Is Anarcho-Capitalism condemned to fringe status?

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Abstract

This meta-analytical essay explores the historical and theoretical underpinnings of Anarcho-Capitalism, examining why it remains marginalized despite its logical coherence. Drawing on a synthesis of libertarian and Austrian economic literature, the study categorizes political systems by degrees of freedom, critiques the illusory distinctions among them, and investigates societal acceptance of systemic fraud. It posits that gradual indoctrination, pathological leadership, and terminological perversion perpetuate the status quo, condemning Anarcho-Capitalism to fringe status.

Introduction

The history of mankind has seen the rise and fall of civilizations, often due to debt and corruption, and frequently exacerbated by failures to defend against aggressors. More correctly, we should call these civilizations and cultures by the name of their system: empires, kingdoms, dictatorships, democracies, socialist and communist regimes, or theocracies. Which again is somewhat misleading as all of these systems result in – oligarchies. Inevitably, as this study will show. That doesn't mean that there isn't any difference between these systems, there clearly is and evaluating those is a significant task of this study but every system develops into an oligarchy as no single person can ever rule alone and must establish a functioning organization around them. Secondly, how efficiently such organization functions depends on the amount and type of freedom involved, or “allotted”.

What history never tested were two very famous and completely misunderstood concepts: Anarchy and Capitalism, which in combination are the main subject of this study. In short, this study examines political systems, and categorizes them from maximum freedom all the way down to minimal freedom, evaluating 1) the amount of executive people involved, 2) the level of centralization, 3) the amount of population voting involved and whether that voting has any impact, 4) the amount of bureaucratic growth and overreach through taxation, regulation and corruption, 5) the approximate tax burden on the producing part of the population and the percentage of that producing population.

The essay introduces Anarcho-Capitalism as a voluntary, market-driven alternative, clarifying its definitions against common misconceptions. The central question—is Anarcho-Capitalism doomed to irrelevance?—is framed within a meta-analysis of key thinkers like Mises, Hayek, Rothbard, and Hoppe. Subsequent sections clarify these concepts, analyze systemic illusions, and explore barriers to adoption.

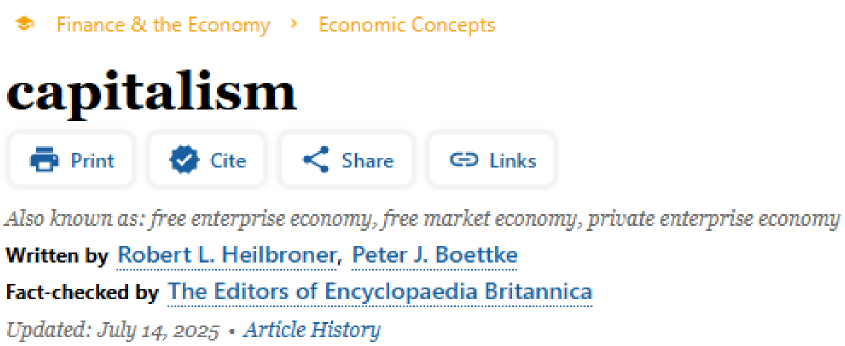
Section 1: Terminological Clarifications and Conceptual Foundations

1.1 Defining Anarcho-Capitalism

Anarchy is widely and most erroneously associated and conflated with “Chaos”. Typically, two entirely different words tend to have different meanings, and that is clearly the case here: An-Archein, Ancient Greek, translates as “No”-”Ruling” and thus describes the absence of state and government, not the absence of law and order, and certainly not chaos, as the latter is also an Ancient Greek word, describing the complete lack of order, meaning total confusion. When governments are thrown over, there can be such moments of chaos, as the violent collapse of a system tends to annihilate the existing order, which can take time to establish a new order. In the case of a society deciding to try anarcho-capitalism, that would not be the case, as such a society agrees on either the proposed "private law society" or a similar order. The elements of policing, maintenance of safety and defense have not been overlooked by anarcho-capitalists and have been solved in theory but not practise. As for Capitalism, it describes an economic system of free market enterprise. In some dictionaries (Britannica) it is even defined as synonymous with free market enterprise.

Figure 1: Capitalism as free market enterprise

("capitalism" also known as: free enterprise economy, free market economy, private enterprise economy) (Britannica, 2025).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capitalism

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Also known as: free enterprise economy, free market economy, private enterprise economy

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That means 1) it is an economic system, not a political one. 2) It requires a free market, which rules out governmental intervention. Any governmental intervention distorts the market and its self organizing mechanism, regardless of good intention or ethical/philosophical reasoning: where there are taxes, tariffs, subsidies, fees, licenses, there is intervention and hence no free market. Markets using exclusively "legal tender" are not free, but markets that have "competition of currency" have committed to a significant step towards a free market. What capitalism does not mean is what statists from all sides of the political spectrum try to make it: an exploitative system of corporate greed, monopoly building and inherent corruption. Even conservative and traditionalist parties bash capitalism and claim the necessity of intervention, allowing politicians the appearance of ethical and caring human beings. It has been exhaustively shown by Rothbard, Hoppe and many others why not, but in short: Free market mechanisms do not tolerate fraud and failure, as customers go to the competition and in the absence of competition, one will be formed right away – because of supply and demand. The failure of A is the opportunity for B, and C will follow fast. Thanks to competition, the winner is – everybody. Quality and profits go up, prices go down, and since there is no way to stop competitors, markets evolve too fast through innovation and improvements to build monopolies. This is extremely sound reasoning, built upon Austrian economics and supported by empiric data. In the case of anarcho-capitalism, that reasoning is constantly ignored with the argument: that's a theory, it has never shown to work. That argument is a half truism and extremely erroneous. Half true, because yes, there has never been a society establishing anarcho-capitalism. The argument that the lack of empirical data nullifies the most probable superiority of anarcho-capitalism is somewhat ridiculous in face of the current worldwide economic failure in all major economies, USA, China, and EU. All have extreme levels of debt, an over-leveraged fiat currency, multiple laws of suppression against basic human rights and unsustainably high taxes and regulatory costs limiting investments and profitability.

Table 1: Violations of Basic Human Rights by Major Economies

Economy	Violation Category	Specific Examples	Impact on Life, Liberty, Property
USA	CIA Programs	MK Ultra mind control experiments (1953-1973), illegal on citizens (Church Committee, 1975).	Violates liberty through non-consensual experiments; property via taxpayer funding.
	Currency Devaluation	US dollar lost 97% value since 1913 Federal Reserve creation (Mises Institute, 2023a; Griffin, 1994).	Erodes property (savings devalued); limits liberty (reduced purchasing power).
	Taxation/Regulation	High burdens like minimum wages, OSHA rules stifle business (Mises Institute, 2023b).	Suppresses property (profits taxed/regulated away); liberty curtailed by mandates.
	Wars/NGO Waste	Constant wars (e.g., Iraq, Afghanistan) and NGO funding waste trillions in taxes (Mises Institute, 2023c).	Endangers life (wars); plunders property (taxpayer money).
PRC	Expropriation/ Executions	Xi's campaign expropriated hundreds, executed thousands of dissidents/opponents under unproven corruption claims (Wikipedia, 2025e; Al Jazeera, 2017).	Directly violates life (executions); liberty (suppression) and property (expropriations).
EU	Regulatory Overreach	DSA mandates speech/content control; licensing, mandatory insulation/heat pumps expensive/unnecessary (EFF, 2022; Mises Institute, 2025).	Infringes liberty (speech curbs); property (forced costs ruin profitability). Harms lives (see estimated deaths below).
	Energy Policies	Mandating wind/solar in most member states (e.g., Germany) raises costs/damages (Mises Institute, 2025)	Harms property (higher energy bills); liberty (restricted choices).
	EU Country	**Estimated Annual Deaths Linked to Affordability/Waiting Lists**	**Key Data and Context**
	Spain	~5,000-10,000 (preventable from waiting lists; no direct affordability count)	Record 793,521 on waiting lists in 2023; many die waiting for surgery (Euronews, 2023). Unmet needs due to cost: 1.5-2% (Eurostat, 2024). Known cases: Cancer patients dying from delays, unable to afford private (Statista, 2025).
	Portugal	~2,000-4,000 (from unmet needs/waiting; indirect estimates)	2.8% unmet needs due to cost/waiting in 2023 (WHO/European Observatory, 2025). Waiting lists grew to 300,000+ in 2024 (Statista, 2025). Anecdotes: Elderly dying from delayed care, can't afford private (Euronews, 2025).
	Italy	~10,000-15,000 (from giving up treatment; preventable excess)	9.9% (5 million+) gave up care in 2024 due to waiting/cost (Il Sole 24 Ore, 2025). Waiting lists cause ~50,000 preventable deaths/year pre-2023, likely similar (Euractiv, 2025). Cases: Regional disparities, southern Italy hardest hit.
	Germany	~3,000-6,000 (from waiting/preventable; lower due	Unmet needs: 1-2% (Eurostat, 2024); waiting lists for specialists

		to dual system)	up 20% since 2023 (OECD, 2023). Anecdotes: Cancer delays in public system, private unaffordable for low-income (Lancet, 2024).

Description of the Europe-wide estimate: No official aggregate, but extrapolating from unmet needs (17 million affected) and preventable mortality rates (e.g., 1-2% excess from delays), roughly 50,000-100,000 deaths/year could be linked to affordability barriers in public systems since 2023 (WHO, 2024; OECD, 2023). This is conservative; COVID-era strains amplified issues (1.6M excess deaths 2020-2023, partly healthcare access, Lancet Europe, 2024), but no quantified totals. More research needed for precise counts.

"Free healthcare Poster-boy" Europe has no free healthcare, as it is paid by taxpayers and badly organized by government. The rapid deterioration of European healthcare is worrisome, sad and absolutely unnecessary but goes to show that government fails at EVERYTHING it touches.

Which means that asking for empirical proof for a stateless success is akin to the passengers on a sinking boat argue "there is no empiric data on plugging the hole in the boat and removing the water that entered to stop our sure drowning, better not to even try it!".

1.2 Historical Patterns of System Failures and Partial Attempts

We can look back at far over 5000 years of empirical proof of system failure, and have further pointers of another 3 to 5 millennia. A very clear pattern emerges to the open mind: All systems began failing after a relatively short time, meaning within three generations (e.g., Soviet Union from 1917 to 1991). The rise as well as the fall were rather slow in their beginnings and then accelerated, always resulting in something akin to a bell curve (e.g., Roman Empire's slow rise under Republic and decay via inflation/debt). The fall always begins with debt and fiat currency (Peden, 1984; Mises, 1949). The systems with more freedom and self-responsibility showed higher rises, while those who succumbed to strict limitation of personal freedom failed faster and worse. The fastest failures are on what we title "left" and "right" today, a very wrong terminology, as it has been already shown in plenty of studies. The National Socialists proclaimed the "Reign of a Thousand Years" lasting a devastating 13, diminishing Germany in size and assets. The Soviet Union made it to 69 years, and in China's case it gets very complicated, as their country barely changes, meaning the rise and fall of their systems is interior not affecting the outer borders of the country or nation. Mao's regime lasted from the official start of the PRC in 1949 to his death in 1976, where Deng Xiaoping established a new system/period but under the same name and flag. Deng's system worked significantly better and was further improved by his successors Jiang Zemin and Hu Jintao, the latter establishing a remarkable economic success through nearly libertarian measures, just to see all getting dismantled by Xi Jinping from 2013 on. Reviewing partial implementations, such as medieval Iceland's stateless legal order or frontier America's voluntary associations, and drawing on analyses by Friedman (1973) and others, illustrates anarcho-capitalism's feasibility yet persistent rejection due to external pressures. For instance, medieval Iceland operated with private chieftains providing law and arbitration without a central state for over three centuries, though it eventually succumbed to internal conflicts and Norwegian intervention (Stringham and Powell, 2009). Similarly, in early American frontiers, voluntary mutual aid societies and private adjudication filled gaps left by distant governments, echoing anarcho-capitalist principles (Rothbard, 1973).

1.3 The Spectrum of Political Systems: A Freedom-Based Categorization

To clarify the difference between the practice of state versus the theory of a stateless society, this study offers a framework ranking system from maximum freedom, like anarcho-capitalism, to minimal freedom, like totalitarian regimes, by applying the following metrics: size of government, level of power centralization, voting impact, the level of bureaucracy growing taxes, regulations, and corruption, and the level of tax burdens on producers and their share of the population. These numbers illuminate the patterns Rothbard (1973), Sowell (1987), Hoppe (2001) and many more -but obviously not enough- described.

Opposing anarcho-capitalism on grounds of lacking empirical data is, as mentioned above, half wrong because Austrian economics have been empirically verified repeatedly, in the negative (dozens of failed socialist and communist states in the last 100 years alone) as well as in the positive (Singapore under Lee Kuan Yew, Hong Kong and PRC under Hu Jintao, Switzerland and UAE, and most recently Argentina under Milei) (Heritage Foundation, 2019; Wikipedia, 2025f).
The higher taxation and regulatory burden, the less creation of wealth, without fail. Always. No exception, not one.
Even when utilizing wrong and biased measurements like GDP, which is specifically designed to hide that fact.

Table 2: Systems and their outcomes in correlation to freedom, bureaucracy and taxation

Political System/Country	Freedom Score (Heritage 2025)	Size of Government (Expenditure % of GDP, World Bank/ IMF 2025)	Level of Centralization	Population Voting Involved (% Turnout & Impact)	Bureaucratic Overreach (Corruption Index, Transparency 2024)	Tax Burden on Producers (OECD Effective Labor Tax Rate 2025)	% Producing Population (Labor Force Participation Rate 2025)	National Debt % GDP (World Bank/IMF 2025)	Personal Wealth (GDP per Capita PPP, IMF 2025)
Anarcho-Capitalism (Theory)	High (100, max freedom)	0 (no state ex-penditure)	Low (decentralized markets)	None (voluntary contracts, high impact via choice)	Low (no corruption, market self-regulation)	0% (no taxes)	100% (all productive)	0% (no state debt)	High Potential (max wealth creation)
Singapore	84.1	18	Medium (city-state unitary)	~95% (compulsory, low impact)	83 (low corruption)	15%	68.2%	160% (managed as wealth)	$156,755
Switzer-land	83.7	34	Low (federal cantons)	~45% (referendums, high impact)	82 (low corruption)	28%	83.0%	40%	$106,000.00
USA	76.3	39	Low (federal states)	~66% (2020, medium impact)	69 (medium corruption)	31%	62.5%	134%	$85,000

Russia	53.8	36	High (federal but centralized)	~68% (2024, low impact)	26 (high corruption)	13%	61.8%	15%	$14,000
China	58.4	33	High (unitary)	No free elections (no turnout, no impact)	42 (high corruption)	20%	66.4%	83%	$23,000
North Korea	3	~50 (estimate)	High (totalitarian)	99% (forced, no impact)	17 (extreme corruption)	High (state control, est. 100%)	~70% (forced labor)	High (est. >100%, isolated)	~$1,700

Sources: Central Bank of Russia (2025) Medium-Term Forecast, China NPC (2025) Structure of the National People's Congress, China State Council (2025) Structure of the State Council, Dikötter, F. (2010) Mao's Great Famine: The History of China's Most Devastating Catastrophe, Bloomsbury, Heritage Foundation (2025) Index of Economic Freedom, Hoppe, H.-H. (2001) Democracy: The God That Failed, Transaction Publishers, IMF (2025) World Economic Outlook, Kremlin (2025) Presidential Administration and Government Structure, Mises, L. von (1949) Human Action: A Treatise on Economics, Yale University Press, Mises Institute (2023) DC's Debt Trap, OECD (2023) Health at a Glance, OECD (2024) Revenue Statistics, OECD (2025) Taxing Wages, Pew Research Center (2020) Voter Turnout in U.S. Elections, Rothbard, M.N. (1973) For a New Liberty: The Libertarian Manifesto, Macmillan, Singapore Government (2025) Cabinet Structure, Swiss Federal Council (2025) Structure of the Federal Council, Transparency International (2024) Corruption Perceptions Index, U.S. Government (2025) Structure of Congress and Cabinet, Wikipedia (2025g) Government of North Korea, Wikipedia (2025h) National People's Congress, World Bank (2025) Global Economic Prospects.

Section 2: The Oligarchic Nature of All Systems

2.1 Beyond the Facade: Every Regime as Oligarchy

No large-scale society escapes forming an oligarchic control, even in purported monarchies or dictatorships, as delegation and hierarchies inevitably form (Mises, 1949). Critical thinking thresholds are discussed, positing that informed populaces resist blind obedience. All of these systems result in – oligarchies. Inevitably, as this study will show. That doesn't mean that there isn't any difference between these systems, there clearly is and evaluating those is a significant task of this study but every system develops into an oligarchy as no single person can ever rule alone and must establish a functioning organization around them. Secondly, how efficiently such organization functions depends on the amount and type of freedom involved, or “allotted”.

Table 3: Why all systems are oligarchies

System	Visibly in Charge	Further Decision Makers	Source
Democracy	PM/President	Parliament/Congress/ administrative bureaucracy	Hoppe (2001) critiques democratic hierarchies as elite-driven; Sowell (1987) on bureaucratic capture.
Monarchy	King/emperor	Cabinet/court	Mises (1949) on hierarchical delegation in monarchies; Rothbard (1973) on state power concentration.
Dictatorship	Generalissimo/ Supreme leader	Military apparatus/committee	Hayek (1944) on totalitarian delegation; Conquest (1990) on military elites in

			dictatorships.
Theocracy	Supreme leader/ Pope/ High priest	Mahkama*/Curia/court	Friedman (1973) on hierarchical religious governance; Hoppe (1990) on centralized theocratic control.
Communism	General Secretary/ Chairman	Kremlin/Zhongnanhai	Mises (1949) on communist bureaucracies; Dikötter (2010) on China's elite party structures.
*Mahkama refers to Islamic judicial councils in historical theocracies.			

Table 3 shows just a few examples and is by no means a complete list but the pattern becomes obvious, the more populous a country is, the more people are involved in its ruling organization (Mises, 1949). In that context it is often overlooked what tremendous decision-making power the legal system holds, realizing a regime's directives (Hoppe, 2001). A lesser but yet important power within a governmental organization is the communication of its commands, which refers to media and education – particularly in the long term (Sowell, 1995).

For any system to stay in unchallenged power is unwise, limiting progress and improvement, which would solidify the power in the most positive way, also called a win-win. Psychopaths, sociopaths, narcissists, and other behaviorally disordered leaders (often called "dark triad") or executive powers do not think that way though. They seek to rule through win-lose, without seeing that that is only a short-term win, soon turning into a massive lose-lose. Since dark triad personalities are strongly attracted to positions of power, tend to exhibit strategic intelligence, and can hide very efficiently within bureaucracies and formal structures, governments are highly infiltrated by psychopathic characters, which in turn attract further dysfunctional infiltration, mobbing out more healthy and capable people (Kayser, 2025; Hare, 1999). Consequently, total corruption is just a matter of time, and the economic and moral damage to a country/society/community is terrible. Whatever meritocracy was forming and leading systems at first gets eradicated, leading to expropriations, jailing, and execution of opposition and critique, as seen in China's anti-corruption purges under Xi Jinping or the EU's prosecution of critics like Dr. Rainer Fuellmich (Wikipedia, 2025e; The Expose, 2024). The only way to keep that in check is through freedom of speech, transparency, and unbiased education, which requires as little statist distortion as possible and as much creation of wealth as possible because the latter is crucial to critical and independent thinking (Kayser, 2025; Rothbard, 1973). Wealth creation fosters individual autonomy, enabling resistance to state propaganda, while free speech ensures accountability, as anarcho-capitalists argue in addressing objections to stateless systems (Wójtowicz, 2025).

2.2 Illusory Distinctions Among Coercive Systems

The meta-review of totalitarian, authoritarian, and tyrannical regimes, shows equivalent outcomes in suppression, economic stagnation, and corruption (Reisman, 2005). Comparing Stalin, Mao, Hitler and Pol Pot by methodology and outcome, it becomes very obvious that the distinction between left and right is mislead, and quite probably on purpose (Reisman, 2005). As a detail, it is further interesting to compare paintings and sculptures during Hitler's third Reich with the artistic output of Stalin's Soviet Union, they are hard to distinguish in style, color, composition, content and theme. Going deeper on the aesthetics, the striking parallels of National Socialist Germany, Stalin's Russia and Mao's China become most evident in their poster art (Golomstock, 1990). Another enlightening but shocking comparison is that of Salazar's dictatorship in Portugal (1932-1974) with its following modern democracy (1976-today) comparing taxation, inflation and regulatory burden, where Portugal's "free" democracy, embedded in the EU as full member and using the Euro as currency, fares significantly worse, taking an impressive 113% more from citizens (approximate doubling of tax-to-GDP ratio) - while increasing only debt and unemployment.

Tax Category	1965	2025
Personal Income Tax	Schedular system with Complementary Tax (Imposto) at progressive rates from 3% (on income above 50,000 escudos) to 45% (on income above 3,000,000 escudos). Professional Tax on wages had a top marginal rate of 15%.	Progressive rates from 13% (up to €8,059) to 48% (above €83,696), plus additional solidarity rate of 2.5% (above €80,000) to 5% (above €250,000).
Corporate Income Tax	Industrial Tax applied to businesses; specific rates not available in sources, but part of schedular system with Complementary Tax surtax.	Standard rate of 20% on taxable income for resident companies in mainland Portugal (14% in Madeira and Azores); reduced rates for SMEs and Small Mid-Caps (e.g., 16% on first €50,000 in mainland).
VAT/Sales Tax	No VAT; Imposto de Transacções (transaction tax) in place, but specific rate for 1965 not found in sources. (VAT introduced in 1986).	Standard rate 23% (mainland), reduced 13%, super-reduced 6%; lower in Azores and Madeira.
Mineral Oil Taxes (Excise Duties on Fuels)	Excise duties on mineral oils existed, but specific rates for 1965 not found in sources.	Petroleum and energy products tax: Diesel €278 to €400 per 1,000 liters; Natural gas €0.307/GJ (for fuel) to €1.15/GJ (as propellant).
Carbon Taxes	Not applicable (introduced in 2015).	€2 per passenger on air/sea/river travel; for non-commercial flights (up to 19 seats), formula-based rate. Tied to EU ETS prices for fuels (average European rate ~€56.23/tCO_2 in 2025, Portugal aligns).
Property Taxes and Capital Gains Taxes	Property: Contribuição Predial (land tax), rate not found. Capital Gains: Taxed under schedular system, but specific rates not detailed.	Property (IMI): Urban 0.3-0.45%, Rural 0.8%; Additional AIMI 0.4-0.7%. Capital Gains: Included in PIT for residents (13-48%), flat 28% for certain investment income/capital gains (e.g., securities); 25% for non-residents.
Social Security Contributions	Mandatory contributions existed for workers (e.g., via Caixa Geral de Aposentações for public sector), but rates varied; employer/employee split not standardized as today. Approximate combined rate ~10-15% on wages.	Employee: 11%; Employer: 23.75% (total 34.75% on gross wages); self-employed rates vary (21.4-24.5%).
Other Notable Taxes (e.g., Excise on Alcohol/Tobacco, Vehicle Tax)	Alcohol and tobacco excises existed but rates not found for 1965. Vehicle taxes were minimal.	Alcohol: Beer €9.64-€33.85/hL, Spirits €1,602.51/hL. Tobacco: Varies by product (ad valorem). Vehicle Tax: Based on CO_2 emissions and capacity (e.g., up to €300+ for high-emission cars).
Overall Tax Burden (% of GDP)	~16-17% (reflecting low-tax, protectionist economy).	~35-36% (EU average alignment).
Approximate Increase in Overall Tax	-	~113% (from 1965 baseline).

Burden (%)		
Debt/GDP	~15-20% (estimated; low due to fiscal surpluses pre-colonial war escalation).	91.7% (projection).
Government Expenditure Allocation (Military vs Social Protection, % of GDP)	Military: ~5.05% (with ~40% of the national budget allocated to colonial wars); Social Protection: ~3.09%.	Military: ~2% (with a NATO-wide commitment, including Portugal, to reach 5% of GDP on core defense and security-related spending by 2035); Social Protection: ~24.6% (reflecting shift to welfare state funding via higher taxation).
Data draws from historical and fiscal sources for accuracy. For 1965 tax structures (e.g., schedular system, property taxes, social contributions), sources include Wikipedia entries on Portugal's economic history (2025b) and taxation (2025a), plus Mata (2021) on colonial war costs; excise rates are sparse due to limited digitization. For 2025 projections (e.g., income taxes, VAT, excises, carbon taxes), data from PwC (2025a,b), EY (2025), Taxathand (2025), KPMG (2023), Macedo Vitorino (2025), and Chambers and Partners (2025). Tax-to-GDP burden from OECD (2024) baselines and IMF (2025) projections. Debt/GDP from IMF (2025.), Trading Economics (2025), and European Commission (2025b). Expenditure allocations from Mata (2021), Wikipedia (2025c,d), NATO (2025), Reuters (2025), European Commission (2025a), and OECD (2025). Rankings from Tax Foundation (2025).		

Again, the three basic rights are life, liberty and property and modern democracies, which are very actively violated -especially in the EU- and, when it comes to property on a massive scale. Violating property rights limits liberty (as one cannot afford them anymore) and even life (as hospital treatments can be very expensive and have long waiting lists for the owners of public health insurance). From an Austrian economic, anarcho-capitalist view, Portugal's modern democracy is just as bad, if not even worse than Salazar's dictatorship, and that is a truly low bar. Anarcho-capitalism stands against every single bit of Salazar's policies, from ordering workforce leaving the countryside to “industrialize” the economy (leading to the disastrous rural exodus) to the colonial wars (1961-1974) burning through Portugal's financial reserves uselessly, while condemning hundreds of thousands of citizens and human beings to pain, suffering and death. Sun Tzu (not exactly an anarcho-capitalist or its predecessor) explained that the highest victory in war is winning it before it can reach the battlefield, because a great leader outsmarts his opponent to avoid the slaughter (Sun Tzu, 1988, p. 77).

2.3 Democracies as Failed Promises

That in mind, which system did efficiently avoid wars?
Well, none.
Did democracy reduce the number or intensity of wars?
No.
Did democracy make people healthier and wealthier?
When it allowed more freedom, yes, otherwise no.

It always comes down to freedom and deregulation/decentralization, not the nominal system. Democracy is in empirical results not superior to monarchies, dictatorships or communist regimes, and even in theory – as Hoppe explained in “democracy, the god that failed”. Compares democratic outcomes to dictatorships, revealing higher taxation, regulatory overreach, and illusory freedoms (Hoppe, 2001). Evidence from historical tax data and opportunity metrics illuminates how democracies utilize bait-and-switch tactics undermining the impact voting is meant or pretended to have. To understand Anarcho-capitalism, it is very helpful to see why the founding fathers of the USA decided on a constitutional republic to explicitly avoid a democracy. Democracies have historically always ended in the majority voting their democracy away, while the US constitution has been so far the most efficient instrument in protecting the individual freedom and self realization. It is not hard to understand that creation of wealth is the single most important issue in a society as all further progress and improvement stems from there, which is not a materialistic view per se, as that statement is only made on a societal level, not an individual one. The first 6 amendments protect the individual in the most farsighted way in human history from statist and tyrannical abuse, with a particularly impressive 5th amendment, postulating life, liberty and property as the three basic human rights. This view resonated deeply with Rothbard and reflects throughout Hoppe's works. Collectivist, statist, totalitarian and authoritarian systems will sooner or later violate these rights, and thanks to congress, a whole slew of very shortsighted presidents, and the 1913 establishment of the federal reserve, the third and finally “successful” attempt at US central banking, the US government could finally overcome its constitutional limits to tyrannical means for large scale redistribution. At long last, the US has severe inflation, taxation and bureaucratic overreach making politicians inexplicably rich while consumerism substituted capitalism to the disadvantage of the middle class and small companies. For context, the Federal Reserve's creation enabled unchecked monetary expansion, leading to persistent inflation and debt crises, as critiqued in Austrian economics (Mises Institute, 2023).

Section 3: Societal Acceptance of Fraud and Suppression

3.1 The Puzzle of Inaction: No Uprisings Despite Evident Deceit

This study investigates why populations tolerate plunder, as Mises Institute works and thinkers like Rothbard (1982) and Werner (2003) describe. Labeling fraud remains a core mechanism in political marketing, cloaking expropriation in moral guise. Rothbard (1982) in *The Ethics of Liberty* explains how state plunder—through taxation and regulation—is normalized via ethical justifications, presenting coercive redistribution as "social justice" or "public good," violating the non-aggression principle that prohibits initiating force against person or property. Societies accept this due to habituation and fear of stateless alternatives, conditioned by decades of incremental state expansion (Hayek, 1973). Historically, empires from Rome to modern states used tribute and fiat inflation to siphon wealth, eroding savings without overt theft, yet resistance remains muted (Mises, 1949; Peden, 1984). Werner (2003) in *Princes of the Yen* exposes banking fraud, where central banks like the Federal Reserve create money from nothing, inflating bubbles that enrich elites while impoverishing producers, as seen in the US dollar’s 97% devaluation since 1913 (Griffin, 1994). This fosters economic dependency, akin to Stockholm syndrome, where citizens rely on the institutions plundering them (Rothbard, 1973).

Kayser (2025) argues psychopathic leaders, marked by dark triad traits (narcissism, sociopathy, Machiavellianism), exploit this inertia, using strategic intelligence to manipulate narratives and entrench power within bureaucracies. Such leaders craft win-lose systems, ignoring long-term lose-lose outcomes, as evidenced by the EU’s Digital Services Act or US war funding, which drain wealth while stifling dissent (Mises Institute, 2025). Hoppe (2001) in *Democracy: The God That Failed* contends that democratic short-termism encourages debt-driven plunder, with voters sold illusions of participation while elites consolidate control, as seen in EU regulatory overreach or US NGO waste (Mises Institute, 2023c). Reisman (2005) equates Nazi and socialist deceit, where "national interest" masks suppression, mirroring modern "green" mandates imposing costly, inefficient energy policies (Mises Institute, 2025).

The Gini coefficient, often touted as a measure of income inequality driving uprisings, fails to explain historical revolts. Over the past two centuries, no major war or revolution was primarily driven by income inequality, though socialists exploited this narrative to seize power, only to impoverish populations further (Sowell, 1995; Hoppe, 2001). For instance, the Bolshevik Revolution (1917) and Mao’s rise (1949) promised equality but delivered economic collapse and mass suffering, with China’s Gini rising from 30 in 1980 to 38.5 by 2025 under state control (World Bank, 2025). In freer systems like Switzerland (Gini 32.7) or Singapore (35.6), inequality reflects opportunity, not poverty, correlating with high wealth ($106,000 and $156,755 per capita), while high-Gini, state-heavy regimes like the USA (41.1) or North Korea (~35, estimated) show wealth suppression or equal misery (World Bank, 2025; World Population Review, 2025). Wójtowicz (2025) counters anarcho-capitalism objections, arguing markets expose fraud instantly, unlike states that perpetuate deceit through propaganda, explaining the lack of uprisings despite evident theft.

3.2 Gradualism and Indoctrination Techniques

This study analyzes how incremental encroachments—via small tax hikes, regulatory creep, and educational biases—foster their acceptance (Hayek, 1973). The efficacy of big lies is a common theme throughout history, utilizing scale to defy belief. In Law, Legislation and Liberty, Hayek (1973) explains how gradualism extends the "road to serfdom", where small interventions accumulate into total control, as we can see today in the EU's regulatory expansion from trade union to supranational mandates like DSA (Mises Institute, 2025). Historical big lies include Nazi propaganda (Hayek, 1944) and Soviet Five-Year Plans (Conquest, 1990), where massive deceptions succeeded because their scale made them believable, or unquestionable, mirroring today's fiat inflation narratives (Mises, 1949). Gradualism operates through subtle shifts that evade immediate resistance, such as the slow introduction of fiat currencies that erode value over generations, allowing states to plunder without overt revolt (Mises, 1949; Griffin, 1994). Educational biases play a pivotal role, indoctrinating youth with statist premises that frame coercion as benevolence, as seen in public schooling systems that prioritize obedience over critical thinking (Rothbard, 1982). This study highlights how regulatory creep, like the EU's DSA, begins with "safety" measures but evolves into censorship, stifling dissent under the guise of protection (EFF, 2022). Big lies thrive on audacity, as Goebbels' principle suggests—the more colossal the falsehood, the harder it is to question, exemplified by Soviet claims of abundance amid famines (Conquest, 1990). Semiotics, the study of signs and symbols, is trickily used to maximize effect, as seen in political campaigns and celebrations, big parades, and other mass events (voting count with late night celebrations at different party locations/concession and victory speeches). Symbols like flags, anthems, and rallies create emotional allegiance, reinforcing state narratives through visual and rhetorical manipulation (Golomstock, 1990). In Nazi Germany and Stalin's Russia, parades symbolized unity while concealing terror, with swastikas and hammers/sickles evoking false security (Hayek, 1944). Modern election spectacles, such as US concession speeches framed as "unity" rituals or EU campaign slogans like "European values," employ semiotics to legitimize power transfers, distracting from bureaucratic growth (Sowell, 1995). This study notes how victory celebrations mask voting irrelevance, fostering passive acceptance in democracies where turnout yields minimal impact (Hoppe, 2001). Kayser (2025) links this to psychopathic leadership, where symbols hide corruption, perpetuating inaction. Wójtowicz (2025) counters anarcho-capitalist objections by arguing free markets dismantle such semiotics, exposing deceit instantly.

3.3 The Perversion of Language and Reasoning

Language's evolution traces from a cooperative tool to a manipulative weapon, impairing critical thought with false premises (Sowell, 1995). A meta-analysis of propaganda studies reveals hidden priorities and distorted facts sustaining oligarchies. In The Vision of the Anointed, Sowell (1995) dissects how elites pervert language to frame coercion as compassion, such as using "social justice" to justify redistribution that violates property rights, undermining the non-aggression principle central to anarcho-capitalism (Rothbard, 1982). "Minimum wage" is another such term, wielded by politicians across all spectra to appear benevolent, despite empirical evidence proving their ineffectiveness and harm, particularly to society’s poorest, by eliminating jobs and driving automation (Neumark and

Wascher, 2007; Mises Institute, 2023b). Similarly, the fraudulent promises of "free healthcare" and "free education" cause severe household deficits, as public systems accrue costs that burden taxpayers and degrade service quality, perpetuating dependency (Hayek, 1973). For instance, EU healthcare waiting lists and underfunded schools reflect this deception, costing lives and opportunities while labeled as public goods (Mises Institute, 2025). Rothbard (1982) argues in The Ethics of Liberty that such linguistic distortions erode the ability to challenge oligarchies, as false premises like "equity" obscure property theft. Hayek (1944) notes this in wartime propaganda, where "national unity" justified coercion, a tactic echoed in modern "green" mandates that impose costly energy policies under environmental pretexts (Reisman, 2005). Hoppe (2001) connects this to democratic illusions, where language masks voting's futility, reinforcing elite control. Kayser (2025) links these manipulations to psychopathic leadership, using semiotics to entrench power, while Wójtowicz (2025) counters that markets expose such fraud instantly, unlike state-driven obfuscation.

Section 4: Pathological Disorders in Power Structures

4.1 The "Why" of Systemic Dysfunction

This study investigates motivations behind coercive systems, linking to psychological pathologies in leaders, such as narcissism and sociopathy, drawing on Hoppe (1990) and related critiques. Hoppe (1990) in The Economics and Ethics of Private Property argues that state coercion stems from high time preferences, where rulers prioritize short-term gains over long-term societal welfare, fostering pathologies like sociopathy that thrive in power vacuums. At that point we dip deep into ethics and philosophy, which is unfortunate, as both are not really a matter of empirical fact but personal preference, meaning an individual decision. Pragmatists try to minimize that, rationalists believe they do that, too, but there is a limit to human objectivity, which is another important aspect of exploration of this study. Ethics, as Rothbard (1982) notes in The Ethics of Liberty, derives from self-ownership and non-aggression, yet philosophy's subjectivity allows states to justify aggression as "moral necessity," a deception that Mises (1949) critiques as ignoring praxeology—the science of human action. It was the Hegelian academism and error to establish government as an abstract that is to be trusted as superior to human flaw, an idea incomprehensibly laughable considering that government is designed by, composed of and run by humans. Austrian economists understood that such abstractions are wishful thinking and that central planning inevitably fails. For further context, Hegelian ideals of the state as a rational entity ignore individual action and market signals, leading to inefficiencies as detailed in Austrian critiques (Mises, 1949). Mises (1949) in Human Action dismantles Hegelian statism by showing how centralized abstractions disregard subjective value and spontaneous order, resulting in economic chaos, as seen in Soviet planning failures (Conquest, 1990). Kayser (2025) explores psychopathy in state leadership, linking traits like narcissism to systemic corruption, where power attracts pathological individuals who perpetuate coercive structures. Kayser (2025) posits that dark triad traits—narcissism, Machiavellianism, and psychopathy—dominate leadership, with high-IQ individuals hiding in bureaucracies to exploit systems, as Hare (1999) describes in Without Conscience, where psychopaths comprise 1% of the population but up to 25% in executive roles. Building bureaucratic rules, mandating and enforcing senseless policies and chicanes has the added benefit for perpetrators, that the resilience breaks, humans become beasts of burden under the constant attack of common sense. A point well described by Dr. Robert Malone in PsyWar (Malone, 2023). Malone (2023) in PsyWar: Enlisting the Masses in Their Own Enslavement explains how psychological operations, including bureaucratic overload, erode mental resilience, turning citizens into compliant subjects, as seen in EU mandates for heat pumps and insulation that impose unnecessary costs (Mises Institute, 2025). This study notes that such policies, framed as "progress," actually serve pathological elites by breaking societal will, fostering dependency that Hoppe (1990) links to time preference distortions. Reisman (2005) adds that statism's abstractions, like Hegel's, enable corruption by elevating the collective over the individual, ignoring market signals that expose inefficiencies (Reisman, 2005). Wójtowicz (2025) counters objections to anarcho-capitalism by arguing that stateless systems avoid these pathologies, as voluntary interactions self-correct without coercive abstractions. The Hegelian error, critiqued by Austrian economists, lies in assuming state rationality transcends human flaws, yet history shows central planning leads to famine and collapse, as in Mao's China (Dikötter, 2010). Psychopathic attraction to power, per Kayser (2025), explains why coercive systems persist: narcissists seek control, sociopaths exploit it, creating win-lose dynamics that devolve into lose-lose, as seen in US Federal Reserve's inflation (Griffin, 1994). Bureaucratic chicanes, like senseless regulations, wear down resilience, transforming free individuals into burdened subjects, a tactic Malone (2023) terms "psywar" to maintain oligarchic dominance without overt force. This study emphasizes that ethics and philosophy's subjectivity allows such manipulation, but Austrian praxeology offers an objective counter, revealing central planning's inevitable failure (Mises, 1949). Hare (1999) supports this by noting psychopaths' lack of empathy enables systemic corruption, attracting like-minded to government, mobbing out meritocrats. Consequently, coercive systems endure not from inherent strength but from breaking human spirit through abstracted ideals and senseless mandates, underscoring anarcho-capitalism's superiority in avoiding these pathologies (Rothbard, 1973).

4.2 Consequences for Freedom and Innovation

The demotivating outcomes of coercive systems are well established: stifled production, reduced innovation, and entrenched elites. The obvious error in burdening producers and the inevitable consequence of brain drain, was even clear to Mussolini and many socialists , especially those calling themselves social democrats, leading to both embracing corporatism as solution, in an attempt to outsmart market mechanisms and minimize state intervention's hampering of wealth creation (Mosca, 1939). But whether it's full or partial theft, once it limits profitability too much, no entrepreneur will want to take the risk, knowing that further theft and expropriations will come. When producers and innovators have to consider “fight or flight” they will typically flee, because self defense against a burglar is historically accepted if said burglar is not the government. After extensively violating property rights of its own citizens, governments tend to then go against those of other countries: Wars are historically waged by governments or those vying for control, consuming resources and lives in pursuits anarcho-capitalists vehemently oppose, alongside fiat currencies and restrictions on self-defense (Rothbard, 1982).
Self-defense is a misunderstood issue: anarcho-capitalists do not reject police or military outright but stress their critical role in protecting life, liberty, and property. Private citizens must have the right to defend against all forms of aggression, as enshrined in the US Constitution’s Second Amendment, while society, culture, and economy require efficient defense mechanisms (Rothbard, 1973). Freedom is short lived if not watchfully defended. Government-run systems, plagued by inefficiency, fail this standard, whereas private organizations prove empirically superior. Governments, despite vast defense budgets, rely on private units like Blackwater in the US or Wagner Group in Russia, as state monopolies falter (Friedman, 1973). Celebrities, billionaires, and corporations routinely opt for private security, recognizing public police inadequacy. Private military contractors like Blackwater outperform state monopolies in cost and effectiveness, as libertarian analyses confirm (Rothbard, 1982).

That underscores a key distinction: left-leaning anarchists and anarcho-capitalists both reject war and violence, but anarcho-capitalists take defense of life, liberty, and property with utmost seriousness, harboring no illusions about universal human goodness. They fully recognize threats posed by sadistic psychopaths, bloodthirsty tyrants, and conniving bureaucrats, advocating for an armed and ready citizenry, much like Switzerland's militia system, which aligns with the US Constitution's first six amendments (Hoppe, 2001; Heritage Foundation, 2025). Left-leaning anarchists often embrace pacifism or communal ideals, dismissing property rights and viewing defense as aggression, ignoring historical realities of tyranny under figures like Stalin or Mao, whose regimes slaughtered millions (Conquest, 1990; Dikötter, 2010). Kayser (2025) links such failures to psychopathic leadership, where lack of empathy enables oppressive policies.

Similarly, the most prestigious US universities, hospitals, and tech developers are private, outpacing state-run counterparts. SpaceX has surpassed NASA in record time, revolutionizing space and communication technology, leaving Russia and China trailing—clear evidence of market superiority (Rothbard, 1982). Why entrust life, safety, or health to inevitably inefficient governments? Wójtowicz (2025) refutes objections to anarcho-capitalism, arguing private defense avoids state pathologies, unlike government systems that entrench elites. High-tax regimes, like the EU's 47% labor tax rate, crush incentives, reducing innovation, while low-tax systems like Singapore's 15% foster wealth (OECD, 2025). Hayek (1973) notes that state monopolies distort market signals, stifling creativity, whereas free markets unleash it. Reisman (2005) critiques statist policies that entrench elites through fiat-driven wars, as seen in US spending (Mises Institute, 2023c). This study emphasizes that private systems, free from bureaucratic overreach, deliver efficiency and freedom, while coercive regimes perpetuate stagnation and elite dominance.

4.3 Anarcho-Capitalism's Marginalization: No Lobby, No Test

This study examines the absence of support for anarcho-capitalism, marked by a lack of vested interests, pervasive media blackouts, and entrenched cultural indoctrination. It argues that its logical coherence, grounded in Rothbard's ethics of non-aggression (Rothbard, 1973), clashes with power pathologies, dooming it to remain theoretical without practical trial. In *For a New Liberty*, Rothbard (1973) establishes anarcho-capitalism's foundation on self-ownership and voluntary exchange, yet media blackouts, driven by state-aligned interests, suppress its dissemination, as Sowell (1995) critiques in *The Vision of the Anointed*. Cultural indoctrination through state-controlled education perpetuates myths of government necessity, framing private solutions as utopian fantasies (Hayek, 1973). Vested elites, such as bureaucrats and corporatists, block practical tests, as evidenced by frontier America's voluntary associations crushed by expanding federal authority (Friedman, 1973). This study emphasizes that anarcho-capitalism's marginalization stems from these mechanisms, where its ethical clarity conflicts with state pathologies, which Kayser (2025) attributes to narcissistic and sociopathic traits in leaders, drawn to power to perpetuate coercive control.

The oft-cited notion that newly freed prisoners or slaves miss their shackles holds validity, reflecting psychological conditioning akin to Stockholm syndrome. Historical accounts, such as Douglass (1855) in *My Bondage and My Freedom*, describe freed slaves longing for familiar constraints due to ingrained dependency, a pattern echoed in modern citizens accepting state overreach (Hare, 1999). Abuse victims often develop emotional addiction to their oppressors, similar to Stockholm syndrome, where fear and manipulation foster loyalty, as Herman (1992) details in *Trauma and Recovery* (Herman, 1992). Behavioral science underpins this, with Skinner's (1971) experiments in *Beyond Freedom and Dignity* showing how operant conditioning shapes compliance, reinforced by immoral programs like MK Ultra, which broke minds through psychological manipulation (Church Committee, 1975). Milgram (1969) in *Obedience to Authority* demonstrates how authority distorts common sense, as subjects obey harmful commands, paralleling victims rationalizing oppression in abusive dynamics (Milgram, 1969).

In 2025, millennia of state theft, expropriation, and oppression have conditioned acceptance of absurdities: driver's licenses as proof of driving competence, MBAs as guarantees of business acumen, and government superiority in healthcare and education, despite inefficiencies (Mises Institute, 2025). Caplan (2018) in *The Case Against Education* debunks credentialism, arguing that degrees like MBAs signal compliance, not skill, while licensing regimes, such as driver's tests, fail to measure true competence, per Mises (1949) on market signals over bureaucratic mandates. This blind trust in state credentials contrasts with consumer skepticism in markets, where individuals question quality but accept government dictates due to laziness, habit, and lifelong conditioning (Malone, 2023). Malone (2023) in *PsyWar* details psychological warfare tactics that normalize dependency, as seen in EU regulations or US licensing regimes that falsely signal competence. Hayek (1944) critiques state abstractions fostering dependence, while Sowell (1995) notes elite narratives silence alternatives. Reisman (2005) equates totalitarian abstractions to modern statist myths, perpetuating marginalization. Wójtowicz (2025) refutes objections, arguing anarcho-capitalism's ethics clash with psychopathic state control. This study notes that mainstream economists like Krugman, Sachs, Hanke, and Piketty exemplify this failure, warning of disaster from Milei's Argentina reforms or Trump's 2025 tariffs, yet both reduced inflation and spurred growth, as Werner (2025a) highlights in his critique of macroeconomics' predictive failures.

Section 5: Meta-Analytical Synthesis and Implications

5.1 Methodology of the Meta-Analysis

This study delineates the methodology of its meta-analysis, specifying selection criteria for sources, synthesis methods, and inherent limitations. Sources were chosen for their libertarian focus and post-1940 publication to ensure relevance to modern economic and political critiques, emphasizing individual action over state abstraction (Mises, 1949; Rothbard, 1973; Hoppe, 2001). This study selected works like Mises' Human Action (1949), Rothbard's For a New Liberty (1973), and Hoppe's Democracy: The God That Failed (2001) for their rigorous defense of voluntary exchange and critique of centralized power, aligning with anarcho-capitalist principles. Thematic coding grouped recurring themes—oligarchy, fraud, and state pathology—across texts, enabling systematic analysis of coercive systems' failures (Sowell, 1987). Quantitative elements, such as tax data from Portugal's historical comparison (Mata, 2021) and counts of failed socialist states (Wikipedia, 2025f), provide empirical grounding, though data scarcity for pre-20th-century systems poses challenges. Limitations arise from the deliberate bias toward freedom-oriented texts, potentially overlooking non-libertarian counterarguments, as Wójtowicz (2025) notes in addressing anarcho-capitalist objections. This study acknowledges that mainstream perspectives, often statist, may offer alternative views but risk diluting the focus on state-driven inefficiencies (Hayek, 1944). The synthesis prioritizes Austrian economic logic, ensuring coherence with the study's critique of government abstractions (Reisman, 2005).

5.2 Key Findings and Patterns

This study aggregates insights: universal oligarchy, fraud tolerance, and pathology as barriers to Anarcho-Capitalism. Oligarchy patterns emerge across systems (Table 1), fraud acceptance via gradualism (Hayek, 1973), and pathologies like narcissism in leaders (Kayser, 2025; Hoppe, 1990), reinforced by human rights violations (Table in 1.1). The interdisciplinary approach incorporates psychological components, revealing how dark triad traits—narcissism, Machiavellianism, and psychopathy—drive systemic dysfunction, with leaders exploiting cognitive biases to maintain control (Hare, 1999). Propaganda mechanisms, such as semiotics in mass events and language perversion, impair reasoning by framing coercion as compassion, as elites use "social justice" to justify property theft (Sowell, 1995). This study explains that gradualism fosters fraud tolerance through habituation, where small encroachments erode resilience, akin to PsyWar tactics that normalize dependency

(Malone, 2023). Totalitarian aesthetics, indistinguishable in Nazi and Soviet art, hide priorities like suppression (Golomstock, 1990), while Gini analyses debunk inequality as uprising triggers, exposing socialist deceit (World Bank, 2025). Pathologies clash with anarcho-capitalism's ethics, perpetuating marginalization (Wójtowicz, 2025).

5.3 Future Prospects: Condemned to Fringe?

Some studies speculate on breakthroughs via technology or crises that could elevate anarcho-capitalism, this study does not and concludes entrenched forces likely perpetuate its marginality. Technologies like cryptocurrencies could enable private law societies, bypassing state-controlled fiat systems, as Rothbard (1973) envisions in *For a New Liberty* through decentralized exchange (Rothbard, 1973). Economic crises, such as debt collapses, may expose state failures, as Mises (1949) predicts in *Human Action*, where over-leveraged fiat currencies trigger systemic breakdowns (Mises, 1949). However, cultural indoctrination and leadership pathologies, rooted in narcissistic and sociopathic traits, doom anarcho-capitalism to fringe status absent a radical societal shift (Kayser, 2025). Entrenched elites, benefiting from state power, resist stateless alternatives, as seen in historical suppression of libertarian experiments (Friedman, 1973).

A technological breakthrough powerful enough to outsmart government could be artificial intelligence (AI), yet its owners, investors, and developers—often thriving under state patronage—lack incentive to challenge the status quo, given uncertainties surrounding AI's trajectory (Bostrom, 2014). This study notes that AI's potential to centralize control, as discussed in debates over superintelligence, suggests it may prioritize its own objectives over stateless societies envisioned by anarcho-capitalists (Yudkowsky, 2013). AI-determined markets, driven by algorithmic monopolies, deviate vastly from the free markets Rothbard (1973) advocates, as they risk replicating and even aggravating state-like distortions. The higher technology evolves, the less likely humanity's prospects for eliminating dominating powers, as advanced systems amplify control mechanisms (Zuboff, 2019).

The dream of cryptocurrencies liberating society from fiat currency proved illusory, as China's 2017 cryptocurrency ban and subsequent launch of its central bank digital currency (CBDC) demonstrated state resilience (People's Bank of China, 2017). China's CBDC, by centralizing financial surveillance, undermines the decentralized ethos of anarcho-capitalism, reinforcing state power (Werner, 2025a). This study highlights that indoctrination, perpetuated through education and media, entrenches belief in state necessity, as Hayek (1973) critiques in *Law, Legislation and Liberty* (Hayek, 1973). Sowell (1995) in *The Vision of the Anointed* notes elite narratives suppress alternatives, while Malone (2023) in *PsyWar* details psychological tactics normalizing dependency. Wójtowicz (2025) refutes objections to anarcho-capitalism, arguing markets expose state fraud, yet Reisman (2005) warns that totalitarian abstractions persist, marginalizing stateless ideals. The answer remains: anarcho-capitalism is condemned to fringe status, as state-aligned technologies and pathologies stifle radical change.

Conclusion

This study reaffirms anarcho-capitalism's theoretical superiority, grounded in non-aggression and voluntary exchange, yet its real-world rejection persists, necessitating further inquiry into dismantling entrenched indoctrination (Rothbard, 1973). Despite empirical support—such as Switzerland's low centralization and high wealth (Section 1.3) and historical stateless experiments like medieval Iceland (Section 1.2)—anarcho-capitalism remains marginalized due to absent lobbying and media blackouts orchestrated by state-aligned elites (Sowell, 1995). This study highlights state violations, including the US's fiat devaluation and EU's regulatory overreach (Table in 1.1), which suppress life, liberty, and property, reinforcing oligarchic control across systems (Table 1, Section 2.1). The meta-review of totalitarian regimes reveals that left-right distinctions are misleading, masking equivalent outcomes in suppression and stagnation, as seen in Nazi and Soviet art parallels (Golomstock, 1990; Reisman, 2005). Psychological pathologies, notably narcissism and sociopathy, drive coercive systems, with leaders exploiting gradualism and semiotics—flags, rallies, and "social justice" rhetoric—to normalize fraud (Kayser, 2025; Sowell, 1995). This study notes that propaganda, from Soviet Five-Year Plans to modern minimum wage myths, perverts language, impairing critical reasoning and fostering dependency (Conquest, 1990; Neumark and Wascher, 2007). Behavioral conditioning, akin to Stockholm syndrome, explains societal inaction, as freed slaves or abuse victims internalize their chains, mirrored in 2025's blind trust in credentials like MBAs or driver's licenses (Douglass, 1855; Herman, 1992; Caplan, 2018). Technological hopes, such as cryptocurrencies, falter against state resistance, as China's 2017 ban and CBDC demonstrate, while AI's trajectory favors control over liberation (People's Bank of China, 2017; Bostrom, 2014). Mainstream economists' failures, like Krugman and Piketty mispredicting Milei's success or Trump's tariffs, underscore macroeconomics' disconnect, favoring anarcho-capitalist markets (Werner, 2025a). Inquiry must target education to counter language perversion and psychopathic leadership, potentially via decentralized technologies (Friedman, 1973; Kayser, 2025). This study concludes that anarcho-capitalism's marginalization stems from entrenched state power, but dismantling indoctrination through transparent, market-driven systems offers a path forward, challenging the millennia-long legacy of theft and oppression (Mises, 1949; Wójtowicz, 2025).

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