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← **Cover:** Students For Liberty's take on Star Wars Episode IV: A New Hope. Figures on the cover (from left to right): Robert Nozick, John Locke, Ayn Rand, Milton Friedman, Adam Smith, Thomas Jefferson, Friedrich Hayek, Henry Hazlitt, Ludwig von Mises / By Geigo Saka Yudha

LockeSmith

LockeSmith is a publication of Students For Liberty North America's Hazlitt House for Journalism and Content Creation.

Articles published in LockeSmith solely express the opinions of their authors; they do not articulate positions that are officially supported by Students For Liberty. Students For Liberty is committed to defending the open marketplace of ideas and encourages active participation therein.

Contents

THE FREEDOM PHILOSOPHY

06

**Students For Liberty!
But... What is Liberty?**

By Ondřej Chlubna

08

**The Libertarian Identity
Crisis: Understanding
the Internal Conflict**

By Connor Sutton

10

**Classical Liberalism &
the Libertarian Mind**

By Nayyar Abbas

12

**Objectivism: The Moral
Defense of Liberty**

By Sude Celikors

14

The Case for Anarchy

By Pdraig Quinn

16

**Lockean Principles &
the Future of Space Law:
A Philosophical Exploration**

By Shrey Madaan

18

The Offense on Self-Defense

By Shayne O'Loughlin

APPLICATIONS

22

**Indigenous Self-Determination
& Libertarianism**

By Connor Sutton

24

**Classical Liberals in the Middle East
& the Western Moral Dilemma**

By Amjad Aun

26

**Venezuela: Restoring Property
Rights with the Right Technology**

By Isaac Parra

28

Parallel Structures for a Freer World

By Juan De Dios Estevez

30

**Car-Free Towns? Libertarianism
on Tools & Approaches**

By Nikola Ilievski

32

**Nuclear Power's Vital Role in
Combating Climate Change &
Advancing Renewable Technologies**

By Joshua McHoes

35

**Individual Freedom &
Free Trade in Modern Era**

By Ebenezer Sondang Simanjuntak

The lock to each person's mind and heart is unique.

At *LockeSmith*, we aim to craft a diverse array of keys to unlock the nascent passion for liberty intrinsic to every individual.





STUDENTS FOR LIBERTY

A F R E E R F U T U R E

IMPRINT

LockeSmith is a publication of Students For Liberty North America's Hazlitt House for Journalism and Content Creation. Students For Liberty is the largest pro-liberty student organization in the world. Students For Liberty North America supports pro-liberty student groups in the U.S. and Canada by providing them with leadership training, philosophical and economic education, and a network of like-minded peers and mentors.

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Get involved!

LockeSmith welcomes all students who are passionate about extolling the benefits of the freedom philosophy to apply to our team. Inexperience is no barrier to entry; you need only bring a strong work ethic, burning passion, and the desire to learn!

If you would like to pitch an article for publication in the next edition of LockeSmith, please send an email to Jack Nicastro, Editor-in-Chief, at the following address: jnicastro@studentsforliberty.org.

If you would like to contribute to LockeSmith in a different capacity, e.g., launch a website, create and manage social media accounts, or coordinate printing and shipping, we strongly encourage you to apply to Students For Liberty's Local Coordinator Program.

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LockeSmith

Liberty is like a flame; it must be kindled

Dear Reader,

Thank you for picking up a copy of *LockeSmith*. A publication of SFL North America's Hazlitt House for Journalism & Content Creation, *LockeSmith* features student writing that persuasively presents positive arguments for individual liberty and limited government.

We are not Students *Against* Tyranny; we are Students *For* Liberty.

Liberty is like a flame; it must be kindled. Igniting the torch of liberty is not achieved by extinguishing the blaze of tyranny. Rather than merely tearing statism down, *LockeSmith* builds up the case for libertarianism by articulating its political, economic, and individual benefits.

LockeSmith, like Students For Liberty, believes in a big umbrella approach to libertarianism: the magazine features articles from anarcho-capitalists, Objectivists, and classical liberals. The reason for this approach is both intrinsic and instrumental. First, we believe in the value of intellectual pluralism, tolerance, and the free marketplace of ideas. Second, we respect that individuals have disparate first principles and, consequently, are persuaded to the cause of liberty on different grounds.

The lock to each person's mind and heart is unique. At *LockeSmith*, we aim to craft a diverse array of keys to unlock the nascent passion for liberty intrinsic to every individual.

We hope that the articles herein will kindle your passion for freedom and flourishing.

Sincerely for Liberty,

The Editors

“We are not
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Tyranny;
we are Students
For Liberty”



studentsforliberty.org

Students For Liberty the largest pro-liberty student organisation in the world with mission is to educate, develop, and empower the next generation of leaders of liberty.

We accomplish this through a strategy of empowerment, identifying the top student leaders and training them to be agents of change in their communities. We are building a global network of elite young leaders passionate about liberty. We advocate for liberty across all nationalities, ethnicities, and backgrounds, embracing diverse perspectives and encouraging open debate on the different philosophies that underlie liberty.

Students For Liberty! But... What Is Liberty?

By Ondřej Chlubna

Ondřej traces the evolution of liberty from ancient Greece to the Enlightenment, arguing that capitalism, particularly in a free-market system, promotes economic, political, and psychological freedoms, aligning with the principles of Students For Liberty.

What does it exactly mean to be pro-liberty? It seems that liberty nowadays has become an abstract term without a clear definition, encompassing basically anything that is meant to be good. Anti-tobacco activists claim that liberty is being free of harmful cigarette smoke in public; smokers claim it's their liberty to smoke. Stalin famously said that "true freedom can only be where there is no exploitation and oppression of one person by another," meaning that true freedom can only be found in a truly socialist country, because capitalism is exploitative. So, what has liberty meant throughout the ages and in different schools of thought? Let's explore the genealogy of liberty.

Since liberty is one of the building blocks of western civilisation, one would expect it to originate in ancient Greece. The phrase "freedom or death" was actually coined as a national motto of Greece. The only problem is that their "freedom" had very little to do with our idea of liberty. For Greeks, freedom was more akin to having the opportunity to engage in the traditional way of life and submit to the general will of their particular state.



Liberty is being free to live by tradition not bothered by barbarians.

With the Enlightenment a new idea of liberty emerged. It is only appropriate to mention Locke and Smith, especially in this publication, who view liberty as “allowing every man to pursue his own interest his own way,” yet not necessarily achieving his interest or giving him the means to do so. Liberty is having the possibility to live without the violent interference of others and without theft.

Critics argued this concept of liberty doesn't grant anything to people as such. This led to a dichotomy between negative and positive liberty, best illustrated by Isiah Berlin. Negative liberty refers to the absence of aggression, while positive liberty means having the means to accomplish something. For instance, negative liberty regarding firearms allows people to own them, while positive liberty means they are given the means to obtain firearms.



Negative liberty refers to the absence of aggression, while positive liberty means having the means to accomplish something.

Looking back at the Stalin quote at the beginning, this is what he meant. “It is difficult for me to imagine what ‘personal liberty’ is enjoyed by an unemployed hungry person,” he says.

We've examined various concepts underlying the term liberty. I would argue they can be distilled into three different types of liberty: (i) Actual liberty: the ability to achieve your goals, which can be extended by wealth, technology, skill or connections; (ii) political liberty: freedom from violence and theft; (iii) psychological liberty: the autonomy of the mind without indoctrination, adherence to propaganda or will of others—this is the reason why we wouldn't ascribe liberty to a cultist.

Now let's ponder for a moment. Under which political systems are all of these liberties best achieved? Socialists would argue that a welfare state is a gateway to more actual liberty. Yet capitalism correlates with wealth and makes even the poorest wealthier than any other system, thus granting them more power and more ways to gain skills. Capitalism also granted us technological innovation of the last 250 years, the likes of which we have never seen.

The connection between capitalism and political liberty is obvious. As the father of liberalism, John Locke, remarked, the fundamental rights of men are life, liberty, and property. And capitalism is built on this right of private property,



As the father of liberalism, John Locke, remarked, the fundamental rights of men are life, liberty, and property. And capitalism is built on this right of private property.

which depends on people satisfying its needs by voluntary trade and cooperation, instead of compulsion by violence and forceful surrendering of funds to the state.

The link between capitalism and psychological liberty may be less apparent, especially considering works like ‘Manufacturing Consent.’ However, which other system promotes debate, information access, and diverse opinions as vigorously as capitalism? It may seem implausible to us, but most systems throughout history have had formal or informal rules against criticizing the elites under penalty of violence. In capitalism, not only are you allowed to criticize and introduce new ideas, but you are encouraged to do so!

Free speech is another Lockean value that liberal capitalism is built upon. Nowadays, with technological inventions such as social media, YouTube, and the internet in general, we have more opportunity to engage with different beliefs than ever before. The only cost to participating in this free market of ideas is your time. You got banned on one platform? There are dozens more and creating your own platform or blog is easier than ever. You want to learn about something? You can Google it in seconds. You came up with some new practical idea? You can create a company, which can (relatively) easily be backed up by the investments from strangers on the internet and, if it produces value for consumers, you make millions. Even inadvertently on the streets and in mainstream media, we are constantly getting bombarded with information that broadens our learned notions and challenges our ideological dogmas. The Free market of ideas is flourishing like never before!

We've explored the various forms of liberty and how each of them can be upheld within a free-market capitalist system. So, which of these liberties is present in the name ‘Students For Liberty’? We can now confidently say: All three types.

Ondřej Chlubna is a Local Coordinator at SFL Czech republic. His areas of study are Computer Science and Philosophy. He works as a high school teacher and course coordinator at an organization providing alternatives to state schools for gifted children.



The Libertarian Identity Crisis: *Understanding the Internal Conflict*

By Connor Sutton

Connor Sutton delves into the internal conflicts within the libertarian movement, highlighting the challenges of defining who qualifies as a true libertarian and addressing issues such as abortion, borders, and school vouchers. Sutton proposes a strategic shift toward "directionalism" to foster pragmatic alliances and avoid divisive in-fighting, ultimately urging libertarians to focus on progress rather than rigid ideological purity.

Libertarians brandish the Gadsden flag, which features a coiled snake and the text, "Don't Tread On Me," on a bright yellow background. The flag symbolizes individualism and acts as a warning against attempts at coercion. If libertarians wish to more accurately represent themselves, then the snake would be eating its own tail; the flag would then symbolize the internal contradictions and in-fighting that lead to the failure of libertarians to achieve their ends.

The term "libertarian" can mean a lot of things to a lot of people. It's an umbrella term for those who support individual rights and freedom as well as a limited form of government. The exact balance one draws between individual autonomy and the proper role of government varies. Where one draws the line between a non-libertarian and a libertarian balance also varies. Who are the real libertarians and who are the fake ones? When does the tent become too big?

This inability to draw hard lines on who is and isn't libertarian causes in-fighting. What is the libertarian position on abortion? On borders? On school vouchers?¹ If fellow libertarians fall on opposite sides of these issues, if they strike a different balance between individual autonomy and government responsibility, are they really libertarians? Is one group running counter to real libertarian objectives and ought to be ousted if we hope to maintain the very essence of our ideology? How can we form a united front when, internally, we are divided? Anyone can call themselves a libertarian and when people who, for example, tastelessly tell a black state senator to pick cotton use the term they tarnish the reputation of the whole.² A few bad apples spoil the bunch, only, in this case, they're rotten oranges calling themselves Honeycrisps. This problem puts libertarians on the defensive where we have to do public relations damage control. At what point is a term too far gone? When do the negative connotations mean we ought to abandon the word for the sake of the principles the word is meant to represent?

Being fiscally conservative and socially liberal is a description libertarians use to describe their views and is often made fun of. People argue that libertarians are just "Republicans who smoke weed" so one can quickly roll their eyes and dismiss people who describe themselves as such. However, there is truth to both the common description

¹ See Michael Munger's AEIR article "This is Why we Can't Have Nice Things: Directionalists vs. Destinationists" for an example of Milton Friedman and George Stigler being seen as running counter to libertarian ideals for proposing addressing economic inequality's root causes as a policy end. They face harsh resistance from FEE's Leonard E. Read and from Ayn Rand. <https://www.aier.org/article/this-is-why-we-cant-have-nice-things-directionalists-vs-destinationists/>

² As was the case in an infamous tweet from the New Hampshire Libertarian Party to former Senator Nina Turner <https://twitter.com/LPNH/status/1681513987827986433?t=h5kFxyHfBh7Hm6g5Fwy3pg&s=19>



and the dismissal of it. Libertarians often face the identity crisis of being too conservative for the liberals and too liberal for the conservatives. Where do we belong? Perhaps a better description would be: “I’m fiscally libertarian and socially libertarian,” which rejects the oversimplification of right-versus-left or conservative-versus-liberal politics. However, this semantic separation is much easier than real separation. When attempting to accomplish our political ends, with whom do we form coalitions? In the West, libertarians tend to side with the right, despite conflict and without much critical evaluation of the actual merits of such a coalition.

A strategy for dealing with these complex internal conflicts may come down to whether a libertarian, with regard to achieving his ends, emphasizes the direction or just the destination.³ A directional approach is pragmatic and sees taking steps toward an ideal as valuable, even when the progress made is imperfect or compromises some ideological hopes and principles. A destination has a more romantic and uncompromising approach, in which failing to achieve the ideal and betraying the principles of an ideology are never suitable. If, as libertarians, we build a culture that supports directionalism, we will be far more likely to achieve important partial victories as we make slow progress toward our ideal ends, instead of the in-fighting we currently see. If we have pragmatic alliances with any ideology while working on specific issues with similar ends in mind, we can avoid having to draw hard lines. Doing so would

³ Refer again to the previously cited Munger article. My use of the terminology of Direction and Destination libertarian is to his credit.



If, as libertarians, we build a culture that supports directionalism, we will be far more likely to achieve important partial victories

obviate the need to determine who the “true” libertarians are and avoid conflation with the political right. Adopting this strategy requires that we not allow the perfect to be the enemy of the good. It requires that we are able to discern between our hypothetical ideals and imperfect implementations in reality. This skill comes easily when critiquing ideological opposition, but requires much more effort when focusing on our own principles.

By becoming directionalists, perhaps we libertarians can take our tails out of our mouths.

Connor Sutton is a 4th year student studying political science at the University of British Columbia. He is currently participating in the Prometheus and Don Lavoie Fellowships. Connor is interested in pursuing a master's in public policy and is interested in researching Indigenous self-determination.



Classical Liberalism & the Libertarian Mind

By Nayyar Abbas

Nayyar Abbas advocates for libertarian principles, highlighting the importance of individual rights, limited government, and free markets. He argues that liberty fosters social harmony, economic growth, and political stability, urging the restoration of individual decision-making rights for continued progress and development.

The Libertarian mind seeks and cherishes freedom. Freedom depends on the rule of law to protect our liberty and everyone else's. Libertarian minds believe free will allows us to define our lives, think, speak, write, paint, create, marry, eat, and start and run a business. Throughout history, libertarian minds advocated for religious tolerance and opposed absolute monarchy, communism, and national socialism. Our lives would be better off, more prosperous, and more satisfying if we followed the presumption of liberty. Governments take much of our money and dictate to us where to send our children to school and how to save for retirement. They even tell us what to eat, drink, and smoke. Freedom is central to our lives; it allows us to choose what we like to do with our lives and property.

Libertarianism is a way of life where each person has the right to live life and respects the rights of others. Each person has rights to life, liberty, and private property. These individual rights are natural; governments are formed to protect these rights. In the libertarian view, all human actions and relationships should be voluntary, and activities that involve the initiation of force against others should be forbidden by law. Libertarians believe that governments and individuals are answerable to the law. The role of the police is to arrest criminals, courts to settle disputes, and national defense against external threats. In the case of arbitrary use of force by the government against people who have not violated the rights of others, governments themselves become rights violators.

Libertarians see the individual as the basic unit of social analysis. Libertarians emphasize the dignity of each individual. Individuals are moral agents; they have naturally endowed rights to life, property, and liberty. An order is necessary for the protection and survival of individuals' rights. This order arises spontaneously, out of the actions of thousands or millions of individuals who cooperate with others to achieve their



purpose. In history, complex institutions such as money, language, law, and markets developed spontaneously. The rule of law is a necessary component for freedom to flourish. Rule of law means generally applicable and spontaneously developed legal authorities. Constitutions limit the power of government and protect individual rights. In the American Declaration of Independence, the purpose of government was to secure rights, and a written constitution must curtail the government's power.

Power manifested itself differently throughout history. There has been an apparent clash between two political philosophies: liberty and power. Philosophy of power is known by many names such as monarchism, theocracy, socialism, communism, and welfare-statism. There is one essential commonality in these different facets of power: the use of force to make people act in ways they wouldn't choose. By contrast, the philosophy of liberty is inclined to



Libertarianism has provided great benefits for the progress and development of human civilization in the past two centuries.

respect individual choices and decisions.

Rights are the fundamental cornerstone of libertarian philosophy. The most important right is the law of equal liberty, i.e., the right to live as one chooses as long as one doesn't infringe on the equal rights of others. According to Thomas Jefferson, all men are created equal, they are endowed with certain unalienable rights to life, liberty, and the pursuit of happiness. Many libertarian scholars such as John Locke, David Hume, Herbert Spencer, Ayn Rand, and Robert Nozick joined Jefferson in making the case for natural rights to life, liberty, and property. Rights are not a gift from the government. Rights are natural and unchanging, inherited by man. Constitutions and laws are designed to protect individual rights.

As John Lock wrote, "No one ought to harm another in his Life, Health, Liberty, or Possessions." The law protects our natural rights. Law is not to restrain our rights but it is to preserve and enlarge our freedom." In *The Constitution of Liberty*, Friedrich Hayek lays out three aspects of the law. Laws should be general and abstract. They should be known and certain. Laws should apply equally to all persons.

The market process is essential to economic progress. Markets send information through a price system. The price system informs the values and cost of products and services. It tells producers what they can and can't produce. Competition is another aspect of market processes. Firms will compete to provide new products and services. Firms

who sense the need for new products and services will be rewarded in the market system. The role of government in the economy is to protect property rights and freedom of exchange. When governments try to supply goods and services, their interference creates discoordination in the economy. Today, governments have employed different hidden strategies to squeeze as much money as possible through varieties of indirect taxes. They use inflation to reduce the value of everyone else's currency and employ general expenditure categories such as education and defense to make budget collection ambiguous.

Libertarians argue that an oversized government leads to stagnant economic growth. A growing government means more regulations, taxation, and red tape. Government involvement creates discoordination of the market process. Liberals believe that we have achieved extraordinary economic and other gains through the process of free market and the rule of law. The government's intervention minimizes people's financial choices.

Freedom leads to social harmony, economic growth, and political stability. The relative freedom we exercised so far has given us the living standard we enjoy today and an increased GDP per capita. Some of our opponents think that libertarian philosophy is a good thing in the abstract, but argue that it has caused recession, family breakdown, environmental hazards, and violent crime.

Libertarians believe that the government is the cause of these problems.

Libertarianism provides a better framework for solving these problems to restore growth. It proposes the privatization of government services, the reduction of government spending, borrowing and taxing, and the deregulation of the market process. Spontaneous order will allow people to innovate, compete, and exchange freely which has a ripple-effect on all walks of life. The government must stop protecting established businesses from the rigors of competition and restore to individuals the right to make decisions.

Libertarianism has provided great benefits for the progress and development of human civilization in the past two centuries. Without liberty, we wouldn't have cured chronic diseases, dramatically reduced poverty, invented new technologies, and vastly increased the quality of life enjoyed by the average person.

If we want to continue to improve our lot, we must continue to embrace liberty.

Nayyar Abbas's passion is writing. He studied Economics and Political Science for his bachelor's degree and holds a master's in Development Studies with Peace & Conflict Studies as his major. Nayyar loves to write about economics, politics, and peace. He aims to highlight classical liberal ideas of economics, politics, and identity changes in a fast-transforming world.





OBJECTIVISM

The Moral Defense of Liberty

By Sude Celikors

Sude Celikors explores Ayn Rand's Objectivism, asserting that the right to live by one's judgment is grounded in reason and the right to life. Emphasizing the importance of individual freedom and property rights, Celikors argues that cooperation and innovation flourish when individuals are free.

We often hear the phrase “constitutional rights” in American discourse, but what does this mean? Are our rights granted by a special piece of paper? Do we no longer possess them when we move to a country that lacks such a document? Or, as the Founding Fathers believed, are they inalienable, intrinsic to each and every human being owing to his very nature?


When Ayn Rand emigrated from the USSR for a life of opportunity in the US, she was amazed by this nation's values. She thought that the Founding Fathers came “close to perfection,” but that America “hasn't lived up to the promise of what the founders had actually created” by failing to uphold its foundational philosophical principles. She was convinced they built a country where one's right to live by his own judgment was recognized and protected. But what does this imply? What is the nature of these rights?

For one to live by his own judgment is for him to act on his own reason, free from the coercion of the state or any other individual. This does not imply that one is entitled to certain services from others. In this sense, health-care and education would be rights whereby one is free to choose which options he wants—or doesn't want—instead of their provision expecting these options to be handed to them on a silver platter.

Where is this right to choose derived from? A Lockean approach would resort to God. A Misesian one would rely on Utilitarianism. Rand makes a different argument: Reason and the right to life. As she stated: “The right to life is the source of all rights — and the right to property is their only implementation. Without property rights, no other rights are possible.”

What she means by Reason is that, as humans, we have the unique capacity to form abstractions and concepts. We need knowledge to understand and shape our environment, to look at nature, and to produce something therefrom. We do not merely content ourselves with drinking directly from a flowing river; we build infrastructure to provide more efficient access to water resources, using our capacity to innovate.


Reason is the sum of all the knowledge we have established through observation and logical evaluation. It is our means of survival and our source of wisdom, which led to the development of society, from the ancient Greeks to the Industrial Age. Reason empowers us to sustain ourselves and to improve. There are certain values we need to adopt, as they constitute the only practical way of living: self-esteem, productivity, and purposeful behavior. To exercise these values, we need to recognize one's freedom to choose. Without these rights we simply cannot survive. To live as a human is to think rationally.



Reason is the sum of all the knowledge we have established through observation and logical evaluation.

This establishes the right to property, as an individual has full ownership of what he justly acquires. If you are all alone on a deserted island, there is no need for property because there's nobody with whom to dispute ownership. There is no conflict over scarce resources; no one to interfere with your production. Fundamentally, property is nothing more than the lens with which we view values in a social context.

It follows that individuals cannot aggress others morally. As John Stuart Mill once stated, “The only purpose



As John Stuart Mill once stated, “The only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others.”

for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others.” Meaning, even though you are free within your own sphere, you can't violate other people's rights.

Society is made up of individuals cooperating so they can improve their own lives. Every item and every tool we see and use in our daily lives is a result of thousands of people collaborating so they can produce something that other individuals will value. Entrepreneurs and industrialists take risks and challenges so they can achieve something great. Most inventions that we take for granted are a representation of what humankind is capable of achieving when it follows its most fundamental moral values. No one has the prerogative to interfere with this process, i.e., individuals leading their lives as they so choose. The recognition of individual rights is not merely instrumental to producing value but valuable in and of itself.

Sude Celikors is a graduate student at the University of Houston, studying political economics. She serves as the State Coordinator of Texas at Students for Liberty and has interned at the American Institute for Economic Research. With four years of experience as a project coordinator at the 3H Movement in Turkey, Sude demonstrates a strong commitment to pro-liberty ideas.





The Case for Anarchy

By Padraig Quinn

Padraig Quinn examines the complexities of commerce and taxation, illustrating how state-imposed taxes can disrupt mutually beneficial exchanges. He advocates for a shift to a system where taxes become fees, ensuring voluntary consent and a more just arrangement in the contractual relationship between individuals and the state.

Jim goes down to his local gas station to buy a pack of cigarettes. When Jim gets there, he approaches the counter to purchase his favorite pack. John, the cashier, having known Jim as a loyal customer for years, happily obliges, grabs a pack, rings it up and asks Jim for the usual sum. Jim pays John the money and, with cigarettes in hand, walks home happy with his purchase. A contract signed; a contract fulfilled.

A week passes.

The same as last week, Jim goes to John's gas station and asks for the same pack. John rings him up, but the sum of money is larger than last week's: about a dollar more. Jim asks John why the cigarettes are more expensive. John replies, citing the state's new sales tax to pay for the required stamping on the package. Jim is confused; nothing about the cigarettes has changed: the tobacco is the same, the paper the same quality, and the filter no different. So, what *has* changed?



The solution to removing that third-party coercion and restoring the free market is to create a system where the tax is a fee!

The scenario highlights the complex nature of commerce and trade. One individual puts up cigarettes for sale: wanting dollars in return. A second individual, wanting the cigarettes, exchanges dollars for the cigarettes, and both walk away better off. The exchange is simplified, lacking details related to supply of tobacco, price of shipping, and other market costs in other areas. It also highlights the key feature of the state in the market: it is parasitic.

Necessarily, because of the “services” it provides, the state must collect dues. In the scenario this comes in the form of a tax. It is understandable that John would not want to raise his prices because Jim is likely to go to another store, where they sell his favorite cigarettes cheaper. And Jim does not want to pay the tax because it means that he must pay more for what he paid less for in



In an anarchist society, there is no form of state, but some form of defense on retainer or even a standing army to provide for the common defense.

the past. We libertarians understand that the mutually beneficial free exchange of goods and services can only happen in the absence of coercion in a contract. The government tax, that neither wanted, is *imposed* upon both parties to the contract. How is this not noticed as a direct act of third-party coercion in the contract?

The solution to removing that third-party coercion and restoring the free market is to create a system where the tax is a fee! If both John, Jim and all of society wish for there to be an administrative body that levies a fee on the sale of cigarettes that goes to a governmental agency that tests the quality of the cigarettes, then there is no coercion in their contract and the state is a voluntarily contracted agency! However, this is not how any state works currently. For now, the state (at least in the western world) uses the flimsy excuse of the social contract as a legitimate source of emphatic consent. Expressed at birth by the parents and never broached to the individual again, even after coming of age and gaining agency. In effect, a vile form of modern arranged marriage that lasts until expatriation, divorce, is filed for. Providing for those who wish for the state's programs and departments at the expense of those who do not. The state is the antithesis to consent.

In a minarchist society, the only form of state that exists is an extremely small one whose only job is to provide a common defense for all the individuals that live within its geographical area. In an anarchist society, there is no form of state, but some form of defense on retainer or even a standing army to provide for the common defense. The only difference, one exists with or without the consent of individuals, the other exists purely at the behest of consenting individuals.

Anarkhos, “without masters.”

G. Pádraig Quinn, is a 4th year history student at Saint Leo University. Originally from Maryland, his interests are history, philosophy, ethics, political philosophy, economics and administrative policy.



A PHILOSOPHICAL EXPLORATION

Lockean Principles and the Future of Space Law

By Shrey Madaan



Shrey Madaan explores applying Locke's principles to space law, advocating for ethical space exploration, conflict resolution, and equitable resource distribution among nations and private entities.

In the realm of philosophical reverie, one finds himself interpreting the past to understand the present and envision the future. Deep within these musings lies the enduring wisdom of John Locke, the philosopher whose ideas of social contract, individual liberty, and property rights have embedded themselves into the complex tapestry of modern political and societal systems.

Locke's universal principles even provide us a compass with which to navigate the intricacies of space infrastructure development within the context of space law.

Fueled by inspiration from Locke's profound principles, we advocate for a harmonious equilibrium of individual freedom and governmental control in the domain of space exploration and governance. Locke's philosophy attributes

to sophisticated utilitarian balance, advocating the sublime interplay of personal initiative and ethical obligations in cosmic infrastructure development. Decoding Locke's philosophy hints at an alluring balance between government and private enterprise, weaving the notion of ethical considerations, commercial initiative, innovation and the collective well-being of humankind into one fabric.



Transparent, ethical, and sustainable stewardship of celestial resources is essential as humankind ventures further into the finite depths of the cosmos.

In the stellar backdrop of space exploration, Locke's notions of individuality and property rights serve as the bedrock for establishing property rights and legalities in space. His profound belief in labor as the key to acquiring property paints a captivating picture of cosmic bounty. Within the celestial realm, according to Locke, space resources transform from common property to individual ownership upon the investment of labor. The complexity of this process creates a delicate balance of labor investment, fair access and mindful conversation—a trinity respecting both collective necessity and individual initiative.

For instance, the recent emergence of private space corporations, like Blue Origin and SpaceX, has invested immensely in labor and resources to launch satellites and initiate missions to mine resources from celestial bodies such as asteroids. The resonance of Locke's principle of property acquisition through labor is germane, as it provides legitimacy to these companies' claims on the space resources they invest in developing.

Locke's influence stretches beyond property rights: His notion of the social contract remains essential to addressing conflicts over property rights and allocating resources judiciously. According to Locke, the social contract represents a metaphysical viaduct where individuals forfeit some freedoms to a governing body in return for safeguarding their natural rights.

Applying the idea of social contract to the cosmos enables us to envision the union of all space-faring stakeholders. Such an entity would govern impartially, protect rights, and ensure discreet use of space resources, ultimately upholding Locke's provision of leaving enough and as good for others.¹

A prime example of this can be found in the Outer Space Treaty of 1967, which regulates the activities of nations in

space. This treaty serves as an instance of the social contract, where countries accede to abide by principles like not positioning nuclear weapons in space and not declaring celestial bodies as sovereign territories. Adapting this notion to modern space law, an international concord encompassing all space-faring nations could aid in resource allocation by guaranteeing that benefits are shared and geopolitical and environmental impact is minimized.

Beyond dispute resolution and safeguarding property rights, Locke's principles also elucidate resource distribution among various space-faring entities. His principle of "enough and as good left in common for others" orchestrates resource distribution. This notion morphs into a beacon leading toward "cosmic egalitarianism," advocating just and equitable access to celestial resources.

Consider the concept of a "Space Resource Commons." This notion envisions an equitable and responsible sharing of space resources among nations and private entities. Its implementation could involve forging international accords that outline resource-sharing mechanisms and responsibilities.

Applying Locke's concepts is paramount when assessing the future of space law. Transparent, ethical, and sustainable stewardship of celestial resources is essential as humankind ventures further into the finite depths of the cosmos. Locke's notion can be used to shape laws that protect both individual liberties and the common good.



Applying the idea of social contract to the cosmos enables us to envision the union of all space-faring stakeholders.

Applying Locke's principles to space law opens avenues to a promising future where the cosmos serves a shared domain of responsibility and cooperation. As we look ahead to the opportunities and challenges of space exploration, let us heed the perennial wisdom of John Locke, corroborating that our voyage into the stars is guided by principles that honor both the individual and the collective; that leave a legacy of sustainability and fairness in the vast expanse of the cosmos.

Shrey Madaan, a cosmic legal virtuoso, and Prometheus Fellow from New Delhi, India strives to develop the Objectivist cosmic legal sphere. He's on a quest to make an unforgettable mark, one trailblazing project at a time, in the ever-enigmatic realm of space advocacy and Objectivist philosophy.



¹ Locke, J. (1698). *Two Treatises of Government*, Chapter V: Of Property.

The Offense on Self-Defense

By Shayne O'Loughlin



O'Loughlin explores the ethical and practical complexities of self-defense, questioning state restrictions and duty-to-retreat doctrines.

It's no wonder that self-defense developed and remained a legal precedent even after the institution of modern policing. In times before the police were a telephone call away, it was in the natural interest of property owners to defend their lives and titles against invaders. Common Law courts as far back as Rome protected the right to "repel force by force."

Self-defense has maintained an overall positive consensus the world over, enshrined in everything from international law, provincial penal codes, and the popular ethos. Think of the archetypal action movie hero, who saves the day only after the villains run amok, in what writers dub "the call to action." Look at any of the countless courses offered in self-defense specifically catering

to women or minorities who face disproportionate levels of violence. For centuries now, self-defense has been in vogue.

However, since the age of organized state policing, as early as 1838 with the Boston Police Department, detractors of self-defense have become a vocal lot. Upon a cursory inspection, their points make sense: with formal protection being provided by a centralized entity like the state, the ability of those who seemingly abuse the guise of self-defense to enact harsh retaliation should be mitigated; in the words of many a TV Five-O, “leave it to the police.” This perspective has reared its head not just in discourse, but in doctrine.

Look across the United States, a land where our protections of life and property are immortalized in our founding documents, and you’ll still find compromises and restrictions to self-defense. Take, for instance, *the duty to retreat* doctrine as it exists in states like New York, Massachusetts, and New Jersey: as opposed to a *stand one’s ground* or *castle* doctrine, the *duty to retreat* obligates citizens to attempt to escape from the threat of violence in public places, rather than engage in defensive measures. Certain states have different conditions under which a citizen can stand their ground. In all instances, states protect self-defense in one’s domicile, but in regards to self-defense in workplaces and vehicles, this depends on state jurisdiction.

The thinking behind these *duty to retreat* doctrines perhaps comes from a noble source: the belief that a violent response toward violent aggression will only generate more violence, and risk injuring other civilians in the process. In a shootout between an aggressor and a civilian, the number of bystander casualties may increase. It should once again fall on the Thin Blue Line, they say, with their competency and training, to handle the threat succinctly and safely.

The first failure of this line of argumentation is that it presumes the competency of the police, a humorous assertion to say the least. Just because authority dresses itself up in a blue uniform and utility belt doesn’t mean it is infallible. Second, it makes the consequentialist claim that stopping the shooter later will cause fewer deaths in the crossfire when this is not always the case. The Uvalde Police Department displayed remarkable discipline when they waited outside Robb Elementary School for an hour as an active shooter massacred nineteen children and two teachers. It seems hard to defend the inaction of waiting for the authorities when time is of the essence.

Finally, let’s take the argument against full self-defense as it stands: if we accept the premise that self-defense is simply a social convention, something that can be made obsolete by a seemingly more preferable option, then the limitations levied on self-defense can be justified. By recognizing self-defense as a right, any and all



The state limits our ability to choose our preferred expression of defense, whether that be through a firm of our own choosing or through ourselves. The repercussions of the perversion of such a fundamental right are severe.

limitations become unethical. A right is not something we are granted from on high, rather something we have intrinsic to our nature as humans. Because we humans have conflicting desires over scarce resources, the only way to avoid conflict is by permitting those who first acquire them to exclude others. The ability to exclude others from these resources is called the right to property; it functions as the core component of libertarianism. In the case of both my body and my property, I am the rightful owner; I have the right to exclude others from using that which I own. If someone is to trample on my desired use of my property, I have the right to respond in kind.

In this way, self-defense is derivative of the right to property. Therefore, the relativist argument above fails by placing the cart before the horse; self-defense is actually the precedent for all defense, not the other way around. Security works by those with property voluntarily exchanging some of it to protect more of it. Through this lens, we can determine that coercively placing restrictions on where or when self-defense can take place violates property rights.

From this conclusion, the tyranny of state interference with self-defense becomes all the more egregious. The state limits our ability to choose our preferred expression of defense, whether that be through a firm of our own choosing or through ourselves. The repercussions of the perversion of such a fundamental right are severe and, in many cases, can be the difference between life and death.

Shayne O’Loughlin is a senior at Binghamton University majoring in Linguistics. On campus, he is President of the SFL-associated College Libertarians as well as Managing Editor of the Binghamton Review: a free speech publication. His primary interests concern libertarian ethics, praxis, and education.



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INDIGENOUS EMPOWERMENT

Indigenous Self-Determination and Libertarianism

By Connor Sutton

Libertarians should support Indigenous self-determination as a model for liberty, recognizing and opposing government injustices against them, learning from their struggle for autonomy in the face of systemic oppression and genocidal policies.

If we—libertarians—are serious about opposing government tyranny and protecting individual rights, we must stand up for Indigenous people. We should also look to Indigenous efforts to realize their self-determination as a model for our own. These points will largely be argued using the Canadian context, but relate to other countries like the USA, Australia, and New Zealand.

Canada has a glowing and kind reputation, but beneath it lies a harsh reality: the Canadian government treats Indigenous populations as inferior, violates their rights egregiously, and even commits genocide against them. Dismissing these claims is immoral, incorrect, and illiberal. It's immoral to ignore the suffering inflicted by the government of one's country. It is incorrect to reject evidence on the basis that victims should just "get over it," or that the position is a "woke exaggeration". It is illiberal to prohibit a group of people from raising their children within their culture and with their language, to operate and govern their land themselves, and to supplant the will of a people with the will of an alien government.

← Photo on the first page shows a memorial in Robson Square, Vancouver, set up after the discovery in May 2021 of unmarked graves of Indigenous children who died in residential schools. On the ground, “Our home in stolen land” is spelled out, subverting the Canadian national anthem. A bloody hand replaces the maple leaf in the Canadian flag, stating “No Pride in Genocide.” The central sign rejects cheap words and apologies, advocating action for reconciliation, followed by an embellished LAND BACK, urging the return of Indigenous land and self-determination. Children’s shoes and toys cascade down the steps, reminding us that our nation is built on dead Indigenous children. This monument, erected out of the tragic loss of innocent life, expresses pain, resistance, and revolution. It is an inspiring and heartbreaking expression that holds a mirror to non-Indigenous Canadians, forcing us to confront the uncomfortable truth that colonization and genocide persist in our present. Unless we take this message seriously, the path to reconciliation will remain flooded with their blood and our ignorance.

True libertarianism isn’t selective; it stands up for the freedom of all, not just oneself, and it ought to especially stand up for those with the least amount of freedom.

Canada’s treatment of Indigenous people is contemporary genocide (see: Article II of the UN Genocide Convention). It qualifies as such under both the international legal definition signed by the Canadian government and the more nuanced and inclusive definitions of genocide including cultural genocide. The international legal definition of genocide focuses on physical acts of killing, bodily or mental harm, imposition of conditions of life leading to physical destruction, prevention of births, and the forcible transfer of children—kidnapping. Cultural genocide encompasses territorial dispossession, forced assimilation, state-imposed inequity, and infringement of Indigenous sovereignty.

Impositions on Indigenous people in Canada, including land colonization, violence, disease, forced relocation, residential schools, and the ‘60s Scoop, are recognized as genocidal acts.¹ The missing and murdered Indigenous women, violence, discrimination, poor health outcomes, lack of resources, foster care disparities, educational gaps, poverty rates, and infringement on Indigenous sovereignty provide evidence of ongoing genocide.

The government, through its abject policy failures, directly produces these genocidal outcomes. For example, the Indian Act is a racist piece of legislation that grants the government control over a vast amount of Indigenous people’s lives: It restricts their identity, their ability to own and operate land and resources, and to conduct themselves with the autonomy recognized for other Canadians. Recognizing the systemic, interconnected nature of these issues is crucial. Policing, incarceration, healthcare, education, and denial of self-determination all contribute to the continued victim-

¹ Residential schools and the 60’s scoop both saw Indigenous children forcibly removed from their families with the goals of killing Indigenous culture and replacing it with the European culture of settlers. The effects of which have been a significant cultural loss, the deaths of many children, and intergenerational trauma.



True libertarianism isn’t selective; it stands up for the freedom of all, not just oneself, and it ought to especially stand up for those with the least amount of freedom.

ization, marginalization, and erasure of Indigenous people. These failures and injustices continue the colonial legacy, resulting in the destruction of Indigenous communities as per the international and inclusive genocide definitions.

To fail to take these issues seriously, especially as libertarians, is inexcusable. We ought to be doing more in our efforts to center this issue in our continued efforts to minimize government power and coercion and maximize personal freedoms. Not only is it an intrinsically important issue, but libertarians have so much to learn from Indigenous peoples’ continued efforts to achieve self-determination.

In the face of this adversity, Indigenous leaders have not just stood idly by, they have persistently engaged in resistance politics, both through the legal system and by extra-legal means. Legal battles to ensure the recognition of Indigenous rights to self-determination and governance have taken place. One such battle took fifteen years and saw the Huu-ay-aht constitution formation, which took a crucial step to establishing their right to self-governance, establishing greater freedom from the Indian Act and the Canadian government’s control. Outside of the courts, the Kanesatake Resistance (also referred to as the Oka Crisis) saw protests and resistance against government infringement on Indigenous land for the expansion of a golf course. Violence broke out, and lives were lost, but the resistance was successful and stood strong despite outside pressures. Similar resistance in response to eminent domain remains a constant throughout similar cases.

Indigenous nations are leading the way and innovating what sovereignty and decentralization look like under modern democracy. These trailblazers are a beacon of what libertarians hope to achieve: They have fought by every moral means available to them for the ability to freely assert their will within their lands in the face of immense adversity, and without losing sight of an understanding that we all must coexist.

Connor Sutton is a 4th year student studying political science at the University of British Columbia. He is currently participating in the Prometheus and Don Lavoie Fellowships. Connor is interested in pursuing a master’s in public policy and is interested in researching Indigenous self-determination.



Classical Liberals in the Middle East & the Western Moral Dilemma

By Amjad Aun



Classical liberals in Syria face suppression, but international support and policy shifts can empower them to spread individualistic ideas, challenging the hegemony of collectivism and fostering long-term positive change in the region.

It may sound strange, but classical liberals do exist in Syria. They are suppressed, but we can do something about it! The Middle East, a yellow-filtered region in Hollywood movies, is truly a chaotic place on the international stage, always portrayed as dangerous and even devoid of hope by media outlets. Well, this is not completely true.

The conflict has surpassed its eleventh year in Syria, causing disastrous economic outcomes such as inflation exceeding a rate of 1000% since 2011, jumping from 50 SYP for 1 USD to 14000 SYP for 1 USD. Despite the conflict and economic hardship, classical liberals remain resilient in



Classical liberals in the Middle East are on the frontlines in the battle for liberty; they live day-to-day in fear that some of their ideas should escape their minds in public and spell their end.

the advocacy of their philosophy, offering freedom-based systemic solutions to achieve peace and prosperity. In a region with a very complex demographic structure nurtured by the hegemony of collectivism, classical liberals acknowledge that development cannot be reached without an education that illustrates the boons of individualism as the main driver of liberty.

However, navigating the region as a classical liberal is like walking in a field of mines: your foes are plentiful and your friends are few. Despite the numerous belligerents in Syria, they all join forces in suppressing classical liberals because they understand that collectivism is their means of power, rendering individualism and its exponents enemies by definition.

Further, if you visit a random library or bookstore in Syria, you will see the tragedy. *The Communist Manifesto*, *Mein Kampf*, and many more horrific books are offered, all emphasizing collectivism in different flavors. On the other hand, titles like *The Road to Serfdom*, *Capitalism and Freedom*, and *Common Sense* are among titles you will nearly never find. Even upon request, the employees will tell you they haven't heard of them. This gatekeeping is a major barrier to spreading the ideas of liberty.

The way may seem gloomy and unpleasant, but a potential remedy does exist. If we contemplate the *status quo* as our starting point, a set of possible solutions unveils itself. First, the international community must end its policy of turning a blind eye to the struggles of pro-liberty individuals for the sake of maintaining good relations with certain political factions. When choosing allies, countries ought to consider their values and long-term goals rather than short-term gains. If the military power of our allies becomes the sole factor in choosing them, then we sleepwalk into a moral dilemma. The West should stick to the principles through which it became a destination for immigrants to flee their oppressive motherlands—those who are filled with dreams and ambitions to change their home countries, penetrate the unjust structure, and spread liberty through peaceful tools.

Western governments should acquaint themselves with the descendants of those migrants; most of them are sincere in their endeavor. The classical liberals among them comprehend the necessity of their new homelands to support them in their activism. They seek better relations, built upon mutual understanding and natural rights. Keeping those individuals out of the picture is a waste of human capital. By fostering these relationships, they empower future leaders who can return to their home countries and effect positive change.

Restructuring incentives is the key here. Given that classical liberals exist, and they are *a priori* motivated to spread ideas of liberty, we need to shift our focus from morally-compromising, temporary gain to principled, long-run change abroad. Foreigners are already taking the risky initiative of translating books and disseminating knowledge—their work will have more impact when they are protected on the premise of individual rights. Changing the way they are perceived on the international stage is crucial; instead of considering them as an insignificant residual, we need to demonstrate our support for them and take the threats they are facing seriously. Words of condemnation may be a good starting point, but even better when supplemented by actions. When they are jailed, tortured, and in many instances murdered for the use of words, they show resolve. Don't let that resolve diminish—preserve it. Pressure politicians to forfeit short-run gains for long-run growth and human flourishing.



However, navigating the region as a classical liberal is like walking in a field of mines: your foes are plentiful and your friends are few.

Classical liberals in the Middle East are on the frontlines in the battle for liberty; they live day-to-day in fear that some of their ideas should escape their minds in public and spell their end. Protecting them on the premise of Individualism is necessary. They are long-term allies who can become future leaders and spread liberty.

Their flame remains bright. Don't let it dim, and don't let collectivists snuff it out.

Amjad Aun, a PhD candidate in economics at the University of Technology in Ilmenau, Germany, serves as the National Coordinator for Germany with Students for Liberty. Hailing from Syria, he is dedicated to promoting the ideas of liberty in the Middle East.



Restoring Property Rights with the Right Technology

By Isaac Parra

Implementing decentralized identity technology can restore trust and property rights in Venezuela, empowering individuals, reducing bureaucratic corruption, and fostering economic development.



By most metrics, Venezuela has the world's worst economy and political environment. Many of these problems stem from a single root cause: dysfunctional property rights: Venezuela has one of the weakest scores on the International Property Rights Index, 1.8/10, and is the 125th country on the list; disrespect for private property is institutionalized via legal mechanisms such as the "Social Function" of property; firms must wait 230 days to legally operate; the constant malfunction of the identification system of the government authority (SAIME); and general distrust of the electoral system.

Venezuela is at a crossroads. The current path will lead to ruin, but privatizing the economy too quickly can also lead to ruin. For example, botched privatization efforts in post-Soviet Russia led to hyperinflation, civil conflicts, and the rise of Vladimir Putin. Today, Russia still has unclear property rights. To avoid ruin, Venezuela doesn't just need legislative and constitutional reforms, It needs technological innovations that outright overthrow the misdirected incentives of the bureaucracy in place.

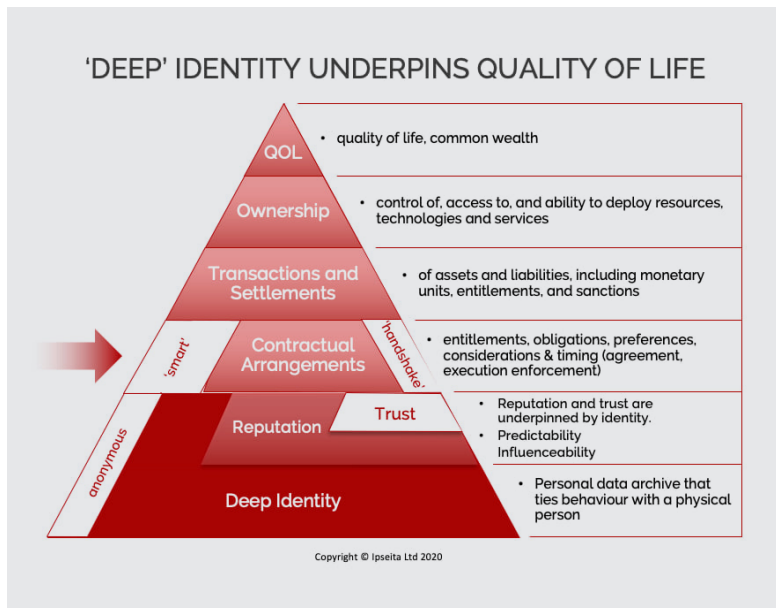
Such technological innovation must address the basis of trust: identity, that is, the unique constellation of attributes and claims that define an individual or entity, which can be acknowledged and defended through their mere existence. Private property cannot exist if it is untethered to the identity of a citizen or group of citizens.

Currently, the state assumes the responsibility to manage the trust mechanisms for property and identity. But it does so inefficiently and to dubious ends. State administration is no longer necessary with new technological advances and the internet.

With cryptography-based decentralized identity (DID) solutions, also called Self Sovereign Identity (SSI), trust can now be managed by the individual. This is significantly more efficient, more moral, and more cheaply implemented in Venezuela than expecting perverse incentives for corrupt bureaucrats to disappear.

To illustrate this problem and its alternative solution with SSI, consider a real-life example of property rights being violated due to a lack of trust. Melquiades Alvarado is an 87-year-old man who bought an apartment in Caracas in 1979. Due to the recent economic crisis and his wife's (92) senile dementia, he decided to rent the apartment. Thus, he would be able to afford his and his wife's living expenses. But doing the paperwork to legally rent in Venezuela is quite a time and energy-consuming task for an 87-year-old man. So he delegated the power to use the property to his son, this way they managed to successfully rent it to a lady called Jemina, who turned out to be a counselor of the municipality.

Since 2018, everything seemed to work until October 15th, when Melquiades discovered that his apartment had been sold to Jemima's mom. Melquiades didn't consent to this transaction; he fought for months with his son to prove that his son didn't sell the property and succeeded, but Jemina's influence on the state official allowed her mom to remain. Melquiades resorted to uploading a series of videos explaining his situation that go viral on X (formerly Twitter), in these videos he calls for the Attorney General of Venezuela (Tarek William Saab) to intervene in these irregularities. The attorney general was misled to think Melquiades' son consented to the transaction but, after intense pressure on social media, Tarek finally restituted the property to Melquiades.



The first problem is addressed by DID, since Melquiades is still lucid and knows how to use DID, he wouldn't have needed to delegate the property rights to his son. With all the necessary credentials to rent, he would have been able to authenticate with a simple biometric verification, even without leaving his home (provided he had an internet connection). Second, let us suppose that Melquiades decided he doesn't know how to use DID tech, but he could delegate to his son only the availability to rent the apartment, and not to sell. If he ever wanted to sell, Melquiades would have to explicitly authorize the transaction with biometrics. This would also avoid forgery of his son's authority or a third party manipulating property records to their benefit. Third, let us suppose that Melquiades' son actually could sell the apartment without his father's consent. Even if Jemina can forge his biometrics, she would have to do so with his device; it would be impossible for her to manipulate registries to transfer the property rights from Melquiades to herself. Fourth, let us suppose that Melquiades' son and Jemina are actually in league to sell the apartment and leave Melquiades out of the transaction. Melquiades would be able to prove that he just delegated to his son the use of the property, thus he must receive money from this transaction. It would be a matter of making the complaint with enforcement institutions, providing cryptographic proof that his property has been transferred without receipt of compensation. The enforcement institution would promptly move to protect his property rights, instead of Melquiades having to appeal to social media to pressure institutions to do their job.

DID technology aims to implement the digital counterpart of a physical wallet and document folders. Storing and protecting data provided with cryptography provides endless use cases for information that can be used similarly to physical IDs to identify people in in-person scenarios, like during a police check, and to authenticate credentials

1 Europe has the [ESSIE](#), [EBSI](#), and the [eIDAS 2.0](#) initiatives; Canada has the [Digital Identity & Authentication Council of Canada \(DIACC\)](#); South Korea has the [Decentralized Identity Alliance](#), USA has the mobile driver's license framework in the [ISO 18013-5](#) standards lead by [Apple](#).

such as: driver's licenses, passports, vaccination credentials, non-fungible tokens (NFT) representing ownership of assets, smart contracts, etc.

DID technology could also be used for electoral purposes and this potential has led many countries to invest a considerable amount of resources to develop solutions, as seen by Europe, Canada, South Korea, and the United States¹

One particular technology, Key Event Receipt Infrastructure (KERI) answers all of Venezuela's core technological needs. It is an open-source protocol released in 2014 that is now widely used in the European Union and elsewhere. It is fully decentralized: it does not require any databases or blockchains. Furthermore, with this protocol,

it is possible to create, rotate, delegate, and revoke credentials that would solve the problems presented in the case study.

Given present conditions, implementing such a solution would require private investors to do the following: hire developers of the front end of an app; consulting law firms specialized in smart contracts to establish a seamless process for private property transfers; partnering with NGOs committed to service community lacking access to smartphones—similar to the Digizen's experiences in Papua New Guinea or a simple phone call as is the experience of Agros Tech in Perú; invest in high-quality marketing to position the decentralized identity and private property solution as the most efficient in Venezuela; and complement these with a monetary incentive program to boost adoption. All of these efforts would be swifter if government endorsement is given, but that is rather unlikely unless there is a regime change.

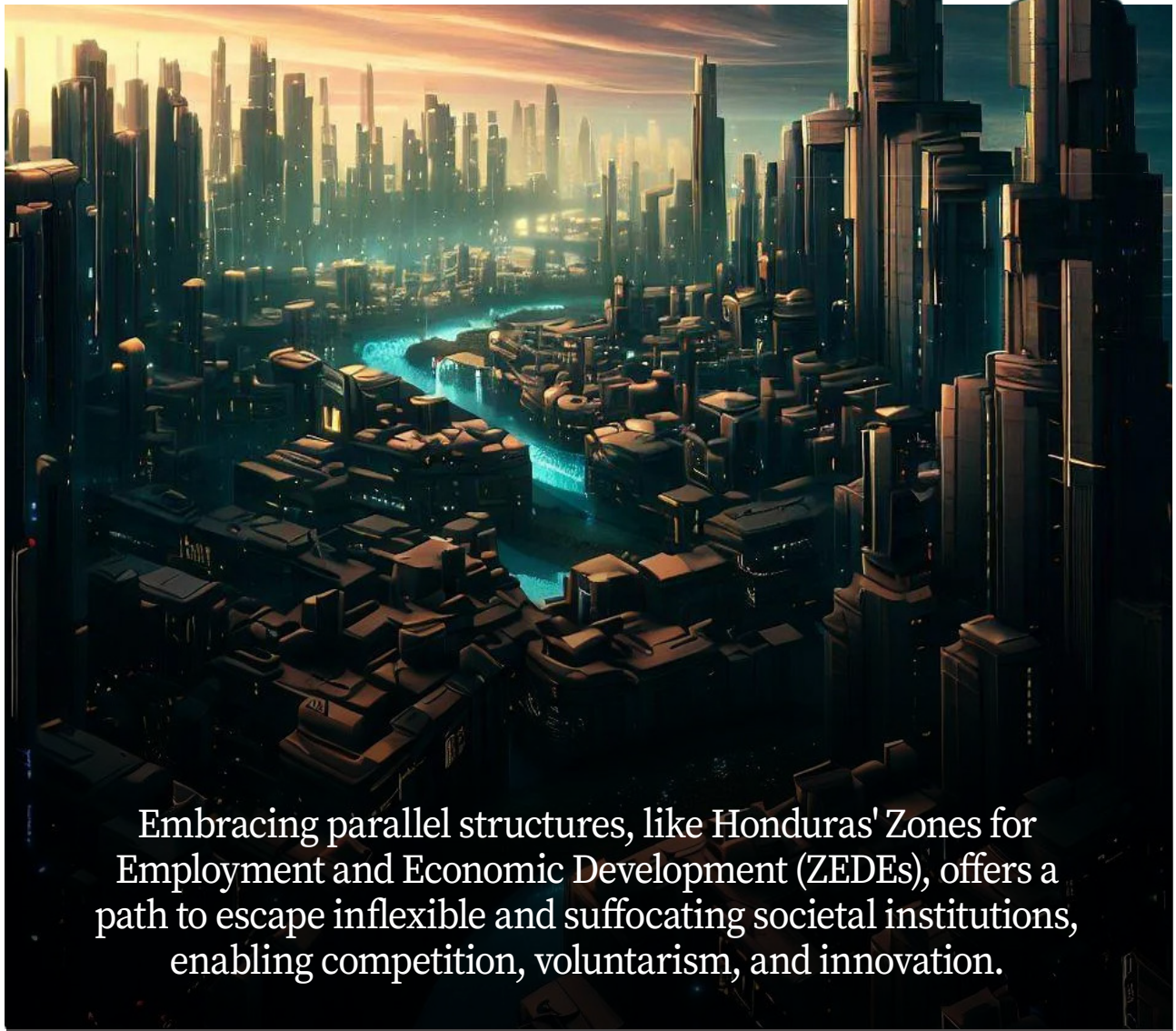
This solution would require little to no maintenance and, more importantly, would strip the government of the power to control the identity of individuals and the proofs of ownership. DID creates not only a strong institutional environment to protect property rights, but a marketplace for governance. Since DID tech and especially KERI are protocols, they can be used as the basis for developing frameworks of trust for other institutions

Isaac Parra is Team Lead Researcher at Adrianople Group, a business intelligence company that specializes in research and consulting for special jurisdictions—such as special economic zones—and data visualization such as the Open Zone Map or the New Cities Map. At Adrianople Group, Isaac has researched the 14 Venezuelan special economic zones for the Open Zone Map, more than 250 planned cities for the New Cities Map, and over a hundred of Decentralized Identity projects around the globe for the work-in-progress DID Map.



Parallel Structures for a Freer World

By Juan De Dios Estevez



Embracing parallel structures, like Honduras' Zones for Employment and Economic Development (ZEDEs), offers a path to escape inflexible and suffocating societal institutions, enabling competition, voluntarism, and innovation.

Many institutions in our society seem quite inflexible—they follow rigid structures that leave little room for innovation and creativity. We are surrounded by these structures and most of us don't realize that there is a problem with them. Yet, these structures that keep growing and controlling every aspect of our lives undermine the power we should have over our own lives; they are suffocating our Freedom.

But resisting these structures seems almost impossible. The state, bureaucracy, the financial system, the education system, together they are like the mythical hydra—they keep coming back. We have seen how governments try to limit not only new technologies but even ideas and speech in order to keep their control over individuals. So, the question we must ask ourselves is: Can we reform these structures? Is it even possible to reform them or are we already at the point of no return?



One of the perks of parallel structures is that we have room for competition and experimentation. F. A. Hayek advocated for the establishment of private money that could compete with each other.

Here is where parallel structures come into play—what if we don't fight the monster but rather just create an alternative to which the monster cannot join? With the rise of globalization and technology, the over-regulation and prohibitions of states can be overcome easier than ever before. We don't need nation-states to create wealth and live in a community—those times are over. We can now create our own structures that can overcome all the shortcomings of current ones. We can focus on decentralization and voluntarism rather than rigidity and coercion, innovation and spontaneous order rather than bureaucracy and regulation.

One example of an outdated structure in our society is the school system. While new technologies such as Uber, Airbnb and Spotify have turned their industries upside down, the school system lacks this innovation. Homeschooling is virtually impossible in many countries (see: Germany) or even prohibited, as is the case in Sweden. These coercive systems, which suppress alternative approaches, are immoral and illegitimate, as they limit the natural freedoms of individuals and their families to a one-system-fits-all approach. There is simply no exit option from these structures."

Instead of keeping the human potential confined within these outdated structures, we should pursue unleashing our human creativity and design alternatives. While we see much innovation in the market process, there has been little progress in the way in which individuals live and interact—in the market of living together—in part due to the monopoly of nation-states and their structures. So, what if we create a new framework in which innovation and voluntarism are welcomed in every aspect of our lives?

One of the first projects in this direction are the Zones for Employment and Economic Development (ZEDEs) in Honduras. A framework in which individuals are not coerced by a government but act voluntarily and choose for themselves what is right for their needs and goals. With new frameworks outside nation-states, we could

deepen governance innovation and maximise human freedom and prosperity. Bitcoin eliminated the need for an intermediary in financial transactions—let's try and eliminate the hurdles from other aspects of our life, too. By doing so we can use our creativity to advance a freer and more prosperous life instead of trying to navigate through government forms. In a world pushed by innovation rather than prohibition, we could advance new forms of living together.

Honduras' institutions have failed: the country is unattractive for businesses and is one of the most dangerous places in the world. Próspera, the flagship of the ZEDEs, is trying to offer an alternative to these institutions. Every person that wants to become a resident needs to accept a written contract that lays out and guarantees the duties and rights of every resident. Hence, the ZEDE's duties and power over its residents and their property are derived from a real and physical contract. Furthermore, every resident can enforce their civil and political rights against the ZEDE through a court of law or arbitration proceeding. Unlike the current nation-states, no decision can be taken unilaterally. Any change to the contract needs to be agreed by both parties.



We have seen how governments try to limit not only new technologies but even ideas and speech in order to keep their control over individuals.

One of the perks of parallel structures is that we have room for competition and experimentation. F. A. Hayek advocated for the establishment of private money that could compete with each other. Thanks to cryptocurrencies we are already seeing this among currencies. Now we should expand this into other aspects of our lives. We don't need to change our structures from within, let them compete with new ideas. Parallel structures can offer a freer alternative to those individuals that want their freedoms back, especially in the market of living together.

A longer version of this article in German has been published on the student's magazine "Der Freydenker".

Juan D. Estevez is a Political Theory student based in Germany and an editor of the student magazine, Der Freydenker. He co-founded and chairs the Frankfurt Students for Liberty and currently holds a scholarship from the Friedrich Naumann Foundation for Freedom.



Car-Free Towns? Libertarianism on Tools and Approaches

By Nikola Ilievski

Nikola discusses a libertarian perspective on car-free towns, emphasizing individual responsibility in tool usage, opposing government-imposed bans, and suggesting that a privately governed car-free town within a free society could align with libertarian principles.

Recently, I was in Vienna, walking through a park, when suddenly a "F**K CARS" graffiti appeared in front of me. What a message! I couldn't be indifferent to it. Consequently, two streams of thoughts crossed my mind.

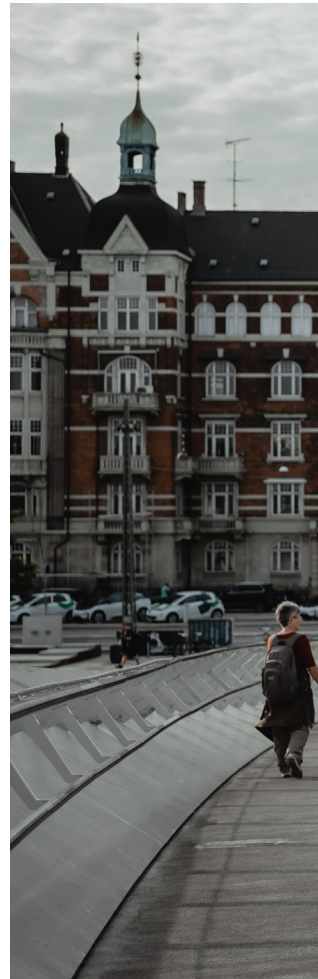
At first I thought: What a stupid message! It harkened back to the 19th century, when the Luddites were breaking textile machines in an expression of their revolt against technology and fear of unemployment. However, stopping human progress with force, fear, or destruction is never justified. Today, cars are considered one of the greatest innovations of the human mind, a product of human collaboration and a powerful tool that can make human life more pleasant. And what is the point of the message? What actual policies would the sentiment lead to? Should we destroy our cars, should the governments ban them, or tax car owners so much that car ownership becomes impossible?

Maybe it sounds hypocritical, but my second thought was: This is not a bad idea at all! I would love to live in a car-free town. And why? While I love driving, I hate doing it in my hometown. Bitola, Macedonia is a town with one hundred thousand people and a severe car congestion problem. You can see cars in the streets, pedestrian

zones, gardens, parks, etc. Furthermore, the traffic is horrific, especially for a mid-sized town. Also, there are many cheaper and healthier alternatives, such as public transport, biking, scootering, walking, etc. Finally, the town would be far more charming without cars.

Even though I have mixed thoughts and feelings about cars, the focus of the text is a libertarian response to this graffiti. Is there unanimity among libertarians on this question? Are libertarians against it, and inevitably pro-car and pro-technology?

Like any other tool, cars are not inherently bad, nor good, so they must not be banned or made extremely hard for people to get them. The prefix "good" and "bad" should be attached to individuals, their actions, and their approaches—not the tools they employ. Tools can be used and misused. It is an individual's responsibility to use them morally. Further, isn't the government's business to engage in activities limiting personal choices. Government limitations on what tools a person can and cannot use limit personal freedoms. In banning one tool or another because it can be used for ill, the government prevents people from using that tool for good. Thus, a ban, destruction, or other top-down and authoritarian approach is immoral.





Yet, another question arises: Is there a place for a *car-free town* within a free society? Maybe it sounds contradictory, but, yes, there is. Just imagine a private town built in a bucolic area, without infrastructure for cars, and with well-organized public transport, bike lanes, etc. Would a car-ban be legitimate here? Yes, since it is a private town with its own rules and procedures created and assented to by the owners.

Car-free towns can be perceived as one of Nozick's utopias, which perfectly aligns with the libertarian ideas. Still, if understood as a single utopia, the totalitarian problem is evident. Each approach is legitimate, as long as it does not violate human liberty. My stance towards cars cannot be described as libertarian, even though I am libertarian. However, supporting an introduction of a government driven ban of cars, is unequivocally illiberal and illegitimate.

Finally, libertarianism is a big-tent approach ideology; it rightly focuses on the means of attaining a goal, and not on the goal itself. Maybe a lot of libertarians are pro-technology, but, first and foremost, we are pro-liberty. The means are essential; the ends are not. If the means do not violate human liberty, then they are just.



Car-free towns can be perceived as one of Nozick's utopias, which perfectly aligns with the libertarian ideas.

The same applies for cars and other tools of improvement or degradation of human life: drugs, technology, food, products, etc.

Each person's final goals are always his individual responsibility. However, fostering a society which respects liberty and allows people to freely pursue their own goals is our shared responsibility.

Nikola Ilievski is a National Coordinator of SFL in Macedonia. He is currently a PhD candidate in political science and working as a Teaching Assistant at Integrated Business Faculty - Skopje.





Nuclear Power's Vital Role in Combating Climate Change and Advancing Renewable Technologies

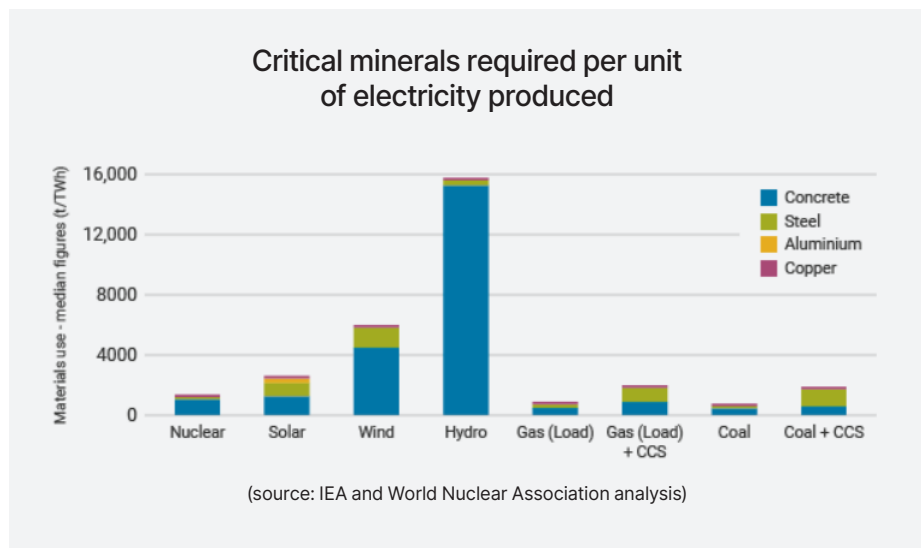
By: Joshua McHoes

While renewables play a crucial role, their intermittent nature and energy-intensive manufacturing processes pose limitations. It's imperative that we recognize and embrace nuclear power as a critical vehicle for advancing individual freedom and addressing climate change. However, we must acknowledge the popular emotional approach

taken by politicians when dealing with the climate change issue, often ignoring the available data. Our fervor for liberty has long been entwined with the idea of expanding opportunity, raising the standard of living, and promoting self-reliance. Throughout history, innovation and self-determination have unlocked exponential growth, and nuclear energy offers precisely that opportunity.



Small Modular Reactors (SMRs) offer a nuanced solution, seamlessly integrating with renewables to provide a continuous, reliable, and environmentally conscious energy supply, aligning with principles of liberty and sustainability.



It's imperative that we recognize and embrace nuclear power as a critical vehicle for advancing individual freedom and addressing climate change.

In the evolution of nuclear power, the large legacy reactors of yesteryear represented a monumental stride in harnessing energy. However, recognizing the need for advancements, there has been a substantial shift in the development of Small Modular Reactors (SMRs). Unlike their predecessors, SMRs are characterized by their smaller size and modular design, allowing for enhanced safety features and increased flexibility. This transition is not just a technological shift but a paradigmatic one. SMRs offer a nuanced solution to the challenges posed by renewables, providing a continuous and reliable energy supply while mitigating environmental impact.

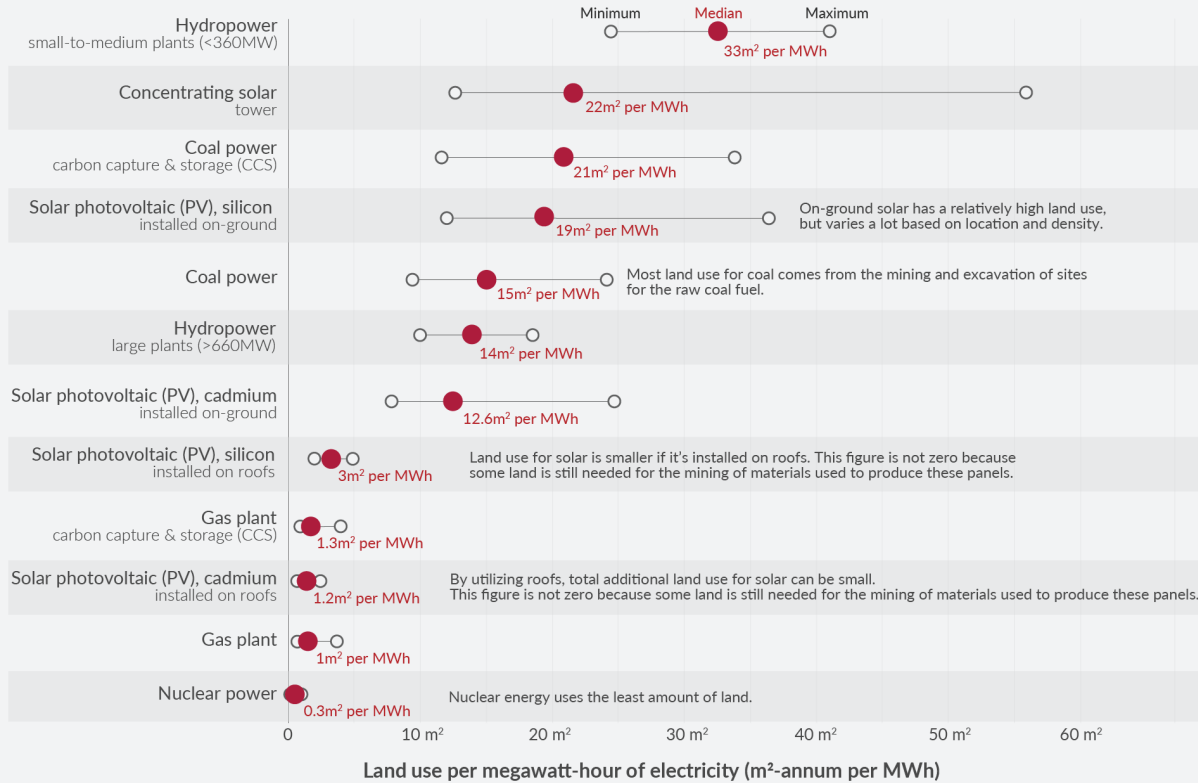
Herein lies our sophisticated perspective: a balanced approach integrating SMRs seamlessly with renewables. SMRs provide a continuous energy supply while minimizing environmental impact, preserving freedom, and propelling us toward a more sustainable future.

It is imperative that advocates for liberty recognize that SMRs hold the key to powering resource-intensive industries without compromising property rights and environmental conservation. Traditional energy-intensive processes for manufacturing solar panels, wind turbines, and other renewable technologies often impose externalities on neighboring properties, infringing upon property rights.

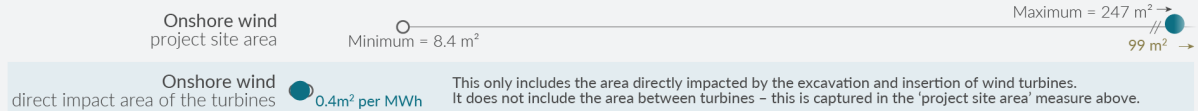
Consider the construction and installation of wind turbine farms and solar farms, which demand vast amounts of precious minerals and occupy large swathes of land that may be used for farming or community developments. SMRs can power the machinery used in mining these resources and the manufacturing processes for turbine and solar array components. This would greatly reduce the energy ROI gap that often plagues such endeavors. The smaller land footprint of SMRs compared to vast renewable installations is a testament to their efficiency.

Land use of energy sources per unit of electricity

Land use is based on life-cycle assessment; this means it does not only account for the land of the energy plant itself but also land used for the mining of materials used for its construction, fuel inputs, decommissioning, and the handling of waste.



The land use of onshore wind can be measured in several ways, and is distinctly different from land use of other energy technologies. Land between wind turbines can be used for other purposes (such as farming), which is not the case for other energy sources. The spacing of turbines, and the context of the site means land use is highly variable.



^{NOTE} Capacity factors are taken into account for each technology which adjusts for intermittency. Land use of energy storage is not included since the quantity of storage depends on the composition of the electricity mix. Source: UNECE (2021). Lifecycle Assessment of Electricity Generation Options. United Nations Economic Commission for Europe for all data except wind. Wind land use calculated by the author. See [OurWorldInData.org/land-use-per-energy-source](https://www.ourworldindata.org/land-use-per-energy-source) for more research on this topic. Licensed under CC-BY by the author Hannah Ritchie.

(source: Our World in Data. "How Does the Land Use of Different Electricity Sources Compare?")



SMRs represent the bridge between our energy needs and environmental aspirations.

Moreover, it's an unfortunate reality that many of these energy-intensive processes never regain their energy ROI. SMRs shine here. Their adaptability and scalability make them the ideal solution to power resource-intensive industries efficiently. By embracing SMRs, we not only support these industries but also enhance environmental stewardship, ensuring that resource extraction aligns with our principles of liberty and sustainability. SMRs represent the bridge between our energy needs

and environmental aspirations, upholding the principle that property rights should not be violated through pollution or other externalities. It allows us to progress toward a sustainable future while respecting the foundational tenets of individual liberty and property rights, achieving a harmonious balance between freedom and environmental conservation.

Joshua McHoes is a passionate advocate for liberty, nuclear power, and energy independence based in Anchorage, Alaska. Embracing humility and a collaborative approach to politics, he strives for positive change, valuing accountability, professionalism, and entrepreneurship. Joshua's commitment to liberty and community engagement is evident in his activism for liberty and his active pursuit of sustainable energy solutions.



Individual Freedom and Free Trade in Modern Era

By Ebenezer Sondang Simanjuntak

Prioritizing individual freedom, libertarian economics advocates for a minimally regulated free market for sustainable growth; free trade, seen as vital for efficient resource allocation and global peace, fosters innovation and economic development in a decentralized system.

In our complex and ever-evolving modern world, understanding the philosophy of libertarian economics is increasingly important. Concepts such as individual freedom, free markets, and limited government intervention have a significant impact on the way we lead our daily lives, especially in the context of economics and politics.

Individual Freedom

When we talk about “freedom,” we refer to the individual’s right to pursue their happiness without excessive interference from the government or other entities. The philosophy of libertarian economics places this value above all else and considers it the foundation for a just and prosperous society. Furthermore, this perspective emphasizes the importance of minimally regulated free market as the engine for sustainable economic growth and innovation.

This perspective emphasizes that individual freedom is the highest value and the foundation of a just and prosperous society. In libertarian thinking, economic freedom is one of the most critical aspects of individual freedom because it allows individuals to make economic decisions that align with their own interests. This includes the right to start businesses, invest, and consume as they see fit.

In modern society, “freedom” plays many central roles in shaping communities that are democratic, innovative, inclusive, and respectful of human rights. The concept of freedom is one of the foundations of the values embraced in modern society, influencing cultural norms, policies, and social economic development.

However, in this modern era, discrimination and exploitation are frequently encountered, both directly and through social media, meaning that many people aren’t free to live the lives they choose and are reluctant to voice their opinions due to potential consequences, especially



in oppressive regimes. Therefore, a solution is needed to address these issues, such as legal protection for victims of discrimination.

Free Trade

Free trade is an economic system where voluntary exchange and the laws of supply and demand serve as the sole foundation of the economic system, without government intervention. In a free market, buyers and sellers conduct their business without government regulations. Such a market is characterized by a spontaneous and decentralized order in which individuals make economic decisions based on information communicated by price signals emerging from private ownership of the means of production. In a free trade economy, business owners enjoy the freedom to innovate based on consumer needs.

Free trade is considered crucial as it enables efficient resource allocation and promotes economic growth. In the era of globalization, free trade has yielded several positive impacts, such as heightened competition leading to innovation and superior product offerings, as well as fostering economic growth and development in many countries. In addition, free trade is a critical foreign policy tool that promotes peace and cooperation, and it remains a pillar of the liberal international order. So, if we want to promote world peace, we must advance free trade not just within countries but between them.

Ebenezer Sondang Simanjuntak is a student at University of Amikom Yogyakarta with a strong passion for exploring libertarian ideas, particularly in the context of free-market economics. His academic background in International Relations provides the foundation for his interest in economic and political philosophy.



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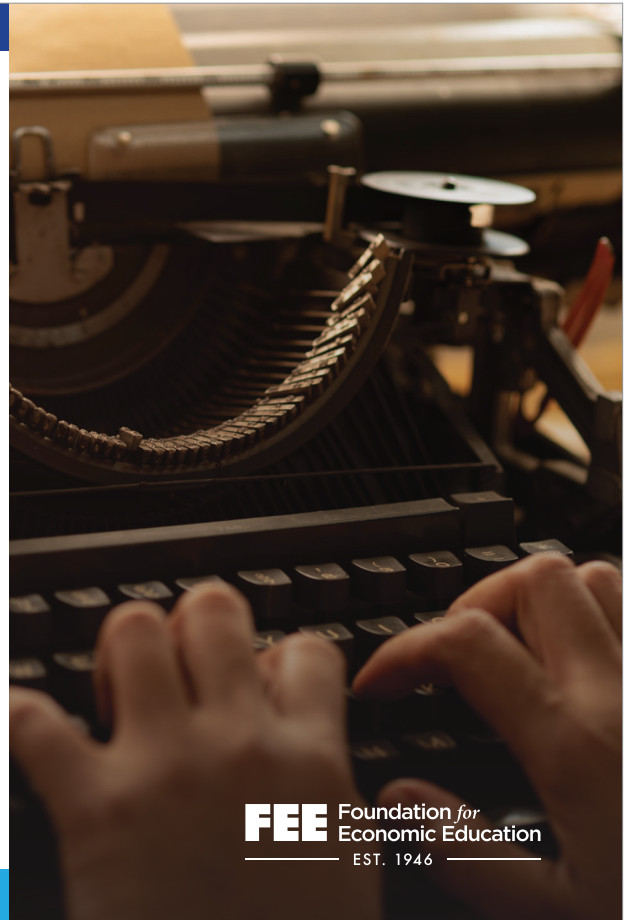
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