

## Practical Anarchy

The progression of capitalism in the United States has reached a point of irony where the interdependence between government and large corporations is so incestuous they are, with increasing frequency, forced to resort to their own brand of elite socialism<sup>1</sup> in order to perpetuate the power created by their symbiosis. Faced with the inevitability such a partnership will never relinquish its control, those not part of the oligarchy are forced, consciously or not, into one of the various forms of an attitude necessary for mental well-being. It is an attitude many would, at first, deny upon hearing it described as *anarchy* since the word has negative connotations for those unfamiliar with its actual meaning and function. The history of anarchism as a political movement is so varied, so filled with different brands—*individualist anarchism, mutualism, collectivism, anarchist communism, etc.*; has produced such distinctive personalities as Proudhon, Kropotkin, and Bakunin in the 19<sup>th</sup> century, Emma Goldman and Paul Goodman in the 20<sup>th</sup>; it is no wonder the word is surrounded by confusion and evokes associations with adjectives like *destructive, chaotic, and subversive*. Yet contrary to popular misconceptions, anarchy is a fundamental impulse necessary for coping with seemingly unendurable circumstances. It is, in its simplest form, wanting to live without interference from an artificial authority. For some, imagining a better world is enough; for others, concrete acts in defiance of an oppressive government are required in order to satisfy their need to come closer to realizing an envisioned way of life. Art's ability to participate in both modes of anarchy makes it unique in its power to create a condition of freedom.