbit." This brief conversation led Jim, Howard, and David Mayer to organise Space Travel Services in their spare time. The team then entered into negotiations with Space Commerce Corporation's Art Dula and, through Art's travels to Moscow, the Soviet Space Agency Glavkosmos. Space Travel announced a sweepstakes giving away a trip to the Soviet space station Mir at a press conference in Houston, 17 December 1990. Due to extreme political pressure brought on behalf of the NASA manned space flight centre, Space Travel was maliciously prosecuted with false charges of operating an illegal lottery. The company was dissolved in May 1991 at the same time the Harris County district attorney and Texas attorney general entered an agreed injunction admitting that the company had been operating a lawful sweepstakes the entire time.

From 1991 to 1998, Jim worked in real estate development, new country advocacy, space advocacy,

software development, software documentation, private college classes as a professor, community college classes as a professor, and travelled extensively in Europe and North America. In 1995, he met Michael van Notten of the Eastern Hararghe Development Agency. He and Michael planned and implemented a number of trips to Somalia beginning in 1998, and culminating in 2001. With numerous private financial supporters and extensive contacts in various industries, they organised Somali Free Port Services and the Awdal Roads Company. Their various Somali ventures were terminated in large measure by the speech General Tommy Franks of NATO gave in October 2001 advocating for the bombing of all port facilities in Somalia.

From 1998 to 2002, Jim worked with a group of Texans on the Texas Constitution 2000 ratification committee. The group disbanded due to political differences with the leaders of the ratification funding committee. On a trip to The Hague in December 2000, Jim was responsible for delivering diplomatic documents to the Unrecognised Nations and Peoples Organisation on behalf of a provisional government of the Republic of Texas, as a favour to a friend.

During 2001, Jim became active in the digital gold economy. He formed Cambist.net and Gold Barter Holdings with Tristan Petersen. The two introduced gold-denominated bonds for financing business operations to a network of private associates. Later, he was responsible for the acquisition of the Private Venture Capital Stock Exchange, an online gold-denominated stock exchange operated from Vanuatu and other locations using location-agnostic servers. Along with the rest of the e-gold economy, these business operations were killed by the FBI raid on e-gold in April 2007.

From 1986 to present, Jim has engaged in various consulting services and business planning activities. He has, as a result, evaluated thousands of business opportunities, written hundreds of business plans, and helped to raise on the close order of \$450 million. Since 2009, Jim has been an advocate for the Individual Sovereign University, for various local mutual aid response teams, and for a number of abolitionist groups seeking to reduce or eliminate constraints on human freedom.

In 1994, Jim published *The Atlantis Papers* with After Dark Publications. The book was written under contract with Eric Klien and the Atlantis Project to describe the constitution and laws of the to-be-established country Oceania. In November 1995, Jim met Courtney Smith, Marc Joffe, and Mike Oliver, among others, at a New Country Foundation conference to discuss the financial collapse of the Atlantis Project, and subsequently to discuss Michael van Notten's work in Somalia with Wes McCain.

In 2010, Jim published the first edition of "Being Sovereign" through Individual Sovereign University Press. The book has subsequently been revised in print, and also released in both Amazon compatible e-Book and free .pdf formats. It was briefly among the top million titles on Amazon during late 2011, and remains available there. In 2011, Jim published "Being Libertarian" through Individual Sovereign University Press. The book is available through Lulu.com while the same essays, except one that was banned from publication by the US Marshalls Service, are visible on L. Neil Smith's *The Libertarian Enterprise* web site at [ncc-1776.org](http://ncc-1776.org).

Jim is currently considering publishing books on digital security and communications privacy; on the prospect of 5,000 countries which so irritated secretary of state Warren Christopher in 1993; and on man's journey to settle the Solar System and bring the resources of space to bear on the problems here on Earth. He's also been asked to edit John Wayne Smith's excellent "Mars My Way."

Jim has travelled in Europe, Asia, Africa, and North America. He speaks, reads, and writes English fluently; Spanish, French, and Portuguese with effort; German, Dutch, and Russian in small measure; Somali with a very bad accent; and knows a smattering of words in Mandarin, Japanese, Gaelic, and Latin. He enjoys dog training, scuba diving, mountain climbing, motorcycling, fast cars, and good food. He studied with a cordon bleu chef for two years. His main work is analysis and his main hobby is freedom. His purpose in life is to make humanity a multi-planetary species for fun and profit.

## ***About the Co-Author: Dan Sullivan***

Dan Sullivan has worked as a software engineer for 15+ years, and has been programming computers for 17 years. Most of his experience is in systems engineering, but he has recently focused his attention on the crypto-economy and crypto-currencies generally.

Dan has a background in healthcare informatics, and healthcare finance. He has seen things that happen in our healthcare system that have impacted his decision to become an anarchist.

He spent most of his political life as a minarchist – believing there was some minimal amount of government that worked, if only we could find the amount and the “thing” it worked on. In 2016, Dan gave up on the political system, left the Libertarian Party, and formally accepted that, yes, “Dan is an anarchist”.

Dan grew up in WA state, and spent some time in the U.S. Army as an officer.

His formal education includes, but is not limited to, the following:

1. Bachelors of Arts in History, from the University of Washington, focusing on the history of western philosophy. (1993)
2. Masters of Arts in History, from Central Washington University, focusing on military history generally, and specifically the Russian military during World War 2. (1996)
3. Bachelors of Science in Informatics with a minor in Computer Science, from Indiana University (2003)

## *Afterword by Jim Davidson*

The document you are reading was a joint effort by Dan and myself, and it is not a finished work. Our purpose is not to tell you what to do, but to suggest to you what may be possible. We are not interested in making demands, giving orders, or insisting that you do things our way. Rather, we are wanting you to set forth on your own, equipped with the information here, figure out where we went wrong, and, preferably, tell us what is missing, what works well, and what is really just terrible.

In his amazing 1848 speech "On Civil Disobedience," Henry David Thoreau talked about people choosing to "fall off the vine" as ripe fruit, continuing to do all those things which a neighbour ought to do, but seeking neither to be governed by others, nor to impose their will upon others by force or fraud. We're looking for other people who wish to live their own lives, do things their own way, and be a part of our journeys.

There is not one single right way, no one perfect path, that can be used by every single human being everywhere and at all times. There are, rather, principles and ideals that may be used as guidelines, and to evaluate behaviours, practices, and ideas.

When you consider our work, I would like you to think about whether the results, the outcomes, are good fruit or corrupt fruit. If it produces good fruit, it is a good tree. If it produces poisonous fruit, it is an evil tree. Where we find good trees, we want to encourage, nurture, fertilise, and propagate. Where we find evil, we want to eradicate by striking at the root rather than hacking at the branches.

The universe is amazing, and seems, judging by things I've experienced and read, to encompass many dimensions of time and space. There are, in our universe, typically either zero of something, or a huge number, probably infinite. That's true, by observation, of atoms, cells, animals, plants, planets, stars, galaxies, and many other things, and it seems likely to be true of dimensions of time and dimensions of space. Don't be surprised if things are actually much stranger than you know.

I invite you to use these design patterns to build new places, new networks, and new things. I also invite you to critique and bring your experiences to these patterns, add new materials, elide mistaken ideas, and remove what won't work. One of the most amazing beings in the universe is the human being, and you can be one of the most amazing humans.

"A man's reach should exceed his grasp, or what's a heaven for?"

~ Robert Browning

## *Afterword by Dan Sullivan*

I am writing this as explanation of my motives in this endeavor. Normally an “afterword” is written by someone that isn't the author, and it is generally reserved for works of fiction. This is not a work of fiction, but rather an expression of hope – a desire to live in a free world. Since I am technically the co-author of this document, I am writing this to provide some explanation – some sense of “where Dan is coming from”.

Firstly, you should know that I am a recent formal convert to anarchism – I've probably been an anarchist my whole life, but it wasn't until about a year ago (2016) that I permanently gave up on “voting my way to freedom”.

Secondly, I am not doing this to save the world ...

Don't get me wrong, if I happen to help people, along the way, by forming this foundation with Jim – I'm glad, I like helping people, but it's not why I'm doing this. I am doing this, working with Jim Davidson, for very personal and selfish reasons: I want to live in a community surrounded by people who share the same basic “live and let live” ethos in common. I want to live near people who will respect their neighbors, and yet be unafraid to open the door, to wander the community, to participate in voluntary, shared, cooperative activities.

I've lived in many places, under many conditions – I even lived in a “wall” once (grad school, trying to save money). I do not claim to know the “ideal place” for others – my ideal home is in the country, with a few acres, and neighbors “near by”, and not too close. Your ideal community might involve multi-family housing – and that, too, is feasible. Bottom line: I do not know the “perfect place for you”, I simply know what I want. I can propose that, in all likelihood, there are more people similar enough in interests, to yourself, that you ought to be able to build a community, but this is all hypothetical.

Where I begin in this quest for my ideal community is not in predetermining what is “ideal” in a community for all people. No. I begin by asking, simply, as an anarchist, what do we NOT need:

1. We don't need people being busy-bodies concerning their neighbors personal choices. What your neighbor decides to put in his/her body, as long as it doesn't impact you? - that's called “nun-ya” (meaning none of your business).
2. We don't need to spend money on “special people” with badges, and guns, and the authority to break down your door in the middle of night. Don't need to spend money on that.
3. Per above – we don't need prison complexes, prison archipelagos ... we don't need prisons.
4. We don't need cameras monitoring our community – we might have cameras monitoring the boundaries of our communities, but that is a matter for each community to decide. What we DON'T NEED are cameras turned on each-other.
5. We don't need massive computer server farms to keep track of our neighbor's internet activity,

the kind of porn they watch, what products they tend to buy.

6. We don't need socialized medicine. We need healthcare, and practitioners, that care about patients – but we don't need massive welfare handouts to insurance companies OR government institutions. We definitely DO NOT NEED the government to order any of us, to put ANYTHING, in our bodies.
7. We don't need a public-education infrastructure, which has the purported purpose of “education” - but the real purpose is indoctrination, propaganda, and control.
8. We don't need voting, or vote counters, or political parties and committees. We need intelligent people solving problems cooperatively, voluntarily and peacefully. Voting, whatever it might be, does not solve problems.
9. Our *resilient communities* don't need armies. We don't need planes that can carry bombs to blow the hell out of people we do not know, and will likely never know (given how bombs work). We will need voluntary militia, for security, for defense, but this is not the same as an offensive military force. (huge cost savings)
10. We don't need universal basic income, or an-com cargo-cultists, or anyone selling the “post scarcity” bullshit. We need people who understand the basic idea that: there is NO free lunch. We need wise, decent, people who look out for their neighbors not out of fear, but out of actual concern. We need to take back our principles, morals, and our responsibility to make these moral decisions with respect to our friends and neighbors.

This list is far from complete, but I think you get the gist of what I'm saying. In deciding what you need for your community to be successful, *resilient*, it might be easier to begin, as people who believe in liberty and dignity, with those dumb, dangerous, dehumanizing and demented things that government does all the time.

This is WHY I'm doing this ... not simply because of what I “want”, but also of what I “want to escape”. I want to create, to facilitate, the construction of human-scale communities and to foster a culture of respect, freedom, prosperity and peace.

## ***Appendix: Draft Lease Agreement from MacCallum and van Notten***

i. WHEREAS Resilient Ways Foundation, a private company not affiliated with any government or governmental agency and having acquired property for the purpose of developing a community, the cluster being known as Terra Incognita, is in the business of developing, maintaining, and promoting the growth of optimal human environments and leasing to its customers exclusive sites giving full access to and enjoyment of the same, and

WHEREAS Jane Doe ("Dweller") desires space in Terra Incognita for business, residential, and/or other activities,

NOW THEREFORE Resilient Ways, for consideration set forth below, conveys for a renewable period of 99 years to Dweller and her or his heirs and assigns, subject only to the terms and conditions of this agreement, unrestricted admission to Terra Incognita including equal access with all other residents to its common areas and facilities and, in addition, exclusive occupancy of that space known as [a complete property description follows].

ii. Resilient Ways Further Covenants and Promises:

A. To guarantee Dweller quiet possession of his leasehold and the freedom, subject only to the terms and conditions of this agreement, to make full and undisturbed use of that space and of Terra Incognita's public areas and facilities.

B. To behave toward Dweller and all persons in Terra Incognita in a manner consistent with the "Outline of Natural Rights and Obligations" appended to and made a part of this agreement and, most specifically, not to impose any tax or permit anyone to impose any tax on the person or property of Dweller or of anyone else in Terra Incognita. The word "tax" shall mean any imposition of any levy, fine, or assessment other than as provided for by the terms of this or other agreements voluntarily entered into.

C. To secure in advance from any person entering Terra Incognita for whatever purpose, who is not party to a lease or rental agreement with Resilient Ways, her or his written agreement to abide while in Terra Incognita by the law of Terra Incognita as described in the procedural rules set out in Section [IV.J.3] and the "Outline of Natural Rights and Obligations" appended to and made a part of this agreement.

D. To exercise due diligence in securing the safety of all persons and property in Terra Incognita. To this end Resilient Ways shall, as a minimum:

1. Disseminate information concerning health and safety; insurance; technology for the abatement of nuisance effects such as noise, smoke, vibration, noxious gases, odors, glare, heat, fire, explosive hazards, traffic, and waste effluent; and private means of dispute resolution.

2. Foster the growth and development of freely competitive judicial and police services in Terra Incognita consistent with the procedural rules set out in Paragraph [IV.J.3] and with the "Outline of Natural Rights and Obligations" appended to and made a part of this lease.

3. Reimburse uninsured losses resulting from fire, theft, or bodily injury suffered in Terra Incognita's public areas, or in Dweller'S private area when said fire, theft or attack originated outside that area and

was not caused by negligence of Dweller or his tenants, guests or invitees, provided Dweller has apprised Resilient Ways beforehand of any unusual amounts of property in his possession and has taken reasonable precautions for its safety.

E. To assist the public in making informed land-use decisions in Terra Incognita by, among other things, collecting and disseminating pertinent marketing statistics and related data.

F. To grant no franchises or licenses for doing business in Terra Incognita but to freely encourage such activity.

G. To conduct its business in a manner calculated to maximize the overall capitalized ground-lease revenue in Terra Incognita.

H. To build good relations with other communities by behaving responsibly as a community on the ocean, this including but not limited to

- 1 Taking strict precautions against any kind of environmental degradation
- 2 Volunteering contributions to a common pool to provide relief in time of natural calamity
- 3 Volunteering contributions to a common pool to build facilities perceived as benefiting all and, failing to make such contributions, to forego any benefit from them

I. To have at all times sufficient insurance coverage or available reserves to compensate Dweller for any loss or inconvenience Dweller might suffer as a result of Resilient Ways violating any of the terms of this agreement.

iii. Dweller Covenants and Promises to Resilient Ways:

A. To pay to Resilient Ways or its successors the annual ground rent of the leasehold, exclusive of improvements thereon, half to be paid on the first of January and half on the first of July of each year, or as otherwise agreed by both parties

B. To behave toward Resilient Ways and all persons in Terra Incognita in a manner consistent with the procedural rules set out herein and with the "Outline of Natural Rights and Obligations" appended to and made a part of this agreement.

1. To exercise diligence both at home and abroad, not to create a nuisance or endanger the health, safety, or property of other members of the Terra Incognita community or of their tenants, guests, or invitees.

2. To be adequately insured against liability for loss or injury that Dweller or her or his tenants, guests or invitees might cause to others. This shall specifically include but not be limited to losses or injuries resulting from her or his violating any part of this agreement, with particular reference to Paragraph [III.C].

3. To be adequately insured against loss of her or his own life, property, or earning capacity due to fire, sickness, accidental injury, or acts of God, including natural disasters and the effects of war.

4. To purchase any insurance called for by this agreement only from firms carrying the highest certification from a major consumer rating service, and in all such policies to name Resilient Ways as co-insured.

5. To scrupulously avoid using or threatening physical force against any person at any time or place, for any reason, where peaceful means of dealing with the problem can be found.

6. To be responsible at all times for the actions of her or his tenants, guests, or invitees as if their actions were her or his own own.

#### IV. Resilient Ways and Dweller Further Agree and Commit:

A. That the individual signatories to this agreement have authority to commit to the fulfillment of the terms of this agreement the full faith and credit of any affected organizations whom they may represent or by whom they may be employed, if such there be, and shall be personally and individually responsible for the consequences of their actions in Terra Incognita. They shall have no protected status before the law by virtue of their membership in or employment by any organization.

B. That this leasehold shall be Dweller'S property to sell, sublet, encumber or otherwise deal with as she or he sees fit, subject only to the terms and conditions of this agreement and to Resilient Ways'S approval, which shall not be unreasonably withheld. If this leasehold is to be transferred to another party or parties, then this original agreement shall be returned to Resilient Ways with the proposed transfer endorsed thereon. Upon approval, Resilient Ways will issue a new agreement to the transferee. In the event Dweller rents or sublets any or all of his space, his agreement(s) with his tenant(s) shall not be in any manner inconsistent with this agreement.

C. That the rent for the site herein leased shall be \_\_\_\_\_ per annum, and that this rent shall be revised every five years to the then current market value of the site, less a \_\_\_-percent reduction to Dweller as a preferred tenant. Market rental value shall be appraised by three disinterested parties selected as follows: Resilient Ways and Dweller each choosing one of three persons named by the other and the third to be selected by those two. Resilient Ways and Dweller shall then each submit to the panel of three their independent appraisals of the rental value of the site for its highest and best use, together with supporting evidence. The panel shall study the appraisals and choose one or the other, as it stands, without modification. Resilient Ways shall make its leasing records freely available to assist the appraisal process. Should Dweller fail to select an appraiser within 30 days after Resilient Ways has submitted three names to him, then Resilient Ways shall be free to make the choice for him. Should either party fail to submit an appraisal, then that of the other will obtain.

D. That if lease or rental payments fall into arrears for \_\_\_ days, Dweller shall incur a late penalty of \_\_\_ percent of the balance due, and that after \_\_\_ days of arrears Resilient Ways shall be entitled, upon 24 hours written notice, to terminate this agreement and resume possession. In such event, Resilient Ways shall first return any rental balance pro-rated to the date of the written notice. Compensation for Dweller'S fixed improvements shall be established in the manner set out in Paragraph [IV.C], above.

E. That this agreement may be modified or terminated at any time by mutual consent, provided, however, that any modification shall be subject to the appended "Guidelines for Letting and Subletting." Either party acting alone may terminate this agreement upon appropriate notification of the other, as follows:

1. Dweller shall be free to terminate this agreement and quit the leasehold without further liability for rent under any of the following circumstances:

- a. Upon six months written notice, in which case the removal or sale of any improvements shall be Dweller's responsibility and shall be completed by the date of the termination.
  - b. Upon 30 days written notice following violation or neglect by Resilient Ways of any of the terms of this agreement, including especially any act or threat of violence upon Dweller, his tenants, guests or invitees; entry on Dweller'S premises without Dweller'S express permission; or the imposition of any tax upon the person or property of Dweller, his tenants, guests or invitees. In the event of such termination, Resilient Ways shall:
    - 1) Return any rents paid ahead by Dweller, pro-rated to the date of the complaint, and shall compensate Dweller for the value of his site improvements as ascertained in the manner set out in Paragraph [IV.C], above.
    - 2) At its own cost safely transport Dweller and anyone else residing at the time on Dweller's premises, together with their personal belongings, to any place of their choosing. If this cost exceeds that of transportation to Dweller'S point of origin before coming to Terra Incognita, Dweller shall pay the difference.
2. Resilient Ways shall be free to terminate this agreement and resume possession of the leased or rented space under any of the following circumstances:
- a. Upon 24-hours written notice following Dweller's failure to pay rent in full for a period of 30 days after it has become due and payable. In that event, the compensation for Dweller's fixed improvements shall be established in the manner set out in Paragraph [IV.C] above, and shall be paid to Dweller by Dweller's successor, if such there be within a year, and otherwise by Resilient Ways.
  - b. At the end of any negotiated lease period, following at least one year's prior written notice, in the event of repeated complaints by other residents of disturbances of the peace. Provided, however, that in the absence of any further complaints after the date of the notice, the notice shall have no effect.
- F. That any provisions in this or other agreements entered into in Terra Incognita by Resilient Ways or by Dweller will be null and void if they do not accord with the "Guidelines for Letting and Subletting" attached hereto and made a part of this agreement, or if they conflict with any provisions of this agreement not specifically exempted by said Guidelines. Further that, except for such provisions as may be deleted or modified in accordance with the Guidelines, every lease, sublease, sub-sublease, etc. in Terra Incognita will carry every provision of this agreement.
- G. That disputes with anyone inside Terra Incognita that cannot be resolved informally by the disputing parties, including disputes over the terms of this agreement or its performance, shall be settled by a mediator or, failing that, by a neutral arbitrator agreed upon by the parties or chosen in the manner for choosing appraisers in Paragraph [IV.C] above, the arbitrator acting in full conformity with the procedural rules in Paragraph [IV.J.3] below and the "Outline of Natural Rights and Obligations" appended to and made a part of this agreement.
- H. That disputes with anyone outside Terra Incognita that cannot be mediated by the disputing parties shall be settled as in Paragraph [IV.G] above or, if this is unacceptable to the other party, Resilient Ways and Dweller will diligently seek a different, mutually agreeable means of resolving the dispute.

Disputes involving persons outside Terra Incognita living under customary or other non-legislated law may be settled, failing mediation, by an arbitration panel of two or more judges, an equal number chosen by each of the disputing parties. Both laws, that of Terra Incognita and that of the other, shall apply, and if these conflict, the judges will seek a compromise. Should the judges be unable to agree on a verdict or on selecting a tie-breaking judge, they or one of the parties shall request the International Centre for Settlement of Investment Disputes (ICSID) to appoint a judge, who will then act as their chairman.

I. That any contract that either might make with persons outside Terra Incognita shall contain an arbitration clause specifying a mutually agreeable means of dispute management that will be binding on the parties.

J. Resilient Ways and Dweller further agree that, in the interest of promoting safety and justice,

1. Dweller may offer and perform police services for anyone in Terra Incognita, provided she or he has the sanction of an impartial third party prior to or immediately following the event, and then only:

- At the request of a person whose rights have been violated,
- Against the person who violated them,
- For the sole purpose of remedying such violation,
- With the least violent means available, and
- Only until the violator agrees to comply.

and that Dweller, performing such services, shall be liable for his actions as if he were acting for himself alone.

2. Dweller may offer and perform judicial, mediation, and arbitration services for anyone in Terra Incognita. When acting in the capacity of a judge, he shall render judgments on questions of law and rights only on the basis of facts as presented, irrespective of the litigants' opinions, achievements, family, or physical characteristics, and shall only recognize obligations that are consistent with natural rights as set out in the "Outline of Natural Rights and Obligations" appended to and made a part of this agreement. Dweller shall at all such times be responsible for his actions as if he were acting in his private capacity.

3. When acting in such a protective or judicial capacity, Dweller shall observe the procedural rules or protocols set out below. These rules are intended to be a starting point in the search for effective means of defending and enforcing the list of natural rights appended to this document. It is recognized that while natural rights are unchanging, our knowledge of them together with procedures for defending and enforcing them are subject to continual improvement. Hence police and judges in Terra Incognita shall be free to specify more detailed rights, obligations and procedures, provided they are not inconsistent with those set out in this agreement.

The procedural rules immediately following and the "Outline of Natural Rights and Obligations" appended at the end of this agreement shall be capable of amendment at five-year intervals by the unanimous recommendation of Resilient Ways and a panel of five judges who have practiced continuously in Terra Incognita at least five years and earned during each of those years the highest certification from a major consumer rating service. The minimum procedural rules required of anyone residing in Terra Incognita and performing protective or judicial services shall be these:

1. Anyone accused of having violated a person's natural right shall be presumed innocent until judged guilty by a court of law. Until then, he is entitled to
  - 1.1 Agree with the plaintiff on initiating, interrupting, or terminating any litigation before a judge of his choice.
  - 1.2 Refuse to submit to a judge who has denied his request for a jury. Be informed, in writing and in a language which he understands, of the nature and reason for the charges against him.
  - 1.3 Try to refute those charges (pleas of ignorance of the law shall not be accepted).
  - 1.4 Be assisted and represented by any counsel of his choice and to keep his communications with that counsel confidential.
  - 1.5 Resist interrogation, decline to supply evidence against himself or his organization, and refuse confession.
  - 1.6 Be given a trial without undue delays, in the location where the violation occurred, and be granted a public session of the court.
  - 1.7 Reject procedural and evidentiary rules that infringe upon his presumed innocence.
  - 1.8 Inspect the evidence brought against him and cross-examine his accusers and their witnesses.
  - 1.9 Have his own witnesses testify under the same conditions as the witnesses against him.
  - 1.10 Present his defence in writing, elucidate his defence orally at his trial, and be allowed adequate time for the presentation of his defence.
  - 1.11 Receive a transcript of the trial's proceedings and verdict.
2. Anyone arrested shall be
  - 2.1 Informed immediately of the reason for his arrest, his right to remain silent, and the possible consequences of making statements, and instructed in writing and in a language that he understands of the nature and reason for the charges against him.
  - 2.2 Given proper food, clothing, shelter, and accommodation as well as immediate access to advisors (to include but not to be limited to lawyers) and the opportunity to post bail.
  - 2.3 Spared all forms of cruel or inhumane treatment.
  - 2.4 Brought without undue delay before a grand jury or impartial court of law, failing which he is entitled to immediate release.
  - 2.5 Released from detention when the court finds the charges lacking in credibility or when sufficient guaranty has been given to insure that he will appear at the trial and obey the judgment, and his release would not unduly hamper the investigation.
  - 2.6 Permitted to receive mail and visitors.
3. Anyone convicted of having violated a natural right is entitled to
  - 3.1 Be informed, in writing and in a language which he understands, of the reasons and evidentiary grounds for his conviction.
  - 3.2 Appeal against his verdict and have its interpretation of the law reviewed by a separate court.
  - 3.3 Avoid forcible execution of his verdict by complying voluntarily.
  - 3.4 Avoid any punishment in the form of imprisonment.
  - 3.5 Avoid any corporal punishment.
4. No one judged by a court of law shall be put in jeopardy again for the same activity, except upon appeal by the plaintiff to another court.
5. Anyone falsely arrested, unduly detained or mistakenly convicted shall be compensated by the responsible parties.

6. Any person in clear and present danger is entitled to use force to
  - 6.1 Defend his rights against immediate attack or stop an attack in progress.
  - 6.2 Arrest his attacker in the act.
  - 6.3 Seize his attacker's assets whenever they risk disappearing before a police or judicial agency can secure them as a bond for his liabilities.
  - 6.4 Conserve proof or evidence, provided that a judicial agency certifies, either before or immediately afterwards, that: (1) the proof or evidence is or was at risk of being lost and (2) the least violent means available will be or was used.
  
7. Anyone who believes his natural rights have been violated is entitled to:
  - 7.1 Initiate proceedings against the violator in a court of arbitration.
  - 7.2 Halt such proceedings and suspend or stop the execution of any verdict in his favor.
  - 7.3 Appeal from a verdict of acquittal that does not state the reasons for the acquittal.
  - 7.4 Appeal from the verdict in appeal when it overturns the original verdict.
  - 7.5 Have a court's interpretation of the law reviewed by a separate court of arbitration.
  - 7.6 Have these entitlements exercised by an agent if he is not able to exercise them himself, or by his heirs if he has died.
  
8. A parent whose child's rights have been violated is entitled to seek justice on the child's behalf. If the violator is one of its parents or legal guardians, the child's insurance company or nearest relatives are entitled to bring suit.
  
9. Unless the litigants agree otherwise, the costs incurred by the courts for dispensing justice, as well as any litigation costs of the litigants, shall be borne by the defendant if convicted, and by the plaintiff if the defendant is acquitted.

#### Guidelines for Letting and Subletting

[These guidelines will provide for modifying certain provisions of this agreement such as Paragraphs [IV.C,D,E] (rent terms and termination) to fit the particular circumstances of a sublease, or omitting certain lease provisions inappropriate for subleases, for example Paragraph [II.G] (requirement to operate as a business).]

#### Outline of Natural Rights and Obligations by Michael van Notten

PREAMBLE: Natural law describes the voluntary, universal order of human society. It originates in our life as reasoning human beings among our kind. It acknowledges the right of every person to live a life governed by his own goals, judgments and beliefs, and it serves to prevent as well as resolve conflicts among people. It stipulates that every person shall be free to dispose of his property and shall refrain from disposing of the property of others without their permission. It permits all activities that do not infringe upon the person or property of another. This law takes priority over all other principles and rules that shape human society, including rules legislated by parliaments or established by contract. It requires that enforcement be pursued in ways consistent with itself. Under the disciplines of profit and loss, supply and demand, and peaceful competition in the free market, means of enforcement can be expected to continually improve.

In order to safeguard the freedom of all who visit or dwell in Terra Incognita, Resilient Ways has

undertaken as set out below to identify the principles of natural law and their derivative rights and obligations. As a prerequisite to entering Terra Incognita, every person must agree to this law and be insured at all times against any liabilities arising under it. These natural law principles and all contractual obligations consistent with them and freely undertaken by its dwellers and visitors shall be the only law in Terra Incognita. Anyone in Terra Incognita is free to offer and perform police and judicial services [IV.J.1,2]. The procedural rules, or protocols, required of police and judicial workers in defending and enforcing the rights of dwellers and visitors to Terra Incognita are set out in Section [IV.J.3] above.

## Principles of Natural Law Fundamental Rights

Everyone is free to:

- Form and hold her own opinions,
- Use her body as she sees fit,
- Have as her property anything not belonging to another,
- Make and perform agreements with others of her choosing, and
- Defend these freedoms.

## Fundamental Obligations

Everyone has a fundamental obligation to honor the rights of others by refraining from:

- Claiming or pretending to be or to represent another person without her or his explicit or implicit consent,
- Using or threatening force against peaceful persons, or
- Disposing of other people's property without their permission.

## Remedies

Anyone who violates a natural right of another has an obligation to

- Cease such violation,
- Return to their rightful owner any property alienated, and
- Make restitution for losses suffered.

Such a person loses, to the benefit of his victim and to the extent required for remedy, his right to dispose of his property until payment is made or agreed upon. Should the rights violator and his victim fail to agree on whether a violation of natural rights occurred, what property was alienated, who was the rightful owner, or the nature and extent of losses inflicted or suffered, these things can be determined by an impartial arbiter.

## Natural Rights Derivative from the Above

From these fundamentals is derived the following non-exhaustive list of natural rights:

Everyone is free to:

1. Live peacefully according to his beliefs
2. Express his thoughts and opinions in his own language and manner
3. Travel and reside in any geographic region and freely move in and out of it with his possessions, provided he poses no physical danger to the persons or property of others and abides by any rules that the proprietors, if any, have announced to visitors
4. Enjoy the privacy of his home, business, effects, and communications
5. Create a family and raise his children according to his own insights
6. Assemble with any others and to join or resign from any voluntary association
7. Offer his services to people of his choice
8. Break any employment contract as long as he honors its severance conditions
9. Undertake any economic activity, including the adjudication or enforcement of natural rights, and to keep any rewards earned therefrom
10. Sell, buy, lease, rent, lend, borrow, inherit, retain, or give away property by mutual agreement, and to repossess stolen property
11. Develop his land, waters, or air, and any material in them, and prevent others from spoiling or polluting them
12. Keep and bear arms
13. Defend himself forcibly when his rights are in clear and present danger, subject to his personal liability for his actions

Rights not listed herein shall be upheld only if they are consistent with the principles of natural law listed above. Insults and defamatory acts violate natural rights only if they damage the victim's property.

### Children

Children are immature persons. Brought into the world by the actions of others (their parents), they have a claim on those others to care for them until they become mature persons—that is, when they are sufficiently developed to care for themselves. If the parents neglect or are unable to care for their child, the child or others acting on its behalf may seek a guardian who will assume parental responsibilities. A child enjoys the same freedom as an adult person except for restrictions imposed by its parents or guardians for its own safety, health, and development, or to control the child's actions for which they may be liable towards others.

A child becomes an adult when it reaches sufficient maturity. At least until then, its parents or guardians are responsible and liable for its actions towards others. However, contracts concluded between a child and an adult are at the risk of the adult party and not at the risk of the child's parents or guardians.

Parents or guardians may extend the time of their responsibility and liability for the young adult's actions. They may do so unconditionally or upon acceptance of a commitment by the young adult to fulfill the conditions they specify. His failure to honor that commitment ends their responsibility and liability. A young adult may release his parents or guardians from their responsibility and liability for his actions by, explicitly or implicitly, indicating his willingness to assume responsibility and liability for his own actions.

## Force

Everyone is free to use force to defend his fundamental rights or to remedy their violation, subject to his own liability for excessive force or avoidable property damage. This freedom can be exercised individually or by organizing defensive police forces, including military forces, subject to the limitation just stated, which applies to all uses of force against persons.

## Governance

Everyone is free to associate with others by entering into a contract to create an association dedicated to the pursuit of mutually agreed goals by mutually agreed means and methods. No such contract is valid, however, that infringes the natural rights of third parties, nor is any part valid that infringes the natural rights of the members by attempting to regulate where regulation is not explicitly called for in the contract.

No person can be considered a member of an association except by his explicit agreement to abide by its rules and regulations. Nor is anyone obliged to contribute labor or other assets to an association unless the contribution is part of the membership agreement.

Whatever the form and style of governance to which members of an association agree, the government of the association has no authority over the persons or property of non-members. Nor has it any authority over the persons or property of its members beyond that ceded to it individually by them in their membership agreement.

Outside the limits of the authority ceded to them by the members of the association, and in all their dealings with non-members, governing officers and personnel have no powers other than those accruing by right to all human beings—nor are they exempt from the obligations that accompany the natural rights of every human being.

Legislated rules that infringe upon the natural, voluntary order of human society are null and void, while those that are compatible with that natural order are binding only on those who knowingly and voluntarily endorse them.