



# Human Beings and Anarchistic Inclinations: A Reexamination

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## Opinion

No doubt, in the contemporary era, liberty is one of the most important objectives of civilians around the world, although with different concepts or expectations, based on personal perspectives or national principles. Though, usually, in every system, the related legislative and executive organizations determine the limit of freedom for individuals or groups, its flexibility is not independent from sociopolitical or financial challenges. So, the political economy of every society can be an important influential factor with respect to the civil rights of inhabitants [1,2]. Historical, geopolitical, traditional or cultural values, as well, especially in developing countries, have an influential role in determining the limits of freedom, whether individually or collectively. In addition to the aforesaid factors, personal expectations, which may have originated from character, superego, training, overvalued ideas or philosophical perspectives, may attune an individual's outlook or plans with regard to available liberties. For example, a priest may avoid many available earthly pleasures, or a political or known figure may avoid some of the ordinary enjoyments due to sociopolitical or security considerations. Therefore, liberty at the individual level is the outcome of a kind of compromise between legitimate social rights and personal interests. The said legitimacy, as well, is determined by the "rule of law", which is, per se, determined by the governing system and elected or appointed representatives, depending on the form of the system. Officials of every administration, as well, think, work and decide according to the current rubrics and sociocultural values of their society. The gap between conservative and liberal policies, also, is determined by the proportion of conservative and liberal individuals, and their abilities, assets and plans. While in democratic systems, polling may moderate the said gap based on the social outcomes of applied policies, despotic systems may not be able to manage existing problems due to lack of the said mechanism or apt appropriate feedback. Accordingly, while social dissatisfaction and complaints exist in both systems, their solution and management

by more appropriate executive maneuvers is more possible in flexible democratic states than in inflexible autocratic regimes. On the other hand, community participation has a more meaningful importance or role in democratic systems, because the resulting social liability may prevent or decrease unfair verdicts against dutiful administrators. Similarly, social tensions may be faced more effectively in democratic systems by selective restorative programs, elections and change of responsible statesmen or stateswomen, while, many times, the inflexibility of autocratic systems may lead to radical ideas or disastrous outcomes [3].

Anyhow, in both systems and due to miscalculation of administrators or shortage of resources, always some amount of public dissatisfaction is conceivable, which may rise up to critical levels. On the other hand, always and everywhere, there is a group of people, namely psychopaths with antisocial personality traits or disorder, who may ask for extra rights and do according to their own desires, disregard to current rubrics or customs. If we take it for granted that civil rights are the outcome of a compromise between individual desires and collective benefits, then its adjustment, as well, could be understandable, especially with respect to specific epochs or situations, like war or threats against national security. Criminality, also, which is evident, more or less, in every society, results from the contrast between personal interests and inhibition, on one hand, and social benefits and liberties, on the other hand. Similarly, financial crises and sociopolitical tensions, may reduce the general acceptance of laws or communal faith in their rightness or justification, slightly or profoundly, in small or large groups of people. Maybe, the usual inconsistency between indoor behaviors or beliefs and outdoor conduct or standpoints may be accounted as the first challenge against solidity of rules. Also, exemption of some elites or bureaucrats from legal culpability may reinforce the said disrespecting as regards the one-sided enactment of regulations. Therefore, eventually, everybody may understand that perhaps no rule is permanent and unbreakable, though it may be

necessary for the time being. On the other hand, it may be supposed that, according to Marxist thinkers, at least a set of decrees may be planned according to specific profits of some specific crowds, not the masses. So, reasonableness of rules may depend on the beneficiaries, not divested folks. Anyhow, in general, the difference between legitimate conduct and ideas and illegitimate behavior and philosophy is less absolute than what it seems, because all of them may be replaced or broken privately or personally.

Even persons with obsessive-compulsive traits may achieve, sooner or later, the said conclusion. Therefore, law is a tool for the management of society, which demands its own necessity and insight. Similarly, one of the tasks of every government is provision of adjustment between the individual's inclinations and the community's objectives, without endangering national safety and solidarity. Thus, a rule that ignores the sociocultural or sociopolitical physiognomies of its people may turn into a problem and increase existing problems. Likewise, any gap between the régime's goods or and people's welfare may turn social tensions into radical mayhem [4]. On the other hand, every sociopolitical or socioeconomic tension, by reinforcement of emotive reactions and dumping of insight, may weaken the borders and advice of conventional rubrics. Accordingly, every system that fails to manage its people's expectations for justice, livelihood, and safety, should be ready for complaint, protest or rebellion, depending on available channels for appropriate assertion, discharge of anger or retaliation. As a result, pragmatically, not academically, the distance between obedience and disobedience, compliance and non-compliance, or sociality and sociopathy is smaller than what it seems. A law, principle or tradition that seems beneficial for some people may be detrimental to others, which may be enough for disobedience and misconduct by weary, bigoted or irritated folks. Anarchy, which may be defined as the ultimate form of collective disobedience, can be the outcome of chronic inconsistency between system and people, or between

customary rules and current facts. Likewise, if there is any mismatch between sociocultural development, monetary assets and political strategies, anarchy, whether overt or covert, can be an outcome among different possible aftermaths.

Disregard to 'anarcho-communism', which, theoretically, supposes a stateless community after the establishment of an ideal classless society (a theory that has never been materialized or teste[Tabletively because neither of earlier or present socialist systems has ever reached or experienced such a premise in the real world), or other comparable political or philosophical variants of anarchism (Table 1) [5-8], anarchistic inclinations, in general and in its public impression, which is the main subject of the present commentary, are already present in all human beings, though confidentially. In developmental psychology, disobedience is characteristic of independence-seeking behavior during childhood or adolescence, which may escalate up to a psychiatric complication, too, which is termed oppositional defiant disorder (ODD). Therefore, disobedience may be accounted as an important element in the construction of an independent identity. On the other hand, upgrading of thought, philosophy and conduct may not happen without actualization of independence in cognition and analysis. In psychoanalysis, pleasure - seeking orientation of primary process thinking is precedent to reality - orientation of secondary process thinking, and ego is the outcome of a compromise between innate wishful instincts and peripheral inevitable necessities, which may guarantee survival. Superego, as well, works for the same objective. So, except handling real facts in the real world, which demands a series of rules and rights, private wishes demand absolute freedom, which is reflected easily in phantasies and dreams. Thus, disobedience, namely non-compliance with irritating restrictions against internal desires, seems to be part of normal development and may exist ceaselessly.

**Table 1:** Different Descriptions of anarchism.

Concisely	Anarchism is a radically revolutionary idea that says no one should be forced into any kind of hierarchy. For example, anarchism says that the government is harmful and not needed. However, that does not mean no form of order should not exist.
Lexical	A political theory holding all forms of governmental authority to be unnecessary and undesirable and advocating a society based on voluntary cooperation and free association of individuals and groups.
Philosophically	Anarchism is a political philosophy and movement that is skeptical of all justifications for authority and seeks to abolish the institutions it claims maintain unnecessary coercion and hierarchy, typically including, though not necessarily limited to, political power, governments, nation states, and capitalism.
Collectivist anarchism	Also called anarchist collectivism and anarcho-collectivism, is an anarchist school of thought that advocates the abolition of both the state and private ownership of the means of production.
Anarcho-communism	Also known as anarchist communism, is the belief that hierarchies, money, and social classes should not exist, and that the means of production should be held in common by society.
Egoist anarchism	Egoist anarchism developed from the writings of Max Stirner. He basically proposes a reality where an individual is central to the world. These individuals do not have the 'spooks' of normal civil society such as morality. Egoist anarchism is basically just individualist anarchism.
Individualist anarchism	Individualist anarchism is the branch of anarchism that emphasizes the individual and their will over external determinants such as groups, society, traditions and ideological systems.
Social anarchism	Also known as left-wing anarchism or socialist anarchism, is the branch of anarchism that sees liberty and social equality as interrelated.

Therefore, the difference between antisocial persons and ordinary people is not only around quantity of wishes; it is around the quality of internal inhibition, whether by conscious suppression or by unconscious repression. Accordingly, impulsiveness depends on management of drives, not lack of motivation. And so, the border between freedom and anarchy, which is customarily determined by the "rule of law", is a conventional vow, not an unbreakable oath. While survival of every group or community necessitates complete or partial adherence of its members to a series of approved or assumed collective principles, chronic tensions or contradictions may, nevertheless, underline its survival, because the "rule of law" may not be able to cop completely and permanently with emotive reactions, or replace aptly the peoples' common sense. Though the "rule of law" determines the limits of liberty, on behalf of the safety of society, law per se may become a strong agitator if it is not going to be a problem solver for the majority of people. Tyranny, discrimination, injustice, poverty, joblessness, hopelessness and helplessness are among the important factors that may increase anarchical proclivities due to the fading of trust in the "rule of law". The failure of collective systems in the last decades shows that mere accentuation on the importance of laws, which was usually a customary hoopla in the mass media, may not bring the expected outcome when it is expressed unfairly or stereotypically.

On the other hand, commitment of members of any society to their governing system is dependent on the extent of their active participation in social and political affairs. Expecting responsibility from irresponsible civilians, or commitment by ignored inhabitants or suppressed masses in the contemporary era, which is innervated by a complicated network of communicative tools, is only a sweet dream. Hence, anarchy in a society may be formulated as an echo of chaos in the associated system, and the presence of incompatibility between formal strategies and civic wellbeing. Similar to misjudgment or delusion in any person, which may generate, unconsciously, various conflicts or problems, inappropriate, antagonistic or disharmonious policies, as well, may cause, reflexively, anarchistic inclinations in instigated mind-sets. Though aggressiveness, as an innate instinct or strategy, may push the said anarchistic tendencies forward, it is not limited to lawbreakers or belligerent cases. It is a general reaction which exists in every human being for the sake of implementation of defensive strategies against enemies, or the acquisition of advantages or hegemony for guaranteeing a better survival, too. Since aggression is a reaction which may be expressed in different ways and according to specific situations, its attribution to only anarchistic inclinations does not seem to be reasonable.

In everyday life, aggressiveness is usually transformed, disguised or expressed by ordinary people according to their social position, assets, benefits, judgement and sociopolitical insight. So, they may seem compliant who do not break the principles, and respect the rule of law. But such a respect is usually a strategical or rational approach in the context of a coherent network or system. Whenever the said coherency disrupts, the aforesaid compliancy, as well, may disappear, because the definition or importance of law may differ

according to the situation of dignity, survival or benefits. Similarly, individualism, which is opposite to socialism or collectivism, may undermine, philosophically, the dominance of "rule of law", if current rubrics try to restrict, or seem to be restrictive, novelty-seeking individuals. Academically, anarchism could never have been the prime choice of insurgents if more tolerable, open or discharging channels were available for them. In the same way, narcissism, which may be accounted as the psychological part of individualism, though roughly, has always been characterized by an amount of additional aggressiveness. Hysterical, paranoid and borderline people, as well, may break the law more easily than ordinary people if the situation demands an alternative tactic. But, anarchy is not limited to irritated agitators. Biologically, a malignant cell breaks the usual laws of mitosis and cell division and may eventually lead to annihilation of the organism.

Fatal autoimmune diseases, also, are the result of breaking the biological defensive mechanisms or laws by a disconcerted immune system. Animals, as well, may not acquire a stronger, smarter or braver flock leader if they are going to be compliant tirelessly. So, anarchism and revolution have biological parallels, as well. But, what is the border between freedom and anarchy in the real world? Then again, what is the limit of modernism in the framework of a conservative society? While such a question may be answered by a dialectical attitude, which should consider necessities and resistances, simultaneously and sequentially, it is not deniable that collective patience, expectation or ideals may vary across different groups, social classes, genders, or ethnics. Therefore, what may determine the right decision or policy in a society with diverse standpoints? As said before, in a democratic system, proper and methodical polling is the best means for solution of big conflicts, which may be formulated by elected representatives, ballot or other similar mechanisms. In despotic systems, it is determined by appointed representatives or bureaucrats, who may decide thoughtfully or thoughtlessly. Though it is conceivable that the chance of taking better decisions is more in democratic systems, neither a democratic régime nor an autocratic administration can guarantee a faultless or comprehensive verdict.

The biggest difference among them is the possibility of a peaceful renewing of bureaucratic structure in the first system, while inflexibility of the system in the second one may end in social mayhem and dissolution of the system. On the other hand, in a democratic system, as well, polling may not always be a problem-solving strategy, and may increase tension or tensions, because voting may not guarantee acceptability or tolerance among the minorities, agitators or radical groups. Nevertheless, while balloting may not promise wide-ranging satisfaction, it is the best alternative for encompassing public opinion; otherwise, there may ensue endless clashes, disarrays and big problems. Similarly, while a democratic system is like a multiline pathway, which permits drivers to change their line through legal maneuvers, an autocratic system is like a one-sided pathway, which limits drivers regarding line, destination or objectives. Though saving the safety or strength of every society, even in democratic regimes, may

demand, sometimes, unfavorable, forceful or secretive maneuvers by politicians or law enforcement agencies, for example during war or specific situations which have not been voted knowingly by the people, their general accountability is still in the frame of democracy.

In any case, evaluation of public opinion by polling and selection of favorite representatives or administrators, is the best alternative for prevention of anarchy, if the final decision is respected by the voters, too. Accordingly, proper voting may act as a symbolic field of combat for competitors; a clash which may turn into real struggles in the streets or lands of autocratic systems. Hence, while the "rule of law" may be accounted as the backbone of civilization, it may not be reinforced or assured if it lacks public approval, acceptance or participation. Though the mental tension which is released in voting is not comparable to physical tension which is released in a combat zone, it is, for sure, less troublesome, safer and avoids devastation of social resources. So, "freedom", which is supposed to be configured by the "rule of law", "opposite balloting" and "community participation" of people is far from anarchy, unless the said practices are interrupted unpredictably, illicitly or imprudently. In general, social, economic, educational and political factors are important parameters that may influence covertly or overtly, directly or indirectly, and meaningfully or slightly the transition between freedom and anarchy. While lack of positive and conjoint rapport between system and people is the first step towards imminent mayhem, honest polling seems to be a safe tool that may turn unacceptable challenges into tolerable tensions, till the next balloting! On the other hand, though polling, as well, is not

always a perfect and trouble-free instrument, its complications or complexities may be handled or solved easier or safer than other erratic measures that may ignore public opinion consciously, habitually or systematically [9-11].

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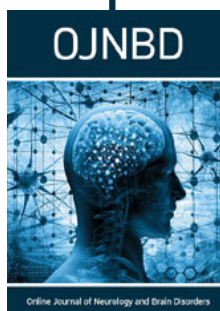


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