

ANARCHY

& THIRTEEN MONOGRAPHS

Dhiman Dasgupta



LIBER FIERI

Power is not an institution, and not a structure; neither is it a certain strength we are endowed with; it is the name that one attributes to a complex strategic situation in a particular society.

Michel Foucault

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THE OVERTURE!

This collection of Monographs is what essays are meant to be, attempts to explain phenomena in social, cultural and political spheres of Human existence. Written over a period of fifteen years, lying unpublished, these attempts brings forth a Sartrean question – “why does one have to manage one’s escapes and conquests by writing?” Truly, these had been my escape routes for a decade and a half, while transcending my intellectual immaturity to the world in an Epistemological flux. As it would invariably happen, as in case of any and every evolutionary process, these Essays are seemingly unconnected. Here again, old man Jean – Paul comes to my rescue when he states, “behind the various aims of author(s), there is a deeper and more immediate choice, which is common to all of us.” [Jean – Paul Sartre; *What is Literature*; 1948, Routledge, p.27] But what is this common choice, and what is the choice over? This has been paraphrased briefly in *Anarchy* which outlines why disorder is desired over order that is essentially repressive. This is why this particular title is also the title of this book.

Power, as power in socio-political hegemony, had been critical to the existence of civilization. Barely anywhere, in the course of my readership of texts in Philosophy and Sociology, has anyone bothered to define power as an Ontological Constant. Demonstration of this introspection has been attempted in the binary of *Gender & Power* and in the light of Marxian Class Theory in *Anatomy of the Subaltern*. All these essays, connected subtly to one another, have been done in perspective of the post-modern industrial age. Hence, the essay titled *Understanding Capitalism* is an attempt to outline the two hundred year long transformation from Feudalism to Capitalism and its Historical Sociology. *Of Liberation* attempts to conclude this part of the debate, by trying to chart out an ideal course of action. Since we are unaware of the constitution of the future institutions, the attempt has been centered on an institution-free social condition.

The next four Monographs in this Collection are recent in nature. *Religion and Politics* is a critique of the so called Secular political people who wishes to separate Faith from the Process of Polity, which is a faith unto itself. *Recession & Wars* is a commentary on Man-made crises where the diseases of economic deficiencies are made good with Class Wars, the Subaltern being a victim in both the cases. *Family, Father-archetype & Fascism* is an exercise in Psychoanalysis of Authoritarianism in Individual and Collective existence. *Bengal's Blemishes* is another study in the realm of Colonial History and how an extractive institution can scar a people permanently. I have faced severe criticism from my peers and a few others for upholding views that leaves footprints in these essays.

Going back to the Sartrean statement, the cause common to us all, in this literary exercise is that of Liberation. Liberation from the existential crises Humanity is into. Alienation from self and nature, the crisis of self expression in face of social and cultural hegemony, the repression in the sphere of relationships, nuptial ties, communities, social roles that are necessary for subsistence and the bindings on freedom of choice and expression. Liberation from social and political order, freedom from the bondage of civil existence, getting back to nature ignoring the need of the *civitas* and the *republicus* brings in the inevitability of introducing a form of disorder. Anarchy thus is that essential component of revolutionary thinking, which can sustain social change, which, without exception is induced by nature.

The Monographs in this book has not been referenced, as it is the case with other books, the citation appearing as an annexure. Whatever referencing has been done, appears on the text, parenthesized in italics. A subject or author index does not appear as an annexure, to inconvenience the nibblers. This has been done purposefully – so that one either reads the full volume or does not read it at all. Reading, serious non-fiction in particular, faces serious challenges in face of mobile telephony and internet blurbs. Whether desired or not, this stratagem sieves out the vanity of readership.

ANARCHY

Anarchy as a word is disliked by many, specifically by people who consider themselves Civil, who are rather large in numbers. These are the people who are the inspiration behind this work. It is to remind them how baseless, fruitless and meaningless their existence is. To go by the dictionary, Anarchy is a state of political and social disorder, especially owing to the absence of government control. Had this little sentence been carefully deconstructed, for the ‘holy’ sake of better understanding, it would have saved this poor author many a meaningless day and night to explain the meaning of the subject in question – What is Anarchism and why is it necessary? Linguistics of a nation-space, just like its History, is guided by the spatial strategy of the nation-state: what does a word or an expression supposed to mean, what ought to be the History of the Nation, that comprises of these words. Collectively this exercise gives rise to a series of emotional quotients, and that gives birth to Nationalism – the tool in hands of the state institutions that tell people to kill people for the Land. Before going ahead and explaining why Anarchy is necessary, and what it means to be an Anarchist or adopting Anarchism as a way of life, it is important to examine the Etymologies and the Lexicon.

Anarchy has a predecessor in ancient Greece – it was born as a reaction to an action – the birth of The Republic. Greek *Respublicus* when broken up gives us *Res*, which means *identity and/or concern and Publicus*. Together the coinage means *Concern for Identity of the Public or Citizenry*. It finds a mention in Aristotle’s prophecies – philosophers until the modern age

hardly wrote, they prophesized often on streets, taverns and gatherings – but was identified earlier as a critical issue by his mentor Plato. The concept of Republic as a stately action to determine identity of the subjects found its reaction in Epicurus. Epicurus appeared on the center stage of discourse and denounced Aristotelian views as he said, “*Not what we have But what we enjoy, constitutes our abundance.*” While Epicurus was probably the first recorded Anarchist in European History, There had been two more, much ahead in time, in other parts of the globe between 6th & 5th Century BC – Varddhamana Mahavira, the 24th Tirthankara of Jainism (*Kevala Jnana* or Omniscience) and Prince Siddhartha who transformed into Gautam Buddha in his quest for ultimate knowledge. Both descended from Royal Families, both sought to know the true meaning of existence, both Atheist to the core and their combined popularity and followings had almost sent Post-Vedic or Puranic Hindu Dharma into obscurity. There is a conscious effort on part of the ‘Áuthority’ to confuse Anarchy with words such as chaos or disorder or mayhem. If one takes a look at these ancient Anarchists, they did not cause any mayhem! There were no calls to arms from them, only love for fellow humans, nature and for peace. The Anarchist is not necessarily a violent or destructive persona. On the contrary, an Anarchist is an exponent of reconstruction by pointing out the injustices of the existing socio-political system. The Anarchist and their teachings are thus considered disruptive and are therefore outlawed and exiled by the State Power.

The Anarchist is an analyst seeking to analyze the problems of the present social and human conditions. The Anarchist is an activist, seeks answers to the problems plaguing the society, demeaning the human existence, the cause of sufferings; questions what is wrong with the present system and when the answer is found disrupts the social and political system, using all possible means, adapting all possible strategies and pursuing all possible paths, violent and non-violent to replace the ideology of the ruling class. The Anarchist can

be a singer, lyricist, composer, poet, writer, novelist, worker, peasant, thinker, vagrant, ascetic, and monk – but at the end is a Revolutionary, the Metaphilosopher of change! Anarchy is a reaction to Political Order within the society; it tends to oppose the order that disrupts human existence, converting human being into Revenue Generating Machines (RGM). Anarchism is essentially a political philosophy seeking to de-politicize the social sphere. It advocates a stateless, institution – free society where natural abundance would feed the human mind & body and nourish human existence to a greater, prosperous and free society. It sounds like a far-left Marxist principle, but in reality, it is Communism without bounds and structure, the structural economic thinking of Karl Marx has been replaced by participatory economics, seeking pleasure in natural human activities and to exploit its surroundings to a minimum for human survival.

All philosophies are political in nature, but Anarchism can specifically be called a political philosophy as it recommends self-governing societies based on voluntarism, termed as stateless societies based on non-hierarchical free – associations. The state is deemed undesirable, harmful and an unnecessary evil. Anarchism opposes authority or social hierarchy in the social conduct of all human relations. Considered a far-left ideology its economics and legal philosophy reflects anti-authoritarian interpretation of Marxism, collectivism, syndicalism and participatory economics. It is not a fixed body of theory with a single *weltanschauung* – it fluxes and flows as a philosophical process sans methodology; standing often from extreme individualism to extreme collectivism.

Etymology of Anarchism is also Greek, goes to show its ancient origin. The word *Anarchos* is an epithet for *a person or a group without ruler or leader*. The verbal infinitive suffix of *ism* or *izein* is equivalent to a doctrine or a body of work. Hence Anarchism is the doctrine of people who comes under no Monarch, Ruler, Authority, Sovereignty, Magistracy etc. Anarchy as a word found its first use in the year 1539