

# *anchorage anarchy*

Issue #29

November 2017

\$1.00

## Mind Forged Manacles

Further Thoughts on Psychiatry and Social Control

by Jason Rodgers

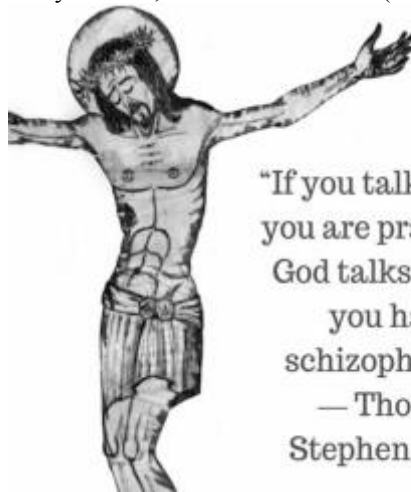
I reject the pathology model of mental illness, as promoted by the psychiatric and medical community. There is something that strikes me as authoritarian in the notion that certain modes of thought are objectively sick. Ideally the notion of neuro-diversity should mean something more than begging for pity. This does not mean I don't care about the plight of those labeled as mentally ill. Far from it. I mean that we won't get any anywhere with psychiatric liberation until we discard the label of mental illness altogether. Furthermore, I believe it is necessary to consider psychiatry as an aspect of control, a component of the totality. It is tied in with the domination of the state, capitalism, and civilization.

To clarify this further, I believe there are individual psychologists and models of psychology which can provide benefit to our understanding of consciousness. Many of these can be beneficial to shifting conditioned cognitive patterns. For instance, the ideas of Reich, Lang, and the Gestalt theorists are all ideas I consider useful. These are all theorists who flipped psychiatric assumptions in important ways.

The core of psychiatry is a system of control. It is my belief that mental illness is a label placed upon people with mental, emotional, and behavioral traits that are disruptive to the functioning of capitalism and society. These traits are, of course, not necessarily positive just because they are disruptive. These labels are used to control, as justification for placing people within an institutional system. These institutional systems can be the old-style mental institutions, but they can be

more contemporary forms, such as community-based systems.

An important concept of psychiatric control is normality. Anti-psychiatrist RD Laing said "what we call "normal" is a product of repression, denial, splitting, projection, introjection and other forms of destructive action on experience" (Laing 27). Whether Normality is based upon an ideal or an average, it represents the problematic idea that there is some state that is intrinsically better than others. Laing stated "the 'normally' alienated person, by reason of the fact that he acts more or less like everyone else, is taken to be sane" (Laing 27).



"If you talk to God,  
you are praying. If  
God talks to you,  
you have  
schizophrenia"  
— Thomas  
Stephen Szasz

The method of using psychiatry as control is most obvious in forced institutionalization. Using a medical model, this control is justified and rationalized as being in the best interest of the inmates, in order to protect them. This rationalized

practice allows ethical issues to be bypassed. It is no longer necessary to consider if it is okay to coerce someone, as they are constructed as being incapable of making their own decisions. Thomas Szasz documented many of the overlaps between psychiatry and penal discipline. He argued that “having paranoid schizophrenia, whatever the term means, is not a crime and hence not a ground for depriving the person who ‘has it’ of liberty” (Szasz, *State* 77). But the realms of penal and psychiatric power have become intertwined. Forced institutionalization is held up as a way to protect the individual from themselves. He further argues that the prohibition of self-harm is inconsistent with the “principle of self-ownership,” “free will,” and “self-responsibility” (Szasz, *State* 78).

There are campaigns for greater mental health programs, but if these programs are foisted upon people who do not desire them, then they are disciplinary. These models are becoming more generalized and at times more invisible. Subtle forms of manipulation are used rather than explicit coercion. The manipulations are everywhere, a point John Zerzan made when he said “The widespread allegiance to a therapeutic worldview constitutes a culture tyrannized by the therapeutic in which, in the name of mental health, we are getting mental disease. With the expanding influence of behavioral experts, powerlessness and estrangement expand as well; modern life must be interpreted for us by the new expertise and its popularizers” (Zerzan 54).

If the range of human behaviors considered to be symptoms of an illness increases, the range of potential human experiences diminishes. Furthermore, the individuals who are most controlled will be those with the least ability to fight back. The concept of mental illness can easily be used to justify the oppression of marginalized individuals. Until at least 1860 women could be institutionalized by their husbands for no reason at all (Szasz, *Manufacture* 14-15). I am sure this practice continued on a more covert level after that.

Psychiatry attempts to masquerade as a science, pretends that it is able to isolate aspects of the



psyche. It is as if we can look at depression under a microscope. When you look at the criteria listed in the DSM-IV for any mental illness, what you find is a list of purely subjective symptoms, left up to the whims of a doctor to determine if one qualifies for diagnoses. Psychiatric labels are used to strip individuals of autonomy. “Schizophrenia is a label affixed by some people to others in situations where an interpersonal disjunction of a particular kind is occurring” (Laing 67). With advances in neurology, psychologists claim they can isolate neurological patterns and chemical traits that characterize mental illness. I would say that on the contrary, brains take on patterns based on how they tend to function. If one is depressed all the time the brain will take on that pattern. If one spends one’s time immersed in electronic media, the brain rewires itself to survive, becoming what is labeled attention deficit disorder. This is my understanding of neuroplasticity, which seems to be established by evidence and experience (see Carr).



It is probably for the best that psychiatry is not a science. If it did succeed in isolating the components of the mind they would be all that much more easily manipulated. Psychiatry dreams of a psycho-socialized civilization, controlled and compliant. If psychiatry could achieve a status of objective science, this would mean that its technique of control had been perfected. Neither Pavlov's dogs nor Delgado's stimulation brain implants sound appealing to me.

Mental illness places blame on the individual, though the problem arises from the society which assaults us. Szasz argues that mental patients are "scapegoats of society," sacrificed by "the community" in order to "'purify' itself and thus maintain its integrity and survival" (Szasz, *Manufacture* 260). He described institutional psychiatry as "an intellectually meaningful, morally uplifting and socially well-organized system for the ritualized affirmation of the benevolence, glory, and power of society's dominant ethic" (Szasz, *Manufacture* 58). It is a ritual to reaffirm society and recuperate disruptions.

Erving Goffman described how the labels mentally ill or crazy fit into his "stigma-theory," which was defined as "an ideology to explain his inferiority and account for the danger he represents, sometimes rationalizing an animosity based on other differences, such as those of social class. We use specific stigma terms such as cripple, bastard, moron in our daily discourse as a source of metaphor and imagery, typically without giving thought to the original meaning" (Goffman 5).

Within this value judgment a hierarchy is formed. Those considered normal and healthy hold more power than those who are considered abnormal and diseased. The normal are considered to be of more value and utility. This value judgment is based on binary thinking wherein "human variation" is "consolidated...under an exclusive derogatory classification" (Mitchell and Snyder 852). I write this as one who narrowly avoided such designations, throughout childhood, from authority figures who thought there was something wrong with me.

As society became industrialized there was a rise in the confinement of the mad. The *Hôpital général* was founded in response to a French royal edict from April 27, 1656. This corresponds with the rise of industrialization in Lyons (Foucault 46-47). Confinement throughout Europe corresponds with the rise of industrialization. After a city



### *anchorage anarchy*

is an irregular publication of Bad Press, an anti-government anarchist project, and is edited by Joe Peacott.

Subscriptions are available for \$1 per issue.

**You can reach Bad Press at:**  
**PO Box 230332**  
**Anchorage, AK 99523-0332**  
**USA**

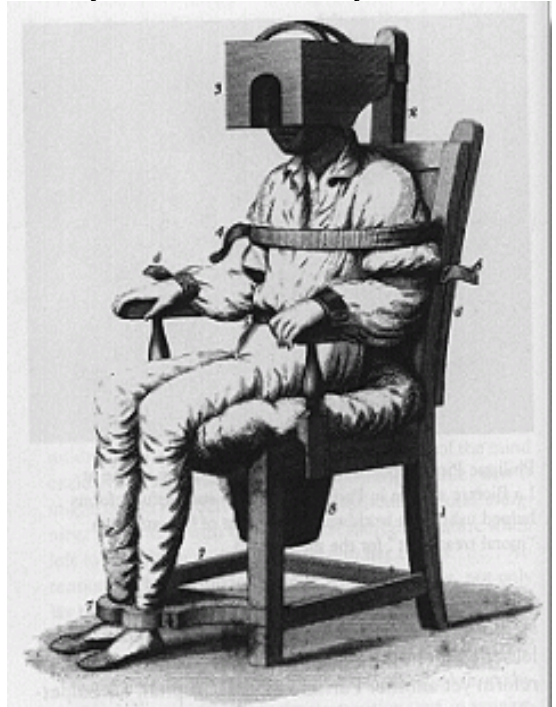
**www.bad-press.net**  
**bad\_press@me.com**

industrialized they inevitably opened a mental institution. It is telling that the *Zuchthaus* in Hamburg forced all their internees to work, who they paid one quarter of the estimated value of their work (Foucault 51). At the initial foundation of many of these sixteenth century institutes there was no attempt made to deny that they were “prisonlike structures for the confinement of socially undesirable persons” (Szasz, *Manufacture* 126-127). Confinement seems to have been an early method of dealing with the unproductive and disruptive in industrial capitalism.

At the end of the eighteenth century the reform movement occurred within psychiatry, which is traditionally viewed as a time of growing compassion for mental patients. Figures such as Philippe Pinel are portrayed as being “sympathetic” and working towards “humane care and treatment” (Sarason and Sarason 17). Pinel is best known for the removal of the inmates’ chains at the asylum at the *Bicêtre*, and “replacing brutality with gentleness, isolation with activity, and filth with clean air and sun” (Myers 621). Brute force was rejected in favor of subtle force, concentrating on psychologic control. This was not due to an ethical decision, but because older techniques were “crude methods of control” (Szasz, *Manufacture* 146). Using surveillance and classification of the inmate, Pinel attempted to create “a juridical microcosm” (Foucault 265). By constructing the confinement as a medical issue, as opposed to a legal issue, the confinement changed from punishment to a curative measure. The actions were rationalized as being taken for the good of the patient, attempting to force inmates to internalize the system of social control. Interestingly, when this method failed Pinel was not opposed to returning offending inmates to the chains of confinement which it supposedly ended (Foucault 268).

In America there was a similar movement in views of the abnormal. Benjamin Rush, a signer of the Declaration of Independence, began medical treatment of madness, moving away from traditional forms of authority and toward medical forms of control. In order to cure mental illness he felt that “he had to gain complete control over the

person of the madman” (Szasz, *Manufacture* 146). To calm patients he used devices such as the Tranquilizer Chair, a chair which combined sensory deprivation and restraints (Sarason and Sarason 18). These medical techniques were an important part of the evolution of a mechanistic psychology, which Michel Foucault stated “locates madness in *an area of unforeseeable freedom* where frenzy is unchained; if determinism can have any effect on it, it is in the form of constraint, punishment, or discipline” (Foucault 76). Rush’s medical treatments helped to change treatment from a criminal matter to a medical matter within the United States, a shift which changed the method of dealing with abnormality from the use of external authority to internalized authority.



Community based models of psychiatry have become the standard now. These are not necessarily better. John Zerzan argued that they are derived from the “Mental Hygiene Movement in 1908”: “Community psychiatry represents a later, nationalized form of this industrial psychology” (Zerzan 62).



In *Naked Lunch* Burroughs presented the character Dr Benway, “a manipulator and coordinator of school systems, an expert on all phases of interrogation, brainwashing and control” (Burroughs 19). The character is a satire on psychiatry, at times becoming almost a parody of humanitarian reformers, such as Pinel and Rush. This is seen in Benway’s statement:

“I deplore brutality,...It’s not efficient. On the other hand, prolonged mistreatment, short of physical violence, gives rise, when skillfully applied, to anxiety and a feeling of special guilt...The subject must not realize that the mistreatment is a deliberate attack of an antihuman enemy on his personal identity. He must be made to feel that he deserves any treatment he receives because there is something (never specified) horribly wrong with him” (Burroughs 19).

Often what is defined as mentally ill is characteristic of a vision all too clear. If you are depressed, there may be good reason. If you are disruptive, that is a positive trait. This reaches its ultimate absurdity in diagnoses such as oppositional defiance disorder, in which being an anti-authoritarian is contextualized as a sickness, instead of the virtue it is.

Madness has a political component. Madness is an escape trajectory. “The person is subjected to a discipline designed, at the expense of the sensuous, to make him or her an instrument of production. Mental illness is primarily an unconscious escape from this design, a form of passive resistance” (Zerzan 60). This concept of passive resistance is important. This is a tactic that is used when one has no other options. Mental illness is a response to a double bind, where all outcomes are equally bad. This becomes an anti-game theory. “Some people play games that break the rules of games that others play. Some play undeclared games, so rendering the moves ambiguous or downright unintelligible, except for the experts in such secret and unusual games” (Laing 51).

To be clear this is not to say that people do not have troubles. It is not to say that people should not support each other. I certainly believe that people need to support each other. I think it would be possible to do this better if people stopped degrading and subjugating themselves. The concept that there is something ill in a person for how they are should be rejected. It is degrading and does not help in dealing with actual problems.



Rather than allow traits to be used to force the individual into this nexus of power and discipline, I say they could be harnessed and used as weapons. As with any weapon, madness can be dangerous to those who possess it. There is no need to minimize this for some sort of purely positive view. Psychiatric control is one nexus of power in the totality, fighting to tear it down is part of a larger struggle.

#### Works cited

Burroughs, William S. *Naked Lunch: The Restored Text*. New York: Grove Press, 1959, 2001.

Carr, Nicholas. *The Shallows: What the Internet Is Doing to Our Brains*. New York/London: WW Norton, 2010.

Foucault, Michel. *Madness and Civilization: A History of Insanity in the Age of Reason*. Trans. Richard Howard. New York: Pantheon Books, 1965.

Goffman, Irving. *Stigma: Notes on the Management of Spoiled Identity*. Englewood Cliffs: Prentice-Hall, 1963.

Laing, RD. *The Politics of Experience*. New York: Ballantine, 1967.

Mitchell, David and Sharon Snyder. "The Eugenic Atlantic: race, disability, and the making of an international Eugenic Science, 1800-1945." *Disability and Society* 18.7 (2003): 843-864.

Myers, David G. *Psychology* (Seventh Edition). New York: Worth, 2003.

Sarason, Irwin G and Barbara R Sarason. *Abnormal Psychology* (Tenth Edition). Upper Saddle River, New Jersey: Prentice-Hall, 2002.

Szasz, Thomas. *The Manufacture of Madness: A Comparative Study of the Inquisition and the Mental Health Movement*. New York: Harper & Row, 1970.

Szasz, Thomas. "Should Psychologists Be Coercive Agents of the State?" *Current Psychology* 24.2 (2005): 77-79

Zerzan, John. *Future Primitive*. Brooklyn/Columbia, MO: Autonomedia/Anarchy: A Journal of Desire Armed, 1994.



## Josiah Warren

### A Communitarian Individualist

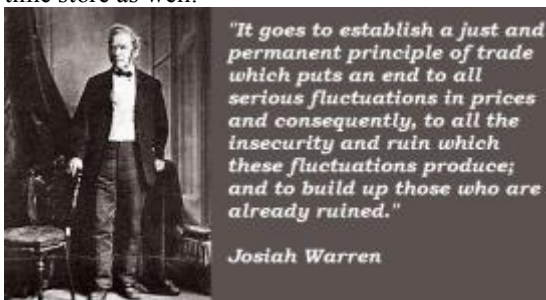
The goal of every anarchist is the elimination of the state and all other forms of authority. From this common starting point, however, libertarians then take off in many different directions. Ideas about how people should or could interact with each other socially, economically, sexually or in any other way vary tremendously from person to person and from group to group. Perhaps the fundamental difference between the assorted varieties of libertarian is in how they view the ownership and distribution of property and goods and how they believe decisions about such matters should be made. Some are individualists, some communists, others somewhere in between. But though they may differ in what they consider the ideal balance between the individual and the group or community, even those on the individualist end of the spectrum believe that in a free society people would, by and large, live in proximity to others with whom they would trade, cooperate and intermingle to the mutual benefit of all concerned. In fact, american libertarian individualists were among the first to form anarchist communities where they could try out their ideas in the real world.

Josiah Warren is a good example of these anarchist pioneers. Born in Boston, he moved to Cincinnati in his twenties. There he came across the ideas on Robert Owen and became a founding member of the (non-anarchist) communist community at New Harmony. Warren's experience in this short-lived project convinced him that its failure was caused by a dedication to communist social and economic arrangements which subjugated the individual to the community, imposing conformity and suppressing individual freedom of thought and action. Instead, he proposed the idea of individual sovereignty, where all were free to live as they chose as long as their actions did not interfere with the freedom of others to do likewise.



### There's a Time for Everything

But this did not mean he rejected cooperation among such free people. After leaving new Harmony he established a time store in Cincinnati to test out the economic principles that cost should be the limit of price and that free exchange can benefit all parties without any exploiting the others. His time store was quite successful, with buyers getting low prices and Warren earning his keep not through profit and interest but by payment for the labor he exerted in stocking and running his store or the labor he expended in the mechanics of lending money to others. As part of this project, he and his fellow traders, including white collar workers like physicians, utilized labor notes as a means of exchange, promising quantities of their labor in exchange for that of others. Those who participated in this arrangement had the option of asking for the promised labor, such as yard work or medical treatment, in exchange for a labor note, but these pieces of paper also took on the characteristics of money, and holders could exchange them for other goods and services (produced of course by labor) instead of the actual labor itself. Impressed with the success of the time store, other local businesses accepted and used these labor notes, and one competitor even decided to convert his shop into a time store as well.



After two years spent demonstrating that private property could be exchanged equitably, Warren moved on to other projects, all of which served to establish in some way that all relationships between people, whether economic, social, educational or sexual could be conducted fairly and justly without delegating decision-



Sample Labor Note

making and ownership of resources to groups, committees or communities. In the ensuing years he and others established an equitable trade school for boys in defiance of the apprenticeship model then prevalent. Participants became skilled at a trade in a short and intensive course of practical studies while being allowed both their independence and the responsibility for their own support. This project rejected the authoritarian system of master and student, resulting in inquisitive, self-directed and fast-learning young people without the deference to authority and subservience bred into students in traditional schools. Following this, a group including Warren made a failed attempt at an individualist intentional community (Equity) in the 1830s. After this flop he returned to New Harmony, no longer a commune, and opened a time store in the town. This time store, like his first, was successful in providing Warren with a modest income and those with whom he traded quality goods at a fair price, while forcing his capitalist merchant competitors to lower their prices so that they could continue to attract business.

### Low Living and High Thinking

Several years later Warren helped found the settlement of Utopia, where, in the words of a biographer, his "attempts in this direction were made with those whose only means was their labor force, and his purpose was to demonstrate that such people, with free access to natural resources, could, by exchanging their labor on equitable terms through the use of labor notes, build their own houses, supply their prime necessities, and attain to comfort and prosperity without dependence on



capitalists or on any external authority for the means of life.” The cooperators in this village, complete with time stores and other equitable businesses, prospered for a decade or so, all trade mediated by labor notes and free exchange of goods and services. The community eventually dissolved and people moved on to different adventures, but Warren saw Utopia as another proof of the concept that equitable commerce provided the ideal way for people to live in cooperation with one another.

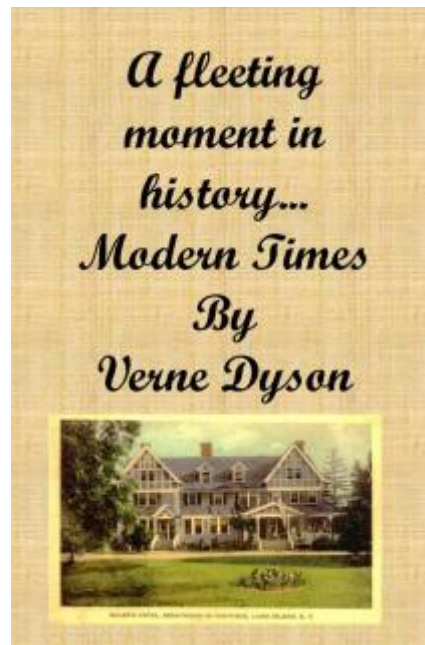
Leaving the midwest, Warren moved to New York where he became close to Stephen Pearl Andrews, a writer and activist who was persuaded by Warren of the importance of individual sovereignty and equitable commerce and became the most prolific advocate of these principles in print. Warren, Andrews and other cooperators soon decided to have another go at creating a community based on free people and free trade and moved to a rural location on Long Island. Here they founded the village of Modern Times where the inhabitants all agreed to respect the equal freedom of others, trade equitably using a local labor-based currency, socialize with others as they saw fit, and otherwise mind their own business. The village attracted all sorts of radicals, libertarian and otherwise. Residents included free lovers, nudists, alternative health practitioners, and people who wore unorthodox clothing. Women cut their hair and men grew theirs. Anyone willing to live and let live was accepted and tolerated, if not always welcomed, at Modern Times. People discussed and debated the appropriateness of the activities of others but never presumed to interfere with the peaceful, non-invasive conduct of anyone else.

Modern Times functioned relatively well for more than 10 years but was one of the myriad casualties of the American Civil War. Warren, who

took the libertarian position of opposing both governments in that war, left Modern Times in 1862 at the same time that many of the other villagers, like most people outside, became pro-government, pro-war patriots. This was Warren’s final attempt at community building and he died in Boston in 1874.

### Groups of Individuals

While none of these projects changed the world, the villages and settlements of which Warren was a part showed that one can be an extreme individualist and still remain committed to ongoing voluntary interaction with others. Being anti-communist or anti-socialist does not mean one is also anti-community or anti-social. The individual sovereigns of Modern Times and Utopia proved that there need be no irreconcilable conflict between individuals and communities as long as such communities are based on a recognition and respect by all participants of the equal freedom of each of their fellows and a refusal to initiate force and coercion to resolve disputes.





# Benjamin Tucker: American Mutualist, Part One

by Nick Evans

In an Individualist Mutualist market economy of Josiah Warren, Benjamin Tucker, or Stephen Pearl Andrews employers can indeed pay themselves more money than their employees for equal time worked. However, even though they can pay themselves more money than their employees for equal time worked they are still Mutualists and not Capitalists. Why is this?

This is because it is not necessarily wages as such which determines if a market is capitalist or not but if the employees are paid enough to generally to repurchase the value of their labor on the market and if the employer actually does work in the business they own. In other words Capitalism is a market system with a subjective theory of value which does not in general factor into account actual labor time and productivity into the prices of wage labor or products, so that the employees are generally not paid the full value of their labor. In a Mutualist market system or socialist market system, the employees would be paid enough to repurchase the value they produce on the market and so receive the full value of their labor. (It should be noted that the only way for the employees to have their full value reflected on the market is when there is equality of opportunity on the market. This is not possible under capitalism because workers are forced to accept low wages to survive. See Tuckers State Socialism and Anarchism.)<sup>1</sup>



"The Anarchists never have claimed that liberty will bring perfection; they simply say that its results are vastly preferable to those that follow authority."

- Benjamin Tucker

So markets do not equate Capitalism and markets can exist in both Capitalist subjective theory of value markets (which do not factor actual labor into the wages of laborers or the price of their products) or in a Mutualist labor theory of value (which does indeed factor actual labor into the price of wage labor and products).



So when employees are paid enough to repurchase the general value they created on the market there is no economic exploitation (economic exploitation is also called surplus value). Thus, the employers are no longer capitalists due to the employer no longer being exploitive by extracting surplus value from the employees. Hence the employer becomes a worker whose wage as an employer is subject to the going rate on the market in their particular industry just like the employees. Therefore employers can indeed pay themselves more money than their employees for equal time worked if the current wage rate on the Mutualist market is determined so. The employer must actually work to earn a wage, they cannot simply own the business without doing any work. If they simply own the business without working and receive income from the business they are again extracting surplus value and would become capitalists. Surplus value means earning an income without working for it in a business.<sup>2</sup>

It is important to note that the Individualist Anarchist Market Mutualism of Tucker, Warren, and Andrews, and in fact any market socialist economy that is based on the labor theory of value, must have equality of opportunity on the market.

For example:

In a capitalist economy the average going rate of a job on the market is distorted because workers



are forced to accept lower wages just to survive. If the workers had the option to go into business for themselves with relative ease, most workers would not accept employers who offer low wages. Therefore wages would go up as employers would offer more to entice workers to work for them rather than the workers going into business for themselves. This way workers would be in position to dictate their own wages and the wages would reflect the true value of their occupation on the market. Employers that pay their workers less than that general value on the market for that occupation would be exploiting the worker.

The Libertarian Individualist Market Socialism (sometimes also called Individualist Mutualism) of Tucker and others made it a point to have equality of opportunity on the market. Otherwise exploitation on the market would still exist, as stated in the comparison between a capitalist market and individualist mutualist market mentioned above.

Tucker's aim was to eliminate usury which is the result of unequal markets based on the subjective theory of value of Capitalism.

This usury consisted of three main forms: profit, interest, and rent which are considered forms of unearned income in the labor theory of value of Mutualism and Market Socialism.<sup>3</sup>

When Tucker spoke of profits he did *not* mean the simple act of making money from a sale of products. Tucker meant Capitalist exploitive profits through the employer extracting surplus value from the employees. An example of this kind of profit is as follows:

In a capitalist economy the average going rate of a job on the market is distorted because workers are forced to accept lower wages just to survive. The money value that would have been the workers income if they were paid their full market value is the surplus value now pocketed by the employer. The actual value cannot be determined on a capitalist market however because workers are accepting wages just to survive. In a market where the workers' needs are already met with equality of opportunity on the market, they can then be in a position to dictate their wages and the wages would then reflect their entire value.

The employers must actually work to receive a wage. Simply owning a business and not doing any work as an employer and making money from their employees would be another form of surplus value and exploitation. So the employer must actually work in the business they own to receive their wages in a non-exploitive manner. Of course employers do not only pay themselves wages but they also receive money from the income of the company to cover costs of running the business and overhead costs.<sup>4</sup>



Non-Capitalist Profit in a very general sense is where surplus value is not made. In other words, the money left over for the employer, after they have paid the overhead costs of running the business and have paid their employees the total general value they produced on the market at the time, is their wage. Such non-exploitive profit is

considered good by the Individualist Mutualists and is a normal part of how an individualist market mutualist business operates and how the market mutualist economy functions in the Individualist Libertarian Market Socialism of Tucker, Warren, and Andrews, etc. <sup>5</sup>

A fair market would be achieved, according to Tucker, through Mutual Banks offering cheap credit at interest less than 1 percent, which would cover only the cost of running the business of the mutual bank, ie, overhead costs, wages, etc. Therefore anyone in good standing could go into business for themselves and therefore would not offer to work for an employer that would pay them a wage less than the value they produce on the market. <sup>6</sup>



Tucker opposed rent because people who do not have land or must pay for land are impoverished as a result of the land monopoly. Because people must pay others to live on the land—if they can

afford it—they are more likely to spend much of their time just trying to survive, and are therefore more likely to settle for wages less than the full value of their labor on the market simply to survive and pay their basic needs in order to live. With free land or ‘occupancy and use’ as Tucker stated, land would become much easier to access and poverty would be greatly reduced. <sup>7</sup>

How exactly can an individualist anarchist business model with employers and employees be applied to today’s economy?

The mutualist business can be run in the Individualist Anarchist way by having everyone in the company (both employers and employees) vote on the wages of both the employees and the employers. The jobs within the company that are the most stressful mentally or physically would be paid the most. This is the Labor Theory of Value or the ‘Cost Principle’ (which includes the mental and physical stress) of the theory of Josiah Warren. <sup>8</sup>

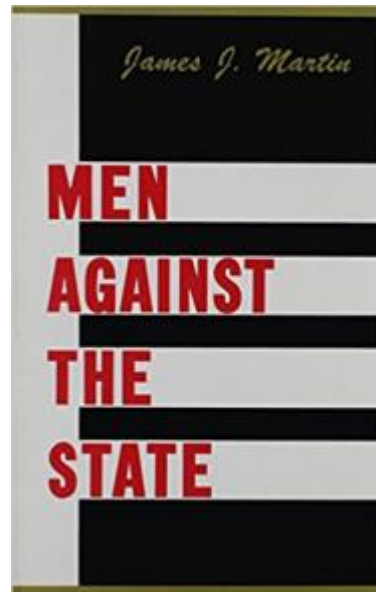
If a business is doing poorly for whatever reason and pay cuts are needed, everyone in the company would vote on how much to cut pay. The only difference between the individualist model with employers and co-ops (ie, Proudhon) is that in the Individualist anarchist model the employers are not voted in or out like in the model of Proudhon. In either model there is no surplus value because the wage is decided by how difficult the work is and only people who work (add value) are paid. The employees, being the majority in the company, decide their wages themselves through voting (rather than letting the market do it with equality of opportunity on the market if they were in an individualist anarchist market). And by both the employer and employees voting on wages and by both actually doing the work they are being paid for, they have equality of opportunity to decide their whole wages depending on the physical and mental intensity of their work, thus receiving their entire product. \*

\*It is my opinion that the Individualist Anarchist JK Ingalls had the correct idea in his belief that land should be of the utmost importance along with eliminating the exploitation of labor. When people have their basic needs



met through free land and shelter (and in my opinion society should give free food staples, electricity and other basics), survival needs are already taken care of. If these needs are *not* taken care of people will tend to settle for wages that pay them less than the value of their labor because they need to pay for basics like food, shelter, etc., just to live. The market would no longer have equality of opportunity and hence usury would flourish. Once all their survival needs are met the market becomes one of equality of opportunity, and naturally the prices on the market would reflect the full value of their labor because people would not settle for working with employers who pay them less than the value of their labor. For more information on JK Ingalls see the book *Men Against the State* by Martin. Non-exploitive landlords who rent can exist in an Individualist Mutualist Society based on the cost principle. Within Capitalism tenants pay for a lodging based on how popular or how useful the house or place is. However, in an Individualist Mutualist society based on the cost principle the price of the rent factors in only the wear and tear of maintaining the house or place and the cost of insurance and the labor of the landlord in maintaining the house or place. Warren states: Within Capitalism and the subjective theory of value: “Rents of

land, buildings, etc., especially in cities, are based chiefly on the value to the occupants, and this depends on the degree of want or distress felt by the landless and houseless; the greater the distress, the higher the value and the price.” Within the Individualist Mutualist society: “The equitable rent of either would be the wear, insurance, etc., and the labor of making contracts and receiving the rents, all of which are different items of cost.” Warren, Josiah. *Equitable Commerce*, p 46. By ‘cost’ Warren means that the physical and mental labor as well as the material costs, according to the average going rates on the market, are all factored into price.



<sup>1</sup> Tucker, Benjamin. *Instead of a Book*. Forgotten Books. 2012. Also please see: Marx, Karl. *Capital* Volume One. Penguin Classics. 1990. Kropotkin states: “...the capitalists to appropriate for themselves a quite disproportionate share of the yearly accumulated surplus of production...” Kropotkin, Peter., *Anarchism* (1910) Encyclopedia Britannica. And Alexander Berkman The Individualists and Mutualists maintain that liberty means “the right of every one to the product of his toil” Berkman, Alexander. *The ABC of Anarchism*. New York. Vanguard Press. 1929. Chapter 23 Non-Communist Anarchists. For Capitalism and the subjective theory of value please see: Marshall, Alfred. *Principles of Economics*. The Macmillan Company, London. 1930.

<sup>2</sup> Tucker, Benjamin. *Instead of a Book*. Forgotten Books. 2012. Please also see: Marx, Karl. *Capital* Volumes 1 and 2.

<sup>3</sup> *Ibid*.

<sup>4</sup> *Ibid*.

<sup>5</sup> “...it will make no difference whether men work for themselves, or are employed, or employ others. In any case they can get nothing but that wage for their labor...” Tucker, Benjamin. *Instead of a Book: By a Man Too Busy to Write One*. New York: Gordon Press. (1972) pp 5 and pp 475. Andrews, Stephen. *Science of Society*. Leopold Classic Library. USA (2016) pp 233.

<sup>6</sup> Please see: *State Socialism and Anarchism* by Benjamin Tucker.

<sup>7</sup> *Ibid*.

<sup>8</sup> Warren, Josiah. *Equitable Commerce*. ULAN Press. USA (2017) p 46.