1-1-1994

Transnational Anarchy; Selected Excerpts

Doug Ogilvie

The University of Queensland

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...there is another key difference between what I call the corporate world and the corporeal world. Now the corporate world of corporations is the world of empires, nations, churches, professions and as far as I'm concerned this is what people like Jesus call Mammon or Babylon. In contrast to that you have the corporeal world of living organic systems and to me that's the "Kingdom of God". We have to decide which one we really belong to.

"An Interview With An Anarchist"

E. Neill (1992)

INTRODUCTION

The following excerpts are from a polemical research report intended to promote both the understanding and the realisation of an unconventional theoretical proposition. The proposition is:

that corporate civilisation is destined to collapse, completely, that the collapse will be survivable and that, by enacting a post-corporate lifestyle, some spiritually-meek persons who are currently alive, will facilitate the inevitable metamorphosis to a New Age of gnostic communism.

The spiritually meek are those who by learning to reason holistically can perceive why egalitarian mutual-aid is the supreme virtue and display the courage of this conviction. (These excerpts are from pp. 9,10,22-24,35,36-38 and 40-41.)

THE ANARCHY

A concern for the self and a concern for the system, or everybody else, are equally important for human salvation. The introverted mystic and the extroverted materialist are equally at fault. The solution to their faultiness requires membership of a consensual group that benefits from the specialities of each. The human race is involved in an event that can be won, but it can only be won by members of an egalitarian community who cooperate, willingly, not under coercive management, for the purpose of clarifying and actualising that ending, excluding nobody who accepts the premise, irrespective of their individual peculiarities. Until everybody on earth is an equal winner, nobody has really won anything of any importance. This type of group is an anarchy and is open to individuals as otherwise diverse as punk rockers and holy rollers. Anarchy enables us to actively like a lot more people than is otherwise possible.

In this report, an anarchy is defined as an extended family in which each is classed, in thought, word and deed, as unique, autonomous and equal in value. An anarchy is a general-interest group that has no guru, no governor(s) and no illiberal rules. Anarchy is non-sustainable without love, so the members interact with one another, affectionately, according to the informal code of egalitarian-love, or mutual-aid, and never over-rule either the interactions of consenting adults or the right of anybody to withhold their own consent. Anarchists interact with individual outsiders (who can be differentiated, especially in their relationship with anarchists, as dominating parentalists and/or excluding factionalists) helpfully, non-violently but self-defensively.
Nobody is excluded from the anarchistic family, as distinct from excluding themselves by their own failure to understand, value and practise egalitarian interpersonal aid. To believe passionately in anarchy is the mark of this clan, in contrast to the violence-and-exclusiveness that is the mark of the rival clan of Cain. Favouritism, even for one's "own" children, is naturally taboo within the clan. Anarchy is the highest form of social order imaginable and will permit life-on-earth to come to sustainable climax.

THE CREDO

The anarchistic credo can be summarised as follows:
The entire social system needs to change radically and we can help this to happen, partly by improving ourselves, especially our own relationships. This change entails the reduction and eventually the elimination of both hierarchy and exclusivity (which are perpetuated by means of institutions) and their replacement by personal autonomy and universal love.

In terms of this change we are all equally needed to-day, although it is only as anarchists that we can survive it. The change requires that we try to help each other as each asks to be helped, which means encouraging honest expressions of felt need and affectionate acts of interpersonal assistance. All the help we need, including what we need to know, can now come from within the anarchy, especially as it grows in number and diversity.

Anything else, apart from the virtue of personal autonomy and interpersonal aid, is a matter for personal opinion. Such matters include abortion, euthanasia, nudity, blasphemy and pornography. The exchange of some of these opinions enables us to actively love one another as unique individuals, as distinct from enabling us, as is normal today, to engage in addictive gossip, including philosophising, and acrimonious debate, including moralising, and judgmental penalising. In this interchange, honest expressions of a particular point of view are essential but these must never be translated into generalisations that are necessarily applicable to others, except as a matter of free personal choice.

Anybody who still feels a need to travel to Poona, Paris, Cambridge, Mecca, Harvard Business School, Big Sur or wherever, to sit at the feet, or dance to the tune, of the masters and/or matriarchs, whether living or dead, is not yet ready for anarchy, unlike the wise old man who said, "If you meet the Buddha on the road, kill him, metaphorically speaking." Whatever we need, in terms of the big Story, is close at hand although, as Bob Marley and some other wise men have said, "In the midst of water, the fool dies thirsty."

Unlike the magi who travelled from Babylon to Bethlehem to worship the King of the Jews, men of genuine wisdom tend to be mixed-breds in terms such as race, culture, social class and ideology, and worship no particular person, place or thing. They think of themselves as earthlings, not as national citizens nor even as one-world citizens.

CRISIS

Nevertheless, at some stage of life, if we are lucky enough to be sensitive enough, and to enact enough different roles both successfully and unsuccessfully, which requires that we live long enough, we become aware that our motivating emotions, conceptualised understandings, actual behaviours and generated emotions, do not constitute and never have constituted, one logically integrated sequence, or completely meaningful story. Our characteristics are, and so our character is, not coherently whole. Rather suddenly, we perceive that none of us is giving, or getting, the free help needed to live the good life, as distinct from the tragic life, wherein helpfulness and neediness are recognised to be complementary assets of equal value. Instead, when neediness is unsatisfied, this is commonly classified, by both the powerful and
the powerless, as a low-status characteristic that identifies the weak, the poor, the unsuccessful, the underprivileged, the disadvantaged, the losers, or the lower classes. This stratification is then institutionalised and perpetuated by subjecting the failures to the institutionalised "charity" of the poor house, the benevolent society, the therapeutic profession and/or the welfare state. This is why the presentation of a macho image of a "strong man" and/or a "self-made man", is so important for so many men and of a "powerful and independent woman" for an increasing number of "liberated ladies", and why individual unhappiness commonly classed, especially by hindus and buddhists who believe in "karma", as a personal failure instead of as the collective responsibility that it really is.

Self-righteous hypocrites can't see that they are partly responsible for causing (whether by acts of commission or acts of omission) the misdeeds they blame on others. Their "eye for an eye" punishments equate with pouring petrol, from the front verandah, on the bushfire.

To illustrate the point; all interpersonal violence is caused by a lack of love. The violent man, such as the street killer, is just as much a victim of the hurtful actions, including the loveless non-actions, of others as is his own victim, even though those others commonly and cold-bloodedly deny the responsibility and adopt a holier-than-thou attitude towards him when he, or his heart, finally cracks. This they do because they value other things, such as their self-esteem, their acquired property, their conservative ideology and/or their exclusive family, more than they value universal love.

With this insight, we are revealed as insignificant, replaceable cogs in a fragmented, mechanistic society, wherein the rewarding sense of power, and associated merit, is acquired by denying one's need to be helped, by bribing and/or intimidating others to give help, by patronising those who express a need to be helped and/or by penalising, such as excluding or ignoring, those who want to decide for themselves how they need to be helped. We recognise that our life's contribution has been to help the perpetuation of this cosmetically-changing, but now quite abominable, status-quo, to which we no longer want to belong.

We can each react to this crisis of meaning, which can be called a mid-life, or change-of-life, crisis, in different ways, such as suicide, medication, resignation, stoicism, divorce, drop-out, certifiable madness, philandering, physical aggression or psychosomatic illness. One possible reaction is to try to learn to understand why this crisis and its precursory events have occurred. The fact that this adult quest for true meaning is so seldom undertaken by members of spiritually underdeveloped societies such as ours, is illustrated by the fact that female menopause is so generally classed as the end of a woman's productive life, instead of a start for her quest for mature wisdom and climactic (as distinct from maternalistic, submissive, competitive and/or commercial) interaction.

Genuine human progress depends not on worshipping either tribal elders or tribal youths, as either heroes or heroines, or christs or buddhas, nor on waving flags, fasces or greenbacks, but on men and women of broadminded experience who, like Diogenes, become actively cynical of all normal tribalism, and so seek the eclectic wisdom, as distinct from compartmentalised scholarship, that enables the living of a version of the best story that is humanly possible. A good story is one within which, if true, a person would like to actually play a part and a story becomes better as more and more persons can class it, or at least parts of it, as good and could be accommodated within it. Good stories, such as those of Odysseus, Hamlet, Tripitaka and Snow White contain many types of theme, event, character and puzzlement, but the best story, as well as accommodating these, would conclude with the most unexpected type of happy-ending imaginable, for the largest number of participants possible.

If the mature-age quest for this archetype is undertaken, one result can be the recognition that one's motivating emotion (which has sometimes been called enthusiasm, libido, spirit or spunk) is the need to enjoy participating in the perfect love-story and that this is the story of universal love, among egalitarian brothers and sisters, which does not exclude sexual-erotic
love and so makes that more particular type of interaction, and more particular activities inherited from our animal past, such as eating, grooming, displaying, pretending, bathing, singing, dancing and drinking, much more meaningful and hence enjoyable than otherwise. In fact, to refuse to develop and use any innate talent, or any contextual asset, for pleasure-giving, is as sinful (i.e. stupid) as to abuse any of those talents or assets by using them for a wrong reason. We frustrate, and/or allow others to frustrate, our high spirit(s) at our peril.

As human adults, our job is not to trivialise desire, nor to fragment it, nor to deny it, nor to let it die, but rather to use our apparent misfortunes and felt frustrations to learn to purify desire, as the expression of an excruciating need, by adopting a singularity of purpose, whereby desire becomes magnified, passionately, as the archetypal power. This is the paranormal will-power needed for enacting the best role in the best realisable story, to which virtually none of us, not even Moses, Gautama, Mohammed or Bahaullah, has yet gained open access. Instead, we have been socialised to misconceptualise our inherent human potential, by means of a civilisation that has functioned as mankind’s temporary cocoon for our growth towards our eventual breakout as the adult, humankind, state of the species. Today the conservative deadwood consists of those dogmatic theists, anthropocentric humanists and introverted mystics who preach and/or practise exclusiveness and/or meritocracy, while the quick-part consists of those liberal-minded persons who can comprehend the complete rationality of anarchy and/or who feel, intuitively, that this is the way they are meant to live.

Anarchy, or consensual democracy, integrates the best of liberalism and socialism while eliminating their worst characteristics; the standardised uniformity of the socialists and the liberal’s law of the competitive jungle. In contrast, today’s mixed political-economy incorporates the worst of both. For an anarchist, human status is an absolute concept, conceptualised in terms of a discontinuum, not relative in terms of continua, and the higher status is indicated by a compulsive ability to live successfully with others, anarchistically. Personal or collective merit, or success, is classed as a matter of good luck, or grace, and not as an entitlement to credit or pride. Although there have been many prophets before the graduation time, nobody has yet made the grade but, unless one is a closed-minded conservative, this is not a rational reason to believe that nobody can, nor that the time is not now ripe.

Although some political anarchists such as Bakunin, have advocated armed revolution, and although violence against tyrants was probably justified in the past, it is not part of today’s thesis. Certainly institutionalised violence, including state terrorism, is abominable, whether it sustains the tyranny of a majority, an oligarchy or a monarchy, but, as Gandhi knew, it is impossible to achieve a peaceful end by violent means, which include illiberal political means, as distinct from educational means.

Unlike a ranked meritocracy, a classless anarchy can accommodate almost any ideology(whether spiritual or not) and interaction (even de Sade’s sado-masochism) imaginable, among consenting adults, and anarchy remains an idealistic movement, never becoming an organised institution as has happened, for example, with India, Christianity, Ananda Marga and Western Philosophy. What matters is that we learn to respect personal autonomy and practise interpersonal aid, not the philosophical thinking that we each use to come to this practical conclusion, which can be reached by open-minded enquiry from almost any theoretical starting-point. Anarchism is the way of the future, in that it provides a meta-theory that can accommodate the multitude of micro-theories recently identified by post-structuralists and post-modernists as likely to subvert the institutions of civilisation. Australia is the likely continent for its initial emergence, because its inhabitants are generally egalitarian, are often larrikin or anti-authoritarian, and are increasingly multicultural, without, as yet, the decadence, including arrogance, of so many of the Europeans and North Americans who inhabit the other two multicultural continents. When destiny strikes, chaos must sweep across the face of the living planet like a raging bushfire, with deadly consequences for anybody who is unprepared, by conscientious practice, for post-corporate, or anarchistic,
FROM...IN FANCY

In short, our normal do-gooders, benefactors, philanthropists, calculators, tinkerers, guardians, healers, nit-pickers, fiddlers and number-crunchers are missing the mark (i.e. "sinning") when they focus their psychological attention on material things (including communicative symbols as in books and such as flags, numbers or paintings) and physical mechanisms (such as digestive systems and space satellites), rather than on the quality of intangible (i.e. spiritual) roles and relationships, especially their own in the here-and-now where time and space and narrative constitute an integrated present that can be called Heaven's gift for humankind. The source of all our troubles, and the troubles we all cause for others, is in the mental attitude that we carry about behind our own eyeballs. This is difficult to cure, because it is almost impossible to see, or perceive, a fault in the mechanism that is doing the seeing, or the perceiving. However the cure is possible, by listening to the views of a wide range of other persons, whether they are classed, conventionally, as good, bad or ugly, and learning to imagine life from a different point-of-view from that of the self, or ego, of one's linear memory. Eventually, by imaginatively understanding the Whole's overall perspective, it can be perceived that salvation, for high-status benefactors, low-status villains and middle-status victims, is in learning to value the consensual diversity of egalitarian mutual-aid, or non-judgmental generosity, above all else, because this peace, or love, must be the nature of any whole that is fit for long-term survival. The tangible heaven is then perceived as a dramatisation of loving and so consists of relata in complementary relationships, while hell is made up of those minor parts of heaven occupied by self-conscious creatures who exclude themselves from the main game by their own disbelief and confine themselves here, and there, by relationships of dominance-submission-exclusion-favouritism based on the ugly idea of some sort of unequal, relative, measurable merit.

HEAVEN

In reality, the Supreme Being is a unique event, who knows herself as the dramatising story of a family of lovers. Within this display, which becomes a playful game as the climax of its periodic cycle, any creature perceives, or experiences, this story as its creator and this creator as its context. This supreme story is not a tale of things but rather of changing relationships, or lesser stories, that include things as constituent parts. Our human task is to learn to enact the representative type of role whereby a climax of this story can be told, and be known, by being enacted, which eventually can be done by bodily signs as distinct from man-made symbols such as those on this page.

This entails learning to love the meaningful Story, or Whole Spirit, utterly and completely, in an organic relationship, as if She is a willing person who desires to be lived, knowingly, and so enjoyed, affectionately. When enlightened by this truth, anybody who plays with the convivial Story, who is providing the necessary equipment for the game, and follows her lead instead of trying to over-rule her. This is a difficult idea to conceptualise. It is much easier to imagine a god who is a moralising old man with a santa claus beard and/or to imagine the universe as a clockwork orange.

Moreover it is an idea that can't be realised, or actualised, as long as it can't be conceptualised as a believable possibility. This requires highly developed frontal lobes, as illustrated by holistic-anarchists such as Oscar Wilde and William Shakespeare, as distinct from the high I.Q. enjoyed by psychologist, psychiatrists, high court judges and successful crooks.
As our whole, the Story enjoys anybody’s wishes being fulfilled, especially when a number of those pleasure points are harmoniously related, which means that we are wise to try to mirror that open attitude in our own everyday living, by maximising both our acts of helpfulness and our feelings of happiness while eliminating any "pride of magnanimity". It also means feeling empathy with all lonely, and hence unhappy, lovers as these "suffers" symbolise the state she wants to escape, or avoid. Because it is her climactic nature to desire to have fun being helpful, the complementary help that we can offer is to desire to be helped to have fun. In this way selfishness and altruism can be integrated into the perfect balance of one dynamic patronage, to offer help because you fear the other is mere gutlessness and to offer help for a reward, in cash or in kind, is cold-blooded commerce, or prostitution. This is illustrated by the contractual idea of mafia dons that "one good turn deserves another", in which case the deed is really a loan, not an unconditional gift, and puts the getter under an obligation to a particular provider. However, to offer help because you recognise your equal interdependency is love, or sympathetic kinship in action. In this heavenly type of interaction, the person presently in need and requesting the aid is entitled to define the type of end and to veto any objectional means, but like the aider, is not entitled to dictate to anybody.

If our roots are in heaven, then we are put on this earth to learn to help each other and every other with whom we come into contact, in response to the type of neediness expressed by the individual client, for free and for fun, and the more the merrier, in person-specific ways. In terms of parable, we are meant to use our inherited talents and assets to be our brother’s helper for our mother’s pleasure. This means more than merely tolerating different types of enjoyment among consenting adults. It means helping others to find their own particular subtype of non-violent fun and feeling happy for them, and with them, whenever they do. Once we recognise that nothing exists except as the body, or as part of the body of a divine being, whom we are learning to love, anybody’s expression of pleasure, even the purring of a pussy cat, can be a stimulus for one’s own pleasure.

It also means that anybody’s pain, such as the pain felt by the parents of the 45,000 children who will die today because of preventable malnutrition and/or institutionalised violence, can rouse one to sympathetic rage and rebellion against the satanic mind-set that is responsible. This rebelliously mature way-of-life, whereby each voluntarily helps the other to lead the subtype of love-life that the other desires, can’t be enforced by punitive laws. Nor can it be enacted by means of institutionalised charities such as welfare states, Unicef and "Operation Restore Hope". Nor can it be learnt from text book, prayer or meditation nor from any retreat, guru or ritual, but only from personal, everyday practice, and cooperative reflection on that practice. When a sufficient number of us combine in this quest, we can activate the “hundredth monkey phenomenon” and trigger catastrophe and, with heavenly help, bring an end to this pathetically puerile, and now terminally ill, type of society.

FROM...WISDOM

The higher wisdom needed by those humans who are destined to graduate, at the end of these days, is emerging in the presently underdeveloped psycho-emotional, or play-ethic, senses (which are not significantly related, either positively or negatively, to normal intelligence, although they are negatively related to worldly success in terms of institutionalised work, wealth, popularity and status) such as:

(1) humour (an openness to experience, joyfully, with deep-gutted laughter, a change in the perceived figure-ground gestalt),

(2) fun (a capacity to perceive the enjoyment of shared adventure, including the harmless practical joke, which implies side-by-side brotherly love, as a legitimate end in itself),
(3) eroticism (a capacity to perceive that playful, non-reproductive, sexuality, which implies face-to-face erotic love, is a legitimate source of fun),

(4) creative imagination (a capacity to imagine life from a transcendent, superhuman, over-view),

(5) holiness (a capacity to perceive that we constitute an organic part of a pre-existing, fun-loving, heavenly being),

(6) authentic pretence (a capacity to test an imagined hypothesis by actually pretending that it is true).

By these natural means, some of us can, as a population, learn to integrate sensual, or biological, pleasures and psychological, or biographical, pleasures into a consensual narrative of sustainable, variable bliss. Any work or play that is not intended as an act of non-contractual generosity towards another whose role in the interaction is classed as of equal value is, in heavenly terms, an act of mean-minded and/or self-opinionated bastardry. When agape, the intimacy is on behalf of one heavenly being, for the pleasure of another heavenly being, for the joy of the everliving All. This monadic source is "I", the one eternal idea, or spirit, characterised by natural qualities such as life, truth, sexuality, humour and beauty. Of infinite complexity, this numen is capable of thinking and feeling constituent ideas, of actually living as an autonomous being, costumed by a body, and of producing offspring by means of scissiparity. Any version of "I" created by scissiparity uses constituent ideas and a bodily form to be a role-playing person within the creator, with whom it shares a common boundary for interacting.

BLISS

The metanoic experience, whereby this insight and its consequences are revealed and understood, is impossible for anybody except in response to intense mental agony, emotional pain and physical distress, which causes them to question their immature system of logical typing. Its successful ending entails recognition, by means of perceptive imagination, as distinct from scientific proof (although scientific proof of falsity is a legitimate part of the process) of the pertinent fact which is:

love, in order to escape the traumatic loneliness of aloneness, is the motivating emotion of the single, androgenous and autogamous, Whole, or Heaven, who is alive and the source of all particulars and to whom we all really belong, as created constituent descendants.

The author of TRANSNATIONAL ANARCHY would be greatly pleased to receive any enquiries and/or feedback concerning notions discussed in this report. He can be contacted c/o Graduate School of Education, The University of Queensland, Queensland, Australia, 4072.

REFERENCES

