



ANARCHY: A NEW WAY FORWARD!

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Need for Definitional Clarity for Justifiable Action.

BY

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When studying anarchy, one will be surprised at the plethora of definitions and ways anarchy was attempted and still looked at as a possible alternative to the oscillations from Neo-Liberal and Neo-Conservative orders. Although it has been observable that the Neo-Liberal tenants might have taken a quick lead during the first 40 years of Globalization, now, it looks as if we need another way. One must understand that for anarchy can take hold; one would have to write the road map to successful and long-lasting anarchic societies. Why? Well, no one wants CHAOS or the rule of nature in the Hobbesian

sense; therefore, a transition to anarchy must be done incrementally so that we do not witness hardship like no other and even maybe the destruction of the human race. As a result, I advocate for the pacifist transition to Anarchy in which everyone can and will feel purposeful in their society, wherever that may be. However, first one must examine types of Anarchy and roads to anarchy which usually get to the stereotype of "Punks with Mohawks," who just want Chaos and the rule of nature over the rule of law. I certainly disagree with that misrepresentation and stereotype. Contrastingly, we must educate the masses as to what Anarchy really means to me at least. The misrepresentation and definitional fog of delusional societies which think this can grow out of the ashes of violent uprisings is wrong not only in scope but in the devastation needed to enact such reforms through violence. As a result, the purpose of this examination will be to study the definition and descriptions of Anarchy and then a new way forward to definitional clarity needed for a pacifist insurrection or change. However, before we do that, we must examine Neo-Liberal and Neo-Conservative order. In the end, the right and left are basically the same and with the same goal, and both can slide into anarchy with differing worldviews. The dogma of Neo-liberal and Neo-conservative doctrine brings the need for change to the forefront, yet, grassroots anarchist movements as an alternative seem a possible outcome leading to the end of history to borrow from Fukuyama.

The Dogma of Neo-Liberalism and its Discontents:

The allure of Neo-Liberalism has been the central organizing factor for modern globalization. "I do not refer to liberalism as it is used today in the United States as a label for left-of-center politics; that set of ideas, as we will see, has diverged from Classical Liberalism in certain critical ways (Fukuyama, p. 5). Nor does it refer to what in the

United States is called libertarianism, which is a peculiar doctrine founded on hostility to government as such (Fukuyama, p.5). It seems that for the Neo-Liberal order to work, they made some concessions to illiberal orders and markets in which too much power has been given to Corporate entities. Once the truth has slowly become apparent, many see the need for a different avenue or way of political discourse. Also, as Fukuyama indicates, liberalism is not used in the European sense either, where centre-right parties are skeptical of socialism (Fukuyama, p.5).

Therefore, to define Classical Liberalism, I will use the words of John Grey,

“Common to all variants of the liberal tradition is a definite conception, distinctively modern in character, of man and society ... It is individualist, in that it asserts the moral primacy of the person against the claims of any social collectivity; egalitarian, inasmuch as it confers on all men the same moral status and denies the relevance to the legal or political order of differences in moral worth among human beings; universalist, affirming the moral unity of the human species and according secondary importance to specific historic associations and cultural forms; and meliorist in its affirmation of the corrigibility and improvability of all social institutions and political arrangements. It is this conception of man and society which gives liberalism a definite identity which transcends its vast internal variety and complexity.” (John Gray, p. 156).

As a result, Classical Liberalism and/or Neo-Liberalism focus on individual rights rather than group rights. What I will argue is that only through pacifist anarchy, the choice will be yours to live in group entities or be protected as individuals within the polity that becomes recognized as your living unit. The Beauty of this is that it recognizes individuality with the choice of being in a group, kind of like in the Classical Liberal sense; however, one will not have to place primacy on the individual. The Neo-Liberal order does, in fact, or can, be perceived as able to work within the confines of a definition of anarchy that I will define later.

It is clear that liberalism has been in retreat in recent years (Fukuyama, p. 5). Since 1974, until the early 2000's liberalism has been facing a reality of decline, what some call a democratic recession or even depression (Fukuyama, p. 6).

“In established liberal democracies, it is the liberal institutions that have come under immediate attack. Leaders like Hungary’s Viktor Orbán, Poland’s Jarosław Kaczyński, Brazil’s Jair Bolsonaro, Turkey’s Recep Tayyip Erdoğan, and America’s Donald Trump were all legitimately elected, and have used their electoral mandates to attack liberal institutions in the first instance. These include the courts and justice system, nonpartisan state bureaucracies, independent media, and other bodies limiting executive power under a system of checks and balances. Orbán has been quite successful in packing the courts with his supporters and bringing the bulk of Hungarian media under the control of his allies. Trump was less successful in his attempts to weaken institutions like the Justice Department, the intelligence community, the courts, and the mainstream media, but his intention was much the same.” (Ibid).

Liberalism has been challenged by the right and the left in recent years, especially after COVID.

As a result, if we are not careful, we may enter a dangerous age. Since Gulf War 2, I believe that the international system that is of the former UN-controlled Security Council has now become irrelevant and a system based on international Anarchy where the USA was able to go it alone in Iraq with little resistance. Also, the resistance to dissolving NATO after the fall of the Soviet Union has had many skeptical of its purpose and role in international relations.

“This critique broadened over time to attack the underlying principles of liberalism itself, such as its positing of rights in individuals rather than groups, the premise of universal human equality on which constitutions and liberal rights have been based, and the value of free speech and scientific rationalism as methods of apprehending truth. In practice, this has led to intolerance of views that deviate from the new progressive orthodoxy and the use of different forms of social and state power to enforce that orthodoxy. Dissident voices have been ousted from positions of influence and books effectively banned, often not by governments but by powerful organizations that control their mass distribution.” (Ibid).

As a result, the changing attitudes toward the Classical Liberal order can be traced back to Marx.

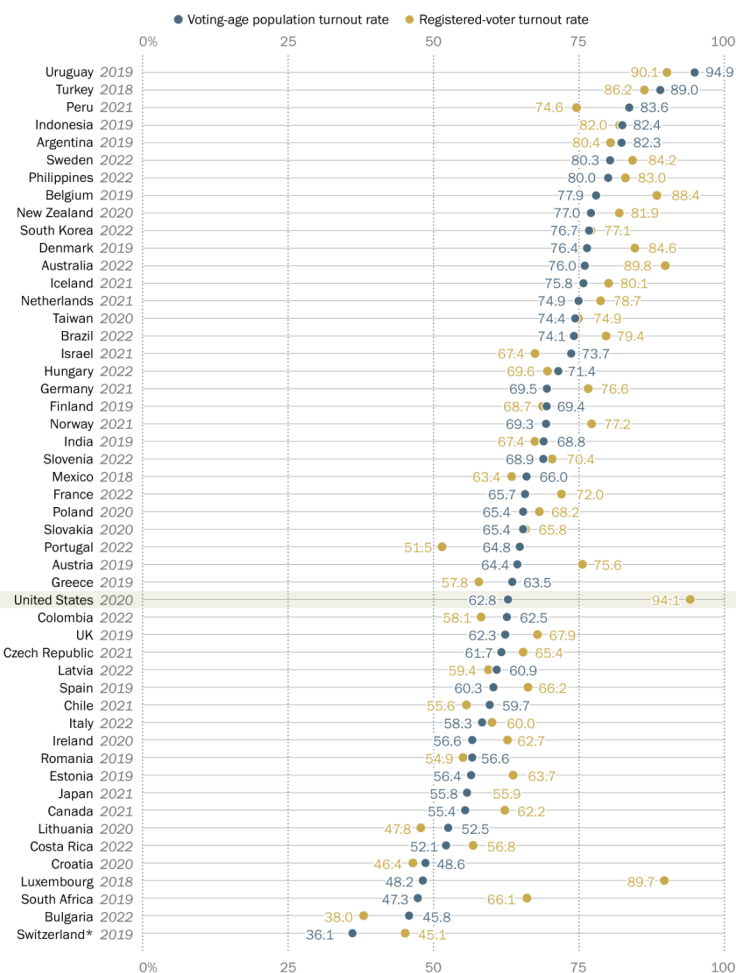
Marx always believed that “Capitalism sows the seeds of its own demise.” (Marx, Capital).

Although Marx predicted this with his extensive economical study, it still does not mean that we are doomed. Hybrid economical systems, such as in many Western Social Democracies, Russia and China, try to take care of the basic necessities of their populations. Is this a bad thing? Free healthcare and keeping those who cannot work at a standard of living that is acceptable is the balance they are trying to create for the educated populace who understands their role in society. Once everyone understands their role, then we can think about experimenting with Anarchy. Are

we there yet? Well, the simple observations might want us to think one thing, but the ones with power and the ability to keep their wealth in check definitely do not want to see their riches go away or to be questioned by an educated person who does not want to be exploited. This is natural, and I would say human nature. To give an example of the Prado principle as a justification for the unequal distribution of wealth is ludicrous and sarcastic at best.

If one looks to the example of China, one will see a society that strives to supply its citizens with basic needs as well as a standard of living and disposable income not matched by any other nation. They are looked at as a threat to Western Societies which have seen their cost

of living surge higher than ever with inflation and wants outweigh their needs. Therefore, Western Democracies and the Liberal Order have been challenged, and the media has created an all-out war against anyone who thinks otherwise. Now we are seeing Western Democracies slide into illiberal and corrupt institutions where the populations do not vote, the central and key aspect to working and flourishing democracies. I have posted some statistical data from the PEW research committee on voter turnout in developed nations: As one can see with the gap present in the USA and Canada. The USA has 94% of registered voters voting; however, only 64% of the



* Compulsory voting in one canton, or member state of the Swiss Confederation, only.
 Note: Data as of Oct. 31, 2022. Voting-age population (VAP) turnout is derived from estimates of each country's VAP by the International Institute for Democracy and Electoral Assistance. Registered-voter (RV) turnout is derived from each country's reported registration data. Because of methodological differences, in some countries estimated VAP is lower than reported RV. Turnout rates are listed for the most recent national election in each country.
 Source: Pew Research Center calculations based on data from International Institute for Democracy and Electoral Assistance, European Election Database, United States Election Project, Office of the Clerk of the U.S. House of Representatives, and various national election authorities.

total population. Canada, on the other hand, has trouble getting 54% of the total population to vote, while 47.8% of registered voters actually vote, a shocking statistic. Apathy in the system has become commonplace, leading some to lose trust in their government and system.

The rise of illiberal systems and leaders counters the Neo-Liberal Order. It is seen as an alternative to Neo-Liberalism but at what cost? The counter of populist regimes and xenophobic leaders can fit into the category of being described as Neo-Conservatives. This can be seen as a slide backward and one that loses processes and focuses on the sovereignty of the Nation-State. Any state that does not toe the line can and will get its sovereignty infringed upon by the interventionist Neo-conservative order, which always does well during wartime and creates war to feed its machine. What will happen when the Neo-Conservatives have no enemies? Well, for their system to work, they must be fed by skilled trades and an educated populace looking for a fresh start because of the disruption of life caused by war. As a result, the nation-state system is broken, and something needs to take its place. However, one must be able to create the trust needed within all populations to limit government involvement and let the bottom-up approach work within true democratic local politics. We have been duped for too long by the bureaucrats, and we should try not to be dependent on the nation for a living or have the nation derive our fate and regulate everything. This is interesting because a truly free market should fix this and is a central tenet of Neo-Liberal and Neo-Conservative thought within the nation-state framework. Anarchy is one solution to this and may not be practical today because of the power held by a few, and the club is getting smaller and smaller. When one is in that position, human nature dictates that one will just want more and not share their wealth with the masses and/or strangers.

Before I talk about my definition of anarchy, one must understand the next section titled What is Neo-Conservatism?

What is Neo-Conservatism?

A

simple search of the Oxfords dictionary will give you a definition of Neo-Conservatism:

1. relating to or denoting a return to a modified form of a traditional viewpoint, in particular, a political ideology characterized by an emphasis on free-market capitalism and an interventionist foreign policy (Oxford Dictionary).

The rise of Neo-Conservatism can be seen as a counter to the Neo-Liberal Order, with many dissatisfied with bringing a lot of other people's economic lives up at their expense. The ruling elite sees it necessary to use xenophobia and abuse its populace and turn them on one another to keep their rule in check. Countries like Canada have and give the opportunity for many to educate themselves; however, many do not vote and do not see it possible to vote or even see any change that might make a vote legitimate or even possible. A three to four-party state is not that democratic, and a transition to proportional representation would fix this problem, but this change will change the face of Canada as well as dissolve major parties and the status-quo. The status-quo is not working right now and many see populist uprisings and xenophobia in a multi-cultural country may rip the foundations of this Nation without anything to replace it is very alarming may be the beginning of the end of this Nation is one prepares and educates its populace enough so to be fertile ground for Workable Anarchy along with China and others. This can and will spread like wildfire if people can trust one another enough to allow the system

to work for itself, letting people decide their fate and not heavy bureaucratic institutions that are inefficient and can be the cause of much-perceived discrimination.

Some examples of Neo-Conservative leaders would be anyone who is right of centre and believes that they and their thoughts are somewhat superior to others or the masses. The greatest mistruth is not to trust the populace and that there is nothing that can replace what we have now. Anarchy is the answer. Let the system work for itself. For example, when the power goes out whether in Hamilton, Ontario or rolling blackouts in California, we can see the resilience and civility of people who patiently wait until the power comes back. Yes, there are a few bad apples that ruin it for all of us; that is why transitioning to Anarchy will need more police at the initial stages before they, too, can be fazed out. As a result, Anarchy must be implemented in a controlled fashion to get the ones who do not trust and trust the resilience of human nature and ideas of peace, security and freedom. So, for freedom to work, the government must allow the people to rule themselves from the bottom up. Why do I need the government to implement something that the people can do themselves? International organizations in control of important safety, such as aviation and nuclear regulations, to name a few, should remain in place. As this is just a preliminary examination and definitional inquiry into Workable Anarchy, let us consider it a work in progress.

Anarchy how it will and can work: A preliminary definition:

Anarchy can and will work. What is needed is to get the best and brightest to organize from the bottom up and implement a slow decentralization of power from the federal government to local authorities to the eventual withering away of the nation-state. I do not see a problem

with keeping borders for historic purposes and using them as international regions for a nationless planet. This way, we will not forget our history and not try to replace it with lies and manufactured identities. Borders will be open, and it will be up to local authorities who they allow into their communities. Yes, this will amuse chaos at the beginning; however, a necessary shock treatment for true democracy and freedom. In this way, we can reinvest funds so that all have healthcare and educational opportunities to name a few options. For education to work, we cannot let the rulers in the now; thwart this historical inevitability. So let's make this easy. We need to put a civil face on Anarchy, loosening up what is holding us back as a human race. Some might question if this is anarchy at all. However, the incremental transition will reduce the heartache and destruction of much of the human race if we war with the powers that be. To get what we want, we must use non-violence and general strikes. Don't vote, don't work, don't do anything but be patient as long as it takes, and the system will collapse, and we will be able to organize. Some things we need to hold in common are electricity grids, roads and transport infrastructure; maybe placing a global organization to care for this, such as health and transport, that's it. The rest can be done locally, and people would have the freedom to move as they wish to find a local that suits their interests and livability. And it will be up to the communities to allow who they want and who they do not. Simple as that.

Workable Anarchy and true democracy are spreading, and we are ready to start this process, and all Anarchists can get out of their holes and spread the word. If you trust the "Human Race," and the good in people, this can work. So please, non-violence. It does not mean to stop paying bills; bills will always be here; what will not is the ruling class, who would be in their best interest to get incorporated into local politics and organizing so that true

democracy can take place. What that means is fewer taxes and global funds to fund infrastructure, healthcare and education from the local levels. Also, the structure of work and the economic system can be regulated at the local level. This should lower the retirement age to about 45 globally and allow us to enjoy our lives and raise good children, the cornerstone of any great society.

This perception of Anarchy differs from the stereotype that has been portrayed by the ruling class. We do not need to eliminate them. We just need them to see the light! However long it takes. This is not rocket science, folks. We just need to organize and use our human capital to create the next innovation in people power and ruling masses. We will have to borrow from all disciplines for this to work. Anyone who wishes to add to this dialogue, feel free to email me. JustinBrkovic@gmail.com

Let LOVE conquer: freedom and democracy over Nation-State!

A New Way Forward!

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