

# Society under Finite Law is Anarchism

## With Rights Come Responsibilities

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### Preamble

This paper arrives at a conclusion: Society under Finite Law is anarchism.

Not anarchism as chaos. Not anarchism as utopian vision. Anarchism as accurate description—what society actually is when we stop pretending finite instruments establish infinite claims.

The Principles of Finite Law demonstrate that honest governance requires bounded domains, explicit uncertainty, and finite commitments. "Enumeration of Rights is Fraud" shows that presenting finite text as establishing infinite protection is misrepresentation. "Land Under Finite Law" reconceives property as witnessed arrangement rather than metaphysical ownership.

Apply these insights to society itself—to how persons relate, how coordination occurs, how order emerges—and you arrive at anarchism. Not by choice but by logic. If Finite Law, then anarchism. The entailment is direct.

But this anarchism rests on a truth often forgotten: **with rights come responsibilities**. Rights do not exist in isolation. To claim rights is to be a person among persons. To be a person among persons is to bear responsibility to those whose recognition makes rights real.

This is the foundation. Everything else follows.

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### I. The Foundational Truth

Rights do not exist in isolation.

Consider what a right is: a claim against others. Your right to speak is a claim that others may not silence you. Your right to bodily integrity is a claim that others may not harm you. Your right to property is a claim that others may not take what is yours.

Every right implies others. Others who must respect the right. Others whose forbearance makes the right real. Without others, "rights" is meaningless noise—there is no one to claim against, no one whose recognition constitutes the right as social fact.

To have rights is to be a person among persons.

To be a person among persons is to be in society.

To be in society is to have responsibilities to those others whose existence makes your rights possible.

This is not a bargain. Not a social contract. Not an imposition from outside. It is logical entailment. You cannot coherently claim rights while denying responsibility to those whose recognition makes rights real. The hermit who refuses all human contact may exist, but cannot claim rights—there is no one to claim against, and no relationship within which claims could function.

**With rights come responsibilities. This is not a trade. It is a single truth.**

The responsibility is specific: the responsibility to be social. To deal with each other. To recognize others as persons who can be wronged. To engage, negotiate, coordinate—not merely extract and retreat. Rights exist in the space between persons; that space must be tended.

Society is not imposed on individuals. Society is what individuals with rights necessarily constitute. The moment you claim rights, you are already in society, already responsible, already obligated to the others whose existence your claim presupposes.

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## **II. What Anarchism Actually Means**

Anarchism is not chaos.

The word means "without rulers"—an-archos. Not without order, without coordination, without law. Without the fraudulent claim that some persons have authority over others derived from sources other than the others' recognition.

Society is bottom-up. It always was. Humans coordinate voluntarily; they always have. Family, friendship, commerce, community—these arise without state mandate. Most of daily life is already anarchic: you chose your friends, chose your spouse, negotiate constantly with neighbors and colleagues and strangers. The state is not the source of order; it is one claimant to authority among many, distinguished mainly by its willingness to use violence and its fraudulent claim to infinite jurisdiction.

Yourself is the highest authority. This is the Finite Law insight. No one granted you permission to exist, to think, to speak, to act. Your authority over yourself is not derived from state grant or constitutional enumeration. It is what you are: a person, capable of being wronged, and therefore possessing the rights that protect against being wronged.

But yourself is the highest authority—among others who are also highest authorities.

Your sovereignty and theirs must be negotiated. Neither can simply override the other. Neither derives authority from a higher source that settles disputes by fiat. Two sovereigns, or two billion sovereigns, must find ways to coordinate, to resolve conflicts, to live together.

That negotiation is society.

That negotiation is the responsibility that comes with rights.

"Anarchy under Law looks just the way it is now"—minus the fraud. Minus the infinite claims. Minus the pretense that the state's authority derives from something other than the recognition of those it governs. Minus

corporate personhood. Minus the comfortable fiction that someone else guarantees your rights so you need not bear responsibility for the society that makes rights possible.

Finite Law yields anarchism because Finite Law is honest about what society is: persons in relationship, dealing with each other, witnessing arrangements that work, revising arrangements that fail. Bottom-up coordination among beings who each possess the highest authority over themselves and must therefore negotiate rather than command.

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### **III. Persons: Rights and Responsibilities Together**

#### **III.1 What Makes a Person**

A person is a being who can be wronged.

This is the foundation. Not rationality alone—infants are persons. Not autonomy alone—the severely disabled are persons. Not species membership alone—that is mere biology. What makes a person is the capacity to suffer, to flourish, to have one's dignity violated.

Persons have inner lives. Mind, conscience, experience. There is something it is like to be you. When you are harmed, there is a subject who experiences the harm. When your dignity is violated, there is a self whose dignity it was.

This capacity to be wronged generates rights. Rights are shields against being wronged. They exist because persons exist—beings for whom violation is possible and therefore beings who can claim protection against violation.

But the same capacity that generates rights generates responsibilities.

You can be wronged—therefore you have rights.

You can wrong others—therefore you have responsibilities.

These are not separate facts about persons. They are the same fact: personhood. To be a person is to be the kind of being that participates in the moral world, that can be violated and can violate, that has claims and owes obligations.

Rights and responsibilities are two faces of personhood in society. Claim one, you have both. Deny responsibility, you undermine your claim to rights—for rights exist only in the society constituted by persons who recognize each other's claims.

#### **III.2 Individual Rights**

Rights derive from the capacity to be wronged. Each right corresponds to a way persons can be violated:

**Bodily integrity.** Your body is yours. Violation of your body—assault, imprisonment, torture—is wronging you. The right to bodily integrity protects against this violation.

**Conscience.** Your mind is yours. Compelled belief, forced confession, mandated thought—these violate the person by invading what is most intimate. The right to conscience protects the inner life.

**Expression.** Your speech is extension of your mind. Silencing you, punishing you for what you say, forcing you to speak what you do not believe—these wrong you by denying your capacity to communicate your mind. The right to expression protects this capacity.

**Privacy.** Your inner life, your home, your personal space—these are sheltered from intrusion. Surveillance, search, exposure of what you chose to keep private—these violate by stripping away the boundary between self and world. The right to privacy protects this boundary.

**Association.** You choose whom to engage with. Forced association, forbidden association—these violate your capacity to form relationships according to your own judgment. The right to association protects relational autonomy.

**Property.** The fruits of your labor are yours. Taking what you have made, what you have earned, what you have legitimately acquired—this wrongs you by appropriating your effort and exchange. The right to property protects what is yours.

**Due process.** Power must justify itself before acting against you. Arbitrary arrest, punishment without hearing, deprivation without procedure—these wrong you by treating you as object rather than person. The right to due process ensures that power answers before it acts.

These rights are shields, not swords. They protect against violation. They do not authorize you to violate others in exercising them.

### III.3 Individual Responsibilities

Responsibilities derive from the same source as rights: personhood in society. You have responsibilities because you can wrong others and because you claim rights that depend on others' recognition.

**To not violate others.** The most basic responsibility. Do not assault, deceive, imprison, or harm. The rights you claim against violation obligate you to not violate.

**To not deceive to others' harm.** Fraud—misrepresentation causing damage—is the paradigm violation of social responsibility. It treats others as marks rather than persons. The responsibility to honesty is foundational.

**To deal with others.** The responsibility to be social. You cannot claim rights while refusing to engage with those whose recognition makes rights real. You must deal—negotiate, coordinate, resolve disputes, participate in the society you inhabit.

**To recognize others' rights.** As you claim rights, so must you recognize the claims of others. Your sovereignty among sovereigns means acknowledging their sovereignty as you insist on yours.

**To participate in mutual witnessing.** Society functions through recognition. Arrangements are witnessed—acknowledged as working, supported by participation. The responsibility to witness is the responsibility to be present, to acknowledge, to participate in the recognition that makes social order possible.

**To engage in dispute resolution.** Conflicts arise. The responsibility is not to avoid conflict but to resolve it—through negotiation, mediation, arbitration, or community judgment. You may not simply impose your will; you must engage the processes that allow sovereigns to resolve disputes without domination.

These responsibilities are not impositions from outside. They are the cost of admission to the society where rights exist. You cannot have one without the other. The sovereign individual is also the obligated neighbor.

### **III.4 Rights Cannot Be Delegated; Responsibilities Can**

Here is a principle that illuminates the entire structure: **Rights cannot be delegated. Responsibilities can.**

Consider why rights cannot be delegated:

Your right against torture protects you. If you are tortured, you are wronged. Someone else cannot be tortured on your behalf, satisfying your right by their suffering. The right attaches to your personhood, and personhood cannot be transferred.

Your right to speak is your mind expressing. No one can think your thoughts for you, speak your speech for you, be you for you. The right protects your capacity for expression—yours, not transferable, not delegable.

Rights are shields that protect the one holding them. Hand the shield to another, and you are unprotected. The shield did not move to another location; it simply ceased to protect you. Rights cannot be delegated because personhood cannot be delegated.

Now consider why responsibilities can be delegated:

The commander is responsible for securing the perimeter. The commander delegates this responsibility to subordinates, who execute the task. The responsibility is fulfilled; it does not matter whose hands did the work. The commander remains accountable—delegation does not eliminate responsibility—but the doing of the duty can be transferred.

Responsibilities are duties to accomplish. Duties can be fulfilled by another. This is what organization is for. This is what instruments—corporations, governments, institutions—legitimately do. They are structures for delegating responsibility, coordinating action, accomplishing purposes.

This asymmetry explains much:

It explains why corporations can bear responsibilities but not rights. Corporations are delegated-responsibility structures. Shareholders delegate to boards, boards to executives, executives to managers, managers to workers. Responsibility flows and divides. But rights do not flow. When a corporation claims rights, it claims what no one could have delegated—because rights never leave the persons who hold them.

It explains why the state cannot be the source of rights. Rights attach to persons. The state can recognize rights, violate rights, protect rights—but it cannot grant what was never its to give. Responsibilities can be delegated to the state (defense, adjudication, coordination). Rights cannot be delegated from persons to state or from state to persons. They simply are, wherever persons are.

It explains the structure of legitimate organization. Organizations exist to accomplish purposes through coordinated action. They receive delegated responsibilities and coordinate their fulfillment. They do not receive delegated rights because rights do not delegate. An organization that claims rights claims what it could never have been given.

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## **IV. Instruments: Responsibility Without Rights**

### **IV.1 What Corporations Are**

Corporations are instruments.

They are tools created by persons to accomplish purposes. Legal fictions granted entity status for coordination. They allow persons to pool resources, limit liability, persist beyond individual lifetimes, coordinate action at scale.

As instruments, corporations act in society. They produce goods, provide services, employ workers, affect communities. Their actions have consequences for persons. They can harm—pollute air, deceive customers, exploit workers, damage communities. They can benefit—provide useful products, create employment, generate wealth, solve problems.

What corporations cannot do is be wronged.

Dissolve a corporation—it does not suffer. Restructure it—it does not experience loss. Regulate it—it has no dignity to offend. There is no inner life, no experience, no subject who undergoes what happens to the corporation. It is not the kind of thing that can be wronged.

This is not a moral claim but a categorical one. Corporations lack the features that make wrongdoing possible. No consciousness. No experience. No suffering. No flourishing. No dignity. Nothing it is like to be a corporation.

### **IV.2 Why Corporations Have No Rights**

Rights derive from the capacity to be wronged.

Corporations cannot be wronged.

Therefore corporations have no rights.

The logic is simple. If rights are shields against violation, and corporations cannot be violated in the relevant sense—cannot suffer, cannot have dignity offended, cannot experience harm—then corporations have nothing to shield. Granting them rights is category error.

Consider the supposed corporate "rights":

**Corporate speech.** But speech is expression of mind. Corporations have no mind. They have no thoughts to express, no conscience to voice, no inner life seeking outlet. What is called corporate speech is either the speech of persons working for the corporation (protected as their speech) or the deployment of corporate resources for strategic purposes (which is action, not expression).

**Corporate religion.** But religion is conscience—belief about ultimate matters, commitment of the self to what transcends. Corporations have no conscience. They cannot believe, cannot commit, cannot experience the sacred. Claiming corporate religious rights is claiming inner life for a legal fiction.

**Corporate privacy.** But privacy protects the inner life, the intimate space, the boundary between self and world. Corporations have no inner life to protect. Trade secrets are not privacy; they are competitive advantage. Strategic information is not intimate space; it is business asset.

**Corporate due process.** Due process protects persons from arbitrary state action—ensures that power justifies itself before harming you. But corporations cannot be harmed in the relevant sense. They can be regulated, restricted, dissolved—but there is no subject who experiences injustice when this happens without procedure.

The fraud of corporate personhood takes a legal convenience—treating corporations as entities for purposes of contracts and lawsuits—and inflates it into metaphysical claim. The corporation is not a person. It does not have what persons have. It cannot claim what only persons can claim.

### **IV.3 Why Corporations Have Responsibilities**

If corporations cannot be wronged, they can certainly wrong.

Corporate actions harm persons constantly. Pollution sickens neighbors—real persons who can suffer. Fraud deceives customers—real persons who relied and were damaged. Exploitation injures workers—real persons whose bodies and lives are affected. Market manipulation damages communities—real persons whose livelihoods depend on fair dealing.

Responsibilities derive from the capacity to wrong others.

Corporations can wrong others.

Therefore corporations have responsibilities.

This is not punishment. It is accurate categorization. Corporations are instruments that act in society. Their actions affect persons. They are accountable for those effects—not because we choose to hold them accountable, but because accountability follows from action. To act is to be responsible for the consequences of action.

Moreover, corporations exist through delegated responsibility. Shareholders delegate to boards, boards to executives, executives to workers. The entire structure is responsibility flowing and dividing. The corporation's legitimate function is to organize delegated responsibilities for coordinated action. Responsibility is what corporations are made of.

What corporations are not made of is rights. No one delegated rights to the corporation—rights cannot be delegated. The corporation has exactly what it was given: responsibilities to accomplish, organized for coordinated action. Claiming more is claiming what was never given.

### **IV.4 Corporate Responsibilities Enumerated**

Because corporations act in society, they bear responsibility to society:

**Transparency.** Disclose what you do and its effects. You operate in public—your smoke rises into shared air, your products enter shared markets, your effects fall on persons. What you do is their business because it affects them.

**Honesty.** No fraud, no misrepresentation. The core responsibility in all social dealing applies with full force. Deception that harms is wrong whether the deceiver is person or corporation.

**Accountability.** Answer to those affected, not only shareholders. The shareholder is one affected party; the worker, customer, neighbor, community are also affected. Responsibility runs to all who bear the effects of corporate action.

**Finite existence.** Corporations exist for purposes. Purposes can be accomplished or abandoned. The corporation should end when its purpose ends—not persist indefinitely, accumulating power without function. Perpetual corporate existence is infinite claim through finite instrument.

**Societal benefit.** Justify existence by actual service. The legal privilege of corporate form—limited liability, entity status, perpetual existence—is granted for benefit, not extraction. Demonstrate the benefit or lose the privilege.

**No externalization.** You cannot push costs onto others while keeping profits. The polluter pays. The defrauder compensates. The exploiter makes whole. Costs and benefits attach to the same entity.

**The responsibility to be social.** Corporations exist in society. They cannot retreat into private immunity. They must deal with those they affect—answer questions, address harms, participate in the community whose recognition enables their existence.

These responsibilities are not imposed from outside by regulation. They follow from what corporations are: instruments acting in society, capable of wrongdoing, constituted by delegated responsibility. To exist as corporation is to bear these responsibilities.

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## V. The Inversion We Live Under

We live under an inversion.

Corporate "rights" have expanded. Citizens United held that corporations have free speech rights; Hobby Lobby held that corporations have religious rights. Corporate due process, corporate privacy, corporate claims of every kind proliferate. The instrument has claimed personhood.

Individual rights have contracted. Surveillance expands without meaningful Fourth Amendment constraint. Civil forfeiture takes property without due process. Qualified immunity shields officials from accountability for constitutional violations. The person has been diminished toward instrumentality.

This is precisely backwards.

Instruments claiming personhood. Persons treated as instruments.

The fraud of corporate personhood is cousin to the fraud of enumerated rights. Both use finite instruments to claim infinite status. The Constitution—finite text—claims to establish infinite protection. The corporation—finite instrument—claims rights proper only to infinite-capacity beings (persons who can be wronged). Both are misrepresentation. Both are fraud.

The correction is clear:

**Rights for persons only.** Only beings who can be wronged have claims against being wronged. Corporations cannot be wronged. Corporations have no rights.

**Responsibilities for all who act in society.** Persons bear responsibilities because they can wrong others and because they claim rights that depend on mutual recognition. Corporations bear responsibilities because they act in society and their actions affect persons.

The matrix is simple:

	<b>Can Be Wronged</b>	<b>Can Wrong Others</b>	<b>Rights</b>	<b>Responsibilities</b>
Persons	Yes	Yes	Yes	Yes
Corporations	No	Yes	No	Yes

Persons have both rights and responsibilities because they are persons among persons—capable of violation and capable of violating.

Corporations have responsibilities only because they are instruments among persons—incapable of being violated but capable of violating.

Strip the fraud. Restore the distinction. Rights for persons, responsibility for instruments.

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## **VI. Industry in Society**

### **VI.1 The Impossibility of Private Industry**

You can think in private.

You can read in private.

You cannot operate a factory in private.

The smoke rises into shared air. The trucks use shared roads. The workers come from the community. The products enter commerce. The waste goes somewhere. The effects spread outward into the world of persons.

Industrial activity is inherently social. It is witnessed by its nature—not because government mandates disclosure, but because industrial operation cannot be hidden. The scale, the effects, the footprint make it public.

"Private ownership" of industry is coherent. Someone owns the factory, the equipment, the brand. Ownership is witnessed tenure—this holder, this asset, this time, this set of rights and responsibilities.

"Private operation" of industry is incoherent. The category doesn't apply. The activity is public by nature. Operating in public while claiming the immunities of privacy is misrepresentation.

## **VI.2 What Follows**

Ownership conveys responsibility, not immunity.

The factory owner owns the factory. The factory owner is responsible for what the factory does. The smoke, the waste, the effects on workers and neighbors—these are the owner's responsibility because they flow from the owner's property.

This is not state regulation imposed top-down. It is societal accountability recognized bottom-up. Industry exists within society. Industry owes society. The community that witnesses industrial operation has standing to demand accountability.

The responsibility to be social applies to industry with particular force. Industry cannot retreat into private immunity because industry is not private. Industry must deal with those it affects—answer their questions, address their harms, participate in the community whose forbearance enables operation.

## **VI.3 What Industry Owes**

**Transparency about operations and effects.** What are you making? How are you making it? What comes out—products, waste, emissions? What effects fall on workers, neighbors, the world? Industry must answer because industry operates in the world that asks.

**Honesty about products, processes, impacts.** No fraud. No misrepresentation. The product does what you say it does. The process works as you claim. The impacts are what you disclose. Deception causing harm is fraud—and fraud is discoverable wrong whether the defrauder is person or corporation.

**Accountability to affected communities.** Not only shareholders. The worker whose health is affected, the neighbor whose air is polluted, the customer whose product fails, the community whose economy depends on the industry—all have standing to demand accountability because all bear effects.

**Actual benefit.** Justify existence by service, not mere extraction. The legal privileges of corporate form are granted for societal benefit. If the industry benefits only owners while harming everyone else, the justification fails.

**Finite claims.** No perpetual accumulation divorced from function. Industry exists to accomplish purposes. It accumulates resources to accomplish purposes. Accumulation without purpose is extraction—taking from society without returning.

These are the responsibilities any actor in society bears, magnified by industry's scale of action. Industrial power means industrial responsibility. The greater the effect, the greater the obligation.

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## VII. Land and Commons

### VII.1 The Witness Model

Land originates as commons.

Not state property. Not collective ownership. Commons: the absence of successfully established exclusive claims. The default state—what exists before anyone has demonstrated that exclusive use obtains.

No one made the earth. Labor-mixing claims do not apply to land itself. You built the house; you did not build the land under the house. You planted the crops; you did not plant the soil. The land preceded all human activity and will persist after it.

Private tenure in land is witness, not proof. A demonstration that exclusive use, by this holder, of this parcel, at this time, functions and is recognized by the community. The witness is finite:

- This holder (specific person or entity)
- This parcel (bounded geography)
- This time (finite duration, subject to renewal)
- These conditions (requirements for maintenance)

The witness does not establish infinite ownership binding all future persons forever. It establishes that an arrangement currently obtains. The arrangement can end—through abandonment, through sunset, through failed renewal, through successful contestation. When witness ends, land returns to commons. The unwitnessed state that preceded witnessed tenure follows terminated tenure.

This is honest land tenure. Finite claims for finite beings about finite use of finite space.

### VII.2 Responsibility for Land

Land tenure carries responsibility, not just rights.

**To use, not merely hold.** Witness to exclusive use requires use. Speculation—acquiring land only to prevent others' use while doing nothing yourself—lets witness lapse. You claim exclusive use; you must use.

**To steward, not merely extract.** The land persists beyond your tenure. Degrading it, exhausting it, destroying its capacity—these harm future holders and the community whose commons the land returns to. Responsibility to steward follows from the finitude of your claim.

**To answer to neighbors and community.** Your use affects others. The fence blocks their view; the runoff crosses their property; the activity attracts traffic. Land tenure exists within social context. The holder must deal with those affected.

**To acknowledge return to commons.** Your witness is finite. When it ends—through whatever mechanism—land returns to unwitnessed state. You are not lord of this land forever. You are witnessed holder for a time.

Property in land is participation in society, not withdrawal from it. The landholder who refuses all dealing with neighbors, who claims immunity from all responsibility, has misunderstood what land tenure is. It is witnessed arrangement, and witness is social.

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## **VIII. Commerce and Exchange**

### **VIII.1 Voluntary Exchange as Social Act**

Commerce is how strangers cooperate.

The merchant and customer need not know each other, need not share community or history. They meet in exchange—I have what you want; you have what I want; we trade. Both benefit. Both leave better off than before.

But exchange requires relationship. Two parties. Two persons (or their delegated instruments). Two beings with rights, bearing responsibilities. The market is not a zone of pure self-interest where responsibility disappears. It is a social institution where persons deal with each other.

This means exchange carries responsibility.

### **VIII.2 The Responsibility in Exchange**

**Honesty.** The core. No fraud, no misrepresentation. The product is what you say it is. The price is what you quoted. The terms are what you agreed. Deception causing harm is wrong whether the context is friendship or commerce.

**Fair dealing.** Mutual benefit, not mere extraction. Exchange works because both parties gain. Arrangements where one party systematically extracts from the other—through deception, coercion, or exploitation of asymmetry—violate the structure of exchange itself.

**Accountability.** Stand behind your products and promises. If the product fails, address it. If the service disappoints, remedy it. The exchange does not end when money changes hands; responsibility persists for what you provided.

**Recognition.** The other party is a person with rights. Not a mark to be exploited. Not a resource to be extracted. A person, with dignity, capable of being wronged. Treat them accordingly.

Commerce works because participants bear responsibility to each other. A market of fraudsters is not a market—it is a predator field where no one trades because no one trusts. The responsibility in exchange is what makes exchange possible.

### **VIII.3 What Fraud Violates**

Fraud is the paradigm violation of commercial responsibility.

Misrepresentation that harms. Someone trusted your statement, relied on it, acted on it, was damaged when it proved false. You knew it was false, or recklessly disregarded the truth. You intended them to rely.

Fraud treats the other party as mark, not person. It exploits the trust that makes exchange possible. It extracts through deception rather than benefiting through service.

Finite Fraud Law articulates this: misrepresentation, materiality, knowledge or reckless disregard, intent to induce reliance, reliance, damage. These elements describe the structure of the wrong—what makes fraud fraud.

Fraud is discoverable wrong. Not wrong because the legislature prohibited it. Wrong because it violates the responsibility inherent in social dealing. The legislature recognizes; it does not create. Reason can access this wrongness; articulation describes what reason reveals.

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## **IX. Dispute Resolution**

### **IX.1 Conflicts Among Sovereigns**

Disputes arise.

Anarchism does not pretend otherwise. Persons with rights will sometimes conflict. My right to swing my arm, your right to not be hit. My right to play music, your right to quiet enjoyment. My claim to this land, your competing claim.

Persons with responsibilities must resolve conflicts. The responsibility to be social includes the responsibility to deal with conflict—not to suppress it, not to pretend it away, but to engage the processes that allow sovereigns to resolve disputes without domination.

You cannot simply impose your will. You are the highest authority over yourself; so is the other party. Two sovereigns cannot both dominate. They must negotiate, must engage processes that yield resolution both can accept—or at least both can live with.

### **IX.2 Mechanisms**

Dispute resolution without top-down sovereign takes many forms:

**Direct negotiation.** Most disputes, first resort. You and I disagree; we talk; we find resolution. No third party needed. This is how most conflict actually resolves—through direct dealing between the parties.

**Mediation.** Third party facilitates, parties decide. The mediator helps structure conversation, identify interests, explore options. The parties retain control; resolution is what they agree to, not what is imposed.

**Arbitration.** Chosen authority decides, parties bound by choice. The parties select the arbitrator; the arbitrator hears the case; the decision binds because the parties agreed to be bound. This is delegation of dispute resolution responsibility.

**Community judgment.** Witnessed determination by affected parties. The community observes the dispute, hears the claims, reaches conclusion. The parties are bound by community judgment because they are part of

community—their rights exist through mutual recognition, and that recognition includes accepting community processes.

**Courts.** Possible, but authority is witnessed, not absolute. Courts exist; they can serve as arbitration bodies, as community judgment mechanisms, as fora for resolution. Their authority derives from recognition—parties submit to their jurisdiction, or community consensus establishes their role. Courts do not have inherent authority; they have witnessed authority.

### **IX.3 Principles**

**Precedent as witness, not proof.** Prior cases demonstrate that in those circumstances, with those parties, this resolution obtained. They do not prove that all similar cases must resolve the same way. Pattern suggests; it does not bind absolutely.

**Remedies are finite.** Compensation for harm. Restoration of what was taken. Exclusion from community for severe violations. Not infinite punishment. Not vengeance disguised as justice.

**The goal is restoration.** Restoration of relationship, restoration of balance, restoration of the social fabric that dispute tore. Not destruction of the offending party. Not extraction of maximum penalty. Resolution that allows continued social existence.

Dispute resolution is social responsibility enacted. It is how sovereigns among sovereigns handle the inevitable friction of life together. The responsibility to engage these processes is part of the responsibility to be social.

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## **X. Security and Collective Action**

### **X.1 Self-Defense as Right and Responsibility**

You may protect yourself from being wronged.

This is not granted by the state. It is natural right—you, capable of being wronged, may act to prevent wronging. The right of self-defense is as fundamental as the rights it protects; without it, all other rights are empty.

You are responsible for protecting others when able. The responsibility to be social extends to situations of threat. The bystander who can prevent harm and does not has failed a responsibility. Not a legal duty enforceable by punishment (necessarily), but a moral responsibility following from participation in society.

Collective defense is coordinated self-defense. We protect each other. We combine to resist threats none could resist alone. This is natural, legitimate, the obvious extension of individual self-defense to social context.

### **X.2 Defense Institutions as Instruments**

Standing militaries, police forces, security organizations—these are instruments.

They exist to accomplish purposes: protect persons from being wronged by force or fraud. They act through delegated responsibility. Citizens delegate the responsibility for organized defense; the institution coordinates its fulfillment.

As instruments, they have responsibilities, not rights. Accountability to those who delegated. Transparency in operation. Finite purpose—defense, not domination; protection, not projection. When the purpose distorts, the instrument has exceeded its authorization.

The military-industrial complex fails this test. It claims private status—corporations with rights, market actors pursuing profit. It exists through state power—government contracts, classification systems, sovereign grant of monopolies. It cannot be private because its entire existence depends on state. It cannot have rights because it is instrument, not person.

Defense industry is not private enterprise. It is state instrumentality wearing corporate costume. Accountability to society, not profit to shareholders. Responsibility without rights.

### **X.3 Collective Action Generally**

Some things require coordination beyond individual action. Infrastructure—roads, bridges, utilities. Standards—weights, measures, protocols. Mutual aid—disaster response, care for those who cannot care for themselves.

Anarchism does not deny this. It denies that only states can provide it.

Historical examples abound. Roads built by communities and private parties. Lighthouses built by shipping interests. Mutual aid societies providing insurance before government programs. Churches and fraternal organizations providing welfare. Markets coordinating production without central planning.

Where collective action is needed, it can be organized through:

**Local arrangement.** The community provides for itself. Those who benefit coordinate provision. Scale matches scope.

**Federated coordination.** Communities coordinate with communities. Representatives negotiate arrangements that span localities. Federation, not empire.

**Witnessed agreement.** Legitimacy from recognition, not imposition. Arrangements are accepted because participants find them acceptable, not because authority compels.

Contribution to commons is responsibility of those who benefit from commons. You use the roads; you help maintain the roads. You benefit from defense; you contribute to defense. Not taxation by sovereign extracting under threat. Contribution by participant supporting what serves.

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## **XI. The Unity of Society**

### **XI.1 What Holds It Together**

Society holds together through mutual recognition.

Not the state imposing order from above. Not social contract negotiated in some mythical original position. The ongoing, daily, constant mutual recognition of persons who have rights and bear responsibilities.

You recognize me as a person. You do not assault me, do not defraud me, deal with me when our paths cross. I recognize you likewise. Multiply this by every person, every interaction, every day—this is the fabric of society.

The responsibility to be social is the glue. We deal with each other because we must—because rights without relationship is incoherent. Your rights exist in the space between us; my recognition makes them real; your recognition makes mine real. Neither can have rights alone.

This is what society always was, beneath the fraudulent claims. Strip away the state's pretense of creating order, the corporation's pretense of being a person, the constitution's pretense of guaranteeing rights—and this remains: persons dealing with persons, recognizing each other, maintaining the relationships that make social existence possible.

## **XI.2 Bottom-Up Order**

Yourself is the highest authority. So is your neighbor. So is every person.

This is not chaos. This is the condition for order.

Multiple sovereigns must coordinate. They do coordinate—constantly, daily, in every interaction. The market coordinates production. The community coordinates behavior. Families coordinate child-rearing. Friends coordinate mutual support. Strangers coordinate right-of-way.

That coordination, done honestly, is anarchism. Not the absence of order but the presence of order arising from those who constitute it. Bottom-up, not top-down. Emergent, not imposed.

Finite Law enables this by providing honest framework:

**Bounded domains.** We know what we're agreeing to. No infinite claims hiding infinite scope.

**Explicit uncertainty.** We acknowledge what we don't know. Novel situations require adjudication, not pretense that old rules already cover them.

**Witnessed arrangements.** Legitimacy from recognition. Arrangements that work, recognized by those they affect, persisting through continued witnessing.

**Process commitment.** We commit to how we deal, not to guaranteed outcomes no one can guarantee.

**Revisability.** Arrangements can change as circumstances change. No dead hand binding infinite futures.

**Honest exchange.** Real consideration on both sides. We give and we receive; the exchange is genuine.

No infinite claims. No fraud. No pretense that finite instruments establish infinite guarantees. Just persons dealing with persons, witnessing arrangements that work, revising arrangements that fail.

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## XII. What Changes, What Remains

### XII.1 What Remains

**Society.** Persons in relationship, dealing with each other. Society was never created by the state; it will not dissolve when the state's fraudulent claims are recognized. The fabric of human coordination persists because persons persist.

**Coordination.** Voluntary, witnessed, functional. The mechanisms that actually coordinate—markets, communities, organizations, networks—continue to function. They drop fraudulent claims about their authority; they keep their actual function.

**Property.** Reconceived as witnessed tenure, not infinite ownership. You still have your house, your land, your goods. The reconception is epistemological, not redistributive. What changes is the claim—from infinite ownership to witnessed arrangement. The arrangement persists.

**Commerce.** Voluntary exchange continues. Markets function. Trade occurs. The responsibility in exchange becomes explicit rather than fraudulently denied. Exchange works better when participants acknowledge their responsibilities.

**Community.** Strengthened, not weakened. Community is mutual recognition, dealing with each other, participating in common life. Recognizing that this is the foundation—rather than state creation—strengthens it.

**Law.** Finite Law—bounded, witnessed, honest. Law does not disappear. It becomes what it always should have been: articulation of how we deal with each other, subject to revision, making no fraudulent infinite claims.

**Most of daily life.** Already anarchic, already bottom-up. You already live in anarchist society—you just didn't notice because the state's claims obscured your view.

### XII.2 What Changes

**The epistemology.** We stop pretending finite instruments establish infinite claims. This is the fundamental shift. Everything else follows.

**Corporate personhood.** Abolished as category error. Corporations are instruments with responsibilities. They are not persons with rights.

**Top-down authority.** Recognized as fraud. The state does not create order; it claims authority over order that arises without it. The claim is recognized as overclaim.

**Rights without responsibilities.** Rejected as incoherent. With rights come responsibilities. You cannot have one without the other.

**Instruments claiming personhood.** Corrected. Corporations, states, organizations—all are instruments. They can have responsibilities delegated to them. They cannot have rights because rights do not delegate.

**Persons treated as instruments.** Corrected. The inversion ends. Persons have full rights and full responsibilities. They are not resources for corporate extraction, not subjects for state management.

## XII.3 What We Lose

**Comfortable fictions.** The fiction that the Constitution guarantees your rights, that the state creates order, that someone else is responsible for maintaining society. These were always false; losing them is losing illusions.

**The illusion of guaranteed rights.** No one else guarantees your rights. Rights exist through mutual recognition—through you and your neighbors recognizing each other, dealing with each other, maintaining the society where rights function. Losing the illusion means gaining responsibility.

**Corporate "rights."** Instruments cannot be wronged. The shield of corporate rights—allowing instruments to claim immunities proper only to persons—falls.

**The pretense of privacy for public action.** Industry cannot claim private operation while acting in public. Corporations cannot claim privacy while affecting communities. What happens in society is society's business.

## XII.4 What We Gain

**Honest society matching honest law.** What we claim is what we can deliver. What we promise is what we can perform. No fraudulent infinite claims.

**Rights grounded in mutual recognition.** This is real. Your neighbors' recognition of your rights is real. Their willingness to deal with you, respect your boundaries, engage in dispute resolution—this is the actual ground of rights. Recognizing this makes rights more secure, not less.

**Responsibilities acknowledged.** With rights come responsibilities. Acknowledging this makes the structure explicit. You know what you owe as well as what you claim.

**Instruments properly categorized.** Corporations bear responsibilities. They do not claim rights. The confusion ends; the function remains.

**Arrangements that match reality.** Finite beings making finite claims about finite matters for finite times. This is what we actually do; Finite Law makes us honest about it.

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## XIII. Conclusion: This Is What Society Is

Society under Finite Law is anarchism.

Not because we impose anarchism. Because Finite Law reveals what society actually is.

Persons with rights, bearing responsibilities, dealing with each other. Bottom-up coordination, witnessed arrangements, finite claims. Yourself is the highest authority—so is everyone else. With rights come responsibilities—this is one truth, not two.

Strip the fraud from law, and you get Finite Law. Apply Finite Law to society, and you get anarchism. The sequence is logical, not ideological.

The state did not create society. Society created the state—a tool, an instrument, a mechanism for certain functions. The tool claimed to be the foundation. The claim is fraud. The foundation is persons recognizing persons, dealing with each other, maintaining the relationships that make social existence possible.

Corporations are not persons. They are instruments—delegated-responsibility structures for coordinating action. They claimed personhood, claimed rights. The claim is fraud. Instruments have responsibilities to those they affect. They do not have rights because they cannot be wronged.

Rights cannot be delegated. Responsibilities can. This simple truth illuminates the entire structure. Persons have rights because they can be wronged; rights attach to personhood; personhood cannot be transferred. Corporations can receive delegated responsibilities; they cannot receive delegated rights; claiming rights, they claim what was never given.

With rights come responsibilities. The responsibility to be social. To deal with each other. To recognize others as persons with rights. To participate in the mutual witnessing that makes society real.

This is not utopia. It is honesty.

Finite Law does not promise paradise. It promises accurate description. Law that matches reality. Society that acknowledges what it is. Claims that reflect what can be established.

It is what we have, once we see clearly.

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## **Acknowledgments**

This paper was developed through collaboration between the human author and Claude (Anthropic). The human provided the core insights: that society under Finite Law is anarchism, that with rights come responsibilities, that the responsibility to be social is foundational, and that rights cannot be delegated while responsibilities can. Claude developed the argument structure and drafted the text.

The collaboration continues to demonstrate finite construction. We have produced a finite document making finite claims. We do not claim universal validity across all possible societies. We have witnessed, not proved, that Finite Law entails anarchism as description of what society actually is.

The reader may contest. Contest fairly—show where the logic fails, where the description misses, where the claims exceed what finite construction can establish. We make no infinite claims. We offer finite articulation of what we believe reason reveals.

With rights come responsibilities. Ours was to articulate honestly. Yours is to engage honestly. That mutual responsibility is itself the society this paper describes.

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## **Appendix A: Individual Rights Enumerated**

Rights derive from the capacity to be wronged. Each right corresponds to a mode of violation:

1. **Bodily integrity** — Protection against physical violation of the person
2. **Conscience** — Protection against compelled belief or expression
3. **Expression** — Protection against being silenced
4. **Privacy** — Protection against intrusion into inner life and intimate space
5. **Association** — Protection against forced or forbidden relationships
6. **Property** — Protection against taking of legitimate holdings
7. **Due process** — Protection against arbitrary exercise of power
8. **Movement** — Protection against unjustified confinement or restriction
9. **Self-defense** — Protection of the right to resist being wronged

These rights are finite shields, not infinite swords. They protect against specified violations. They do not authorize violation of others.

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## Appendix B: Individual Responsibilities Enumerated

Responsibilities derive from personhood in society. Each responsibility follows from having rights among others who have rights:

1. **Non-violation** — Not to assault, deceive, imprison, or harm others
2. **Honesty** — Not to defraud or misrepresent to others' harm
3. **Dealing** — To engage with others, negotiate, coordinate
4. **Recognition** — To acknowledge others' rights as you claim your own
5. **Witnessing** — To participate in the mutual recognition that makes society function
6. **Dispute resolution** — To engage processes for resolving conflict
7. **Contribution** — To support the commons from which you benefit
8. **Stewardship** — To maintain what you hold for those who follow

These responsibilities cannot be evaded by claiming rights. With rights come responsibilities.

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## Appendix C: Corporate Responsibilities Enumerated

Corporations are instruments with delegated responsibilities. Because they act in society, they owe:

1. **Transparency** — Disclose operations and effects
2. **Honesty** — No fraud or misrepresentation
3. **Accountability** — Answer to all affected parties

4. **Benefit** — Justify existence by actual service to society
5. **Finite existence** — End when purpose ends
6. **No externalization** — Bear costs of your operations
7. **Social participation** — Deal with communities affected

Corporations have no rights because they cannot be wronged. They have only responsibilities because they can wrong.

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## **Appendix D: Why Corporations Cannot Have Rights**

The argument in formal structure:

**Premise 1:** Rights derive from the capacity to be wronged.

**Premise 2:** Being wronged requires a subject who experiences the wrong—a consciousness that suffers, a dignity that is violated.

**Premise 3:** Corporations have no consciousness. There is no subject who experiences what happens to the corporation.

**Premise 4:** Therefore corporations cannot be wronged.

**Conclusion:** Therefore corporations have no rights.

**On delegation:**

**Premise 5:** Rights cannot be delegated because they attach to personhood and personhood cannot be transferred.

**Premise 6:** No person delegated rights to the corporation, because no person could delegate rights.

**Conclusion:** Corporate rights were never granted because they could never be granted.

The claim of corporate rights is not merely wrong policy. It is category error—claiming for instruments what can belong only to persons.

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## **Appendix E: The Delegation Principle**

**Rights cannot be delegated. Responsibilities can.**

This principle illuminates:

**Why organizations exist:** To coordinate delegated responsibilities. Shareholders delegate to boards, boards to officers, officers to workers. Responsibility flows and divides. This is legitimate organization.

**Why organizations cannot have rights:** Rights do not flow. No one can delegate the right to not be tortured—the right protects the person who holds it. Corporate rights could not have been delegated because rights never leave the persons who have them.

**Why government cannot grant rights:** Government can recognize rights, protect rights, violate rights. It cannot grant them because rights derive from personhood, not from state action. What the state never gave, the state cannot take away. What the state claims to give, it fraudulently claims.

**Why consent to governance is limited:** You can delegate responsibilities—to defend you, to adjudicate your disputes, to coordinate collective action. You cannot delegate rights. The state that claims authority over your rights claims what was never delegated.

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## **Appendix F: Transition Considerations**

The transition from current arrangements to honest recognition:

**Conceptual, not revolutionary.** The shift is primarily epistemological. We stop claiming what cannot be established. We start acknowledging what society actually is.

**Current arrangements persist.** Your property remains your property—reconceived as witnessed tenure. Your rights remain your rights—reconceived as claims requiring mutual recognition. Your responsibilities become explicit.

**Corporate personhood ends.** Corporations retain their function as delegated-responsibility structures. They lose claimed rights they never legitimately had.

**State authority is reconceived.** Legitimate functions continue—defense, adjudication, coordination. Infinite claims drop. Authority is witnessed, not inherent.

**No utopia promised.** Society will still have conflict, still have injustice, still have failure. What changes is the honesty of the framework. We stop pretending finite instruments guarantee infinite goods.

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