

ANARCHY

An Embodied Ethnography of Possibilities & Limitations “MYSTIQUE OF A HIVE”



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Photograph front page¹

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This thesis is for all those without whom I wouldn't be able to personify, embrace,
and allow my fears to come and go.. and is deeply dedicated to the loss which
brought me here.

- 14/8/2016 -

SOME PRE-PROLOGUE

" While Anarchy embodies notions of solidarity, respect, liberty, incosense, continual ebullition and an impulsive, pure and almost scary childishness, it foremost speaks for love. It speaks for loving sentiments, their vitalness and destructiveness in their entirety. Trying to reflect from a personal point of view to a communal one, and to then try to reflect back from this mutual perspective to yourself is an act of caring. To me, Anarchy has to do with reflections over reflections and so on and so forth. It is about being able to objectively realize your position on each and every situation in space and time, and be capable of judging it. In a productive and evolutionary way this judgment would help promote an unrestrained, healthy and sane management of one's own identity, and therefore of one's bonds and communications."

(p.17)

It is perhaps the case of this thesis too, that we often either quit reading when the subject becomes too incomprehensible, or carry on despite the dead zones of narrative. I am confident for the first and I am hoping for the latter.

It became a choice not to change the way my thoughts and insights sit on my tongue. I already know legitimization of the academic narrative language will negatively judge the unconventional ways with which I justify my reasoning. To defend my selection in terms of writing, and since the political language will occupy every inch of this paper, I foremost wish to say emotional is very political indeed. The sensory, emotive, transcendental and poetic style of my writing is my honest way of expressing the different colors with which we can talk about things. I have learned to speak and conceptualize in Greek. I need to write in English and give the color of my perspective in a language other than mine. However, especially because I renounce the meaning of possession both in civilian and social implications too, I wanted to show how transcendental a language can be.

"Natural, social and human sciences have always been implicated in hopes like these. Science has been about a search for translation, convertibility, mobility of meanings, and universality – which I call reductionism only when one language (guess whose?) must be enforced as the standard for all the translations and conversions." (Haraway 1988: 580)

I have been told many times, my syllogisms are too difficult to follow and my sentences too spiky to handle. I also know the insightfulness of my brain can be all over the place. I unintentionally create a meaning over a meaning in my words and someone may have to read a sentence over and over again in order to make out the thing I want to say. But then I also realize that this is me dealing with the world. It is always about reflections over reflections.

The engaged way with which I choose to speak in this paper may overwhelmingly, unbearably or wearily force you to stop reading. It could possibly be better though, if you give yourself the space and time to gradually digest the topics I am trying to touch and slightly let them form a “food for thought” inspirational departure for your own selves.

Art, as in, vague immaterial substance, cannot be objectively criticized, right? It is a matter of self perspective over what is unsaid but freely given. As for art in anthropology now, well that is more tangibly difficult to visualize. In my thesis, the combination of Bees and Anarchy, instinctively created an imaginary space of friction where these two could provide reflections over each other. The location where this intercourse takes place is artistically given through the sight of a bee, the dialogue with my grandmother, the experiential stories during my fieldwork in Greece and the people I didn't meet. Feelings that resulted from this allegorical non-meeting fired the ceaseless workings of my mind for the unknown and unexplored.

"As a consequence of this historical location, what might be called the “critical ambivalence” toward subjects creates a tension between a desire for the creation of distanced, objective knowledge of independently constituted subjects of study and an awareness of existing relationships (of power and histories) which make anthropology itself already a part of such subjects of study."

(Marcus and Myers 1995: 2)

I know, that through my thesis, I didn't want to pave the way to a promising field of pure academia, knowledge or out of date authenticities. Instead I was blindly trying to touch the premonitions of the body, mind, and the environment in between. Contrary to my initial idea of crawling down the corrupt system of power, I surprisingly came to a frightening realization of “no land of non-power”. Initially I believed I wanted to speak about Anarchy. Much later did I realize I was speaking through anarchy about what was inscribed in my head to be its meaning. In order to do that though, a Beehive became my field, my fantastic home, and the range of interest changed. I was filtering my views through another life species and I was fantasizing via a differentiated visual ability the argument I wanted to make.

"it was then, when writing this vignette from my fieldwork in Greece on the bees, that I decided to use the word *hove* to explain what it means “*for a bee to be home*”"

(p.42)

"We also don't want to theorize the world, much less act within it, in terms of Global Systems, but we do need an earth-wide network of connections, including the ability partially to translate knowledges among very different – and power-differentiated – communities. We need the power of modern critical theories of how meanings and bodies get made, not in order to deny meanings and bodies, but in order to build meanings and bodies that have a chance for life."

(Haraway 1988: 580)

PROLOGUE

"I would like to insist on the embodied nature, of all vision, and so reclaim the sensory system that has been used to signify a leap out of the marked body".

(Haraway 1988: 581)

Every so often the media across the globe bring out the realm of Anarchy, and its imminent mobilizations from people of the movement, as the modern scapegoat for all that goes wrong in the world. Unlike to the origins of this biblical parable, as a bloody purification for the sins of the world, I wish to speak for a personal conviction of the whole Anarchic Tune.

The feeling of unrest that lies in my stomach was the reason for which I attempted to write a thesis on Anarchy. Based on a bipolar approach on the way of being, I wanted to – both philosophically and practically – try and speak for the dynamic interplay of things.

My decision to write a thesis on Anarchy was beforehand a contradictory idea. The institutionalized notion of academic knowledge and speech juxtaposes the unconventionality for which I want to speak. The intense political hue of the language and the transcendental manner of its use often exceeded the acceptable academic formula and put me in troubles. Sentimentalism too, often enough drove me outside the expected and wishful outlines and made my writing seem more like a manifesto instead of a “proper” scientific paper. However, Anthropology creates exactly that space of legitimacy for emotional, sensorial and unconventional ways of speaking accompanied with multifarious sources and well argued personal insights. An interdisciplinary approach on how to restructure the world, decolonize my mind, question for the sustainability not only on environmental but also social, political and economical basis, inspired me to embark on a journey in Anarchy. As my dear friend, Linda, once said: "Anthropology teaches us to legitimize people's own meaning-making devices and it opens up the space to humanize thoughts and theories". Therefore, I will now prologue the making of my thesis and explain the device with which Anarchy incarnates from theory to materiality on this essay. "It may be that an anthropology of anarchy is an anarchist anthropology, or will fuel an anarchist project, but I am not sure of that." (Macdonald 2009:73)

The trajectory through which the theoretical background of Anarchy was led to the materiality of the field was filtered by an environmental paradigm. The device used for this transition was the paradigm of the Society of Bees. Following the syllogism of some historical figures – which constituted the fathers of the Anarchist display – along with recorded data from the field in Greece, regarding the mental and practical template of Anarchy, I develop a reasoning with various extensions. The endless space of Anarchic contemplation grows intertwined within my own internal logic.

The second part of my thesis consists of the figurative parallelism of the Be(e) Logic with different aspects of Sociopolitical Whirl under the prism of Anarchy. Not to forget to mention here, how much Socio-Politics incorporates the Politics of Sensation, Emotion and Space and vice versa especially in this attempt of mine. Taking another path for humanities, the Posthumanism viewpoint accommodates itself to an all-incorporating perspective where “human” life is but a form of life in a universe of many others. From an anthropological perspective, the existential approach of my arguments, constituted a choice for the ethnographic representation of my theme.

"Michael Jackson's ethnography was grounded in inductive method, making use of narrativity and reflexivity to convey a radically empirical understanding of lived events and experiences. By contrast, Albert Piette's was the phenomenographical observation and description of human beings in their individual singularity and ever changing situations; as such existential anthropology sought to analyze what Heidegger called “existentiality”, and its aim was discovering the general characteristics of the human way of existing, in time, through space, and with others."

(Heidegger 1996:10)" (Jackson, Jackson and Piette 2015:67)

The shift of interest from Anthropocentrism to Polycentrism reveals on the one hand the hyper centrality as a core element of repositioning the merit of things, and on the other hand the unforfeitable practice of eternal change. The result generated in the frontiers of change compose the gist of Anarchy as an always transformative landscape across bioethics, political cognition, emotions and senses. The natural paradigm of a bee's community houses the prejudice based on species difference and aims to punctuate the functional distinction between human and environmental systems. In that space of transition I intend to crystallize the bipolarity of Anarchy so as to show how the non-systemic can fraudulently also lead to systems.

Through the compound eyes of a bee, the difference between the bee's view of the world and a human's will be the first pebble for a fable to emerge. Every part of the story will be related to different types of human systems all springing from an Anarchic point of contradiction. Personal vignettes and recorded human encounters from the fieldwork in Greece will complement the main bee story as an external interpolation relating to the matter to be discussed. The limited visibility of the human pupil is due to man's sensory apparatus as a univariate agent of apprehension.

The mutual connection of human sensory activity drives to an awkward overlap of abilities that exceeds the biological body. For that, I wanted to engage human nature to environmental wit so that a blank virgin space of friction emerges for an ambivalent notion of Anarchy to be explored.

In the first place I attempted to unflatten the dimensions of the human body and its percipience. Taking a step further, I also wanted to unwrap the faceted reality of social positioning. Authorized hierarchy sprouts in people's consciousness since birth time. Our minds are colonized already. For that, to spot the social locality of my writing, and diversify the “power-over” relationships we all carry, I decided to use 3 distinct perspectives of divergent power views on my writing. Throughout the Be(e) part of my thesis 3 characters will carry out the main argument of Anarchy and its contextual frame.

M: is for Maria. My perspective as a political subject with certain beliefs and a clear proclivity towards life. M, is talking from a mid power positioning and tries to defend Anarchy. M, is questioning the element of Superiority, while also providing answers to grandma's questions regarding the anarchic field.

AG: stands for the alien giant of the bee story, the alien beekeeper, which on the one hand misjudges Whiteness by not wearing the established white uniform beekeepers have, but on the other hand gets to speak from an irritating perspective of power. AG, disregards Anarchy, believes in an underlying element of superiority disguised in Innocence in every systemic attempt, while exclusively having the right to use capital letters in the second part of the thesis at will.

R: is for the researcher of the story. R, rests in the air made of Friction. Is trying to find the dichotomies, contradictions and dilemmas of everything discussed from a grounded, on earth position. R, is trying to theorize and analyze the things that M and AG come up with.

Every sequence of the fable of the bee will correspond to a new chapter of ideas for a cohesive narration. Anarchy's justification or inventious fabrication will hopefully come to light gradually through the trans-sensory political intercourse between animal and human logic. This preface will lead to a longful and enlightening bone of contention at the epilogue of this thesis. Taking an instrumental notion out of every looming chapter, the conceptual aftereffect will hopefully shape a cluster of anarchist thinking. The argument I want to make will be communicated throughout the 1st and 2nd part between the lines of my writing, although I feel it distinctively starts to present itself in the 2nd part where the bee-story begins. The argument will steadily start to be built as an ideal and along the way it will disintegrate the parts of its foundation. "The paradigm that has long dictated the terms of accommodation between the sciences of life, mind, society and culture has been brought down by the weight of its own internal contradictions, by the manifest circularity of its explanations, and by the steadfast refusal of human and other organisms to conform to the straitjacket that its architects had created for them." (Ingold and Gísli Pálsson 2013:17)

The theoretical infrastructure of the 1st part, in which Anarchy sprouts as a lifeline (from a very personal way of interpretation), will begin to collapse under the weight of mono-polarity. The 2nd part will be an exemplification of this reductionism in terms of global systems. The fable will constitute a transitional allegory through which global universalisms shall fall apart in order to host novel realms of perceptiveness. Global universals claim to explain the competitive nature of coexistence between the world and universality. Coalition of the two created the exact space in which I was hoping to deploy my reasoning.

"My answer has been to focus on zones of awkward engagement, where words mean something different across a divide [...] These zones of cultural friction are transient; they arise out of encounters and interactions. They reappear in new places with changing events [...] The result of such research may not be a classical ethnography, but it can be deeply ethnographic in the sense of drawing from the learning experiences of the ethnographer."

(Tsing 2005:xi)

Anarchy

"The name given to a principle or theory of life and conduct under which society is conceived without government – harmony in such a society being obtained, not by submission to law, or by obedience to any authority, but by free agreements concluded between the various groups, territorial and professional, freely constituted for the sake of production and consumption, as also for the satisfaction of the infinite variety of needs and aspirations of a civilized being."

("Britannica: Anarchism" 2016)

Summing up, my thesis could be seen as a draft for the rehearsal of a story. I want to speak about a personal overview on Anarchy. From a central standpoint of an organizational structure of society (which is academia) I will speak my mind for a marginalized part of the same society in terms of action and philosophy. Globalized linguistics of normality will meet a vigorous voice for the semantics of delinquency. The manifesto of Anarchy will be driven to a manifesto of Universality through quizzical and speculative footpaths. I want to underscore how wrong the word 'field' sounded to me in terms of academic frame, for the time I spent in Greece. For my thesis I had no intention to see Anarchy and its structures as a fieldwork case but instead as a battle field of continuous challenges in a globalized post-modern era. For that, I was not in the field, I was the field itself, as I was constantly trying to reflect on myself and the world around me. The 1st part of the reading may seem lumpen, extravagant, cult, or over the top, however, keep in mind caricatures may exaggerate or oversimplify on their description yet hold much truth in their essence. The 2nd part might create the need for critique on the outrageously transcendental paradigm of bees and humans in terms of political meditation. Apparently, this is my anthropological choice of presenting my ethnographic case study.

- A Preface on Anarchy: The Word and Reason

According to an anarchic ideal, the state is purposeless even harmful. Emanating from the Greek word “anarchia= anarchy” (αναρχία) constructed from the prefix: [-an] which indicates a state of absence and the word: “archi=order or incipience” (αρχή), thus referring to anti-authoritarian realms and non-hierarchical doctrines. "A few definitions are in order. Anarchy has two meanings, one is “disorder” or “chaos”; the other follows from its etymology “without a chief or leader.” “The condition of society in which there is no ruler” (Barclay 1982: 13) is the definition I am using when I employ the word “anarchy.” When I speak of an anarchic organization, I refer to a situation where rules of conduct are not enforced by any government apparatus, not even by leaders, a situation with minimal status hierarchy or no political power. I distinguish anarchic from acephalous."

(Macdonald 2009:3)

Although I disagree with the term “chaos”, we will gradually reach that point too. It is anarchy, not anarchism. "The second is a term given in measures and systems and all kinds of -isms. Systemic and doctrinal even in linguistic terms, anarchism and its users confront everything utterly divergent by incorporating it to an -ism, a theoretical system. And it is nothing of it. It can be anything but a system. There are as much anarchy's as anarchists. Precisely because anarchy is not a system nor a shut ideology but a stance inside the world, a proclivity of wit and consciousness. It is not a situation or conviction or thinking code or an imperative and pre-organized act like ideologies and creeds are. It is this then: not faith but anti-faith. It is unfaithfulness; not passive but primarily an active one; an eruptive one based on reflection and action initiated substantially on belief." ("ANARCHY ARCHIVES: Ρένος Αποστολίδης: Η Αναρχία" 2014)

- A Paradigm on the Social Dimension ... & the Introduction of a New Word of Socio- Emotional Echo

Taking the “Occupy Movement” as a paradigm, one of the first big reactions of the world population against social and economic inequality, I want to transmit the main spirit of Anarchy as the internal voice inside of every human crying for an awakening of consciousness and self-orientation. After thirty years of class war, a worldwide popular movement started from New York on the 17th of September 2011 and expanded rapidly.

Organized protests along with ideas were expressed as a vision for a democratic libertarian civil society. "The Occupy Movement transformed from a national to a universal phenomenon due to its explicit turn i) on news coverage and ii) its increased use of the language of the movement under the frame of the formal political juxtaposition." (Chomsky 2015:15)

"It is not a work of politicians and the press to be the champions of social justice instead it is more about a change of public narration rested upon citizens themselves. That very change of narration is an indispensable conquest in the trajectory towards a transformation of all kinds of structures." (Chomsky 2015:22) Anarchic thought is an endeavor on this approximation. It is a field where different perspectives aim to a communal outcome. Verging on rather critical commentaries of social issues, anarchy represents this conquest via a radical change of the narration we know so far. The substance of the problem in this worldwide movement, started from the US but gradually expanded to the rest of the world, is economic inequality which is fomented by the crisis of representative democracy. The governments may change but states and their global neoliberal politics repeat capitalism's modification model over and over again by subordinating people's freedom. "Even the parliamentarism of the West World is an invention and some type of deviation of a political oligarchy world population endures." (Chomsky 2015:38)

The kind of mentality Anarchy is referring to mirrors ways of collaboration in order to surpass obstacles and conflicts which hold people back from being empathetic and benevolent to each other. The promotion of *incosense* according to my personal views and internal imaginary, can find a weighty footing on libertarian anarchic structures. Similarly to Ettinger's notion of “matrixial

borderspace”, (Ettinger 2006) the notion of *incosense* is inextricably related to one’s own mental ability to co-identify with the psychological condition of another, being able to feel how it would feel if one was the other, and therefore enabling one to realize another's behavior and incentives. The word empathy which is mostly used for what I am trying to elaborate on, does not mirror the explicit meaning I want to transmit. Originating from the Greek word [εμπάθεια] meaning “in” and “passion” [εν + πάθος] which is actually related to an uncontrolled, illogical often inexplicable feeling of passion, the English translation for “empathy” does not meet my transliteration criteria thus I am going to use another word coming from the Greek word [“ενσυναίσθηση”, έν + συν-αίσθηση] **incosense** [in + co + sense] which can match my desire. The connotation of incosense is rare and unobtainable requiring intricate cerebral mechanisms since it differs from solidarity, intuition, sympathy etc, even though directly associated to them. By cultivating this sense that both redounds and premises a deep understanding of another through the personal ego, it would be easier to deliberate sociopolitical phenomena such as: social discriminations, exclusions and inclusions on various levels.

– From the Social to the Sociopolitical Dimension of things and their Impact

All starts from Knowledge

Anarchy comes in now, to imprint its ideals for a world against legal formalism and its extensions. Anarchic thought comes to stimulate an impulsive rehabilitation on the incommensurability of the contemporary social reality. Opposed to normality, salaried slavery and empty labor, futile consumption and rampant individual-social control, notions of self-regulation, meaningful productiveness, social consciousness appear to state a different kind of mentality.

Discriminations are the result of crucial phases of chauvinism in its feral form. Faceless migration policies, exaggeration of homophobia, racial - gender - class - ethnic and more discriminations against the marginalized populations on the world, patriarchal structures are some of the many examples. The contemporary political situation treats discriminations from a deficient and selective perspective of knowledge and education. Neoliberal, West-type education is seeking for a homogeneous formulated sentence for the configuration of humanity in such ways that will reproduce an authoritarian, productive and docile society. " “A return of Knowledge”. What I mean

by that phrase is this: it is a fact that we have repeatedly encountered, at least at a superficial level, in the course of most recent times, an entire thematic to the effect that it is not theory but life that matters, not knowledge but reality, not books but money etc.; but it also seems to me that over and above, and arising out of this thematic, there is something else to which we are witness, and which we might describe as an *insurrection of subjugated knowledges*." (Foucault 2016:74)

Therefore, the unformulated nature of human is the canon and their subordination to power structures too. Autonomy is automatically out of the game of preordained choices that someone is not allowed to make or question. States are meant to replenish those working for them, those producing and maintaining their wealth and sovereignty. This point of view is often concealing the holistic picture for the sake of convenience. The intimacy coming straight from the impact of what is near, familiar, and practically perceivable to us, creates a sense of safety and acceptance thus a state of inclusion and exclusion; a state of chauvinism. Anarchy faces the social and individual sustainability issue as a duty of great importance. Anarchy shares a vision of liberated options that respect each person's inclinations, wishes and needs. Procedures that determine people are not limited to schools or private lessons. Mechanisms of spectacle, glory, wealth and media have been produced in order to colonize our minds. "Anthropology's investment in the importance of detailed ethnographic context for understanding human activity and products (see Coote and Shelton 1992; Gell 1992) is also challenged – by avant-gardist emphasis on “unmediated” experience, the thing itself, as bearing the potential for delivering the unsettling “shock of the new” on which avant-gardes have depended (Feld, Kirshenblatt-Gimblett, Myers, this volume)."

(Marcus and Myers 1995:117)

The product of education respects to the existing shape of power upon social relations and the purposes they serve. Knowledge has been debased in specific delineated lines which avail certain governmental principles and degrade human entity. It is better to cloak the main substance of knowledge – which is to help you develop a critical thought – than actually applying it in practice and then being able to criticize and judge anything that seems unreasonable, unfair or dehumanized. The system of teaching is teaching the system itself. It is in no state's interest to provide substantive education/culture because that creates free citizens which are then dangerous for the state.

In order to be able to evolve that type of perception on what education is or should be, incosense is a tool to use. Since all begins with culture and education for the perspectives someone espouses, the feeling of incosense would be an elevation of human conscience. Self-identification may be

interrelated to social consciousness and social integration. For that, incosense institutes a datum and a requisite element for a multilateral ability in critique. "What this essentially local character of criticism indicates in reality is an autonomous, non-centralized kind of theoretical production , one that is to say whose validity is not dependent on the approval of the established regimes of thought." (Foucault 2016:34)

The learning process is organized in a way that serves mechanization in the exact way our contemporary world order operates in order to describe automation, repression, stagnation. Limitations and homogeneity serve the space and time order of the institutionalized idea of schooling. People are programmed to operate like machines with no personal disposals and inclinations. The outline of human imagination and logic has come to be perceived from a strictly motionless perspective. As a result, incosense is not easily obtained since the human's colonized mind leaves no space for thinking out of one's own idio-power.

- An Anarchic Historical Recursion

"Anarchism by nature is a discourse on the future of human society rather than on its past, a normative project rather than an objective assessment." (Macdonald 2009:12)

Although the chronological route has influenced the prescription of Anarchy in the past, present, and future, after the Industrial Revolution many things changed for people and their societies. Technocratism, as referring to an organizational structure of governance where policy is played and employed via expertise and technical elites, led to a homogeneous conformity of the masses. The West-type consideration is based upon this exact logic; that is the reason why intergovernmental policies share a neoliberal sense of their irrefutable power. Furthermore, scientism would dislocate political economy according to a theory planting adequate specialized knowledge, expertise and skills on the outset of a new form of sustainable living. The harmless, stable and easily manageable administration of the political economy is what forms the conditions under which people actively participate in processes of alienation. "People become the producers of a mythical, rationalistic, fetishist and terroristic word of power". (2016)

Referring to Greece, for as long as I am alive, the state attempted and managed to intensify the practice of learning. The state defended the strategy of intensification under the disguise of a need for knowledge level topping. "The increasing assimilation of data information happens through the increasing assimilation of the student inside the educational system, a reproductive system of incumbent power. The systemic Procrustes of boyishness – the system itself, via this intensification created more than surface problems. Intensification is the integration of alienation. All the creative powers of people and all their time is dedicated to power ordinances. The totality of the person is dedicated to a cold machinery. Intensification is a mechanism of continual agony. Fear stays here in order to remain the one and only sentiment of a person.

Contemporary school is a totalitarian regime of fear."

("ANARCHY ARCHIVES: Μια Αναρχική Άποψη Για Την Εκπαίδευση" 2010)

Straight through the dense harsh language piece of writing from a libertarian anarchist point of view it becomes crystal clear how education and its culture formulates a social behavioral layer. People adjust their idiosyncrasies to the stimulus they collect from the social reality they live in. Consequently, the incentive they get from their very early age of learning and schooling determines and represents their social becoming. By that I mean their political, economical and social relations intertwined on a micro macro level. As already mentioned homogenization of learning serves social control. "Homogeneity is death, differentiation is life"

(*BAKUNIN. ON ANARCHY. Selected Works By The Activist-Founder Of World Anarchism* 1972)

According to Bakunin it is not about an arousal against science and education rather for a redefinition of them. To destroy science would be a crime for humanity and its development; but a re-approach of its main substance is a necessary movement so as to realize its primal purpose and rediscover our morals. What is missing from humanity is its morality; its inner ability of acknowledging: why we do evolve if not for making our lives easier and happier? "So far human history has been nothing but a sanguinary massacre of millions of people for some merciless subtraction: god, motherland, state power, national welfare, justice, political freedom, common avail. That was the natural fatal trajectory of human societies so far. As for the past we have to accept it the same way we would do for any natural destiny. We have to believe this was the only possible route for the education of human kind. And we shouldn't fool ourselves. Even if we ascribe the biggest part of those tricks to the ruling class we have to admit no minority would be capable of imposing those cruel sacrifices to the masses, if those themselves didn't have an instinctive impulse to always sacrifice their being for those voracious subtractions, which were like vampires fed with human blood." (Bakunin 1986:70)

On (R)..Evolution

o An Internal Historical Premise for Life

The contemporary post-modern era is shaped upon notions of territorial as well as authoritative sovereignty, standardized normality and fear of any Otherness that may threaten social order. With Otherness I refer to every topic and connotation which greatly resembles the different archetypes that reflect an unknown side. How sociopolitical consciousness is designated and expressed is of great importance in order to understand the psychology of the masses. Privileged classes and compromised consciences usually perpetuate their right to have/conquer/exploit and maintain their prosperous livelihood. But for the subjugated masses which constitute an object of exploitation their unsettled consciousness is formed upon either concealment or insurrection.

"This mother (insurrection) constitutes an indispensable historical precondition for the implementation of each separately and all together the freedoms and liberals." (Bakunin 1986:52)

Therefore, consciousness in its social and political realm, follows a trajectory through a historical context of two opposed contradictory prisms. On the one hand there is an inseparable affiliation with state building and state mechanism while on the other hand state and power demolition. Revolutionary sentiments are a natural tendency of life, as an intrinsic motive to predominate upon everything that limits and structures free determination. Where fascist regimes are the rule, resistance becomes a duty. Meaning, that the bipolar element of our contemporary times reflects on this weird dualism. A complementary affiliation of fascism and resistance mirrors this exact revolutionary sentiment; this natural tendency of life. Everything starts with a willingness to move from obscurity to light, authoritarianism to libertarianism. Evolutionary course wouldn't exist without the presence of them both. (R)evolutionary ideals harness those intrinsic motives of people to predominate even upon their own self-restrictions not to mention restrictions society puts forward. As a consequence, if arousal constitutes a natural tendency of life, there is a strong dispute if there ever was world so much degenerated to not rouse against anything that would keep them down. While much of it is true there is also another insinuation to brainstorm the mind; "for the masses that allowed themselves to deeply corrupt and stay apathetic from the destructive influence of the depraved, concentrating culture of statism." (Bakunin 1986:44)

- The Reason Why Anarchy is a Subsidiary Idea to Chaos

The Individual and Social Aftermath of the Nucleus of Denial

Anarchy and its contemplation subsumes an element of negation. From an anarchic stance alone, the refusal of all kinds of superiority, power and violence explains that. A strong and conscious refusal of all biases and imposed establishments leads to a jeopardized equivocal argument on the positive or negative connotation Anarchy shares. The predisposed credentials on Statism, Establishment and Power are supposed to be self-evident for all “normal” consciences therefore capable to become exemplars for the negative connotation Anarchy holds.

"Denial – a thinking anarchist could say – is creator. Lucifer, according to some cryptically theologized thinking is an abettor to God. Denial of the female seems to be the male in biology, and Denial is above all always a Revolution which rejuvenates and initially preserves all societies. Denial is the first motive of personal thinking and internal consciousness without which we would remain apes in woods. There is no Movement without Denial. There is no Becoming (meaning Creation, Life, what we call "to Be") without Refusal on the roots of an always positive displayed datum or deposit. Refusal of a datum, Insemination, Decisiveness of the existing deposits does that: Affirmation. Anarchy – I would say – is the denial of one's own very personal conscience. It is a refusal to accept anything coming from the outside as the only truth, incipience and mandate. Simultaneously, the refusal of consciousness itself to accept even its own order or outcome, is a command from its within."

("ANARCHY ARCHIVES: Μια Αναρχική Άποψη Για Την Εκπαίδευση" 2010)

The individualized perception of anarchic thought forms an interesting reflection. How Anarchy applies in politics from a reciprocal point of view puts this very perception in jeopardy. As it is already mentioned from various perspectives and towards divergent dimensions, Anarchy is this restless burning turmoil targeting to love and all its overwhelming ramifications. While Anarchy embodies notions of solidarity, respect, liberty, incosense, continual ebullition and an impulsive, pure and almost scary childishness, it foremost speaks for love. It speaks for loving sentiments, their vitalness and destructiveness in their entirety. Trying to reflect from a personal point of view to a communal one, and to then try to reflect back from this mutual perspective to yourself is an act of caring. Furthermore, trying to apply that process in life and relationships requires many more than what I write down this moment. It requires feelings when I am doing nothing but speaking in

words. I am struggling to put emotions in a piece of writing and reflect with my own colors to the feelings that I have. To me, Anarchy has to do with reflections over reflections and so on and so forth. It is about being able to objectively realize your position on each and every situation in space and time, and be capable of judging it. In a productive and evolutionary way this judgment would help promote an unrestrained, healthy and sane management of one's own identity therefore of one's bonds and communications. "We are talking less about a body of theory, then, than about an attitude, or perhaps one might even say a faith: the rejection of certain types of social relations, the confidence that certain others would be much better ones on which to build a livable society, the belief that such a society would actually exist." (Graeber 2004:29)

It is often the case that social becoming is the only field of interest and action when the internal and personal becoming stays in the dark. Sometimes it seems easier to determine oneself on social level whereas individuality remains obscure and immature. According to me it needs an experiential trajectory to occur for a deeply conscious and devoted attitude towards political and social aspects of life to be addressed and dealt with.

The personification of Anarchy is craving to see and find again a new truth; a fresh perspective on things, a juvenile pair of eyes to see with a different view of what is now already a past. Anarchy speaks for freedom. For an act freely expressed from a person as much alive as possible with emancipated mind and a peerless audacity to create the impossible. It is not grounded on randomness that most creators, if not all, are nothing more than anarchists in their deep substance. Anarchy, to me, speaks for a voluptuous comprehension of life directly related to our instincts and internal consciousness of "what feels right".

I have this urgent need to present a powerful yet severe piece of writing. During my stay in Greece, during a protestation for the remission of a person from the extreme right wing, the fight against fascism moved from the local to the global, from the personal to the communal exactly as it was expected. Brochures with the text that follows were distributed to everyone.

<< "The murderers speak about Western Civilization, National and European ideals.
Anti-terrorist crusades and death are rising."

After the recent bloody events in Paris and Belgium, the anti-terrorist alarm in the western metropolises does not respect a simple relationship of cause and effect. It constitutes part of a polemical equation which constantly reformulates the global power correlations and their sphere of influence.

We have every right to undermine the political, economical and military approaches of the hegemony of states and the interstate mechanisms.

Those being exploited and suppressed by the authoritarian-capitalist world are once again pushed towards the conflicting rocks of the interstate and religious terrorism, the demo-critical and theocratic totalitarianism. The suzerains of the planet, the "developed-civilized" states, the "illuminates" with their contradictions and their collaborations, their expansive policies, the economical and geo-strategical interests, the propagandistic and polemic machines and the military interventions stand on the one hand.

On the other, local theocratic despotisms that are trying to bring the war back to the territories of the opponents by choosing non-military-authoritative targets. The canon onto the polemic foreheads are death, leveling, displacement, depreciation of life. On the reverse gear, the reinforcement of a state of "safety" is leading to more fences and deadly patrols at the borders, the increase of Islamophobia, stricter anti-immigration policies, the army on the streets of the European cities, requisition of social control and repression, and the imposition of a regime of permanent emergency.

They are dichotomizing us, they are segregating us, they are exacting our recruitment. We are denying the fake discriminations, the ethnic, racial, eurocentric and religious illusions. We are denying the role of the "finger-pointed at" or the collateral damages of the sovereign wars.

We do realize our position on the side of the damned and their fights, on the side of persecuted immigrants and refugees, opposed to the spread of fear and the ideology of safety, opposed to Greece- Europe as a fortress, opposed to every form of state and power. >>

A harsh use of language for an outspoken confrontation, given with innocence and glaring honesty yet much more indignation. A straight-forward single-minded juxtaposition to an obsolete rotten system. On a historical trajectory that entails inequalities, injustice, cruelty thus friction and cultural divergence, the substance along this journey is the existence of an emotional and ethical basis forcing this piece of thought into creation as "a voice for that moment when a way we have learned to speak seems to not fit a critical purpose" (Tsing 2005:205)

- Agency on Anarchy ?

Cultures are co-produced in interactions called friction, as Anna Tsing has multiple times supported in her book (Tsing, 2005)

It is the Global Stream of Humanity to follow life, to evolve and crave for the Impossible. If not that then what? Cultural divergence is a main element of separating people, disguised in a foreign language which no-one speaks. Differentiation is a key for integration and isolation simultaneously. To find a universal meaning is to identify knowledge – and mobilize it – across localities and cultures. Universalism is a transcendental idea of cultural differences. Anarchy shares this idea. This idea of interconnectedness on an ethical and libertarian basis is the foundation of humanism. The emphasized merit of believing in human agency as the ways in which people "act on, connect to, and transform economic and social relationships. Different forms of agency observe different degrees of power. Agency involves: motivation, action and results."

(Counihan and Siniscalchi 2014:24)

Liberation as well as self-delimitation of human agency taken on its democratic conception is a harbinger of Anarchy. For such a Universal, Anarchy would be imaginable at least.

The oscillation of the anarchic tune above the predominant ambivalent world order is happening due to a serious lack. A lack of the authentic kernel of the internal aspirations of people. Anarchy, to me, speaks for a synchronicity between the conscious and the unconscious of the human mind, the unmediated instincts and the institutionalized identity of the individuals. This approach swings above a contemporary world order in jeopardy, an order that holds neutrality as a tool that can either cure or kill but never prevent.

When Anarchy speaks for an integrated embodied order, contemporary ambivalence is the exact abridgment of chaos and, yet, ironically, worldwide debate assumes the opposite.

TO BE-E OR NOT TO BE-E ?

THE REHEARSAL OF A STORY

Remarks of a Hive-li-Hood



" I suddenly saw another giant coming towards our hove. It didn't have white color. We didn't know if it was an alien species coming for good or bad. It stood next to the entrance and attached its eyes on our house. It did nothing but watching us. "

Rendezvous No.1

There is a big difficulty in maneuvering inside a squat. Difficulty in the relationships of those living there, in the way each one adjusts and conforms with a line on the manner of rapprochement. There are different speeds inside every (big or smaller) bloc of people which by itself provokes frictions and regular juxtapositions.

The everyday choice of attitude and posture creates a reality and a substantive positioning of our personal choices transmitted into action.

The choice of belonging to the proletariat constitutes a very conscious decision with faith on the change that is going to come from below.

A positive disposition towards the new and young people entering (metaphorically or literally) an autonomous, self-organized, anarchist structure (squat, social & political space and generally all kind of spaces of organization that emerge spontaneously and people can determine freely for themselves) does not form the rule but the exception. Few are those easy talking to, those open to an encounter and an introduction of ideas along with further internal procedures of the team, squat, sociopolitical space within which they live or bestir.

It all has to do with the interaction, the interplay and the negotiation between and among people; from all sides for as long as they respect each person's self-realization and choices.

Rendezvous No.2

The space in general has altered. Lots of people take part or think they are interested and so on and so forth [...] solely because of the "phase", the "situation", the nomination ascribed onto this space as unconventional (in one or more ways) in the society we live in.

Even though collective temper is something beautiful and "right" to many (especially to many who defend anarchism), every person has an individualistic spirit. The thing is to apply and strive in your everyday life, in the daily choices, in your working area or wheresoever to feel good with what you are doing. Being able to see your ideology or whichever political / social position you preserve through your actions; that is an attitude and an ideology.

To know in which ways you want to spend your money or which attempts you want to support, that is a realization. Wanting to know the concept behind shops and institutions and how these are running; how they organize their production, labor, assessment and how they dispose wages, working rights etc.

- **M:** All the encounters I had forced me to an unpleasant confrontation. The opinions and thoughts of people made me realize the privileged position from which we all have the opportunity to speak. The difficulties in managing a collective space, the strong belief in a change coming from the below, the luxury to choose a life style – anti systemic or not –, the comfort to focus on personal beliefs and attitudes towards life, structures and doctrines are very interesting and deathless issues for conversation, yet uphold a strong element of superiority, safety and power. Even in an effort to tear down the deep rotten perpetuation of power, the realization of us being part of this system threatened my mentality and my perception of the world in general. Acknowledging the social location of the narrator the receiver holds an holistic sight over the subject. Inquisitive minds have the space to argue about the positionality and power insinuation that every single sentence is concealing.

- **AG:** The Power of my Positionality lays not only on my size but also my biological superiority. I possess the ability to create a safe space in which I can move unless I cross the limits of my self-agency and disrupt the circle into which I feel secure. My independent ability to choose and decide over my territorial space instantly influences the political agency of mine as a given privilege to have the option to act upon a certain structure which is the beehive. Even the risk I take as a non white beekeeper (I did not wear the uniform when first reaching the hive) addresses my Discretionary Power. As a Human Superior I have an omnipresent alternative to regain strength /health in case of injury as a Higher Link in the Biological Chain of Life only with a serum or a simple visit to the hospital. My curiosity on bees and my innocent intervention in their living, hides a dark face of Fortified Knowledge that I can and will do it. Therefore, it opens up the space for exploitation in the name of research for academic, environmental and scientific evolutionary purposes.

" Our governmental giant came to check on us. It came to see whether we need frames to be added or removed from the hive, to look for the output of -honey -pollen and -offspring, to nourish us with an addictive substitute resembling our hive-made honey and finally decide for the future of the queen. The opiate food it gives us lowers the hive activity and stupefy us. On the one wing we hate that – that's why we fight it every now and then with insurrections, stings and sacrifices – but on the other wing we are comfortably ensconced in our panopticon² hive. "

- **R:** The biological body can be interrogated for its functionality and allow a host of meanings indicating the social and political dimension of it. The expectations of bodily biology extend to further implications on governmentality and life. Taking bees' biological body, certain assumptions and expectations are smoldered, connecting their anatomy to exploitative power relations and profit. Human governance upon bee colonies implicates biopolitical power upon biological life and forms a reflection of superiority as a subjective privilege. The ability to control corresponds to repressive devices therefore a manipulative force. Subject's sociality depends on what is commonly prescribed.
- **M:** But the same goes for marginalized people, third class citizens and migrant people, who remain unidentified in the global sphere. Without recognized social contribution their political and biological body stays untold and transparent. Social incompatibility leads them to divergent forms of agency with no resonance in the dominant world order.

People squat, grandma, because it is a choice of not wanting to give their governments permission to impose their will. When someone sees injustice and believes it can be stopped without perceivable intervention, they are either naive or romantic. Those people deny to pay rent when their taxes proliferate state expenses for military purposes, bombings and killings.

² The name panopticon respects to Greek mythology. Panoptes was said to be a giant with a hundred eyes thus a very harsh warder.

While public interest drops its attention to the results, reasons are what some people seek for. [...] Yes, there is a reason to fight the police. A non-detachable part of the state, whose job is to sustain territorial and national sovereignty through legalized use of its force and violence, cannot stand for justice, democracy and civil rights. It's a felony in disguise. When peremptorily, police forces disrespect human lives there is no option for defense other than fighting back.

The biological body of illegal immigrants hibernates until it coarsely finds its way to legalize itself. Decisions to follow life threatening precarious ways become the single habit to appropriate the meaning of legitimacy. Only when proving a seriously threatening health status do they qualify to get papers. [...] You should be more aware of your promptness to governmental clemency, grandma.

1st Vignette

I can remember that the day was really hot and we were all wearing short-sleeved t-shirts. The black color of their clothes was plunking the sunlight while I was the only one who hadn't used that color for my daily fashion style. They hardly said any word to me when I met them. After they had enough talking to one another, they addressed me and did me this favor to talk about a few painless issues such as the "how people change their position throughout their life and become systematic" or "how the succession of people inside the movement is necessary" or "how every newcomer finds their position throughout time and personal engagement". My will to talk about anarchy that related to an academic environment instantly put me in a de-escalated step. They murmured and underestimated me – something I confirmed after we grew tight bonds with each other.

- **R:** The moral imperative of human potency lies in their ability to adjust through versatile perspectives. Anarchy often gets trapped in the loop of its reasoning. It speaks for equivalent lateral affiliations and still holds a regime of exclusion. The political meaning of space in anarchic structures is often conveyed via discretionary mechanisms. Swallowed in a regime of representation, anarchic performativity claims certain clothes, colors, music preferences, actions even language. Biopolitics can then find application too as a bodily performativity. Biological body comes after Biopolitical corpus as a justification to its political agency. Body loses its agency favoring the purpose while missing out the trajectory to it.

- **AG:** The omnipotent presence of Power escapes the greatest will for freedom and egalitarianism. Body is a vehicle of needs and junctures to sustain its living. A holistic consideration would dislocate and kill it. The prolonged period of its being in the universe explains the voracious appetite of the body to endure. Governmentality encloses Self Agency thus the inescapable truth of individuality. My ostensibly innocent touch on bees verifies my justifiable Orientalistic View as a deeply rooted concept that has colonized my mind and exemplifies the Human Colonial Experience. Ontologically and epistemologically speaking, Human and Natural Discrimination is a Mechanism in orbit throughout which Power and Will to Master and Dominate nature determine the established pictures of Us and the other.

- **R:** Sara Ahmed writes in “The Cultural Politics of Emotion”, "I explore how emotions work to shape the surfaces of individual and collective bodies. Bodies take the shape of the very contact they have with objects and others". (Ahmed 2004:1) The political space of anarchy creates friction and complexity to those outside closed doors. In camera, libertarian logic hits the walls and produces a voyeuristic perspective that amplifies again the gaps between us and the exotic other. To reorganize the constitution of the social structure upon hierarchical shapes of mentality is a total degradation of what you strive for. It is greatly ironic. A hypocritical echo derives from an autonomous and disruptive space that recognizes heterodoxy as a pathology in society. Legitimization of identities insinuate bodies becoming the waif of a spectacle regime. Closing in on the emotional circulation, anarchic ideal transforms into derelict monoculture. The vulnerability of displaced unwelcome humans as "bodies out of place" (Ahmed 2000:2) marks an exclusionary ethic grounded on contemporary regimes of terror. Emotional engagement reverberates the boundaries made by the fear of trusting others when empowering them to disrupt our space of safety.

" We had over a hundred new born bees. A sudden transposition set us in a smaller honeycomb and a smaller hive. Bees that already flew to collect pollen and nectar never returned. A young bee-swarm was what constituted our beehive now. Soon we had very few collector bees and food inventories were gobbled up. Woefully, part of the swarm starved to death whereas part of the pupa -in a state of emergency- was pulled out of the wax cells and sucked out. Unlike the ordinary performativity, youngish bees, from 1 – 2 weeks age, flew with us in order to collect food and come back laden. Fully developed yet untimely their sub-pharyngeal gland atrophied in a few weeks. The substantial need of the hive made the unready youth emerge through their realization for rapid progress. You see.. sensory propensity to sustainability created the conditions for accelerated adaptability. "

- **M:** Divergent sensory stimulants provoke different types of feelings and therefore reactions. The extensive social training of/in solely predominant senses take cost on the diversity we, us human beings, have. The question of classifying the senses can deeply challenge the sociality ascribed to them.

The feeling of indignation does not only relate to rage, brutality or destructiveness but also sorrow, disappointment and intrusiveness. The spontaneous counteraction then is insurrectional resistance to what is happening. That is why people resist granny.

In times of friction people have to adapt their senses to alternated positions. In lame times being able to respect intersectionality is of great importance and maybe the way to breast the beast of alienation. The anarchic ideal tries to defend the right for divergent sensory percipience. Where the world's normalcy perceives the eyes as an agent to see, anarchy uses eyesight as an agent to apprehend , where nose is the agent to smell, olfaction is the agent for remembrance and localizationity, mouth as a means for listening instead of speaking and speech as a way to commune the intellect instead of merely talking. Incorporating emotional knowledge could may bring the space for positive emotions to emerge. When terror lives through ignorance, emotions become vehicles of knowledge to eliminate its regime.

They burn because the smell resembles the parts of the world and masses of populations ultra forces devour and slaughter. Because what is happening here does very much correspond to what has happened on the other side of the world and we are all accountable to it. The colonial logic relies on the exploitative mood upon everything; land, resources, people, human labor, experimental territories and living organisms. Nation- states, police, army and leading political subjects advocate for a seemingly peaceful and justice order while impersonating the guardians of the globe.

- **R:** Inevitably, socio-emotional geography designs a space in which an awkward engagement is intercommunicated. The social extension of emotionalism is a profoundly political discourse revealing the collective interaction of co-existence. The conceptualization of it on either natural or human paradigms uncloak the applicable forms it can take in states of emergency and extremism respectively.

- **AG:** My ability to experiment on their community structure for scientific reasons likens the Human Experimentation for Humanitarian Reasons. Inspired considerations (such as: IHL: International Humanitarian Law, IRC: International Red Cross, UN: United Nations and more..) declare for Humanitarian Aid-Action based on compassion, protection, maintenance and promotion of international peace and human rights. But the road to hell is built on the purest intentions and hides the inconvenient truth of Hypodermic Structural Disparities and Fascist Categorizations.

- **M:** *Syria is brutalized for experimental purposes and surrenders to the vision of strong national military bases for efficient surveillance on national territories. By 1900 Africa had been colonized and exploited, and this colonization still continues.. Administration of foreign lands operates as a machinery to ease the effective control and blood letting of the colonized societies. [...] You are not accomplice by denying governmental and authoritative devices, obedience, and docility.*

- **AG:** A State of (Un-)Authorized Legality oversimplifies humans and portrays them as Commercialized Lifeless Bodies. Bodies to be sacrificed/admitted at will for public good. The same thing as the experiment I witnessed in the bee colony when part of the honeycomb was set in isolation in order to observe how the bees will behave. Most of them returned to their initial honeycomb by instinct and the young ones ended up in the final comb to prove Positivist Social Sciences right for methods resembling Natural Sciences as tools for understanding society. Indeed, bees did attend the Established Flow.
- **R:** The socio-emotional geography of this bee paradigm exemplifies intersensoriality as an occasion to "challenge us to think of the senses as continuously exceeding or surpassing the body." (Howes 2013) Saying that, a "Mutual Imbrication of the Senses" (Howes 2013) could be a suggestion for an impulsive "iconicity" of the social "transduction" on this bee paradigm.

Bees surpassed the biological functionings of their bodies and exceeded the scheduled growth of their organs. Their sensory sociality culminated the organic need for sustainability and extended the sociology of the body to emotional and sensorial degrees.

" Every new hive needs a new queen too. Only then can it proliferate; through swarming. Swarming preparation is analogous to beehive aspirations. We create some queen cups and then the queen lays eggs in them. One queen would be enough but fearing contingent losses more than one queens are raised. Depending on the temper of the hive the rest of the incubated queen bees are either meant to die or avail on colonies to be extorted from the uterine corporate hive. In case of another close new swarming the incubated queen bees remain in their queen cups – shielded from the deadly sting of the queen – receiving food and protection from the worker bees until it is time for half of the home hive to colonize elsewhere. One of them is finally going to prevail over the others which will be lethally handled. "

- **AG:** The Element of Established Superiority dwells even in extreme workshop preparations. Not believing in something produces the same commodity as blind faith does. Non-acceptance of situational superiority, establishment and prepositions "litters" Victimization, Anti-culturization and Intentional Particularization. Such hypothesis does not only engross the whole anarchic display but also report on the miscellaneous sites of globalization. Debating over multilateral dimensions of globalization anarchic modality emerges as a curriculum for the dual implications of its processes. Refusing multidimensionality contravenes the acknowledgment of Structural Differences. And anarchy knows well about negations. In spite of its mingling with the tar, anarchic temper often encounters the surface of the road with naive innocence. The bogus response of the non-included inflames an Emblematic Interrogation.
- **M:** Unlike bees, are humans in a more privileged position of capacity to express their suppressed refractory sentiments? People resist, rebel, refuse and collectively organize ways of finding a more human livelihood. Many decide to individually adopt a lonely and isolated lifestyle as a form of resistance. Acknowledging the fact that billions of people are being digested from (inter-)governmental systems, an extant subjacent discrimination reveals itself in the end. Even our ability to rebel sometimes provokes an ambivalent insinuation of conceptual strength, contradicting the initiatory cause of resistance.

- **R:** Taking the environmental paradigm of bees, structural proliferation of life rests upon a confession to the divergent forms of quality positions. Prioritizing the natural need for life succession, the self evident gears of self-regulation emerge, resembling the organizational anarchic tunes. A commonly accepted variation of gradients, explains the uncomfortable canon of omnipotent power relations. In brief, it is through recognition that one can perceive another's actual power position, and consequently the concept of unmodified lateral affiliations which is central to the idea of anarchy.

Rendezvous No.3

To me, the case betwixt countries, meaning between the countries of the former Soviet Union, of the Western civilization and so on, is not about a differentiated perception of the economic systems or their advocacy. Instead, is about equality and freedom and about the collision and superiority of one against the other.

The Western World which mainly supported freedom (free market, freedom of speech, free trade of ideas) clashed with the equality part of the equilibrium in order to defend this kind of freedom. Respectively, countries such as the ones of the former Soviet Union and outside the Western model supported equality rather than freedom. That is, their policies respected their belief in equity and equality among people, specific freedoms were confined and possibilities were taken under restrictions, for a society of parity opposed to a society of freedom that creates stratifications on multiple fields of human life.

As for the issue of work and whether the job someone chooses subjects to a system behind which there are structures and spheres of power, supremacy or status [...] this has always two poles and can be examined from two scopes. It's always a dual approach, as even in the effort to resist preexisting power relations you still have to deal with a world of domination and disparities. No matter how autonomous someone is, the context all around serves a world that leaves little if not any space for self determination unless consciously knowing you belong to the margin.

- **R:** Again, the congested hiatus of freedom denomination in collision with equality observations constitutes the main dissidence above. Aiming to illustrate that structural proliferation of life is socially designed to distinguish freedom from equality, even anarchy is failing in sustaining both.

- **AG:** Contextualizing human nature, people hold back not wanting to exert the effort needed to crystallize their conscience. Margins do not necessarily grant marginalized people with a space of trust and mutual cohesion. When anarchists act in a monocultural way possessing the knowledge for freedom and equality, anarchy loses its touch with the multidimensionality of talents, wits, inspirations and aspirations of the world and flattens its stake. Monochromatic vision becomes the outcome of long-worn lenses and anarchist oration becomes utopic.

The logic of bee swarming impregnates anarchic law with an object lesson of the multi-dynamic stamp egalitarian societies would hold. On Anarcho-Collective conception, a form of boundless socialism, as a part of Social Anarchy, wants people to prioritize the social interest compared to the individual. Pursuing consecutive solidarity and interaction among the commune, Anarcho-Collectivism disavows the Dictatorship of the Proletariat. Mainly speaking of:

- Collective Ownership and Administration of resources.
- Emphasis on Social Duty.
- Apportionment of the produced goods to the atoms accordingly to the provided labor.
(through payroll system)

- **M:** That is in fact how bees play the game of structural organization for mutual sustainability. Having, nevertheless, collateral losses, it becomes easy to affiliate neoliberal people to neoliberal bees in a sense that both hypothesize that social surplus is inevitable and can be utilized at will. Neoliberal conspiracy then may happily smolder beneath the monumental sculpture of capitalism as its always geminate sibling. Even though capitalism's economic system is aiming to get a better and larger output it is also based on private property, competitive markets and a price system. Not to forget the degree of intervention on policy regulations and legislation. Those characteristics however do not match the beehive tactic. Different forms of capitalism determine divergent structural models of organization; i) free-market capitalism ii) welfare capitalism ii) state capitalism, and a more pragmatic aggregation of them all constitute the contemporary patterns of the modern neoliberal realm.

- **R:** Disavowal of the Proletariat Dictatorship is the incrimination of any condition imposed under any pretext. To dare to be different is a huge conquest as long as there is no will to covet the collective vanquishment. According to Marx, the cornerstone of materialism, the Social Production of Life becomes comprehensible via the pragmatic way with which people extend and reach the world. Real Freedom comes by the Realization of Need. "People are placed in predefined, necessary relationships that are independent from their will, these relationships are embodied in production relations that correspond to a specific stage of their material productive forces." ("ΤΙ ΕΙΝΑΙ ΜΑΡΞΙΣΜΟΣ" 2016)
 In that sense structural proliferation of life inside the beehive shares those characteristics, realization and conscious recognition of the needs of the hive (which is the social production of life) is coming to exemplify the foundational nod of adaptability.

" From the moment the queen lays the egg until that goes out of the cell as a working bee, 21 days pass throughout which the offspring transforms. After the 3rd day the egg broods and there comes the larva. We feed the larva with a blend of nectar and of high protein value pollen along with honey diluted with water. That goes until the 9th day when the cell is sealed with wax. The larva, within these 6 days of care, receives almost 10.000 meals. The next stage is pupa when the first characteristics of the adult bee start to appear. The bee is ready to get out on the 21st day when unsealing the cell. The first thing we do when going out of the cell is to clean it until it's ready for the new offspring. Our duties vary according to our age or the environmental circumstances and consist of: cleaning the cells, taking care of the larva – we check on the larva over 1.000 times in one day –, feeding, cleaning or taking care of the queen, being responsible for the spreading of the queen pheromones in the hive, saving the receipts of food, convert it to honey and then save it to the cells, ventilating the hive so as to regulate the temperature and the humidity of it – which also helps removing the moisture of the honey before it's sealed –, water supplying the hive in order to control the high temperatures especially during the summer months, constructing the honeycombs, guarding our hove, collecting food and also detecting the food sources. "

- **M:** Speaking on behalf of the working class bees, it may be that the ideal of socialism finds its application on the environmental paradigm of their hive. Private ownership of the means of production is catalyzed. Communal production relationships incorporate ware distribution and social wealth allocation, serving for the needs of the social ensemble. The social allocation of production exceeds the capitalist mode of production.
- **AG:** Communism, as an ideal that eliminates social classes and ultimately the State, is filtered by the paradigm of bees as an actually Existent Communism of Free Cooperative Relations and Liberated Associate Productive Means. The state does not cease to exist but State Centralism does. Straight Democratic Logic, even though clearly associated with stateless, self-managerial communist societies on the one hand, and the state liturgies being under control by the majority of the population of the working class (Dictatorship of the Proletariat) on the other, abstains from both the theories of Michael Bakunin and Marx, which speak for the transfigurative trajectory of humanity towards Anarchy and Communism and vice versa. This abstention comes up against this bee paradigm of social arrangements. The beehive combines the base of Anarchic Thought translated into

Internalized Systems of Commuality. The democratic attitude inside the beehive complies with the self-managerial communist perspective but not with the stateless condition. Also, the power of the masses taking over the state control does not identify with any need for a Dictatorship of the Proletariat. Since the masses are already the substance of the beehive, social classes and stratifications do not exist and the Divergent Qualitative Relationships create the essence of Egalitarianism.

- **M:** The dominant strain of the contemporary social domain on the pursuit of equality is bombastically failing. Under all aspects of political theory or ethical imperative, the only space of purity is the frictional space of discontinuity.

Instead of the contemporaneous hierarchical and authoritative political structures, some people suggest social relationships to be grounded on a group formation based on solidarity, autonomy and self-determination. Squats constitute free spaces of trust to welcome and host the struggles of people for humanized ideals. The interventional character of squats and self-organized places asserts the right to remove the integrated horizontal tactic in all manifestations of societal life. That is why unauthorized places are important; and why unverifiable states of being can create freedom, grandma.

- **AG:** On Kropotkin's Anarcho-Communism, the ideal "should grow from the labor of all, from a natural evolution; an emerging derivative coming from the ingenuity of the masses."(Kropotkin 2011:17) In contrast to Anarcho-Collectivism, Anarchist Communism waives certain views, such as the unchangeable economic system. The payroll system and a representative type of governance constitute the instrumental differences between collectivism and communism. The utopic scope through which Anarcho-Communism deals with the anarchic realm juxtaposes with the deficient deployment of collectivism. The Physicality of the community of bees exemplifies why society is a living organism incapable of denying the Functional Need of Incipience and Mightiness.

- **R:** According to Engels, "the state is a product of society at a certain stage of development." (Engels 1942:25) Bee community becomes a protestation of performativity, on what Engels also said: "Along with the classes the state will inevitably fall. Society, which will reorganize production on the basis of a free and equal association of the producers, will put the whole machinery of the state, where it will then belong: into the museum of antiquity, by the side of the spinning-wheel and the bronze axe."

- **M:** In the lives of the bees, an unprecedented difference inside the social tissue takes effect. The lack of economy in terms of capital enables an alternative type of political economy to emerge. In all practicable forms of the present linguistic term, economics do not appear inside a beehive. The etymology of the word 'economy' is traced back to the Greek word *οικονομία* meaning how to deal with/ dispense the household. It is the household management. This purely etymological approach applies in the case of the beehive. Economic executive mechanisms of the beehive exclude the appearance of the market and monetary value: beehive transactional procedures are devoid of rivalry, bartering, economic measurements and accumulation of any form. The way the bees meet the needs of the hive displays a curious federalism. Federalization within a singular political body could poignantly denote the existent connotation of the state (especially in a contemporary era of meta-change.)

2nd Vignette

When I recall my memory to remember my feelings and the sense I had for the night I am about to narrate, the odor of the air strikes my mind. It had something out of spring and bitter orange's blossoms, warmth and exhaust gases and catalysts from cars. I was searching for a specific address in the broader area of Piraeus in Athens for a self-organized space of solidarity and abruption which I couldn't find. Finally, I realized, there was no other building with the address number that I was looking for, rather than the one in front of me with the closed door of a regular block. I was impatient and agog and at the same time a bit uneasy with the fact that I was knocking the door of an open free structure that is for all to reach but yet reluctant and suspicious towards the new unknown faces with the ambiguous intentions.

The door opened and a spontaneous smile came on my face as there was in fact nothing to scare me more than the face of another person in front of me.

- **AG:** An encounter with a stranger body can scare. The same applies to the political body as well. The political body – the circumscription of which can be interrogated for hours – is any form of state entity the society produces either internally or externally. "The force littered by the society itself, but also the one imposed upon the same society, so that gradually constitutes an independent entity, that force, is the State." (Engels 1942) To federalize the political body in the same way bees remunerate the social plexus of their network, it does very much resemble the meaning of the Commune. Sophisticated forms to further the notion of self-governance, like bee logic, show clear discernment over their managerial line of organizational structure. Apropos of communism, it is quite true that Communist Anarchy does not immediately attack the speculative position, but rather indicates the conditions under which the state has become malevolent to societies. The intransigent carver of the State is due to the, inherent to the human mind, existence of class antagonism. In the case of the beehive though, where all are equally important and influential, the state is perceived differently. The political body works as a Commune and the State as a self-agential force of positive reflective. It is then, not a matter of authoritarian logic but instead of human frailty to conscience. Even in the anarchic structures of modification, State-Power is omnipresent. The political dimension of space becomes a reassurance to the Presence of Neoliberal Capitalist Logic. Social Geography not only

correlates space to sociality, but also escorts emotions. The power of politicization recreates Sovereignty. Notions of Power and Anti-Power (spaces and anti-spaces) justify the libidinal energy of human conscience to Superiority. People give their structures agency in their effort to demolish State Shapings. Expropriation though, of the Conceptual Significance of Space drives towards power-over relationships. Therefore the original intentions of the person snarl with the neoliberal colonized logic. The political dimension of space has become an extension of the political body which suffocates without the State. Space Politicality (space, anti-space) incorporates the awkward contradiction of more trust/ less competition, more freedom/ less censorship, more inclusion/ less exclusion. Thus, it embodies the struggle against neoliberalism. Urbanization does not correspond with the territorial essence of the word, but with the massiveness of homogeneity. For that, neoliberalism makes everything its own. Space Sociality reaches the emotional, thus very much political, knot of dual reflections. Political speech creates Authority, consequently a spiritual vacuum between the one inside the space and the one out of it. The Commune: the federalization of non steady liberal vinculum, cooperatives and freely constructed councils which promote reciprocity and self-organization, is an aggressively polymeric ideation contradicting the mono-dimensional statism of human society and its political body.

"Whenever a detector bee returns to the hive after the daily food-tracing, the other members of the colony are informed on where to find nectar and pollen via a performance with specific dance moves. The simplest dance is the so-called "round-dance", in which the bee delineates small circles of different torque on the honeycombs while letting the rest taste the food that is collected so that they can also track it from its odor. This dance simply announces the presence of food within flying distance from the hive without specifying its position (approximately 50-100 meters). When food is at a greater distance, the so-called "waggle dance" or "the dance of palpitating belly", gives the whole colony information on both the distance in which the food is as also for its position. The detector bee is then starting to splurge and indulge in a magic dancing mood. While sketching specific curvilinear or rectilinear paths, the dance involves running through a small figure-eight pattern. A waggle dance consists of two phases: the waggle phase and the return phase. A waggle run is followed by a turn to the right to circle back to the starting point. Then another waggle run is followed by a turn and circle to the left and so on. Only during the rectilinear path the bee-belly is throbbing left and right. During the rectilinear path also, the detector bee is often producing sounds with the pectoral muscles without great use of the wings. "

- **M:** "It has been suggested that electric fields emanating from the surface charge of bees, stimulate mechanoreceptors and may play a role in social communication during the waggle dance". (Greggers et al. 2013:98)

The defective character of bio-sensorial socializing in human communions, reveals either the alienation from our inner subjectivity, or the distance we need to cover up to this point. If Anarchy speaks above and beyond all about loving and reciprocal relationships then it's all about "alien-izing" our forms of being. "Indeed, the detection of alien forms becomes a mechanism for the reassertion of a most human "we": we must be able to tell (see, smell, touch) the difference. Aliens may get inside our heads: they may infiltrate us; they may even *appear as (like) humans.*" (Ahmed 2000:2)

3rd Vignette

- I asked a friend how I could go to this autonomy community. His reply was that he couldn't vouch for my previous political action, in which by the way I was subjected to. Common behaviors of denial and skepticism, is a frequent tactic in the name of Anarchy, its potentials, and its restrictions. Indignant as I was, I beckoned ironically and told myself that this is too small, narrow, and distorted for me; and I meant the whole anarchic tune.
- Prejudice.. difference.. an established picture for unconventionality.. and the underestimation of the behavioral identity of the other, made me realize why I felt so helpless; because I was not the subject (luckily!) but the object of such a condition. Furiously, I decided not to make a big deal out of it; and I meant the whole anarchic tune.

We had finally reached the wider area where the beehives were kept. I have to admit it was an amazing experience and lesson. I wore the appropriate outfit, the beekeeper's suit, with the funny hat and the net in front of the face that reaches the shoulders, the baggy attire for the rest of the body, and a pair of thick gloves. All in white; except for the gloves which had a slightly yellowish color together with residues of propolis, honey, pollen, ash from the smoke that is used when opening the beehive and natural impurities. The moment I was in the middle of the beehives (14 in number) I felt a bit exposed and scared as I could both hear and see a thousand million bees – a hive is estimated to have 40.000 to 80.000 under regular circumstances – around me. Bees were flying so close that I could literally observe and sense them at breath's distance. Even more magical than that, was me going close to a beehive entrance before wearing all the necessary outfit while setting myself up in a mode of placidity and harmony with those insects. It was a unique feeling for me, that first time, that I was standing so close to a “new” house that I had never visited before acknowledging the fact that I could be seen as an intruder, and somehow notwithstanding I was someone who didn't disturb them therefore was not an enemy. Gentle movements and the steady redeployment of the tent and its parts like the frames with the bees, was a basic instruction from my beekeeper-tutor. As long as you respect their home, they have no reason to sting you and lose their life. Every sting is an offering and a sacrifice to the hive they protect, since they know how to put the social good above the individual.

[it was then, when writing this vignette from my field work in Greece on the bees, that I decided to use the word *hove* to explain what it means “for a bee to be home”]

- **M:** The bee does not divide the hive from the house. The meaning of belonging conjugates with the essence of home. Home, which connotes family, means hive too, which indicates a whole society. That is the *hove*. The head of society and the social head are the same. The societal body and the state (the inescapable power deriving from it and resulting to it), are one. The refinement of the two has led to an integrated living organism that can maneuver itself. Bio-sociality solidifies the essence of biological determinism and cultural consolidation, but with an impermanent tint. Bio-sociality's transient nature can be approached as a biologically inherited knowledge based on a natural selection for further evolution, together with the natural capacity of sociality to back for the most sustainable way of co-existence.

- **R:** "Neo-Darwinism rests on the claim that variation under natural selection is both necessary and sufficient to explain the evolution of living things. This is not a claim of genetic determinism. The only conditions are that these units should be replicable and should encode information. [...] Those who would integrate the human sciences into the neo-Darwinian fold have co-opted the notion of culture to refer to this informational component." (Ingold and Gísli Pálsson 2013:4)

- **AG:** Contrary to the communication of bees, human social dynamics proceed to a selective method for the convergence of needs. Human biological receptors that could promote social mutation, strongly constrain the cultural dimension of evolution for mankind. Is it the biological or cultural magnet that pulls the conditions of socializing? Is Anarchy a biologically orientated naturalization or a socially intermediated need? "Anarchy, I suggest, is a word already burdened with strong (and often divergent) emotional overtones: it is invested with both romance and horror. These overtones point to related ideas about human nature as either social and peaceable or antagonistic and competitive. But are these parables about human nature just science fiction, political claims dressed up in the garb of neutral observations of actually existing humanity?" (High 2012:10)

- **R:** Mankind's bigotry is grounded on the unnoticed interrelation of the sensorial, biological, and socio-emotional sections. Political distortion is the outcome of its bordering with the rigor of imperialism. The political arrogation of Darwinism, transmutes the notion of natural selection, to a frivolous reductionist way of seeing the sociality of life. Social Darwinism favorize the biological need for evolution and deflates the need for sensorial, emotional, and social esteem for the real embodiment of community life. "The capacity for culture is a product of biological evolution – yet culture itself can also evolve, generating cultural phylogenies" (Ingold and Gísli Pálsson 2013:67)

- **AG:** Does the anarchic domain remain neutral to the Natural Selection? According to Kropotkin, the Darwinian Theory of Evolution, is not leading only to antagonism. Anarchy and Biological evolution are idealized to an infusing notion of Biocultural Becoming. But then, who are you to tell, who the other is, so that you too can select him?
 "The alien then is not simply the one whom we have failed to identify ('unidentified flying objects'), but is the one whom we have already identified in the event of being named as alien: the alien recuperates all that is beyond the human into the singularity of a given form. The alien hence comes to be a fetish: it becomes abstracted from the relations which allow it to appear in the present and hence reappears no matter where we look. Through seeing aliens, here and elsewhere, we imagine we can tell the difference, a difference that is registered on the green slime, that is almost, but not quite, skin. Encounters with aliens are bodily encounters, encounters in which slime and skin slide off one another: we are already touched by alien forms (we are touched, in our very withdrawal from the slime of alien skin). Our disgust at the abjection of alien forms allows us to contain ourselves. We shiver and tremble and pull our hands away: it is a close encounter." (Ahmed 2000:15)

- **M:** Bees, neither alienate nor alienize the individual and collective identity of the hive. Beehive egalitarianism, does not equate the value of uniformity with the occurrence of choice, miscellaneousness. Uniformity is not equivalent to homogeneity, nor diversity to incoherence. "In Malinowskian theory, the function of a custom is the direct effect it produces. In practice, because of the impossibility of establishing causal relationships, Malinowski's "functions" were determined intuitively, with a very general tendency to allocate one specific function to one specific aspect of culture." (FIRTH 1960:165)

People decide to live on the margins of society, grandma, because it feels safer. Anti-voices become vesicles of resistance to a deteriorated world. [...] Some, as a desperate getaway, some, as an excitatory anaclastic act, and some others as an emotionally synaptic desire. That's how they try to find agency in a fetishized space; through intuitive functionings for their social identification.

Margins have become alternant spaces of inclusivity embracing the difference, even if that's just a false alarm, gran.

Taking the risk is always part of the game, part of the procedure. To put your life on the margin, automatically stigmatizes the social agency prescribed from above. It is clearly a daring venture. Marginalized people turn a blind eye to the imposed social measures. They follow self-made moral rules, which are worth their weight in gold. The wide social opinion has much less jurisdiction so as to determine someone's decisions.

The large discourse on deconstruction has much to do with the colonized and uncolonized visionings for liberty and power. The anti-colonial deconstructive imagination of anarchy may be part of a limbo that obscures its presence in the colonial rule, yet tries to challenge its legacy too.

"Spivak proposes a theory of subalternity in her essay "Can the Subaltern Speak?" In this essay, she vindicated the limitations of the subalterns, asking "Can the Subaltern Speak?" (283). By "subaltern" Spivak means the oppressed subjects or more generally those "of inferior rank" (283). She goes on to add that "In the context of colonial production, the subaltern has no history and cannot speak."

(Spivak, Landry and MacLean 1996:132)

Conclusions

“ Gambling on (E)Motion ”

"Her statement “subaltern cannot speak” has litigated flames of controversy in the post-colonial context. Spivak's statement is actually a onestop answer for all the questions. It is an outcome of her lifelong search for truth and it is being formulated on the basis of socio-cultural backgrounds. The theory formulates that the subaltern can speak but others do not have the patience to listen to them. The message conveyed by the sender does not reach to the receiver as it is hindered by the element of noise. Articulation is an involuntary act by the human beings but to interpret things in the real sense takes conscious effort on the part of the listeners."

(Spivak, Landry and MacLean 1996:117)

The occupation of symbolic spaces facilitates the recovery of the domain required in anthropology. Those spaces of Anarchy and the Hive shaped the arena in which emotional identities bridged with politics. Emotional intelligence intersects with the social experience that is mutually received. Feelings of pain, love, disgust, empathy, etc., are socially internalized (therefore perceived as private feelings) since their sociality evoke certain images and reactions, coming from the conceptualized connotations to which they have been historically ascribed. The history according to which society has come to characterize the “act on, connect to, and communicate with” manner of people's interactions, determines their political economy too. And yet, “externalism of emotions”, is profoundly a fact, as they are figured from extrinsic social factors. Emotions are then not only personal but social too. Political refers to the representation of emotionality as a primitive form of agency. But, is it the emotional template, free of power relations, which the colonial encounter gave birth to? The language of emotions has been built upon deterritorialized post-colonial fantasies. Imaginaries from cultural contexts surpass the territorial and mental boundaries. The way feelings affect the individual and social body is mediated through many years of colonial westernized bed time stories.

"The pain of the other is overcome, but it is not the object of hope in the narrative; rather, the overcoming of the pain is instead a means by which the reader is empowered. So the reader, whom we can name inadequately as the “Western subject”, feels better after hearing about individual stories of success, narrated as the overcoming of pain as well as the healing of community." (Ahmed 2004:26)

The whole discourse is about a fundamentally (e)motional world, in which displacement of the biological and intellectual body is symbolic. Anarchy is an object to comment on, as it has become subject to the whims of a meta-change. The colonial encounter has rested upon Anarchy too, as an ambivalent notion of positive and negative allusions between the past and the future. Anarchy's foundations and its futuristic discourse, rejuvenate in the eternal need for change and motion.

"Anthropologists mostly think of colonialism in three ways: as the universal, evolutionary progress of modernization; as a particular strategy or experiment in domination and exploitation; and as the unfinished business of struggle and negotiation." (Pels 1997:38)

The colonial empire was swaying above 'Anarchy' (seen as an alternant field of human nature), and was vaporized later on due to the 'story of the Bees' (as an incorporated paradigm of empirical wit).

The (e)motional world is one that before all things needs emotion in order to move.

COMMENTARY ON THE PART "B"ee

"To see from below is neither easily learned nor unproblematic." (Haraway 1988:581)

Vision, as it has been claimed through another type of agency, puts into perspective the privilege that arouses from a partially mediated perspective. Visualizations of the signified often conceal the power relations between it and the signifier. The signifier of the bee-stories was multilaterally criticized for its divergent translational expectations. The signified of them, paralleled to distinctive notions of Anarchy, was a figurative illustration for the "*innocence of positionality*". There is no such thing as innocent position in Anarchy's materialization. Hierarchical doctrines are socially mobilized through neoliberal imperatives, whereas Anarchic thought is claiming for deconstruction, decolonization, and liberal reflections; neoliberalism has therefore determined the signified of hierarchy and it is our duty to undo so.

"There is a premium on establishing the capacity to see from the peripheries and the depths. But here there also lies a serious danger of romanticizing and/or appropriating the vision of the less powerful while claiming to see from their positions."

(Haraway 1988:584)

"*Hierarchy*" on bees is not neoliberalized, but qualitatively contextualized instead. Hierarchical structures, determine figuratively illustrated federal modules. The codified apprehension of the cognitive, has been structured with socially mediated global denominations. It seems to me, objective knowledge is not easy to obtain, therefore the regime of positionality is always mingled with discretionary power selections. "Recent social studies of science and technology, for example, have made available a very strong social constructionist argument for all forms of knowledge claims. [...] According to these tempting views, no insider's perspective is privileged, because all drawings of inside-outside boundaries in knowledge are theorized as power moves, not moves toward truth" (Haraway 1988:579) My attempt for a thesis on Anarchy, was to show that the purest intentions for solidarity, equality, and freedom, are not void of power privileges as shown by a position prospect. In any case, I mostly wanted to maintain the voluminous and discursive treatise of the anarchic rhetoric.

Insinuations made for Anarchy, by the "*biological and physical performativity*" of the hive, but also the governmentality of and on the marginalized lives, drives to a portentous message for the "production of diseased citizens". (Ticktin 2011:192) In the same way bees have raised expectations for profiting, through their resourceful will for life, Anarchy has also raised expectations for bodily given identities that govern our imagination. "Arguing that the will to wellness may not be identical to – and may even be in opposition to – the will to biological integrity" (Ticktin 2011:193), I want to take an approach that criticizes the production of anarchists in a certain "biosocial" space. Choosing to escape from a space (both biologically and physically characterized) in favor of a political and cultural identity, can be deeply controversial. Bees as citizens and anarchists as citizens too, describe their only source of social recognition, as the mono-dimensional way with which they are used to be seen. In a type of politics where Anarchy holds a sacred place, the cultural dimension of emotions, preoccupies the believers of Anarchy and determines their performativity. Prejudice-ism on clothes, types of music, the fashionized use of language, the bio-availability of their bodies, and many more, have become sexualized and emotionally attached to their sociality.

"Durkheim considers the rise of emotions in crowds, suggesting that "such great movements" of feeling, "do not originate to any one of the particular individual consciousness" (Durkheim 1966:4) . Here the individual is no longer the origin of feeling; feeling itself comes from without. [...] Emotion is not what comes from the individual body, but is what holds or binds the social body together. (Collins 1990:27)" (Ahmed 2004:9)

"The anthropology of the senses was initially inspired by a desire to explore under-investigated non-visual modes of experience." (Howes 2013) The instinctive story of the bees, was given in order to draw attention to "the supposed ineptitude of primitive people for abstract thought." (Levi-Strauss 1962:1) In states of emergency and extremism, the agency of the sensorium is differently employed on human and animal nature respectively. If primitive people are the bees,, then in case of emergency we already saw what happened. But if primitive people are the anarchists, in the sense of knowing their affinity to "*natural ethics*", why then do they act in exclusivity? If anarchists are the natives, how can they not adapt their sensorium to the natural semiology of language? "The thought we call primitive is founded on this demand for order. This is equally true to all thought but it is through the properties common to all thought that we can most easily begin to understand forms of thought which seem very strange to us." (Levi-Strauss 1962:3) The "sociology of emotions" which fuels the sensorium, is an influence for the upcoming social reactions. Spontaneous anarchist reactions, incorporate some hypodermic elements of power. Under the pretext of protection, political practicing from anarchists can be another express for paternalism. Divisions between north and south, rich and poor, legal citizens and unwanted immigrants, are some among the many; a drop in an ocean of disparities that anarchists are fighting. The unrecognized position from which they fight though, is not eluding the power position they have over others. "The subject who gives to the other is the one who is "behind" the possibility of overcoming pain." (Ahmed 2004:21) The established order, through which contemporary politics and governmental mechanisms impose their vision for humanity, is emotionally adaptable to only one domain of political language. The "*established order*", as a westernized semiological thought, then, is one out of the many interpretations knowledge can have. "All knowledge is a condensed node in an agonistic power field." (Haraway 1988:575) Therefore, the connotation of the semantics, could be emotionally adaptable to further domains of political language. Instead of negatively linked to neoliberal desires, social constructionists like anarchists, could use "the strong program in the sociology of knowledge" (Haraway 1988:583) to interpret the established order as a mutually transduced energy for communal benefactions, subjected to adaptability, necessity, and sustainability; like bees do.

According to the bee-stories, respecting the themes of Anarcho-Collectivism and Anarcho-Communism, I was aiming at a subversive way of bringing two species together. Not only from an environmentalist vision of the world, that speaks for a murkier and convoluted truth, for a "nature that has long been muted" (Argyrou 2005:viii), but also from the environmentalist vision for a world in motion, that calls for symbiosis, I wanted to speak for the transcendency of political agencies. Politicization, is probably the most famous of man's powers over the world of animals. "We inhabit not just different genera and divergent families but altogether different orders."(Haraway 2008:15) "*The ordering of power*", is what I had in mind when mingling the species and the theories of Anarchy. The employment of Anarchy, in nature (which is here the beehive), was a material evidence on the incorporated notion of Anarchy, and its abusive connotation in human societies. Bees (figuratively speaking) believe in no dominion for individual property, religion, and restraints of government. They do believe in a society conceived without government – harmony in such a society would be obtained, not by submission to law, or by obedience to any authority, but by free agreements concluded between the various groups, territorial and professional, freely constituted for the sake of production and consumption, as also for the satisfaction of the infinite variety of needs and aspirations of a civilized being; which is the definition of Anarchy per se. As for the meaning of civilization, in the same way cultural logic defines the cultural product, "the systematic way of imagining and doing, is above anything else what defines the modernist subjectivity and makes it what it is." (Argyrou 2005:x) The cultural product of the beehive is political. The divisions based on class, gender, race, age, nationality, etc, negated by Anarchy, rebound in the effort to reestablish, "the greatest of all modernist divides – the division between Humanity and Nature." (Argyrou 2005:x) Cultural fantasies, have been giving nature a context of post-colonial images, when decontextualizing the concept of "becoming with." (Haraway 2008:17)

Multiformity of political agencies in nature, lightens the abundant ways of cohesion and co-existence, in order for the individual to "become with" the community. Bees' politicality is an intriguing metaphor to make us think about – "how to reconcile originality and spontaneity and all the creative aspects of our human nature with a prevailing drive to rationality that tends to reduce all varieties of temperament and desire to one universal system of thought and behavior."

(Marcuse 2002:xv)

In Malinowskian theory, where "the function of a custom is the direct effect it produces, and the establishment of causal relationships is impossible" (FIRTH 1960:165), the last parable of the bees, comes to question the biological and cultural conceptualizations of social fabric. The last fable of the bees, which is actually nothing but a pragmatic illustration of social structures, intertwines biological and cultural aspects for societal purposes.

"Causal relations" are those prevailing and determine social and political affairs. Causality, here, meets with senses, emotions, needs and outcomes of adaptive tactics for a better communication in the hive. Anarchy speaks for the same causal relationships among people according to conjunctures which lead them to further reformative movements. It would be a saltation for humans, to both biologically and intuitively determine the conditions of their socializing. In the beehive, bees as biological and social bodies too, give evidence of social necessities and conditions, respectively. Anarchists, in society, as biological and politically oriented bodies, reveal new forms of marginality in order to present the social dissonance which led them to marginalization.

The symbolism of biological and intellectual body will be the epitome of my final argument.

– **HOLISTIC THEORIES OF MULTIPLEXITY**

"Universal suffrage itself owes its existence to direct action." But universal is something to wonder about, and direct action too. The meaning behind their meaning is a red ball case.

"Direct action against the authority in the shop, direct action against the authority of the law, direct action against the invasive, meddlesome authority of our moral code, is the logical, consistent method of Anarchism." (Goldman 1969:52)

Direct action implies full acknowledgment of the conditions and the circumstances led to them. It also implies full acknowledgment of the instinct and the unmediated way through which it is expressed. Therefore, last but not least, it implies full acceptance and confession of the emotional code of the self, that led to such instinctive behaviors. The social jacket which influences that code includes power relations impossible to overcome. Power in physics is the energy consumed per unit time: the natural tendency of things to be done in different ways and at different times, delineates, indeed, the definition of power. The socially adapted notion of power, is arbitrary and authoritarian, despite all good intentions, and efforts to the contrary. Despite the purest intentions of Anarchy its application on society creates the same dead spots that it is trying to plug. For that, I claim human logic to be problematic and disassembled from the holisticity of the body.

The parable with the bees was an intelligible agent for human body to recall its multiplicity. Salvation will not come from without but from within. In an era of meta-change the paradigm of Anarchy is a reflect, a reproduction of the global power relations of contemporaneity. Anarchy as an agent of people's conscience should be embodied through physicality: senses, emotions, biological and intellectual actualizations. "Anarchism is not, as some may suppose, a theory of the future to be realized through divine inspiration. It is a living force in the affairs of our life, constantly creating new conditions." (Goldman 1969:59) Theorizing about Anarchy and actually acting on Anarchy, are two very different scenarios, and if you ask me, mutually exclusive.

"An essentialism that fallaciously assigns a material presence, in human bodies and minds, to abstractions born of our own analytic attempts to establish a baseline of commensurability that would render all humans comparable in terms of similarities and differences." (Ingold and Gísli Pálsson 2013:47)

Social and philosophical implications on the biology and culturality of bodies have been milled, to give away the meaning of enigmatic embodiment of knowledges across different stories. Integrating the *“biological and intellectual bodies of knowledge”* is a process of embodiment epitomized through the paradigm of human and nature. If we assume the biological body to be represented through human, and the intellectual body through nature, modernity's success is the fraudulent division of the two. If anarchists' agency is their human nature, and Anarchy's agency nature itself, then humanity and nature should be one. Either Anarchy is an unrestrained human need or a conscious choice, imbrication of biological and cerebral mechanisms is inevitable.

"Is Anarchy a biologically orientated naturalization or a socially intermediated need?" (AG p.42)

My answer would be, we were lost in translation and our hyper-analytical bodies of knowledge "have marginalized our relationship with the empirical and the authenticity of the experiential." (Serres, Sankey and Cowley 2008:88)

Mutual imbrication in terms of the stories on bees and those on anarchic inquiries, was meant to necessitate the creation of a *"new bio-sensorial space"*, which would be the most political thing to do. Biological is political; and emotional is political; and sensorial is political. Knowledge is political too. And vice versa. Political is embodied in biology, emotions, senses and knowledges. The physicality of the political is brought by its lived experience. Political is the Nature.

My attempt in this essay was to theorize on Anarchy and materialize this theory through a natural paradigm. The biological and intellectual body of Anarchy as one single thing is embodied in the relationship of humanity and nature. Anarchy's bio-logicality is the mortal part of its people; their mortal nature as biological bodies. Anarchy's intellect is the embodied tendency for life we see in nature; the immortal nature of the sensorium. Therefore, for Anarchy's consolidation its bio-logicality and intellect belong together: the mortality of human body and the immortal nature of its senses belong together.

Comprehension of the reality was primarily based on the concept of reductionism. Reductionist thinking, is namely the idea that the whole can be accessible and understandable through the acknowledgment of the parts which compose it. Every phenomenon can be decomposed in separate parts, the analysis of which, as well as the forces through which they interact, can constitute sufficient preconditions for a holistic review. Universal and deterministic causality of all phenomena, was a philosophic theory supported by many. Even today many people trust a monolithic dogma between causation and causality.

Accidentally or not, however, conjunctures have shaped history. And history is not a given. It is something that causes turbulence to the hegemonic discourse of then and now.

"History can no longer be understood as that which determines each encounter. Rather, historicity involves the history of such encounters that are unavailable in the form of a totality." (Ahmed 2000:10)

History of societies is easy to perceive as a profound and apparent element of the linear narrative of facts and treaties. Historicity of them though, is a polymorphous interactive notion which affects the present interpretation of the history, and may define future counteractions too.

"It is the very argument that colonialism is central to the historical constitution of modernity that also suggests history is not the continuous line of the emergence of a people, but a series of discontinuous encounters between nations, cultures, others and other others." (Ahmed 2000:10)

The notion of Anarchy and its historicity can then be questioned. Not in matter of facts, mutinies, fights and historical moments of resistance but in terms of decolonized idealizations for mankind.

Based on the "*non-reductive nature of Anarchy's history*", I will move to the

Holistic Theories of Multiplexity. Anarchy could be regarded as a multiplex system of holisticity.

On the syllogism of my thesis, I tried to provide a reason on why and how Anarchy, despite all predictions of modernity, remains the most vivid embodiment of natural life. Its existence in the natural order of things was neither meant to beautify nor uglify the contradictions and ambiguities it encloses.

"Multiplex system, is a composite structure consisting of multiple interacting parts, whose behavior is different from any linear combination of behavior of the parts (non-linear system). Complex systems are characterized by a strong dependence and diversity between the parties, whereas the symmetry in a system structure indicates low complexity. Usually complex hierarchical systems are self-organizing and displaying emerging behaviors, ie novel collective behavior that can not be traced back to the individual parts of the system but is due to interactions and their correlations. The complexity comes as a concept from chaos theory but complex systems, in contrast to the chaotic, are non-deterministic. A special class are the Complex Adaptive Systems, which are dynamic, (their position changes over time) mnemonic, (they maintain information from past states) and endoscopic, (their evolution over time depends on the content of the memory). The term flexibility implies an evolutionary biological approach to the description of the system, meaning that the system is capable of learning and adapting to the environment." ("Systems Science" 2016)

Apart from the scientific explanation of the Holistic Theories of Multiplexity, anthropological explanations will come forth. Same as Sandra Greene in the "History of Meaning and Memory in Ghana" (Amenumey 2004) I tried to deconstruct and reconstruct what we have learned, remembered and forgotten so far regarding our nature. Dynamic reflections on the ignorance of power in Anarchy were regarded as both a complication and an opportunity, something which made the complex thought a multiplex theory. Many complexities can create a multiplex theory where an idea can emerge: complexities such as the bio-sensorial, bio-cultural, and socio-emotional. The individual parts of the compound body of meanings have come to create a multiplex theory of holisticity. The idea of Anarchy has been disintegrated for many and divergent reasons throughout this paper and has been reconstructed for many others. The milling of knowledges has lead to a multiplex system of thought and structure: the multiplex system of anarchic thought has lead to an holistic theory of what I call Anarchy.

UTOPIAS

We can only know what we have deeply imagined. As Anna Tsing explains in her book (Tsing 2005:7) "empowered by the notion of cultural relativism, anthropologists have argued that universals are folk beliefs, like gods or ghosts, with efficacy only within the cultural system that gives them life." Either seen as the divine touch of a god, or the catastrophic breath of a ghost, where the selection of such combination of words lies on cultural relativism too, Anarchy's universality is utopic: because it specifies – across the sphere of pragmatic fantasies – imaginations and assumptions for knowledges that move across localities and cultures. (Tsing 2005) Anarchy lives in the frontiers of culture between what is happening and what we would have wanted to happen. "Whether it is seen as underlying or transcending cultural difference, the mission of the universal is to form bridges, roads, and channels of circulation." (Tsing 2005:7) If the subaltern is me, as Gayatri Spivak has put it (Spivak, Landry and MacLean 1996) I say that my voice echoes in the fantasized space of real utopias; a place where "the development of language has both veiled and overtaken the primacy of the senses." (Serres et al 2008:88) Even if the tongue of anarchist reason is utopic it speaks for earthly matters that are meant to tingle the subjectivity of us all.

"Love, the strongest and deepest element in all life, the harbinger of hope, of joy, of ecstasy; love, the defier of all laws, of all conventions; love, the freest, the most powerful moulder of human destiny" (Goldman 1969:180)

It is love that Anarchy is attempting to elaborate on. The subaltern of Spivak's reasoning is us; our maimed consciousness and degenerated bodies. If the subaltern cannot speak because it requires effort on the part of the listeners, Anarchy personifies the distance between the speaker and the listener; it marries the voice to the words. The metaphor with the bees was an allegory for the ways we have learned to speak but yet not being able to hear the reverberation of our voice. If Anarchy is radical it is because it mingles the two: voice to the words, the meaning of actions, the logic with the senses. The logic of humanity and the sensorium of nature is the transcendental leap that I believe Anarchy signifies. Even though Anarchy speaks from the collective body individual corporality embodies the means by which such transition can occur. "Besides, the extreme thing is generally the true thing. My lack of faith in the majority is dictated by my faith in the potentialities of the individual. Only when the latter becomes free to choose his associates for a common purpose, can we hope for order and harmony out of this world of chaos and inequality." (Goldman 1969:37)

"In the words of Voltairine de Cleyre, characterizing Emma Goldman after the latter's imprisonment in 1893: The spirit that animates Emma Goldman is the only one which will emancipate the slave from his slavery, the tyrant from his tyranny — the spirit which is willing to dare and suffer.

(Hippolyte Havel. New York, December, 1910)" (Goldman 1969:34)

For a spirit which is willing to dare and suffer Anarchy can form the biggest Utopia for its co-existence with the real world, but also the reason why such a spirit is worth fighting for.

METHODOLOGY

Research Questions:

I had three questions running through my head during my field work in Greece.

- 1) How could I define a field for Anarchy and which would that be?
- 2) How would I approach people from that field and make them speak?
- 3) Where would I be in all that?

After a few days in Greece I had already realized that Anarchy had no field. What could be “a proper field” that would provide me with information on such a wide, vague and so privately theorized topic? Would this proper field be a squat, a place where auto-management is a way of organization, a collective bar, or the very personal (figurative) space of a person? Should I focus on the individual or the collective body? I knew from the very beginning that my field work was not going to be easy for two reasons: first, it was not sited in a specific place, and second, it was a self intriguing subject. For many days I was completely lost and felt as if I was running circles chasing my own tail. Then did I realize I was feeling so bizarre as I was indeed chasing my own tail. My field was already there; me: my mind, my emotions, my senses, my thoughts and my questions, my fears and what I have loved.

"Autoethnography is an approach to research and writing that seeks to describe and systematically analyze (graphy) personal experience (auto) in order to understand cultural experience (ethno) (Ellis, 2004; Holman Jones, 2005)" (Ellis et al 2011:273)

The field was my body and my intuition towards life. I was going to write an engaged autoethnography on what Anarchy meant to me. In order to do that though myself was not the only person needed; I wanted to reflect on my interpretations therefore I needed to interact, to co-produce my mind, to give some personal but co-constructed narratives. I wanted to communicate, to interrelate with others, all kind of others. I wanted to use my experience so that I could say something for the collective. It would be a reflective ethnography.

I had to be extra careful about the positionality of my writing. I needed to be self-critical so that I would be able to judge my own conceptualizations. First, speaking from a perspective of intimacy and second, proposing a socio-culturalist approach on Anarchy were the reasons why I had to question the very nature of reality; the reality as seen from my eyes. How could I photograph what I think would be a felicitous image of Anarchy, if I was not prepared to see the ways in which the set was arranged: why do I choose to speak for this and not that, why do I feel like this and from which point of view is that emotion growing? Everything we try to understand is filtered through personal experiences and our own way of seeing the world. How could I elude the colonial power imposed on me while studying the colonized ones if I was colonized myself? I was trying to sensitively think about: who is speaking now, how could I analyze wider structures of power unless analyzing my power positionality first, how to be honest to my emotions and what has intrigued those sentiments, how could I provide some autobiographical details to help the reader understand my perspective better, how could I be really engaged to my research but not subject myself in the research field, how could I learn from my own experiences as “the field” and produce a thesis related to the field? In the article of Nancy's Schepher-Hughes on the 'Undercover Ethnography of the organs- trafficking underworld', "achieving an extraordinary clarity of vision demands a sacrifice. The refusal of all social action and personal interests in the meaning and stake of social life." (Schepher-Hughes 2004:58) Since such a sacrifice was not part of my methodological planning I knew that the substantial element is to keep in mind the context and the historical conjunction with the person or the circumstance you are dealing with. I strongly felt during my field that it was indeed a matter of contingency (of many dimensions and factors) how I managed to engaged to my theme and come closer to people that I could actively interact and swap ideas. Distinct impartiality is but a lucid translation of the narration (of facts and datums) which is a necessary conquest for every ethnographer. In addition to that, one of the most debated dilemmas had to do with the positioning of the researcher when knowing there are lies, omissions, falsifications or misinterpretations from the side of the interlocutor. There are two paths for the researcher to take; either to blindly obey to the precise data or to try and see from the perspective of the other. To try to figure out the how's and why's behind the narration and strive for a consolidated story that would lighten any blind spots and would give a more complete understanding on the subject. That is what I tried to do and therefore adapt myself to the socio-psychological condition of the person or the place I was interacting with. The transcendental idea of “aliveness” in my thesis exceeds the conventional indication of the living and dead.

I decided to spend the first month of my field work time at a village in Northern Greece. The natural society which I was eager to observe was that of the bees. I spent many hours talking with a beekeeper while learning new things and giving myself the time to relax and let the field disclose itself. I had tons of information concerning the bees and the hive, and absolutely no idea on what to do with them. I was asking about different aspects of the bee life every day and I was impressed by the answers. A magic world of productive and sustainable structures was emerging for me. I spent a day at an apiary with my beekeeper-tutor and I was thrilled by the divine harmony of nature. Among the most sublime and impressive phenomena was the harmony of the mightiest forces of nature. It was participant observation; I was investigating the enormously rich, insightful, diverse, and complicated life of another species; I was there; with my senses I wanted to immerse myself in their society, their way of living, their way of interacting. That is what humans ostensibly do in their societies; why not do the same within a universal society where all are one. My brain was creating interconnections during my sleep and every little thing I was learning respecting the bees was related to the field of Anarchy which was my primal source of interest. A complementary and conflictual affiliation was building up somewhere in my subconscious. At the same time my question on what could be regarded as a research field for Anarchy was frustrating me. I knew many people presumed to be anarchists, but who is really an anarchist and who is able to define one as such? I wanted to combine bees and anarchists in the same time at the same place; it didn't work. I approached some people from the place where I was living in order to meet fresh perspectives on a mutual subject; that of Anarchy. I felt I was a stranger in their community though, it didn't feel nice. After almost one month, I felt close enough to bees and I thought it was time to do the same with my species. I went to Athens and let myself involve in all kind of ways with things and people; by just living and moving with my intuition and emotionality. I was subjectively subjective and emotionally engaged so I was trying to create an objective space of research where the personal would legitimize its meaning. "Consider what social sciences would become if they were closer to literature than to physics, if they proffered stories rather than theories, and if they were self-consciously value-centered rather than pretending to be value-free (Bochner 1994)" (Ellis et al 2011:274)

"To a certain extent, participant observation must be learned in the field. The strength of participant observation is that you, as a researcher, become the instrument for data collection and analysis through your own experience" (H. Russell 2006:359)

I was living and constantly reflecting on my experiences. It was a private yet very communal procedure too for an ethnography of the moment. I was talking through other voices that inspired me, (in divergent ways, positively and not) for my beliefs that were continuously under construction for a social and at the same time individual subject. Even though I was in and not out of my case study circle, and although I was answering who we and not they are, I still had to learn a new language in order to give the ethnographic narration that I wanted. I didn't have to learn new words or study the grammar of unknown linguistics; I did have to learn the emotional power of cultural language though. "A good fraction of any culture is in the idioms and especially in the metaphors" (H. Russell 2006:362); and Anarchy proved a deeply divergent culture of many tongues included. In order to shape an ethnographic domain I needed to embody every nook and cranny of this thing called Anarchy.

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