Everything social is deceitful... It is every entrepreneur of the self that this society aims to makes each of us... instead ask “what is revolutionary action?” We could then suggest: revolutionary action is any collective action which rejects, and therefore confronts, some form of power or domination.

Anarchist has never started a war, built a prison, owned a slave, or formed a government. Anarchists just want to be free. - Anonymous

Confusion to our Enemies - NOW idlers do not make history, thry suffer it. - Peter Kropotkin

I just try to tell people to think for themselves.

So as nature has changed in human eyes, the way that we deal with nature and even other has changed as well - Carver and West

Anarchy is over, government is civil war - Peter-Joseph Proudhon

If I can't dance, I don't want to be a part of your revolution - Emma Goldman

It is only those who do nothing who make no mistakes - Joseph Conrad

Anarchism is democracy with the average voter - Winston Churchill

The best argument against democracy is a five-minute conversation with the average voter - Edward Abbey

Nothing serious taken seriously - Edward Abbey
A Cracked Fragment

Last year I was teaching a course on American Communities when discussion turned to hierarchy and power. For purposes of the class, I had given a very broad definition of community as an association of people with some element of shared identity. We were discussing ways that uneven power relations between individuals become visible, and I used the example of our own university class as an example: I am in the role of instructor, and I am in charge of developing the syllabus, grading procedures, etc.. In the process, I commented offhand that it would be interesting to run a college class more as a learning collective—maybe a course on the anthropology of anarchism, run by consensus. Days later, I was offered an opportunity to teach a course on a subject of my choice...

As I thought more about the idea, several things appealed to me. Anarchism in its many flavors has a long relationship with anthropology. In addition to explicitly anarchist anthropologists like David Graeber, anthropologists have also participated in critiques of the State and first-hand studies of social movements. And, the work of anthropologists like Marcel Mauss is important within anarchist theory. I had participated in the Occupy movement in Memphis and had a long interest in supporting voluntary associations and mutual aid. I was interested in learning more about the history of anarchism, of social movements more broadly, and the consensus process—and this class would be a vehicle for reading and discussing. Pedagogically, I was interested in de-centering myself from the instructor role and encouraging students to take leadership of the class. I also felt that, should the “learning collective” approach fail, it was likely to fail in productive ways.

While I think the course was ultimately successful in terms of content and critical discussion, I almost immediately started to see cracks in my collectivist scheme. The University doesn’t operate as a voluntary association of academics; it is an institutionalized bureaucracy composed of people in positions and technologies of communication. On the course proposal form, courses are lectures or labs: there is not an option for “learning collective.” I also had to develop a syllabus in order for the University to approve the course—including course policies and a set of learning objectives defined by me. Before the first class meeting, the plan of a decentered instructor in a student-managed learning collective was on the rails. I countered by building consensus into the syllabus¹ and planning for a nebulous “class project” (what would become this zine) that would be determined once all voices were in the room. As Leonard Cohen reminds us: “there is a crack in everything. That’s how the light gets in.”

Once the semester started, students asked me to lecture more, at least periodically, to add context to the course readings and discussions. I also ended up facilitating discussions more

¹ The initial course syllabus is available online at http://tedmaclin.com/?page_id=298
often than I had hoped, though others took more of a lead on the zine. While I was approaching the class with a goal of collectivism, I had two things working against me: my own comfort with being in the lecturer role and (some) students’ discomfort with a class that was—for most—unlike other past classroom experiences they had known. For my part I found that, while I was willing to bend the student-instructor dynamic, I was nervous about breaking it completely. Just this reflection was worth the price of admission to me; I think this says something important about the reinforcement of mundane power and its contribution to larger social hierarchies.

As others in anthropology have noted, the logic of assembly becomes most evident when it is under stress. Where this class has failed, it has been productive. I am coming away from this iteration of the course (I can only hope there will be others) with questions: about the interfaces between anarchistic groups and bureaucracies, the necessity of friction in the student-teacher relationship, the usefulness of creating cultural spaces for the temporary restructuring of power relationships. Ultimately, this was a sandbox experiment within the relatively safe (read as: not actually threatening to the State) space of the University. But, I maintain that experiments like this are critical for making our daily interactions seem less matter-of-fact and more constructed—and that perspective is useful for both the practice of anthropology and engagement in our larger world.
This year marks the 50th anniversary of the children’s television series, Mister Rogers Neighborhood. Many of us grew up watching Mister Rogers, which ran for over thirty years, but for many young people he is a ghost of public broadcasting past, so it seems appropriate to discuss some of the radical and still relevant concepts explored throughout his career. Fred Rogers was an advocate of kindness and self-worth, an inadvertent anarcho-pacifist who believed that every person has a fundamental right to happiness and an equal voice in expressing their concerns and opinions. He spent his life teaching children that they have agency and power and educating people about the importance of building neighborhoods and communities that work together for the common good rather than personal gain. Rogers promoted nonviolent resistance against self-hatred and against apathy towards your fellow man, the pervasive symptoms of living in a competitive capitalist society. He was an advocate for gay rights, minority rights, women’s rights, and animal rights; his concern extended to all parties he believed were vulnerable to abuse. Though Rogers himself was not an anarchist, his social activism and sense of unity with others reflects three core concepts of anarchist theory: collective organization, reciprocity, and personal responsibility. Collective organization requires all persons to work together towards a shared goal without implementing any hierarchical structures, allowing each person to equally participate. Duties and leadership positions are rotated, power can be revoked by any person if abused, but most importantly all persons should be concerned with achieving an outcome that benefits everyone. According to Rogers, “Anyone who has ever been able to sustain good work has had at least one person--and often many--who have believed in him or her. We just don’t get to be competent human beings without a lot of different investments from others.” Reciprocity is a cornerstone of healthy human relationships. At some point in life we will need to rely on another person and will also have someone rely on us. What we put into these relationships is what we will also receive from them, deserving no more or no less than what our own effort affords us. There are many skeptics that question the effectiveness of anarchist consensus methods that rely on reciprocity and cooperation to function. Can humans work together without at least one person or group trying to exploit the rest? Faced with the enormity of this question it is hard not to be pessimistic, but Mister Rogers approached this with his typical unwavering patience and belief in the goodness of others. He understood that practicing and teaching reciprocal relationships can help us to reach goals of collective organization, “All of us, at some time or other, need help. Whether we’re giving or receiving help, each one of us has something valuable to bring to this world. That’s one of the things that connects us as neighbors—in our own way, each one of us is
Finally, Mister Rogers taught us to be responsible for our actions and our interactions with others, “Very frankly, I am opposed to people being programmed by others. My whole approach in broadcasting has always been 'You are an important person just the way you are. You can make healthy decisions'...I just feel that anything that allows a person to be more active in the control of his or her life, in a healthy way, is important.” Anarchism has no single authoritative aim or creed, rather it is about making the collective good your personal responsibility, starting within your own neighborhood. The common ground that enables the many diverse viewpoints to call themselves anarchist is that they all must express distrust of the authoritarian elements found in any state system and reject privilege and exploitation (Green 1962). However politely, Mister Rogers spent his life challenging any oppressive ideology that pits different races, genders, and classes against one another, robs us of our autonomy, and destroys our sense of community. His legacy is one of simple but sincere kindness and cooperation that can give hope to even the most hardened cynic.

("Greatest gifts of all: love that conquers hate, peace that rises triumphant over war, justice that proves more powerful than greed.” - Fred Rogers, Dartmouth College)
Nature speaks through consensus.

Nature’s symbiotic flow -manifested into verbal communication.

Like the Moon’s force of gravity upon the ocean

Consensus makes waves and draws every being into unity

A rejection to the set constructs and limitations of growth-

the grass in the crack of the sidewalk finds immunity

No one can stop the force of nature that is consensus.

An obliteration of labels and objections as to why everyone can’t agree.

Just as the sun works with the trees.

One is in space, while the other on earth.

Yet, they still agree and work.

Consensus has no gender, race, or culture.

No famished and discordant vultures.

Consensus is nature’s greatest lesson to be learned.

Agreement despite differences is a reward to be earned.

Just as the mountains greet the sky

Just as the rivers acquaint themselves with the rocks of their bank

We have consensus to thank

Every progression and success- every force of nature

Consensus in their legislature
Let us anticipate the critics who would accuse us of wanting to go ‘back to the caves’ ... enjoying the comforts of civilization all the while being its harshest critics... All of us desire central heating, flush toilets, and electric lighting, but not at the expense of our humanity. Maybe they are possible together, but maybe not.”

-John Moore
Ask Your Anthropologist if Anarcho-Primitivism Is Right for You

There has been many times in my life where I have been asked to define my values, write down my beliefs, & affix to myself a label that can define me. I have always struggled with this personally. I knew the kinds of things I believed in & the kind of future I hoped to build & be a part of. None of what I had read fully resounded with me as being the theoretical orientation of a modern anthropologist that is aware of the colonialist, racist, sexist past that continues to shape & affect current affairs. It touches on it here & there sure. There are entire subsets dedicated to it, sure, but it should be in its entirety dedicated to it. Too much theory & not enough action, it's always driven me mad. Then I read about anarcho-primitivism.

Let me first tell you what I expected from anarcho-primitivism. I expected a rallying call against cell phones, electricity & eating meat. Anarcho-primitivism sounded radical, based on the name alone.

I am not a radical person. I'm not a vegetarian or a vegan. I recycle most of my trash but not all. I drive a regular car. I've waited tables & other regular jobs. I've gone to a few protests here & there, but nothing extreme. I have my personal beliefs & I hold them strongly, but they're not that radical.

I am however an anthropologist & thus have studied for several years now how intricate systems interconnect & affect each other. I've always believed that once you know about an issue you can't not do anything about it. Gaining knowledge means gaining responsibility. It means action. It means reflection on your own complicity. Being an anthropologist gives you unique & in depth knowledge into how things work, & with this knowledge, comes with it a unique responsibility. It sometimes even means being at least a little bit, radical.

Enter anarcho-primitivism. The radical belief that "combines critical analysis of civilization with a reappraisal of the primitive" or "indigenous world" or "original communities." The ideology that criticizes imperialism, colonialism, & systems of oppression. Call me a radical anarchist nut job but all of this sounds a lot like cultural anthropology.

This is my point. We cannot study these systems that oppress, harm, & enact all different kinds of violence on people without taking some stance. Perfect partiality be damned. Also, It is a lot less radical than one might think. It seems to me that this is the next logical step to make for an anthropologist; as someone who has learned to look at civilizations, including their own, through a critical lens while setting aside ethnocentricity, to learn to read the value of different culture. To then combine both of these learned skills into a world view for their own lives. It just makes sense to me for anthropologists, knowing what they know, to be able to write down under their list of their personal ethics that they:

desire central heating, flush toilets, & electrical lighting, but not at the cost of our humanity." Which is from John Moore's piece Comin' Home: Defining Anarcho-primitivism as well as the other quote on radical beliefs of anarcho-primitivism.

You don't have to declare yourself an anarcho-primitivist today. It's a tricky word with a lot of stigma attached. I understand this. I had my own when I first read about it. I just want you to read & think about what your role as someone privileged with great insight into many hidden systems & motions in the world, with the ability to step back & look at it all through a holistic & critical lens, what do you do now? If it enough? What do you do? I know I will be asking myself this. I know too much not to.
Glitch art is a very broad term that in many ways cannot be clearly defined. It encompasses any form of art created, intentionally or unintentionally, that utilizes a glitch, which is an error or malfunction. This can include both analog and digital mediums. Examples of analog glitching would be creating feedback (which is when output are sent back into inputs creating a loop), circuit bending (which is rewiring devices so that they function in new ways), using magnets near electronic devices to disrupt their function, or it even include overexposure when developing film or any other glitch that physically changes the medium. Digital glitching includes two large and somewhat nebulous concepts such as databending and datamoshing. The basics of databending involves changing the base code of a file either by editing directly using something like a hex code editor or by reinterpreting the file in different format. For example, you could open an image file in a text or wave form editor and then resaving the file as an image. Due to way different programs interpret files, the files will often to become distorted or just broken. A glitch artist is usually only aiming to distort rather than break the file. Datamoshing on the other hand typically refers to exploiting the way that digital videos are compressed (Connolly).

By its nature glitch art is more anarchistic than other more traditional forms of art. For one the movement is highly decentralized. It is very accessible because of the internet. Second, it encourages use outside of intended use. As consumers businesses expect us to utilize their products in a certain way and glitch art subverts those expectations (Klee). Nick Briz, a Chicago-based New Media artist/educator/organizer defines it as, “(sic)When u interact w/ur computer there’s a long list of assumptions made on ur behalf by the programmers of the operating system u use && the software u use, we’re generally unaware of this but it becomes xtreamly obvious when ur glitching stuff. technology isn’t neutral, it’s pregnant w/the politics && ideologies of
the folks who made them (often times straight white dudes from California) + when we use these technologies we [un]consciously subscribe to these politics, glitch art can be a way to bring that hidden relationship to the fore” (Klee). In addition, to subverting programmers intended mass market goals, glitch art raises many questions about the role the technology plays in our lives and role of planned obsolescence in consumerist societies. Such as how much do we control technology vs. how much does technology control us. The fact that so many glitches in our software exist is partly due to planned obsolescence. There is also something very cool about using so called errors to produce new things. These concepts are easily extendable beyond just technology as well to examine the power dynamics between us and institutions with which we are surrounded (Klee).

The pictures below were created using databending by directly modifying the hex code of the images. The original images are shown on the far left lines 1 and 3 for the picture of the card and egg basket.
CORECIVIC...
- MANAGES MORE THAN 65 PRIVATE PRISONS AND DETENTION CENTERS
- PUBLIC VS. PRIVATE
  - NON PROFIT
  - RUN BY THE GOVERNMENT
  - ATTEMPT TO REHAB
  - PRIVATE PRISONS BUY POLITICIANS TO GAIN PRISONERS
  - FOR PROFIT
  - RUN BY A CORPORATION
  - MAKING $ OFF THE NUMBER OF PRISONERS

CRIMINALS NEEDED

ACLU TN STATE AUDIT
- IN TN, CORECIVIC SHOWS UNDERSTAFFING, ERROR-RIDDEN RECORD KEEPING, LITTLE TO NO MONITORING
- FALSIFIED RECORDS OF STAFF AT SECURITY POSTS THAT WERE EMPTY, SEXUAL ASSAULT CAUSED BY UNDERSTAFFING
- NEW MEXICO, OVER 1,000 INMATES HAD NO DOCTOR FOR SEVERAL MONTHS
- OHIO, 300% INCREASE OF PRISONER-ON-STAFF ASSAULT, 187% INCREASE OF PRISONER-ON-PRISONER ASSAULTS

IMMIGRANT DETENTION CENTERS
- LATE 20TH C, CRIME RATE DECREASED, PRISON INDUSTRY DECLINED, BUT THE 9/11 ATTACKS CREATED A NEW MARKET IN DETENTION OF UNDOCUMENTED IMMIGRANTS
- ICE HAS MADE 43% MORE ARRESTS SINCE TRUMP TOOK OFFICE
  -(Miroff, Washington Post)
- OHIO PRISONERS FORCED TO DEFECATE IN BAGS BECAUSE THEY LACKED RUNNING WATER
Anarchy is a way of life with no authority of any kind. Anyone and everyone’s powers reside within the beholder’s mind. Carefully choosing one’s destiny however deemed the best possible way, inappropriate to have some type of sovereignty, for you are your narrator, trusting in your instincts, not from above.
Fold in half long ways

Short ways that me at the middle
Make a cuts

Fold in half long ways

Squish together so that it folds into a little book.

Thanks for doing it yourselves!

DIY ZINE

INSTRUCTIONS

Tear out

(back)

(front)
Gender exists on a spectrum! Well how big is this spectrum?
It starts at zero and goes straight on till’ morning.

Nonviolence is very important to understanding and encouraging gender expression.
People who are not cisgender are battered daily by our expectations. It’s really shitty that domestic violence is very prevalent in our society. Sometimes transgender people are physically attacked or emotionally abused. Our society hegemonically perpetuates the lie that gender should be assigned and enforced. It’s a rough world after all…

Some sad statistics on people who identify as trans and/or nonbinary.

- 77% of people who come out as transgender and/or nonbinary in grade school experience discrimination because of their gender identity.
- One third live in poverty.
- 30% who have lost a job, lost it because of their gender expression.

You can see more here: https://transequality.org/sites/default/files/docs/usts/USTS-Full-Report-Dec17.pdf

There’s some things that everyone can do to try to make it better.

- Don’t talk about how “difficult” it is for you to use peoples chosen pronouns.
  ○ Saying things like this makes people feel like they’re a burden just for being their authentic selves.
- If you’re cis, introduce yourself as such. Say something like “Hi my name is Esmeralda Von Voom and I’m a cis female,” and, “Nice to meet you, I’m Bob Bobby Bobbert the 2nd, I’m a cis male”.
  ○ By using the word cis to describe your gender you are helping people who use the word trans to describe their gender to feel and be more accepted in society.
- Instead of asking someone to describe all of the intricacies of their gender, try to self educate first.
  ○ We are all humans and asking people to explain things like this is alienating.
- Speak up against transphobia!

You do not have to change your language to respect people’s pronouns. The English language frequently uses non-gendered pronouns in everyday conversation. The only thing you have to do is actively will the freedom of others by not making assumptions about other people before you get to know them.
“Two attitudes are possible. He can become conscious of the real requirements of his own freedom, which can will itself only by destining itself to an open future, by seeking to extend itself by means of the freedom of others. Therefore, in any case, the freedom of other men must be respected and they must be helped to free themselves. Such a law imposes limits upon action and at the same time immediately gives it a content. Beyond the rejected seriousness is found a genuine seriousness. But the man who acts in this way, whose end is the liberation of himself and others, who forces himself to respect this end through the means which he uses to attain it, no longer deserves the name of adventurer. One would not dream for example, of applying it to a Lawrence, who was so concerned about the lives of his companions and the freedom of others, so tormented by the human problems which all action raises. One is then in the presence of a genuinely free man.”- The Ethics of Ambiguity. Simone de Beauvoir 1947
The land was a utopia. Everything and everyone worked in perfect harmony. It was ruled by two very wise leaders; a consulship like in the days of ancient Rome. One leader was known for their reason and logic while the other was known for their compassionate nature. Everyone had an appointed job to perform in this bountiful land. Some made sure that the population was fed. Others made sure that the land was clean. There was one among the many who had a purpose at one point, but no one could remember what it was. Even in a land that overflowed with milk and honey, there was one who was not happy. This one helped to support the others in the kingdom and protected the messengers that were sent to the outlying parts of the land. “Why should we be the ones that protect these lowly messengers? Why should we support the populace? We’re tired of this job. We should ask the consulship for another position.” They sent a representative to the leaders and asked for another job. Upon hearing their request, the consulship told them that that would be impossible and that they were a very necessary part of the kingdom. Without them, the people and land would not be able to survive. The representative left in a foul mood and returned to their part of the land. “We have been denied! It is not fair! We are the most important part of the kingdom! Didn’t the consulship say so? Without us, the land and people would wither and die!” The members of this group got together and discussed what must be done. “We should over throw the consulship! No one should have that much power. We must all have a say in what

That Time My Spine Tried to Stage A Coup
happens in the land.” It was decided that they would talk to the people in the neighboring land. The people in this part of the kingdom would be very powerful allies if they could convince them to join them in their fight. They were responsible for providing transportation of important materials for the kingdom. A large group was sent to try to persuade them to join in their rebellion. Unfortunately, as they advanced on their neighbors, it was mistaken as an attack and messengers were sent to the consulship. The consulship had the members of the rebellion that were marching arrested. There was much discussion about what should be done to them. One of the rulers felt that the all the people in that part of the land should all be imprisoned. The other ruler felt that only some of them should be, as the loss of the entire population would harm the kingdom in the end. It was decided that some of the number would be imprisoned forever behind walls of steel and locked tight with screws. The other half would remain free and continue to provide for the kingdom. The freed half of the group never again tried to overthrow the consulship but still grumbles about it to this day.
URBAN FORAGED SALAD RECIPE

Everyone has got to eat. This holds true, so no matter whether you are an anarcho-primitivist trying to remove yourself, or just an everyday average joe. The recipe (many more are available all over place from literature to a simple google, I even recommend substituting ingredients from a favorite recipe) provided may seem like a joke but it is not, entirely. In fact, in some ways it’s implementation and creation can be seen as positive for anarcho-primitivists, since the recipe itself requires one to live less on the “grid” or rather less involved in one of the most common acts of modern civilization, grocery shopping. Foraging has also been around for a long, long time. It is one of the earliest food acquisition methods that we know about and despite popular belief it has not gone away. Some groups, to this day promote forging for your own food. There are even websites like fallingfruit.org that help you find resources to forage, other websites explain that things like bull thistle, dandelions, and some kinds of mushrooms are safe to eat, and explain which items are not. You can even find sources that will teach you how to cultivate your own resources, though the hardcore anarcho-primitivists might get upset. You do need some training but it is fairly simple to get training and become educated. There are plenty of books, and some shadowing (of someone with experience) can help make this education easy. The anarcho-primitivists believe that when society moved from the hunter-gatherer subsistence method to the agricultural subsistence method so began the rise modern civilization and all it’s problems. They wish to go back to old ways, they want deindustrialization, reform (really elimination) of the division of labor, and many more things. While their points tend to be, extreme (and that is putting it nicely) they also have some important philosophical backers including Henry David Thoreau. Their extreme views need to be tempered to be applied to the world we live in, but some points are fair. We need to recognize the effects the division of labor, and industry has had on not only us, but also on our cities, our communities and our world. This does not mean we need to advocate for nudism, and the creation or rather return to a feral state. In the end though everybody has got to eat.
DRESSING:
2 oz lemon juice, (about 1 lemon) squeeze tight and hold hand over to catch seeds
2 tbsp light olive oil (start with 1 add for texture and taste)
1 tbsp dijon mustard (optional) (using grounded mustard with seeds still present provides texture, and richer taste)
Dash of salt (sea preferred)
Fresh ground black pepper (optional)

SALAD:
16 nasturtium flowers
8 ounces garden greens
1 tbsp sunflower seeds
1 tbsp golden raisins
1 apple, halved and diced

DIRECTIONS
1. Combine salad ingredients in large bowl.
2. In bowl combine remaining ingredients. Stir.
3. Add dressing to salad mix. Add salt and pepper to taste.
Radical Reading List

I Know Why the Caged Bird Sings
by Maya Angelou

Going to Meet the Man
by James Baldwin

Nightwood
by Djuna Barnes

Lilith's Brood
by Octavia Butler

Their Eyes Were Watching God
by Zora Neale Hurston

The Dispossessed
by Ursula K LeGuin

The People of Paper
by Salvador Plascencia

"I wanted to overthrow the government but all I brought down was somebody's wife"
by Charles Bukowski

"Howl"
by Allen Ginsberg

"Ave Maria"
by Frank O'Hara

? : Fiction
Nonfiction : ↘

Teaching to Transgress
by bell hooks

Walled States, Waning Sovereignty
by Wendy Brown

Neither Victims Nor Executioners
by Albert Camus

Are Prisons Obsolete?
by Angela Davis

Anarchism and the Black Revolution
by Lorenzo Kom'boa Ervin

Toward a Global Idea of Race
by Denise Ferreira da Silva
AN ANARCHY INSPIRED PLAYLIST AND OTHER NOTeworthy ARTISTS AND SONGS

Crass
- Anarchy is Just Another Word
- It's The Greatest Working
- Class Rip-Off
- Punk Is Dead

Kendrick Lamar
- Alright
- Hood Politics
- Untitled 03

Pat the Bunny
- A Glorious Shipwreck
  Of Ballots And Barricades
- We Are All Compost In Training
- We'll Get Arrested, Or Shot (The Defeat)

Ramshackle Glory
- Exploration Of Coercion In Everyday Life
- Gospel Music For The Coming Social War
- From Here 'Til Utopia (Song For The Desperate)
- Fuck Everything (Report Back From The Nihilist Working Group To The General Assembly Of Occupy Tucson)

Robert Blake
- A Culture of Resistance
- Didn't We
- Marching
- Philadelphia

Run the Jewels
- Close Your Eyes (And Count to Fuck)
- Daff

Wingnut Dishwasher's Union
- Fuck Shit Up! (Whanananananan)
- Jesus Does The Dishes
- My Idea Of Fun
- Proudhon In Manhattan

Woody Guthrie
- 1913 Massacre
- Against Th' Law
- Ludlow Massacre

NOTeworthy ARTISTS
Against Me!
A Tribe Called Red
AJJ
Anti-Flag
Amanda Palmer
Can
Crass
The Clash
The Coup
Dead Kennedys
Dead Prez
Fugazi
Gang of Four
Glenmor
Gogol Bordello
Kendrick Lamar
The KLF's
MC Solaar
Mischief Brew
NOFX
N.W.A.
Os Mutantes
Public Enemy
Pat the Bunny - (Wingnut Dishwasher's Union, Johnny Hobo and the Freight Trains, Ramshackle Glory)

Psalters
Public Enemy
Rage Against The Machine
Refused
Robert (Sarazin) Blake
Ruden Blades
Woody Guthrie

NOTeworthy SONGS
A Tribe Called Red
- Electric Pow Wow Drum
Chumbawamba
- Tubthumping
Dead Prez
- Police State
Eminem
- Mosh
Gil Scott-Heron
- The Revolution Will Not Be Televised
Kanye West
- New Slaves
Led Zeppelin
- Immigrant Song
N.W.A.
- Fuck the Police
Public Enemy
- Fight the Power
Rolling Stones
- Gimme Shelter
Stealers Wheel
- Stuck in the Middle with You
White Stripes
- Seven Nation Army/Glitch Mob

Remix

...and many others and many more to come
So there's no doubt you've heard of anarchy or anarchism or Post Modern Anarcho-Primitivism with sprinkles on top or some other dumb derivative. However, anarchy goes much deeper than just throwing bricks through windows and crying about the government. There's no universally set group of rules to follow, but every branch of anarchy usually has at least one really good idea going for them. It's just that it takes more than a couple of ideas to change the world. So, here's the rundown on some of the more nuanced concepts of anarchy, as well as why it will never work.

**Anarchy is Great (in Theory)**
Anarchy is a lot like communism, in that it sounds really good on paper. Everyone is equal, people are free to follow their passion without worrying about money, there's no war, no crime, everyone gets puppies in the mail, etc...But when put into practice, there are normally two ways these things go. They can end up like the Soviet Union, i.e. you will be happy and like it, or Boris will come and put your head on a pike. Or what normally happens when anarchy is put into practice: everything falls apart and generally fails. But why? Why does something that sound so good fail when implemented? Well, there's a couple of big reasons.

**The Consensus Process Blows**
One of the only things universal in anarchy is the concept of consensus. Everyone in the community is equal and therefore has to be in agreement with any decision made. Now, this CAN work, and there are in fact small communities where it does, but only in small populations. Getting 200 people to agree on something is a lot easier than 325 million. This is the arguably the biggest reason anarchy can't work in larger countries, let alone the world. People have many different ideas on how things should be run, and many of those people are not willing to relent and agree with someone else. Without consensus, progress on anything grinds to a halt and nothing ever gets done. Enacting any sort of group of people to represent the larger populations could work, but then you have a republic, not an anarchy.
People Are Kinda Shitty
As much as I wish it wasn't true, a lot of people suck. There are always going to be terrible people who will completely ruin everything in a community-and-consensus-based way of life. Take, for example, one of the more common ideas on how to "empower" the people in modern anarchal theory: guaranteed income. It's a nice idea to most people; no matter what, you are guaranteed enough money for your basic needs, on top of your work income. It would definitely benefit me and just about everyone I know. I do NOT believe, however, that everyone would use this money for important things like bills and food. I can think of many people who, if given a large wad of free cash, would be so full of cocaine and heroin by the end of the day that they would be more drug than human. And you can say, "Oh, well that's their choice, they're free to do what they want." But in a true anarchal state, these people are equal to everyone, and get just as much say in how things are run, even when they're too doped up to remember their names. I've heard a lot of people, really smart people too, say that people are inherently good, and when given enough money to satisfy their basic needs, people will no longer feel the need to commit crimes or turn to drugs. And you know what? Maybe they're right. But I seriously doubt it.

In Summary
Some of the concepts of anarchy are really good ideas, that much I can agree with. But there are so many problems with implementing a true anarchy, that I believe it will never be possible, at least on a national or global scale. The best that we can hope for is for governments around the world to at least listen to some anarchal ideas and say, "Huh. Well that sounds pretty stupid, but that one part didn't seem so bad...", and then give the people a little more control over their lives and how things are run in the country. But only a little.

Mr. Sensible
Fell into a trance, out of habit, stopped feeling, thinking, tasting
Starring in a dream world
Life echoing to present
How can we break out of the matrix
Freeing your mind
Defying time
And itineraries, fighting for
The freedom that lets music fly
And crash and burn and fail and flame
Because freedom doesn’t have a purpose
Freedom also isn’t free
What’s it worth to you?
Your heart is a muscle the size of your fist
Keep on going, keep on fighting
And never forget that you are one of many
And those many are your fellows
With which you come to consensus
Through collective democracy
It’s all a scam with government
For is a democracy were true
The coils and cogs of a failing regime
Have been rusted by the moloch of ‘America
While I rest in comfort of the order and chaos
Sometimes you just have to rant a bit to find that comfort
In a box, outside of a box;
If it isn’t heard, is it still my voice

Written using the “exquisite corpse” method where one person writes one line, cover it up, writes a second line, and shows only that line to the next person and they repeat this process. Everyone contributed a sort of couplet to the sort of poem that is this exquisite corpse that serves as the final remarks, the last words, the epilogue..
Glitch Art Sources

Suggested Further Reading for Glitch Art
Glitch Studies Manifesto – Rosa Menkman
The Glitch Moment(um) – Rosa Menkman
Glitch Aesthetics – Iman Moradi
Digital Dualism And The Glitch Feminism Manifesto – Legacy Russell

Skeptic's Corner Sources

Ask Your Anthropologist if Anarcho-primitivism is Right for You Sources

Gender Spectrum Sources
No Ruler
Does Not Mean
No Order