

# The PAC Statement of Principles

It is appropriate in this first issue of VERSUS STATE to introduce the purpose and principles of the Political Action Caucus. The PAC has been organized to meet what its supporters consider to be an unfulfilled function vital to the anti-statist movement. "Anti-statist" is here defined as the broadest possible political label which is inclusive of those who in some way want to reduce the power of the State and its associated apparatus of support and coercion. The anti-statist movement is the political center of a broader philosophical movement against what can be called the Authoritarian Complex (mysticism, altruism, coercive collectivism, and statism). In our view, "anti-statist" can potentially include liberals, conservatives, New Left, and even Marxists, when they oppose statism. The PAC was founded to help resolve the ideological inadequacies of the present "libertarian movement" which is the oppositional focus to the Authoritarian Complex.

The libertarian movement, in spite of a well developed corpus of consistent philosophical premises, has not evolved a functional ideological program for the abolition of the State. Although much creditable work towards the formulation of an ideological position has taken place, notably in the work of Murray N. Rothbard, the full development of a world strategy is still to be accomplished. The purpose of The PAC, thus, is to "...recruit, radicalize, train, organize, and mobilize individuals ...through the formulation and implementation of a programmatic ideology of strategy and tactics in controlling, dismantling, and abolishing the power of the State...."

The following principles establish an outlook, and certain key revisions of popular "libertarian" philosophy and folklore, which are necessary not only for our victory over the Authoritarian Complex, and the abolition of the State, but for the successful conduct of a thorough-going and consistent libertarian way of life. Among these revisions are the exclusion of fraud as an ethical prohibition and the adoption of the doctrine of retaliatory recapture. These and other revisions will be discussed in VERSUS STATE. It is with pride that we present in this first issue our Statement of Principles:

We, the members of The Political Action Caucus, firmly support the right of individuals to their own lives and justifiably acquired possessions, free from the initiation of or threat of physical coercion, or the breach of agreement. We affirm that the volitional nature of rational consciousness entitles individuals to full possession over their own lives and the product of those lives.

A conscious, living organism does not live as a ghost in a machine; it requires individual possession and control over the physical instrument of its will, if it is to succeed as a choice-making entity. The right of individuals over themselves cannot logically be divorced from the proprietarian control over physical objects. Self ownership, thus, requires an unenfringed dominion over one's own life as it includes both corporeal and non-corporeal objects. All effective freedoms of choice, and other forms of action, ultimately derive from the right of property. Thus, we affirm the essence of human rights is self ownership.

We support the ethical concept of rational egoism, which defines the purpose of conscious existence as the attainment of one's own happiness. This ethic derives from the epistemological premise that the universe in which we live is non-contradictory and understandable. There are no arbitrary and contradictory choices necessitated by the nature of our universe. Thus, we affirm that all choices can and should be made on the basis of an objective system of value.

We assert that the choice to think and reason is a fundamentally self-acknowledging act which can only result from the existence of a unique individual nature. The necessity for a conscious organism to make choices in order to live is the outstanding

fact of conscious existence. The voluntary performance of an action, in the use of justifiably acquired physical properties in the attainment of one's own interests, constitutes the extent of personal authority. The objective physical consequences of one's actions, which includes the willing and specific transfer of title, constitutes the extent of personal responsibility and enforceable liability. Since one's authority is logically limited to one's own life and possessions, one's ethical and legal responsibility may not be dictated to extend beyond this objective, physical consequences of one's life and possessions. Statism is the loss of individual authority over one's own life and the arbitrary and enforced imposition of responsibility for the welfare and failings of others. Thus, we consider statism as contrary to a rational existence, and in violation of the right of individuals to their own lives.

We assert the freedom of individuals from arbitrary and unconsented claims. There are only two bases for an ethically justifiable and enforceable claim against an individual. One is to fulfill the terms of a prior agreement explicitly and voluntarily agreed to by the individual. The second is a claim for restitution against damages inflicted as an objective physical consequence of any means possessed by the individual. Therefore, we firmly oppose the notions of "implied contracts" and "social contracts" which enforce arbitrary social conventions on the individual where no explicit consent has been given and where no violatory act has been committed.

We have come to understand the impotence of mere intellectual opposition to the State. The careful development of philosophical principles based on consistent premises is necessary and fundamental to the change we aspire to achieve. World events clearly indicate the need for a carefully planned, centrally organized, and ideologically oriented form of political action. The battle for freedom is an all-enveloping, inescapable fact of life in our time. The PAC is for those who choose to objectively recognize the nature of statism and deal with it accordingly.

We recognize the State as an aggressor. The State is an instrument of coercion and an impediment to a rational system of justice. It results from a philosophical disregard for the natural right of individuals to their own lives and justifiably acquired possessions. The State represents a complex ideological justification and implementation of murder, theft, extortion, and slavery. It is responsible for every major problem existing in contemporary human society and is manned and exploited for the benefit of fictional collectives through the sacrifice of individual liberty. The State is responsible for war, poverty, unemployment, monetary inflation, coercive monopolies and cartels, the perversion of ethical values, the corruption of youth, the degradation of the natural environment, and the general despair of humanity. The holders of State power maintain their position by the control of key institutions and by indoctrination and corruption of the masses. Statist forces are extremely powerful and deeply entrenched. They control the world in which we live, and at this moment their power is waxing stronger.

We recognize that the vast bulk of the world's population is still under the sway of statist mythology and its supportive doctrines. We identify these doctrines as: mysticism -- the notion that this universe is metaphysically inferior and morally unsuitable for human aspirations, and epistemologically contradictory and fundamentally unknowable to human reason; altruism -- the ethical doctrine which binds one to live for the sake of others and treats the individual as a sacrificial animal; collectivism -- the social corollary of altruism which attributes reality to the group apart from individuals and subordinates the individual's right to the presumed interest of the group; and statism itself -- the political corollary of altruist-collectivism which arbitrarily invests authority, and a monopoly of force in the name of the group, and according to a defined set of laws, rules by systematic coercion and organized tyranny. These doctrines are found throughout the world in various forms and in various combinations. There is no difference in principle among them -- only differing tactical problems for those struggling for their freedom.

We understand the necessity, within the context of an intensifying world struggle, of organizing and utilizing our scarce resources to the best advantage. We see the function of ideology as the intellectual means by which philosophical premises and ideals are implemented within the political sphere to achieve concrete objectives. The philosophical premise that individuals should exercise sole dominion over their own lives requires accomplishing the ideological objectives of controlling and dismantling the State.

We regard the strategy of struggle against the State differently from the anti-statist sectarians whose misunderstanding of ethical and ideological requirements has essentially paralyzed their campaign against the State. A political organization must increase its political capital while simultaneously denying sources of power to its enemy. We intend to transform the present process which is wastefully devouring the limited political capital of the anti-statist movement. This requires the development of a long-term strategy, an ideological program, and a set of tactical maneuvers which creates opportunities for success, and which takes advantage of every weakness and error by the enemy. It requires a program of assumptions and objectives which can be checked against reality.

We plan to reduce the power of the State in stages through the use of peaceful political means as long as, and insofar as, these are available to us. It is our intent to promote and aid revolutions against the State in countries where the means of peaceful political reform are nonexistent. We expect that our success may result in an increasing reaction against us from the institutions of State power and those interests which have something to lose by its reduction. This will not deter us, as we regard every act of repression as potential fuel for the engine of revolution.

We consider explicitly defined, voluntary commitments as the rational method of distributing responsibility and authority in carrying out effective political action. The division of labor, which is the basis for any large scale productive enterprise, is also required in a political organization. Uncoordinated actions are generally ineffective and often futile in political struggle against the State.

Since the power of the State permeates virtually all economic, political, and other levels of organized human activity, it is impossible, in practice, to effectively oppose its power without ourselves gaining control over sectors of State power in maneuvering against the State. Although the physical means by which the State oppresses us are indeed stolen property which should be returned to the rightful owners; it is the responsibility of the original owners to prevent such abuse of their possessions. Failure to do so, ends any ethical obligation on the part of those who are being attacked by the use of this property, and who would defend themselves by turning the State's weapons against the apparatus of coercion. Those actively opposing the State have an ethical right to employ all means against the aggressors, including the capturing of any and all instruments of State power to dismantle and abolish the State.

We assert that the right of one's own life logically entitles one to the use of retaliatory force, and any other means deemed efficacious in thwarting the initiation of force. This ethical entitlement frees all persons from meeting any and all obligations imposed by the State. Individuals are ethically entitled to defend themselves with organized defensive force, and by any and all means against its armed and extortive invasions. We will, however, avoid the exercise of our moral entitlement to the use of retaliatory force, and eschew violent acts, as long as peaceful means of reducing State power are open to us. We do so, not out of ethical obligation, but as a matter of rational self interest. We have every intention, when the time is ripe, to smash the apparatus of our enslavement, and abolish the State for all eternity.