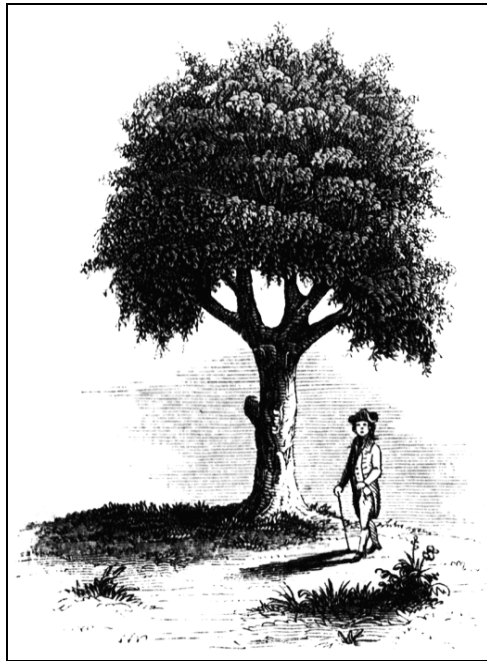


Liberation Technology User's Guide

Module 1: Kindergarten Rules

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Liberty Tree artwork, courtesy Clipart ETC

This introductory module illustrates the simplicity of the nonaggression idea—thru the “Kindergarten Rules.” Then the nonaggression principle is shown to be not only the highest ideal in society but to lie at the root of all our core values. The module also establishes the premise that man’s natural inclination is to live without aggressing upon others.

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

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

We must learn quickly to rescue freedom from the cabal of the "Men of the Power Sickness." For more information and quantity pricing, please email: info@brianwright.com.

Contents (for all *Liberation Tech* Modules)

- 1. Intro: The Kindergarten Rules**
 - i. Pretend We're Five Year Olds
 - ii. Moral Tenets
 - iii. Core Values
 - iv. Growing the Nonaggression Rule
 - v. No Privileged Ones
- 2. Nonaggression 101**
 - i. The 'People Are No Good' Theory
 - ii. Why the Highest?
 - iii. The 'Sacred' and Our Mission
 - iv. What is Aggression?
 - v. The Aggression Spectrum
 - vi. Benefits of Nonaggression
- 3. The Nonaggression Vector**
 - i. The SNaPstrip
 - ii. The SNaPplot
- 4. The Barrier Cloud**
 - i. SNaP Naturally
 - ii. The Barrier Cloud
 - iii. Internal and External Causes
 - iv. Limbic System Function
 - v. Spiritual Breakthrough

Contents, All *Liberation Tech* Modules (cont.)

5. **Breakthru Strategy**
 - i. Vision Quest
 - ii. Grand Strategy
 - iii. Petite Strategy
6. **Breakthru Tactics**
 - i. Creative and Purposeful
 - ii. Positive and Productive
 - iii. The Agorian Way
 - iv. Attitude Factor
7. **SNaP as Religion**
 - i. The Big “If”
 - ii. Moving the Center of Consciousness
 - iii. A Case of Value
 - iv. Joy Worth Having
 - v. Tools for Believers

Note: *The Liberation Technology User’s Guide is a series of modules or standalone booklets that each address a major topic of the Sacred Nonaggression Principle. The concepts per module, though simple, are often new and numerous. Thus, the thinking was to facilitate understanding by the widest possible audience through a stepped progression thru these concepts in manageable reading units.*

Foreword

This book¹ is a continuation of two previous political monographs:

- ❑ *There Must Be Some Mistake*—my personal drug war story, that led me to the Free State Project and then to the Free State... of New Hampshire.
- ❑ *New Pilgrim Chronicles*—a diary and panegyric² of moving to the Free State of New Hampshire.

These cleared the way in my life experience to envision “sanctifying” the ordinary nonaggression principle (NaP).

The Book: “What’s In It For Me?”

Let’s ask that question from two perspectives:

- 1) Why did I write it?
- 2) Why should you read it?

Why write it? _____

The book started as an attempt to give people in the freedom movement “an edge” in their encounters with those who use various moral appeals to justify

¹ Reference to “the SNaP book” or to “the book” should be taken as referring the Liberation Technology series of modules as a whole.

² Panegyric in this context means a writing that praises something. (In this edition, unlike the former one, I’m going to provide footnoted definitions of terms that may be unfamiliar to many.)
Book link ref.: newpilgrimchronicles.com.

statism.³ For example, “We need government schools so the poor can have an education.”

I conceived the Sacred Nonaggression Principle (SNaP) as a trump card: “The highest moral principle in society is that we do not force people to do things *for any reason*. Your government schools are all right so long as participation and funding are purely voluntary.”

As I began to put my thoughts on paper, I gained a more thorough understanding of exactly what aggression *is*. I saw that perhaps fewer than 2 or 3 in 100 people are inclined to initiate force directly (with or without the law), one-on-one, upon their fellow humans. How did one square such natural human disdain for aggression with the overwhelming amount of aggression in the world? Hint: you can’t blame it on the commies, right-wing extremists, or Muslim radicals.

My writing turned into a process of discovery—of the nature of aggression, its ubiquity,⁴ its sources, and the horrifying devastation of it... also its cure, which turns out to be rather simple: My book ‘evangelizes’ this cure.

Why read it? _____

It depends on where you fall in my audience. Although I address my audience as the universe of

³ Statism is a political theory and practice that aims to control people by the force and instruments of government.

⁴ everywhere-ness

conscientious, literate people who care about the world, I imagine you in two groupings:

- 1) **Freedom-Inclined**—people who prefer limited constitutional government, yet see no alternative to allowing a fair amount of statism in several areas of our lives.
- 2) **Freedom-Embarked**—people who have seen the light and consistently practice or advocate the nonaggression principle, the small-l generic libertarians of all the colors of the rainbow. I often refer to this grouping, of which I am proudly part, as the freedom movement.

I know the boundaries of the above groupings can be a bit blurry. Yet here is the short version of why each of these groups will benefit from my book:

Freedom-Inclined Readers

My introduction to the nonaggression principle in Modules⁵ 1 and 2 explain in layman’s terms what the NaP is and how its full implementation in society can benefit you... directly and indirectly. I set forth several important characteristics of the NaP that are crucial to any healthy society and its citizens. I show how the NaP is “*sacred*.”

⁵ For all practical purposes modules of the Liberation Technology series and chapters of the SNaP book are the same.

With these understandings you will never be at a loss again in a public meeting where your neighbors want to take more of your money or push you around for a “public good.” The SNaP is the answer, and this book provides the tools for putting the SNaP in play in your lives.

More important, by understanding then supporting the simple concepts of the first two modules, you will be furthering a wonderful new world of freedom for you and your family. In the absence of the harm caused by legal aggression, you will realize the abundance and joy in your life that come from achieving productive goals.

Then, if you find in my book a basis for joining the committed-and-embarked freedom fighters of Group 2, the middle modules (3, 4, and 5) provide additional powerful tools for a highly successful world struggle.

Freedom-Embarked Readers

As a (virtual) card-carrying charter member of the freedom movement, the libertarian community, the ‘Restore the Republic’ crowd, the “civil liberties and peace and economic freedom” fraternity in endless permutations, let me tell you forthrightly, “I feel your pain.”

With a special sensitivity.

The reason for my book dedication...

*To my fellow freedom fighters
who tire of trying to slay dragons
with pitch forks.*

... is we have, so many of us, been toiling these fields for Liberty for what feels like centuries with not much to show for it except heavily laden bookshelves and worn-out shoes.

Yes, hope springs eternal, and I'm as optimistic as the next guy: especially with the more recent emergences of the Ron Paul Phenomenon, the Liberty Dollar, home-schooling, corporate-state-atrocity-exposé movements, Tea Parties, educated *nontaxpayer* salients,⁶ medical marijuana, and agricultural hemp, to name a few. And let's certainly not forget the Free State Project (freestateproject.org) by means of which I came to New Hampshire early.

... *but*...

{I'm only asserting here that it's healthier to use the most effective tools. I'll expand in due course throughout the modules.}

The general understanding by the American public (and its intellectual leaders) of what a free society is (and why we need it) is about three levels below snake belly. Although the freedom movement is making inroads slowly and strongly among small numbers of informed and/or caring Americans, virtually no one in the existing power structure and its mainstream sources of information is doing much of anything to end the

⁶ salient: a point of battle where forces are concentrated.

numerous aggressions that, collectively, spell the downfall of civil society.

We are running out of time.

The Way of the Child

As Jesus said, “except as you become as a little child you cannot enter the kingdom of heaven.” Our liberation starts by considering what we learned in kindergarten: “don’t hit, don’t steal, don’t lie...,” that is, the NaP.

My book begins from the obvious moral foundations of society that are part of a nearly universal childhood experience. From those “kindergarten” axioms it builds a consistent architecture of adult belief, which can be spread conveniently, intelligently, and quickly to everyone. When that happens, “we,” natural nonaggressive humans, *win*.

What my book offers to the serious freedom fighter at this five minutes of geological time is a productive radical understanding of:

- 1) the nature of aggression
- 2) the personality qualities underlying natural human growth *out of* aggression—i.e. toward a fully free, benevolent society
- 3) the nature of the *barriers* to the natural growth of item 2

- 4) a grand strategy and petite strategy for obliterating the barriers “conveniently, intelligently, and quickly”
- 5) practical steps you can take *right now* to empower yourself personally, materially, and spiritually as we create a free society with a whole lotta help from our friends

I’m selling to the freedom-embarked a worldview, a *Weltanschauung*, that will magnify their efforts and bring success more quickly. Once we understand the natural inclination toward freedom (Module 3) and then the barriers to that growth (Module 4), the rest is easy. I wish to acknowledge all the freedom people and their magnificent efforts to this point; may my book help open the path for realizing our mutual ongoing vision quest.

Prologue

Most of us would agree that the world we see today seems especially dangerous. Truthfully, for the lion's share of humanity it has always been that way.

Even here in "One Nation under Surveillance."

My mom tells me that back in the day, when my brother and I were growing up, she and Dad were deeply concerned about how to protect and care for us among the abundant and pressing hazards of the era: "We had the Korean War, the Red Scare, we worried about nuclear attacks, polio... not to mention how to earn a living, put food on the table, and—down the list—help those not as fortunate as us."

Even during those idyllic Ricky-and-David-at-the-malt-shop 1950s, people in the American 'burbs were fearful under the surface. Or the adults were, anyway.

A steady diet of monster movies—Rodan and the Mole People scared the daylights out of me—kept us kids in line, sublimated our fear into respect for authority figures, who somehow managed to save the day... at least for those who *practiced safe sex*. (If you were the steamy teens going at it in the convertible, you were invariably a priority target for the scary creature.)

I never gave much credence to horror movies of the time, or saw anything behind them. But my parents subconsciously conveyed to me an anxiety that the world was *not* some giant Pleasantville, that

there was more to life than school, baseball, and getting rid of pimples so girls wouldn't walk the other way.

My anxiety tilted full over when Dad got transferred to Oklahoma City. Talk about culture shock: just as Forrest Gump started running, I started reading then... everything. I stumbled on a book about Barry Goldwater in one of those bookmobiles the liberals, ironically, were pushing in the Hinterland to get redneck kids interested in reading... so to accept big central government.

Goldwater conservatism was nothing like the psycho-imperialist *Neoconservatism* that emerged opportunistically with Reagan in the 1980s. Real conservatives seemed to like small government, civil liberties, and (predominantly) a noninterventionist foreign policy consistent with the Constitution. So in junior high school, I cast aside my socialist *Weekly Readers* and saddled up with the Goldwater-campaign offshoot: *Young Americans for Freedom*.

Slightly before college came the intellectual-emotional freight train of Ayn Rand via *The Fountainhead* and *Atlas Shrugged*. Rand's fiery, radical individualism and apotheosis⁷ of reason had me at hello. I have always taken newly discovered truths as moral imperatives for *action*... usually by proselytizing and/or taking a leading role in an organization. And from late high school into my 30s—while struggling to maintain some semblance

⁷ Means "making into a god-like thing."

of cultural normalcy via marriage and an engineering career—I transmuted Randian humanism into what I saw then as practical political action thru the Libertarian Party (LP).

In my 40s, even as my cultural-normalcy shell started cracking, I never abandoned thinking about how to *solve* what I saw as the “Big Universal Problem” (BUP) of political tyranny. Following some disenchantment with the LP in 2005, I decided to join the Free State Project.⁸

Now late 50s, as I write this book, I feel I’m learning about liberty and consciousness for the first time, and quickly. The accelerated learning stems from a couple of areas:

- ❑ The Free State experience, by which I’ve come to live liberty.
- ❑ The extensive reading and writing for my ‘wholistic libertarian’ Website: The Coffee Coaster (thecoffeecoaster.com).

In a nutshell, I have come to understand that a new consciousness *is* emerging. But like the truth, it is running into a barrier, i.e. kind of a consciousness *goop* that the majority of humankind is stuck in, consisting of two impeding forces:

- a) a small subset of flawed humanity, with immense resources, that has an addiction to deceptively controlling and coercing others.

⁸ Ref. *New Pilgrim Chronicles* (newpilgrimchronicles.com)

- b) biologically primitive brain structures—esp. the limbic system⁹—that are resistant to critical thought and receptive to authoritarianism and aggression.

So to “break on through to the other side” of the barrier requires meeting the aggressions of the “flawed ones” and self-knowledge and spiritual growth. The antidote is promulgation¹⁰ of the nonaggression principle.

The Central Argument

A society without coercion is possible, and will be achieved as we solve the BUP—of political-economic tyranny. The Sacred Nonaggression Principle (SNaP), while directly solving the BUP, also serves our evolution to the next liberating and benevolent stage of human consciousness.

⁹ The limbic system is what I call the “blind obedience to authority” structure. It contains automated emotional-perceptual responses consistent with what one has accepted as moral and intellectual authority.

¹⁰ To promulgate means to spread widely.

Map of the SNaP Book—Libtech Modules

Table 1 represents a summary of each of the chapters of the SNaP book. These Liberation Tech modules follow the same essential order.

Table 1: Map of Book

Module or Chapter	Summary of Content
1: Kindergarten Lessons	Leading off with notions that hail from the simplest tenets humans learn from childhood. Robert Fulghum's book <i>Everything I Know I Learned in Kindergarten</i> spells out: 1) Don't hit. 2) Don't steal. 3) Be honest. These "Kindergarten Rules" are the nonaggression principle. It makes sense to hold them in the highest regard in all of society.
2: Nonaggression 101	This chapter describes what aggression is and what it is not, the "Four Horsemen of the NaP," the foundational nature of the NaP, and the importance of making it highest valued. SNaP syllogism and arguments. The psychological context of the NaP, how psychology and intellect and spirituality drive it. The SNaPstrip and the Nonaggression Vector.
3: Nonaggression Roots	In Chapter 3, I present a three-dimensional scheme for measuring the progress of humanity toward the nonaggression ideal. A discussion of the "metaphysics" ¹¹ of nonaggression: how progress toward the nonaggression ideal is manifested in a person's heart, mind, and soul.

¹¹ The prefix *meta* means behind, beneath, underlying, first principles of.

Module or Chapter	Summary of Content
4: The Barrier Cloud (BC)	We see that the progress along the Nonaggression Vector is natural, that people are generally against aggression. Then why does humankind suffer so much aggression? This chapter describes the external and internal causes—both are diseased or defective psychology—that impede progress toward the NaP ideal. Outline of the solution.
5: Breakthru Strategies	Chapter 5 discusses the so-called Grand Strategy for dispelling the Barrier Cloud, by moving along all three liberation axes, particularly overcoming mind control. Then some Home Run solutions and street-level tips. Also “Petite” Strategy categories with tactics. Showing the BIG solutions, practical stuff. Priorities and Vision Quest.
6: Breakthru Actions	A practical ‘how to’ conclusion to the SNaP analysis. The objective for knowing the truth is that we may act truly, so good things come our way. Liberation of the planet starts with each of us liberating ourselves, <i>today</i> . Using the Law of Attraction and creative-motivated action to achieve our goals. Being positive and productive. Think. Act. Persist. TAP the SNaP. The wide wide world of the alternative economy. Agorism.
7: Nonaggression Faith	Suggesting a simple, secular religion that holds that humans do not initiate force against one another. No adherent can voluntarily and in good conscience support any act of government that aggresses. Module also contains epilog and reference material pertinent to the freedom movement.

Module 1: The Kindergarten Rules

Some simple lessons of childhood lead to big truths

Summary

Leading off with axioms¹² of proper behavior that hail from the concepts most humans learn from our earliest days: 1) Don't hit, 2) Don't steal, 3) Be honest. Let us respect, even worship, these ideas as adults.

Definition:

The simple nonaggression principle holds no human being—or organization of human beings—shall initiate the use of force against others. The simple NaP becomes 'sacred' when regarded as the highest moral principle in society.

The above definition of aggression is fairly conventional in libertarian circles, and banning “the initiation of physical force” uses phrasing from the nonfictional writings of Ayn Rand¹³ and her subs. It is very precise wording that leaves little room for misunderstanding—at least among those who have reached and are loyal to a conceptual level of consciousness where words have clear meanings—as to what aggression is or is not.

Let's Pretend We're Five-Year-Olds

Remember in the Tom Hanks' movie *Philadelphia*, the attorney character played by

¹² An axiom is a self-evident truth that supports other truths.

¹³ Many key terms and almost all proper nouns used in this book are described in the Glossary of Terms (Appendix C). (A proper noun is a name, like Ayn Rand or the Empire State Building.)

Denzel Washington? He is investigating the conduct of Hanks' company, the nature of the AIDS disease, and applicable law. When Denzel thinks some authority he's questioning is being obtuse or trying to snow him, he says "Hey, pretend I'm a five-year old." In other words, don't beat around the bush, give me the facts in plain English that a child can understand. No baloney stuff.

Similarly, the basic idea I'm trying to convince you of in this book is something most of us learned when we were five years old:

The Kindergarten Rules

What is *aggression*? I've found that the best starting point comes from a marvelous book by Mr. Robert Fulghum entitled *All I Really Need To Know I Learned in Kindergarten*. The book is a collection of some of his life experiences, from which he usually distills a moral.

Fulghum, in the cover story, asserts that kindergarten taught him the following:

Kindergarten Rules

Don't hit

Don't steal

Be honest (don't lie)

Sure, there are several other related lessons Fulghum remembers from kindergarten—such as cleaning up your mess, putting things back where you find them, washing your hands, flushing, etc. But Fulghum's Kindergarten Rules have been

popularized among journalists and pundits as common-sense moral ideals.

*Times have changed and I have no idea if the Kindergarten Rules are still stressed, especially in the government schools... where drug use is epidemic: **prescribed** drugs for the children. (!!)*

So where did “the Rules” come from, and what makes them so special? I write from an American context, and my possibly parochial¹⁴ judgment is that the Kindergarten Rules are a distillation, for children, of the fundamental truths embedded in the country’s founding: the Inalienable Rights of Man and equality before the law.

Since it is **right** for every individual to take action required for life and happiness, let no one else—especially the state—**wrong** the individual by forcibly interfering with those actions... by aggressing upon or coercing the individual. In a child’s world, aggression or coercion are primally experienced as “hitting, stealing, or lying.”

Moral Tenets

Religious and secular-philosophic foundations also exist for ingraining the Rules in kids’ minds. The Abrahamic religions—Judaism, Christianity, and Islam—all enjoin¹⁵ stealing... whether the object of

¹⁴ Parochial means local or confined to one’s own part of the larger world, it can sometimes mean narrow mindedness... but obviously not in this case. ☺

¹⁵ To enjoin is to forbid, to prohibit.

theft is a golden chalice or carnal knowledge¹⁶ with someone else's wife. {They also proscribe killing, unless it's a nonbeliever and Yahweh gives you the green light.}

All great systems of moral thought require as a minimum that you follow the Golden Rule (at least among your own people). Accordingly, the formal, enforceable rules of conduct—i.e. laws—in every civil society are based on each individual at least being able to keep his stuff from being ripped off by the force or fraud of other individuals. Then—as we proceed thru the Enlightenment's concept of liberty—monarchs, oligarchs,¹⁷ and governments are also restricted from taking your things or infringing on the peaceful being of *you*.

The latter paragraph expresses reasons for practicing the adult principle—the nonaggression principle—but it's easy to see how these reasons apply on the playground: “Johnny,” the teacher says, “I think you can see by not *starting* the use of force (that is, hitting Joey, taking lunch money from Sam, or turning in Lisa's homework as your own) your world becomes better. Not only do you escape punishment from me; other children will give you the same respect you give them.” {Granted, the communication of this truth is seldom accomplished for a child of that age in such a conceptual statement, rather by perceptual nods, frowns, smiles, chidings, and so on.}

¹⁶ Sexual intercourse, the horizontal mambo, the bo-dee-o-doh.

¹⁷ An oligarchy is a system where a few people rule the many.

Core Values

Closely related to the moral premises¹⁸ of civil societies that prohibit aggression—that is, premises that the Kindergarten Rules engender—are the “sacred” values that all good citizens in a given society intuitively understand and accept. In the United States today there’s even a “Core Values” movement; let’s simply pick some of the standard phrases that we regard as conveying key American values:

- Rule of law
- Equality of rights
- Life, liberty, and property
- Popular sovereignty
- Separation of powers
- Sanctity of family
- Home as a castle
- Justice as impartial
- No legal privileges
- Respecting (valid) authority
- Honoring (deserving) elders

And so on. The logical path from the behavioral axioms of childhood—the Kindergarten Rules—leads thru religious tenets and core values to the prescription for the Big Universal Problem (BUP)

¹⁸ A “premise” is a beginning statement in a “proof.” For example, “We need to all get along” is a premise for the successful argument (proof) that, “It is best that I not club Larry over the head with a baseball bat.” (Premise also means a fundamental truth on which other truths rest.)

that I spoke of before. That prescription or cure for the BUP is, indeed, the simple nonaggression principle.

Growing Up to the Nonaggression Rule

As we put away childish things and, if we've largely abided by the Kindergarten Rules as we grow up, the adoption of the nonaggression principle as adults becomes second nature to us.

Should we celebrate an individual becoming a responsible free adult in society by a ceremony?

"Today, I become self-responsible. I shall practice the nonaggression principle of my own free will. I claim full accountability for my actions. From now on, no one is the boss of me... and vice versa."

— courtesy Able Freeman

As an all-American thought experiment, please consider, out of the people you've met in your adult life from every social station, how many would steal directly from another human being... or beat them or defraud them: How many? One in a hundred? One in a thousand?

My experience is fewer than one in a thousand... certainly when one considers the actual act of stealing something. {The ratio may approach one in ten if we're talking about trying to get the best deal in a barter, for example, by not being fully candid. But even there, my experience is 9 out of 10 adopt an 'open kimono' policy when making a deal, they won't try to chisel you.}

The point is—whether the number of persons is 1/10 or 1/100 or 1/1000—darned few of us believe in or practice one-on-one, human-to-human aggression. Moreover, the *average person*, whoever *that* is, absolutely detests anyone who would intentionally commit the smallest act of assault, theft, or dishonesty.

Thus, as Americans, as a consequence of the Kindergarten Rules, then later as we embrace—through moral tenets and core values—those rules more conceptually in the form of the nonaggression principle, we overwhelmingly *will not* directly initiate force against another.

Not Under Any Circumstances

Let's return to kindergarten and recall that a key element in the teaching of the Rules was “no wiggle room.” In other words, Johnny didn't get a special allowance to use Lisa's homework on one particularly difficult problem... or ½ a problem or ¼ a problem. Or let's say he “means well” and his parents assert convincingly that the community will be wondrously benefitted by Johnny receiving an A on his report card. Nope. Under the Kindergarten Rules, such shading, quibbling, and evasion don't cut the mustard.

...whether the number of persons is 1/10 or 1/100 or 1/1000, darned few of us believe in or practice one-on-one, human-to-human aggression.

Life is simple, Sherlock, don't aggress.

The idea of “no exceptions” is closely tied to the adult practice of the nonaggression principle, too. In our thought experiment, do you think any of the 99 people care one whit that someone’s sad childhood gives him a craving to hurt others. Not at all; we all have to play by the same rules. So long as you wish to remain in society, the nonaggression principle is an absolute. Indeed, a willingness to abide by the nonaggression principle is the condition a society typically applies to the right of enjoying freedom.

No Privileged Ones

I remember once in fifth grade when the teacher accosted me for disrupting the class, I pointed to my partner in mischief and said, “What about Suzy? She started it!” I admit it’s not a great example; I was basically ratting out my friend... and a girl at that. What a wimp! {Plus it didn’t turn out well: the teacher was a reform-school psycho who grabbed me by my shirtfront and threw me out the door and down the hallway like a shuffleboard weight. }

The idea is nobody should be exempt from the Rules simply because he’s a teacher’s pet or—in Grownupville—because he/she provides special services for a policeman, prosecutor, judge, or politician. More broadly, and consistent with the country’s founding, no “titles of nobility” shall be granted... one group cannot subordinate another group. Legal equality = core value.

QED¹⁹

We have the Kindergarten Rules (KRs) for children and the nonaggression principle (NaP) for everyone. It is straightforward to show that a) the KRs—practiced absolutely and equally—result in the best of all possible political worlds for children, and b) the NaP—practiced consistently and equally—results in the best of all possible political worlds for everyone. The remaining modules describe how.



¹⁹ Abbreviation for *quod erat demonstrandum*, Latin for “which was to be demonstrated (proved).”

About the Author

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



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

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

