

MUTUAL AID IN SELF-ORGANIZED SOCIETIES

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INTRODUCTION

In this text, Marko Marković considers questions of the social behaviors of collectives and individuals by relating them to the concept of mutual aid and considering examples of self-organized, non-hierarchical societies with autonomous methodologies as strategies of survival, solidarity, and self-sustainability.

Marković works from the personal experience of non-aesthetic artistic presentations and social strategies used as actions in public spaces with performance, activism, community-based work, and music.

Referring to the philosophical directions of the anarchistic school of thought, Marković emphasizes the meaning of mutual aid in social movements from the 19th century until today. His research is focused on anarchistic models and their possibilities in the time of the “new reality.”

The text is written as an embedded narrative where the protagonist and narrator switch roles between parallel realities according to the sequence of events.



BACKGROUND

In some countries, the name Marko Marković is used as a synonym for a descriptive subject involved in everyday life situations.

Likewise, just as the name John Doe indicates an unidentified person, we can consider Marko Marković as an example of either a real or a fictitious person.

Due to his position as the subject, we question his identity and background – who is Marko Marković? Persona grata? Persona non grata?

This “Marko Marković” was born in 1983 in the Socialist Federal Republic of Yugoslavia. He was a member of the last generation of Josip Broz Tito’s Pioneer youth alliance, which he was received into in 1989. one year before the war’s escalation in 1990.

After the war in the 90s, Marko Marković grew up in the Republic of Croatia, now an independent country of the former Socialist Federal Republic of Yugoslavia.

Marko Marković was born into a big family, which was divided during wartime between refugees and those who stayed in the war zone.

Raised by a single mother, grandmother, and three aunts, Marko Marković was taught to uphold the spirit of respecting diversities according to national, racial, and religious orientations... and to listen to Rock and Roll.

At the age of 14 (1997), he left home and has since lived in different places. In 2011, he migrated in search of a better life and new adventures.

In his professional practice, art is a tool for action, creating situations and interventions in public spaces.

By using different methodologies within performances, community-based work, activism, and music as engagement in social reality, Marković intervenes with strategies of collective and individual actions.

Considering his political circumstances and transnational lifestyle, the questions of home, belonging, and identity have been crucial in understanding his position as a centralized and de-centralized individual.

Marko Marković, at one point in his life, took over the identity of another person with the same name, Marko Marković.



POWER

To deconstruct the structure of power, we should understand where the positions of dominance are and locate the superior positions, creating inferior ones through the historical context in reference to privileged and non-privileged groupings.

What is influential for the evolution and growth of a certain society?

Who makes the rules and decides what is right and what is wrong?

Who has power over the other?

The terminology of the “new reality” is an old strategy that has been revolutionized in a very short time during 2020 as rapid social, political, and scientific changes have occurred in the time of the world-wide COVID-19 pandemic. In the last decade, the world’s population has resulted in even higher class divisions due to the competitive nature of society. The evolutionary model of natural selection is unified by powerful institutions and has been systematically adopted by the world’s population during the history of civilization’s existence.

If we follow the influential history of evolution based on Darwinism, we should determine what power is.

The position of power needs to be highly organized and cannot come from one entity as there are too many outside influences that can overturn and execute one holding a position of power. In order to create a powerful force, collaboration needs to exist between parties with the same interest. It is a highly organized structure that controls the levels of power based on a hierarchical system.

The unity of such parties is found in institutions using “divide and conquer” tactics, as these structures are highly aware of the meaning of unity. Power relations have systematically influenced the position of individuals through social, political, and scientific changes in the environment.

Such control determines the faith of the individual, distancing one from another by creating controlled circumstances such as segregation in terms of resource availability, education, and jobs. All of these are important components for a safe life and prosperous future.

The “gentrification” of territory, land, and housing was resolved in the past with swords, axes, and guns. Today, nations conduct intra-state wars, using bank loans and credit ratings to wound the economic status of their own people, and inter-state wars for natural resources, occupying other territories in the name of “liberation.”

INSTITUTION

To hold a position of power and superior representation, an institution needs to create delusion and position itself as a superior, smarter, more informed instance in order to influence the inferior subjects. Institutions use both tactics and strategies to establish themselves as such a dominant force, whereby tactics are used as the practical methods to achieve strategic goals. To create a position of power, certain structures must be placed in order:

1. A supra-human source is needed as the absolute (human-divine) and must be non-comparable with anything else in the present lower social spectrum. In one word – salvation.
2. The propagandistic presentation of absolute truth and honesty, media control, protection from the enemy, and life prosperity for the people and their offspring.
3. A mystical (not entirely understandable) component followed by the esoterically seductive language of the myth that creates a good basis for non-transparency and manipulation.

IDEOLOGY

When an institution creates a plan of action with its followers and army, a doctrine for its ideology is conceived and is used to spread its agenda. The ideology is determined on a set of ideas, rules, and laws created to establish economic prosperity with the use of religious or political ideals. Ideologies have changed throughout history and have established three dominant pillars in societies with great influence on the economy and the market:

CHURCH — STATE — SCIENCE

What is the connection between the Church, state, and science?

The intermediation between these pillars of civilization is conducted by institutions wielding monetary, economic power. Banks and corporations are powerful intermediary links holding connections according to whose terms money flows as a source of control. The Church is considered to be the oldest bank, and its internal monetary system has been preserved for thousands of years through taxes, land, property ownership, and massacres. In its close relationship with its allies – monarchs or states – it created the most powerful colonial force on earth, spreading its ideology, taking over land, and enslaving people in the name of a higher and divine power.

Considering science within the state, there are various models in which scientific discoveries are used as weapons in service of the state.

Darwin's evolutionary theory of natural selection was historically and philosophically grounded by competitive European economic politics and transferred into the natural world. Thomas Malthus's concept of the struggle for life, Adam Smith's ideas on order and methodological individualism, and Charles Babbage's work on the role of diversity and variety were all fundamental influences for Charles Darwin's theory of natural selection. The theory of evolution by natural selection has been, in many cases, a great inspiration for dangerous doctrines used in extremist and totalitarian ideologies of predominantly white supremacists as scientific arguments in favor of "superior" genetics.

Ideological doctrines exploited the meaning of natural selection theories in their struggle for dominance. Starting from the level of organisms engaged in surviving for their existence, those who are stronger in their form and behavior (than those who are weaker) will create more offspring and take over the Earth. The result is the evolution of a "superior" human being with a better, stronger, and fitter genome in comparison with other organisms and humans.

These violent theories brought us to the particular genetic characteristic selection of individual human beings as a force that binomially systemized our society regarding race, gender, nationality, and religious orientations.

Xenophobia, or the (weaponized) fear of strangers, is responsible not only for territorial, property, and class divisions. It also brought out the vicious side of "social evolution" emerging from bloody warfare and genocide.

PATRIARCHY

Religion and the Church created a patriarchal society of men dominating women. In the narrative of the Holy Trinity, the masculine icons of the Father, the Son, and the Holy Spirit dominate over promiscuous and virgin women. We can consider the Christian myth and Darwinism as using similar strategic ideologies: "Adapt or die" (read: "Obey or die").

Women who did not obey man-made laws were proclaimed to be witches, who were burned and executed by the Church and the ruler. Women who had a higher opinion on freedom of choice were systematically tortured under the patriarchy in everyday life, whether this was in public spaces such as schools and workplaces or even in private spaces such as their own homes.

According to the system, laws are made by rulers for them to obtain the dominant power position over the population and its resources.

It is interesting to observe and compare different theories of evolution in today's times of extreme life conditions. Peter Kropotkin, an influential anarchist, also believed in the positive qualities of human nature. However, his model was not repressive but cooperative and anti-hierarchical, as the relationships were built on appreciation and mutual aid.



MUTUAL AID

Witnessing and experiencing power positions through the historical division between the privileged and non-privileged, rich and poor, centralized and marginalized, we encounter social injustices in classes treated with permanent violence. I am thinking of the new models of social behavior in the service of egalitarian society through the practice of mutual aid and strategies of self-organization.

As a reference to my thesis work, I will consider the idea and concept of mutual aid as collective cooperative behavior among species (humans and animals) in extreme living conditions. This philosophical idea understands life as absolute freedom and respects the concept of coexistence.

The Russian biologist and anarchist Peter Kropotkin's scientific work *Mutual Aid: A Factor of Evolution* (1902) challenges Darwin's theory of natural selection, stating cooperation and altruism to be the strongest links in the evolution of a species. Throughout his research, Kropotkin asserts the ethics of cooperation in opposition to the "law of the fittest" above all.

Mutual Aid explains the instincts and relationships among species – humans and animals – occurring within extreme natural conditions when species support each other to survive. Even though they come from different "tribes" and different "food chain" positions, they help each other by providing mutual aid in terms of protection, food, and shelter. Setting aside questions of superiority and inferiority, competition and dominance, species cooperate in symbiotic existential relationships.

Mutual aid and mutualism are all around us. It is the primary behavior among species in nature. Relationships and bonds between two or more parties with mutual benefits in a cooperative system maintain life by protecting, caring, feeding, and propagating each other.

When we think about mutualism among different species, we can give the example of bees and flowers. Bees pollinate flowers by flying from one flower to another, collecting sweet nectar as food for the colony. In doing so, bees are intermediate propagating partners between two plants.

Ants and butterflies provide another very interesting example of cooperation in nature between species. Why do ants and butterflies live in symbiosis? They live and cooperate to protect each other from predator species in mutual aid. Consider a parasitic wasp flying around a meadow in search of a weak host in which to hatch its eggs. It finds a cocoon of a caterpillar and hatches its eggs as it knows the host is a source of food for wasp eggs and larvae. Butterflies choose to hatch their larvae in the territory of ants because butterflies, by their nature, have many natural enemies (like the wasp) in the food chain. By doing so, the butterfly secures the safety and future existence of its larvae, as ants, due to their collective force, do not have enemies among other insects.

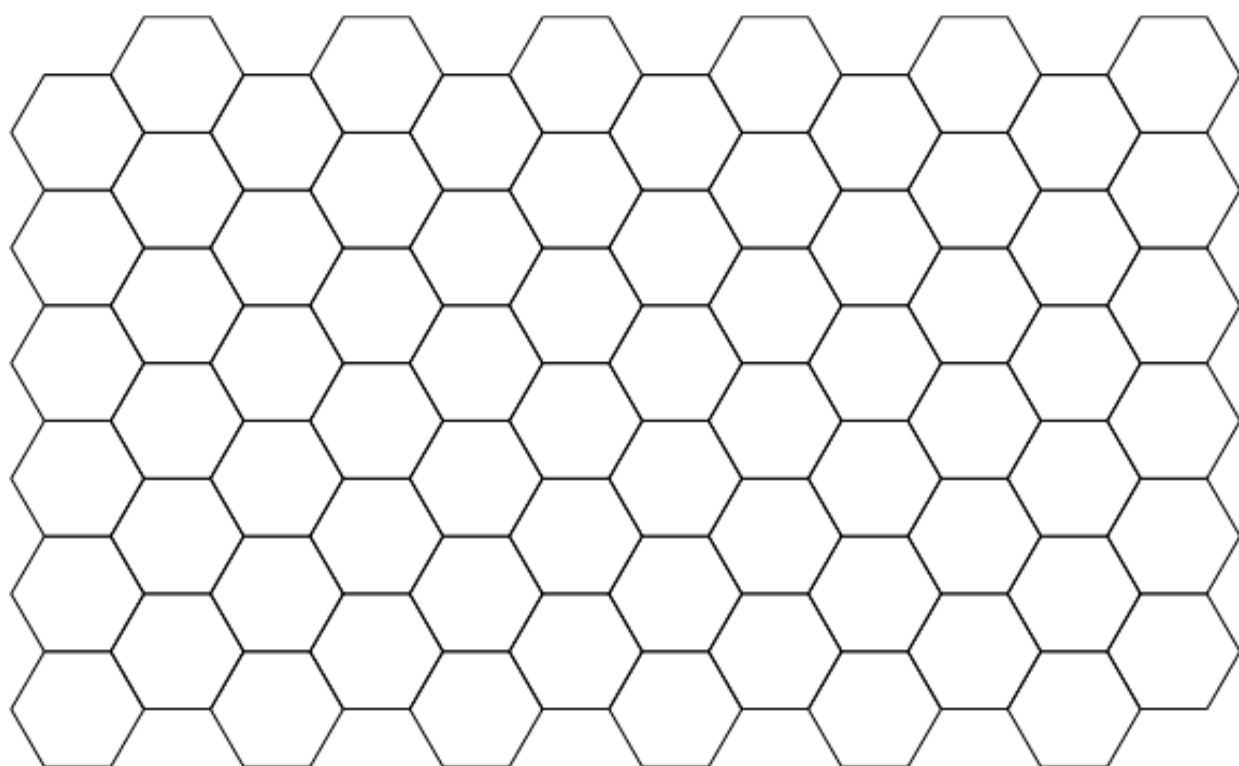
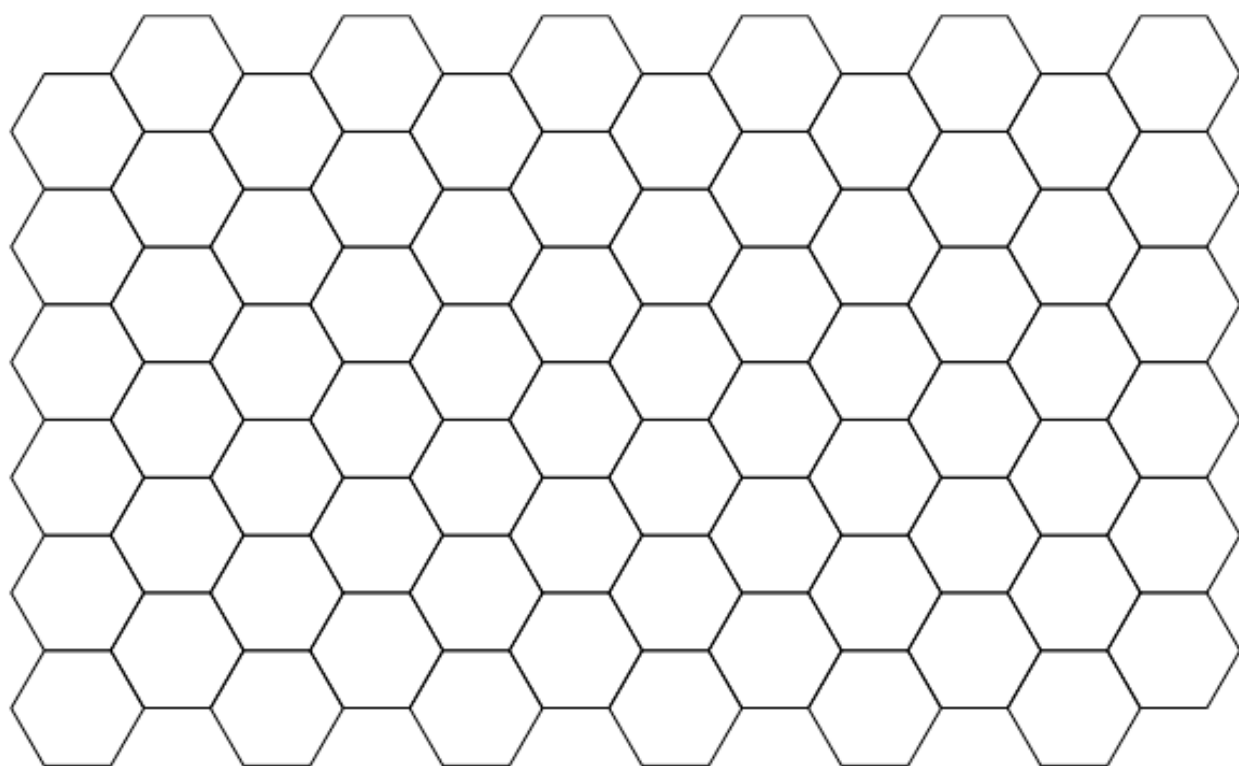
We should ask ourselves why the ants do not eat the larvae themselves. Instead, they care for the larvae, even bringing them into their underground tunnels and protecting them. At the beginning of

their life cycle, larvae need food to survive, and the ants are the food providers. Ants feed the larvae with protein liquid stored in their stomachs by vomiting the liquid and squirting it into the larvae.

When the larva grows (before becoming a caterpillar), it produces a sweet liquid (aphid phase), which is highly addictive to ants. At this stage of the relationship, the ants are becoming the consumers and the caterpillar is now the food source. The ants pet, clean, and protect the caterpillar even when it develops a cocoon to become a beautiful butterfly, which will soon be ready to hatch new larvae itself. Ants and butterflies are thus in a mutualistic relationship.

Collective behavior is well noted in colonies of ants and bees, in which each member of the colony has its own specific role and function. Even though it may come from a different tribe, if one ant spots an injured or endangered ant, the first one will provide help to the other, knowing it can expect the same treatment in return. While ant “workers” collect the food from the meadow, there are other ants who look over the line as “ambulance personnel,” providing aid to those exhausted from the hard work. An “ambulance” ant approaches a fellow ant and feeds it from its stomach food supply with its proboscis (tubular mouth straw). If the “ambulance” ant does not provide help to others, it will be recognized for not having done its duty and will become an outcast from the colony.

In bee colonies, there are examples of individual free spirit characters who fly out from the colony and choose to live independently. Choosing a solitary life can be very hard for the bee, so from time to time, a renegade bee flies back to the hive, seeking shelter. At the entrance of the hive, there are guards whose assignment is to protect the entrance and the matrix inside. Guards can recognize individuals and provide them with safe passage to the hive. If the guards recognize other bees who are trying to forcibly enter or attack the hive, they will be immediately eliminated.



Mutualism as a relationship among humans upholds the idea of mutual understanding between individuals and collective parties within models of communal work in which there is product distribution in exchange for labor production. The exchange of goods was the dominant trading economy in non-monetary societies self-organized on the scale of local units.

Mutualism among people considers respectful relationships when creating correct working conditions in terms of invested labor and product production. Cooperative systems are present in many aspects of our societies. In today's world of corporate capitalism, mutual aid performed by gathered units of people threatens high-ranked property and business owners holding a monopoly over the market.

Authority exploits and feeds upon labor producers at the bottom of the scale who are dependant on money and bank loans. By keeping the workforce in control, the authority maintains control of the market and economy. Gathering in cooperative networks at the local level, self-organized units can grow and become stronger in order to resist the laws and regulations of implemented authorities.

By obtaining autonomy, small cooperatives (as systems within the system) become independent from higher instances. In doing so, self-organized structures shake the established hierarchy of authority and restratify the positions of power. To maintain power, a higher instance constantly changes and creates new sets of rules beneficial to its protection and interests.

Having thus observed both nature-made laws and man-made laws, how can we consider **individual and collective social anarchism?**

1: WHO IS MARKO MARKOVIĆ?

In spring 2016, Marko Marković received an invitation letter from the curator of the Moscow Biennial to participate as an artist at the exhibition event. The curator, in fact, had erroneously addressed Marko Marković, an artist in Croatia, thinking she was addressing Marko Marković, an artist from Serbia. The curator had been in Belgrade as a guest of a gallery representing Marković, where she noticed his work and decided to present it in Moscow. Upon the invitation, Marko Marković from Croatia took the identity of his Serbian namesake and went to the Moscow International Biennial for Young Art instead of him.



ANARCHISTIC INSPIRATION

WHAT IS ANARCHISM?

Anarchism, by its very nature, strives for a society without aggressively implemented authority upon individuals or social groups. Contrary to the messaging of state-controlled/mainstream education and media propaganda, anarchism is not a chaotic society. Quite the opposite: the philosophy of anarchism explains the methodologies of self-organized bodies among people who protect their own rights and the rights of other people by proposing sets of rules determined by themselves to be beneficial for the community, group, or individual independently of higher and imposed powers.

Anarchists believe in the order created in consensus and dialogue among all representatives of society, where each person has a right to be heard according to their needs. This is the opposite of a hierarchical system in which some people have power above others, as in today's world of corporate capitalism.

In a democratic society, by setting up rules on the model of voting, there are still minorities whose voices and needs are overlooked and overruled by the majority, which is the norm in nationalistic state constructions. These types of unanimous political constructs are often connected with profit's corruptive power.

The existence of social rules and treaties is not a priori ruled out; thus, it is important these are freely determined with appreciation by the concerns of the community and are not imposed from above.

In theory (we will see some examples in practice later), a system of self-organization must be decentralized without positions of power – each person should be centered in society with their own ability to create the cooperative networks and unities necessary to fulfill needs in mutual relationships. Truly, many autonomous societies without a ruling authority were not called “anarchistic.” The idea of an anarchistic social movement is absolutely not known or recognized as a universal idea of freedom.

The etymological origin of anarchism comes from the ancient Greek term *anarkhia*, meaning “without a ruler,” composed of the prefix *an-* (i.e. “without”) and the word *arkhos* (i.e. “leader” or “ruler”). The suffix *-ism* denotes the ideological current favoring anarchism. In ancient Greece of the Classical period, public teachings by Socrates, who was critical of the state, supported individuality as moral autonomy above the law, contextualizing man-made laws as the opposite of nature-made laws. These teachings were important pillars for libertarians, later known as anarchists.

A political movement first called libertarianism was established in the 19th century in Europe as a result of working-class struggles and resistance to bourgeois repression, which predominantly escalated in Russia, France, Spain, and Greece. The libertarian concept does not deny the utopian spirit – it tries to explain what would become of the world if people were free without masters.

Philosophers and freedom fighters active at the time, such as Pierre-Joseph Proudhon, Peter Kropotkin, Mikhail Bakunin, Emma Goldman, and Lucy Parsons, were some of the many important actors on the anarchist scene who would inspire further generations in the anarchistic school of thought through the 20th and 21st centuries such as Judith Suissa, Noam Chomsky, and Hakim Bey. Social anarchist movements such as Anonymous, Antifa, Black Bloc, Food not Bombs, Anarchist Federation, CrimethInc, Plan C, MASA, and many other underground channels are conducting a range of peaceful, offensively defensive, digital (hacking), and humanitarian networking activities, and there are also open-source archives such as the Anarchist Library and Anarchist Film Archive providing assistance in this endeavor.

PHILOSOPHICAL REFERENCES

Considering the “anarchistic school of thought” as a philosophical direction supporting stateless societies (i.e. hierarchical pyramid of power), its teachings can fundamentally differ by supporting ideologies from extreme individualism to collectivism, positioning its protagonists in such categories as “social anarchists” and “individual anarchists.”

Regarding the philosophical references, I will list the well-known directions, some of which will be focused on later, which are of personal interest to me and are models which I used in my tactics of social engagement in the fields of art, activism, individual and collective action, community-based work, performance, and music: classical anarchism, mutualism, social anarchism, collectivist anarchism, anarcho-communism, individualist anarchism, philosophical anarchism, egoist anarchism, individualist anarchism in the United States, individualist anarchism in Europe, post-classical anarchism, insurrectionary anarchism, green anarchism, anarcho-primitivism, anarcho-naturism, social ecology, anarcho-feminism, anarcho-pacifism, religious anarchism, Christian anarchism, anarchism without adjectives, contemporary anarchism, anarcho-transhumanism, post-anarchism, post-left anarchism, and queer anarchism. The types of organization include synthesis anarchism, platformism, anarcho-syndicalism, and direct action.

PRECURSORS TO ANARCHISM – INFLUENTIAL PHILOSOPHIES

The precursors to anarchism are rooted in the philosophies of ancient societies who nourished the power of the will as free spirit, sought to obtain the unity of habitués and their (outside) environment, and questioned the position of authorities and individuum.

In ancient China, Taoism, as a philosophy of “non-rule,” was established within the work of Zhuang Zhou and the *Tao Te Ching* (the fundamental philosophical and religious text that formed the basis

for many directions in Chinese philosophy) in which harmony with “TAO” (the way) should be found as a source, pattern, and substance of omnipresent existence. Taoism challenges authority by not emphasizing strict religious rituals and ceremonies within the social order. It teaches about different disciplines as united knowledge and experience in achieving a perfect balance with the universal relationship and life path called “TAO.” Taoism as a direction dates to the 4th century BCE and has cosmological notions from the school of Yinyang Naturalists as philosophical systems of understanding the relationship and behavior between humans and nature.

The political term “*anarki*” (without a ruler) appears in the ancient Greek play *Seven Against Thebes* by Aeschylus (467 BCE), in which Antigone defies the Theban rulers by not leaving Polynices, her dead brother, unburied as a punishment for an attack on the city. Fifty years later, Sophocles wrote the tragedy *Antigone* where the main heroine challenges the established order of Thebes and comes into direct confrontation with rulers of the city. The philosophies of Cynicism and Stoicism were influential on a wide range of Western philosophies, especially on anarchistic thinkers. Greek philosophy considers the correlations of political laws and natural laws – *nomos* and *physis* – as pillars of the *polis* (city-state). Trying to find a balance between *nomos* and *physis*, the Cynics decided to dismiss *nomos* and its political establishment of a moral code, authority, and normative and hierarchical positions in order to promote a higher quality and more fulfilling life. Zeno of Citium advocated a utopian egalitarian society (“Zeno’s Republic”) without state structures.

HISTORICAL REFERENCES

Some of the major revolutionary turnouts in the 19th century in Europe escalated as social struggles against bourgeois and totalitarian conformations. Alongside the revolutionary militants formed mainly by middle-class citizens and peasants, there were influential intellectuals in the role of educators for the underground information channels.

An important historical moment was the rise of the Paris Commune in 1871, when French revolutionaries, labor workers, and militias organized themselves to overthrow Napoleon III, Louis Bonaparte, and the bourgeoisie. In that period, by the end of the Franco-Prussian War (1870-1871), the class difference was extremely wide between the rich and poor, which led to rebellious action by the citizenry.

During the Spanish Civil War (1936-1939), the CNT (Confederación Nacional del Trabajo) was an anarcho-syndicalist labor workers’ organization with an important role in the fight against the nationalist aristocracy of Francisco Franco. During the war period, the people’s resistance was based on revolutionary anarcho-syndicalist ideas of freedom. They advocated direct action and direct democracy – there were no paid bureaucrats in their ranks who would negotiate and decide on behalf of the workers, and there was no pyramidal hierarchical structure. It was organized like a network, and all decisions came from a base of equal members whose wishes were delegated through geographically broad instances of regional or national levels.

Further, it is interesting how certain historical figures intermediated between each other in political discourses by assembling philosophical theories based on these relationships.

Such strategies were theorized by the French anarchist philosopher Pierre-Joseph Proudhon explained mutualism as an economic theory that advocates a society where each person might possess a means of production, whether individually or collectively, with trade representing equivalent amounts of labor in the free market.

Mutualism is based on a labor theory of value whereby when labor or its product is sold, in exchange, it ought to receive goods or services embodying “the amount of labor necessary to produce an article of exactly similar and equal utility” (Tandy 1896).

Mikhail Alexandrovich Bakunin was a Russian revolutionary anarchist and a central figure who emphasized the idea and importance of collectivism, mass rebellion, and spontaneous revolt in order to create a free and classless society. In *Statism and Anarchy* (1873), he says:

Collectivist anarchism advocates the abolition of both the state and private property of the means of production. It instead envisions the means of production being owned collectively and controlled and managed by the producers themselves. For the collectivization of the means of production, it was originally envisaged that workers would revolt and forcibly collectivize the means of production. Once collectivization takes place, money would be abolished to be replaced with labor notes and workers’ salaries would be determined in democratic organizations based on job difficulty and the amount of time they contributed to the production. These salaries would be used to purchase goods in a communal market.

Bakunin was opposed to Karl Marx’s theory of communism as a hierarchical pyramid of power and elitism where the ruling class holds the “scientific theory of social change” as a tool for governing the masses and claiming property in the name of the state.

For me personally, a very interesting figure to whom I refer by the cooperative evolutionary model of mutual aid is the person who declined his own royal legacy entitlements and made a choice to be in the service of free society.

The rebel prince Pyotr Alexeyevich Kropotkin was a Russian scientist, biologist, geographer, and philosopher, and was one of the most important intellectuals who advocated anarcho-communism – the most influential theory among anarchists based on collective production for the common good.

The difference between Marx’s communism and anarcho-communism is that anarcho-communism does not rely on working under an authority, where the ruling class holds the “scientific theory of social change” as a tool for governing the masses and claiming property in the name of the state. Rather, it is based on common collective work as a team of people who have discussions and come to a consensus without superior and inferior positions. It is the idea of a decentralized society, free

of central government authority, where decisions in political and social contexts are made together among the people.

Coming from an aristocratic family, the young Kropotkin was sent to military school and later served in the army of Tsar Alexander II. Being successful, he was appointed as an officer in Siberia and chose to join the Cossacks, the paramilitary group, where he came into contact with people from different regions in Russia and Ukraine. During his time in Siberia, he undertook scientific and geographical research regarding people and nature in extreme life circumstances, which later came together in the form of his most important publication called *Mutual Aid: A Factor of Evolution*.

Understanding the functionality of society and the troubles of repressed peasants, he became aware of the Tsar's "liberal" reputation. Kropotkin rebelled as a deserter and started to spread the idea of anarchism. In 1910, Kropotkin wrote the article "Anarchism" for the *Encyclopaedia Britannica*. In this, he explained how an aggressive society maintains the aim of a superior civilization, not permitting all its members to develop at the cost of individual happiness and freedom.

Today, when we think of our activity, we ask ourselves, what can we do? What is the solution? In order to decide on a course of action, we need to determine our position.

Alfredo Maria Bonanno, a contemporary philosopher born in 1937 in Italy, poses the idea of anarchist tension as follows:

So anarchists keep asking themselves the same question: What is anarchism? What does it mean to be an anarchist? Why? Because it is not a definition that can be made once and for all, put in a safe and considered a heritage to be tapped little by little. Being an anarchist does not mean one has reached a certainty or said once and for all, 'There, from now on I hold the truth and as such, at least from the point of view of the idea, I am a privileged person'. Anyone who thinks like this is an anarchist in word alone. Instead, the anarchist is someone who really puts themselves in doubt as such, as a person, and asks themselves:

What is my life according to what I do and in relation to what I think?

What connection do I manage to make each day in everything I do?

[...]

When we wake up in the morning and put our feet on the ground, we must have a good reason for getting up; if we don't it makes no difference whether we are anarchists or not. We might as well stay in bed and sleep. And to have a good reason we must know what we want to do because for anarchism, for the anarchist, there is no difference between what we do and what we think, but there is a continual reversal of theory into action and action into theory.

2: WHO IS MARKO MARKOVIĆ?

When the curator asked Marko Marković (the artist from Croatia, who was purporting to be the Serbian artist Marko Marković) to propose his work for the Moscow Biennial, Marko Marković revealed his awareness of Marko Marković from Croatia and proposed to go and present himself in Moscow as Marko Marković, the artist from Croatia.



SELF-ORGANIZED SOCIETIES

Social organization, by its definition, is a type of pattern where order and coordination are developed in the relationship between individuals and groups. Interaction between agencies forms society by creating the terms and conditions for everyday life activities. By interacting, agencies create positions and influence one another by having roles and tasks to perform for a functional environment. This work focuses on two major social organizational models, namely linear and non-linear systems.

A linear system is one with a hierarchic form of interaction distribution coming from the central – or so-called higher – position. Its operation is governed by the global authority with control and leadership over other existing productive units. This system is predetermined to create the circumstance of one agency's domination over others, which is seen in systems such as monarchies or states.

A non-linear system is a form of organization based on interactions between agencies at the local level without a major authority who would decide on everything. These non-governed agencies create a network of alliances between themselves and together decide on the best functionality terms for each unit or group. By assembling collectives, these models support functionality based on cooperation, where each agency should have an equal position to the other ones – decentralized from implemented authority.

Linear and non-linear types of systems are in constant interaction as well and confront each other's positions by challenging the terms of social organization. Today's so-called democratic society is determined by the linear hierarchical system where higher centralized positions hold power over the lower structures. Decision-making is based on the voting process, with political representatives of the people acting as mediators between the people and the governing power.

Based on the positive or negative correlations between agencies, reactionary events occur in the system where agencies fight for their position if repressed by the centralized power. In such circumstances, united non-linear agencies create defensive survival strategies to gain autonomy independently from the centralized exploitative power. Civil sector agencies are formed in non-governmental organizations (NGOs), bodies of citizens independent of governmental involvement. NGOs are active in fields of community engagement, human rights protection, the cultural sector, the labor advisory, and wide aspects of social sciences. Educational models have an important role in the social awareness of young individuals who are community service providers and are active on a voluntary basis. Besides the urban surroundings, in rural areas, there are autonomous communities that are predominantly self-sustainable in the areas of agriculture, permaculture, green activism, nature protection, farming, and animal care.

The role of these organizations is to challenge the authority in the event of social injustice, corruption, non-transparency, or class, race, and gender discrimination. They demand rights and

quality living conditions for all agencies. There are many different strategies by which citizen organizations fight for and achieve their goals for social progress. In the following paragraphs, we will see some examples of different collective and individual tactics of these organization networks we call “self-organized societies.”

TACTICS

After receiving the Young Visual Artist Award, I went to New York in 2012 for an artist residency on the International Studio and Curatorial Program (ISCP). Upon his arrival, he was assigned a studio space, although he did not spend much time indoors. His time was mainly spent circulating on the streets of New York among the people, where he could see what was happening and get to know what the situation was like. During this time, the Occupy Wall Street (OWS) movement was active, with people coming together as the 99% fighting for their rights and fighting against disparities in the capitalistic system, against labor exploitation, against their disadvantaged economic status, and against social and racial injustices. Coming from the background of activism, I immediately got involved in the protests and joined with the people in the “We are the 99%” movement.

Protests and occupations of public spaces were happening all around the city of New York. It was important for people to show their presence and claim their territory to show that public goods belong to the people. Some of the main locations for public space occupations were Union Square, Zuccotti Park (previously called Liberty Plaza, a significant place for the OWS movement), and the heart of capitalism, Wall Street in the Financial District. In Union Square, an important protest was held in the name of Trayvon Martin, a young African-American teenager who was shot by a security guard in a store where he was buying Skittles (candies). After he was claimed as being “suspicious” because of his hoodie, Trayvon Martin was killed by a gunshot wound on the night of 26 February 2012 in Sanford, Florida.

The Black community organized people and went out on the streets in many states, protesting against continual police violence, which is still evident even today. This tragic event was the genesis for the Black Lives Matter (BLM) movement, human rights fighters advocating against aggression against the Black community all over the world. Today, BLM is a world-wide movement and is well-known for gathering together people who value life regardless of skin color, race, gender, religion, or nation.

A few blocks south of Union Square, the well-known Zuccotti Park was occupied as a place for daily general assemblies (GAs) where people would come together and discuss crucial topics of the ongoing daily events. This was a place to share information and meet people, as the media at that time was ignoring a real social situation happening in the US. At that time, social networks were not as efficient as they are today, and people used other information-sharing tactics. GAs were held as public plenary forums with speakers and an auditorium. Police were inventing new laws on a daily basis in order to shut down the OWS movement, so at one point, it was forbidden to use megaphones and microphones. The new communication tactic that came out of this was the so-

called “mic check.” The speaker would say one sentence out loud, and the masses in the first rows would repeat the same sentence loudly in order for other people in the back rows to be able to hear.

Zuccotti Park was a place for so-called “spring training,” organized on Sundays by activists who would train citizens how to communicate and behave in the mass of people to avoid confusion and chaos, how to protect themselves and others as the riots and police attacks escalated, how to infiltrate and occupy certain locations in the city, and how to regain their occupation position after police relocations from the premises. We witnessed extreme police brutality as they used tear gas, hunting nets, horses, motorcycles, rubber bullets, and beatings to crush the movement. Alongside the activists were members of many professions, such as doctors and lawyers who were providing medical and legal help.

It was interesting to see how the police used predator tactics. Like hunting packs of wolves, they would forcibly attack the group by grabbing people one by one from out of the group, usually those with a smaller and weaker physiognomy who could be restrained much more easily. By doing so, they disassembled the mass into smaller units, which would be more vulnerable to further attacks. The wolf pack hunts its prey by surrounding the animal and creating a barrier to escape. One of the defensive tactics worked on during “spring training” was “The Wall.”

In “The Wall,” people would come together in a chain, standing next to one another with joined hands through interlocked elbows, holding each other’s arms. Their legs were in a semi-squatting position with one leg in front of the other, so they could not get pushed over. People would position themselves in such order in rows, one behind another. In the event of a police attack, you would be chained by the hands of the others and would sit on the lap of the person behind you. This is how people would have a safe ground base and not be able to fall down.

Protesters were occupying different locations, and one of the other important ones was Wall Street in the Financial District. After a certain time, police built seven block-barricades to protect the Financial District from the protesters. Police installed signs on the street forbidding people to stay in one spot for a long time. As it was a protected zone by the police, people could only walk down the street and not stand there or linger. These were anti-protest regulations to stop occupiers from gathering on Wall Street.

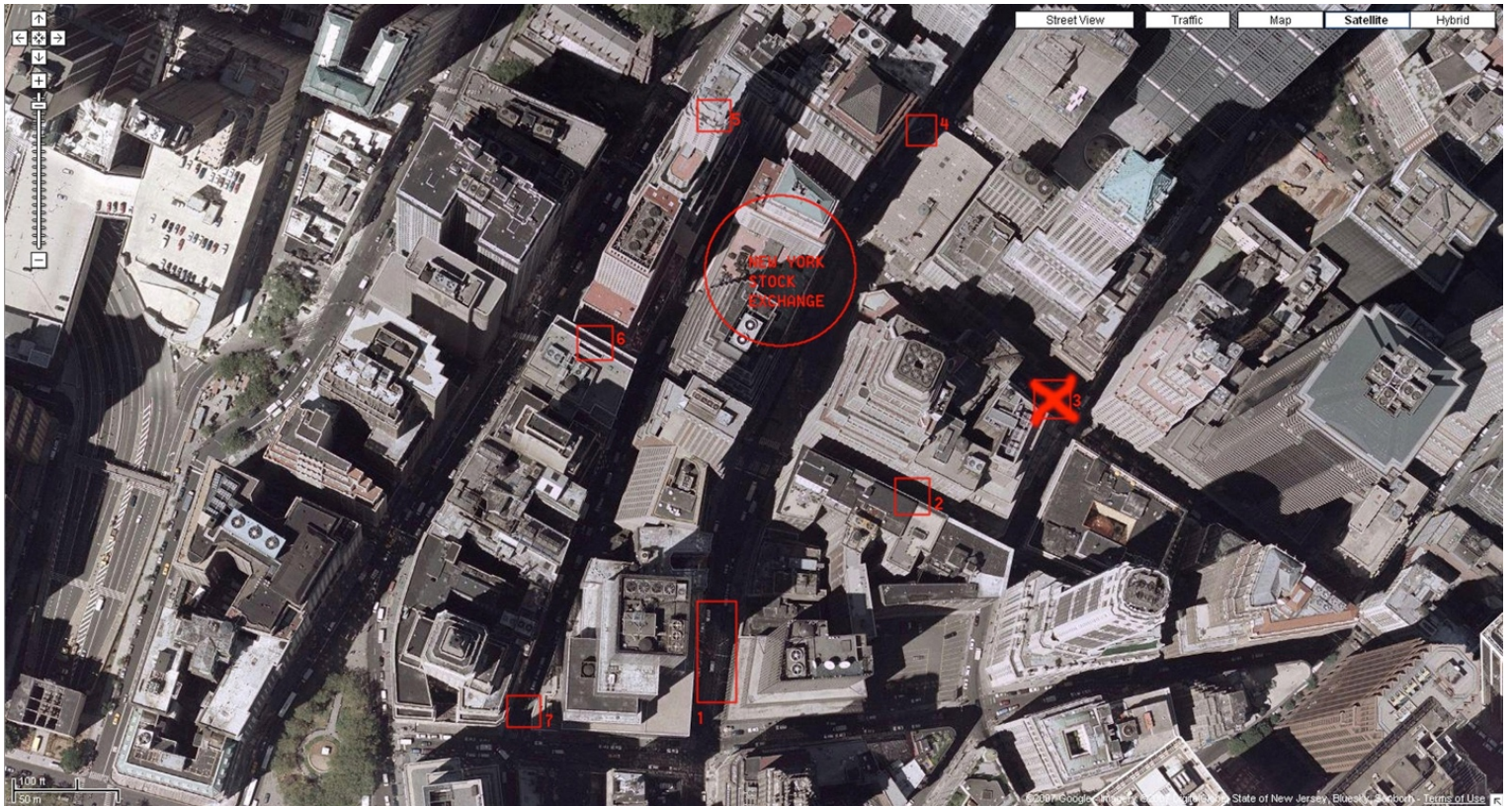
As a reaction to the state of events, I planned and performed an action by carrying weapons in the protected zone in 2013. The performance “Sharpening” took place at the third police block barricade of the Financial District at 44 Wall Street. I obtained a police license for carrying a “cold steel weapon” for the purpose of the artistic performance. The police had been determined to reject my application by telling me to come back again tomorrow every day for the previous two weeks. I was persistent in my intention, and in the end, I got the license for carrying a weapon. Upon my arrival at Wall Street, I went to the police block barricade and presented the license to the police officer, explaining my intention to perform by sharpening knives for 15 minutes.

The police initially refused my request, but after a thorough check, they agreed to let me perform as I was allowed to do it by law. The situation was happening in the center of the financial world, near the building of the New York Stock Exchange.

Security personnel came out from Wall Street banks and came to the police car, as they were checking the security of the premises. They asked me who I was and what I was doing there. I explained to them I was about to start sharpening knives at 44 Wall Street and that I had a license to do such a thing. They wanted to dislocate me immediately, to which the police officer reacted by explaining I was actually allowed to do it by law.

What was interesting in this action was the administrative law process, in which I found a way to gain a license for carrying weapons in the most heavily protected zone in New York at the time. It was a gap in the system. In the performance, I transferred the weapons into instruments as objects producing a thin, sharp, and smooth sound from the blades sliding on each other. I did not use knives as weapons – I used weapons as artistic tools for the performance, exactly as was stated in my application.

The OWS movement was ultimately shut down by the state authorities as many protesters ended up in jail under terrorism charges. In 2013/2014, new laws were created in order to prevent people from demanding their rights. OWS was a great inspiration in people's struggle and motivation for people all over the world to stand up against the repressive ideologies of capitalism, fascism, and white supremacy in Western countries and to fight for their freedom.



3: WHO IS MARKO MARKOVIĆ?

Upon his arrival in Moscow, Marko Marković went straight from the Sheremetyevo Alexander S. Pushkin International Airport to the exhibition's opening in the gallery space of the Moscow Biennial. Marko Marković walked into the space quietly, invisible, and at first pretended to be a member of the public audience.

Marko Marković saw the curator but did not approach her immediately. Instead, he circled around the curator and the guests three times in order to be sure if somebody would recognize his face or not.



STRATEGIES

Krapan is a small place in Istria, Croatia, located in a canyon on the river Raša, after which the municipality takes its name, below the upper town of Labin. The area is well-known for its natural deposits of coal, and the mining fields were used as an economic resource in different historical periods and under various political systems: the Austro-Hungarian Empire, Fascist Italy, the Socialist Federal Republic of Yugoslavia, and the current period of Croatian neoliberal capitalism.

The first roads and settlements in the territory of Croatia (Istria and Gorski Kotar) were built under the Austro-Hungarian Empire in the 15th century. The Habsburg Monarchy situated the *Militärgrenze* (Military Frontier) across today's Croatia, all the way from the far eastern part of the county province of Slavonija (my birth place region) to the western borders of Gorski Kotar and Istria on the borders with today's Republic of Slovenia and Italy. After WWI had weakened the positions of the Austrian military forces, Italy, under the dictatorship of Benito Mussolini, started to use the natural resources of the occupied territories of Istria and Dalmatia with the doctrine "*Bastare a noi stessi*" – let us be self-sufficient.

In the 1930s, Fascist Italy set about constructing buildings and new sites for the workers of the mining fields. Architectural planning for a typical worker's town in Istria was primarily functional, with an administrative office building for the headman and households for miners with families and single miners without families.

A hierarchical order is visible in the capacity of the buildings, with more or less living space in terms of square meters given to the households. It was important for the settlements to be built in the localities of the entrance of the mineshafts. The raw material was extracted from underground and brought to the measuring facilities by trains where coal would be separated from rocks and sent by ships to Italy.

After WWII, the Socialist Federal Republic of Yugoslavia had a high level of mining production considering the efficiency and technology used for the excavation of coal. People from all over the federative states of Croatia, Serbia, Bosnia and Herzegovina, Montenegro, and Macedonia were used for labor-power. During those years, many people of different nationalities were living and working together, creating relationships, building families, and bringing up new generations of their children and their children's children. As in the territory of the former Socialist Federal Republic of Yugoslavia, people of the Balkan region were mixed together – and not only those from the historical region of the Balkans but also, due to family relations, with Italians, Austrians, and Hungarians.

Krapan is a microcosmic example of a small multicultural local community with people with different national and religious beliefs living in old miners' communal houses. In the mid-80s, after a great explosion of methane gas in the mining fields, the coal mines were closed due to new safety measures. Workers from that area were relocated to other parts of the country to be placed in new jobs in industrial production. Krapan was an exception to the relocation of households, and people

stayed there to live in their homes. At the beginning of the 90s, after the war, the collapse of the Socialist Federal Republic of Yugoslavia, and the establishment of the Republic of Croatia, tenants found themselves living under the new system's regulations.

The buildings were state property (in each mentioned system), and tenants who had lived there for generations did not have tenancy rights with ownership contracts on their homes. The place ended up on the margins of the society without proper local or state care. Situated in a humble social setting, Krapan was facing a natural disaster as, further upstream, the city of Labin was letting out the grey waters of its sewage system into the river Raša, the source of drinking water for the residents of the entire municipality.

Art as a strategy for social change and public impact

Polygon, an interdisciplinary artistic and activist civil organization, is a platform for artists, scientists, and activists who consider art as a tool for social engagement. The NGO was founded by Branka Cvjetičanin, an interdisciplinary artist navigating in anthropological methodologies, in order for international artists and locals from Krapan to come together and collaborate on community-based projects. Within ten years, alongside cultural program activities, tenants and artists were developing strategies together in order to create better living conditions for the community in Krapan. By organizing film, cultural and social events such as gastro evenings, film screenings (open-air summer cinema), tenants' exhibitions, performances and workshops for kids and the elderly, lectures on nature protection and urban planning, and workshops on construction techniques, the locality gained visibility in the eyes of the public and media. Artistic activities were used as correspondence with the public in order to gain space for presenting the real and devastating facts about residential living conditions in Krapan. Biologists were brought in to examine the pollution of the river creek, with results directed towards the state care sector. Artists were creating research projects based on the problem of the environment as evidence of inadequate living standards. The program was financed by state cultural funds, with money invested in rebuilding the local infrastructure. One year, we cleaned the basement and renovated the walls and the floor of the residential building. We opened a small "Potemkin gallery" in the basement, which is now used as a communal shared space. Another year, we fixed gardens by making them more accessible for people with disabilities. Step by step, thanks to the persistence of Branka Cvjetičanin and the residents, tenants have gained the possibility to claim their tenant's contract with the state Attorney General.

Procedures/Tactics

First, it was important to inform the local community in neighboring villages and towns by spreading information in the public domain about the unhealthy living conditions of the tenants, who had been neglected by the local and state authorities and were suffering from water pollution and a lack of citizens' rights as tenants in state-owned residential houses.

Public events were organized with cultural and educational content for the residents of the wider area, and neighbors and guests from surrounding places were invited. These gatherings were used

as platforms for dialogue and socialization among people. Despite coming from different ethnic backgrounds – which can be problematic in post-war societies – people were coming together to support each other and challenge the local authorities.

One of the events was a public performance in collaboration with the Italian national minority group from the Giuseppina Martinuzzi mixed choir from the nearby town of Labin. The choir counts around forty members of the older age population, descendants of Italian soldiers from the time of the Fascist regime who were killed by communist soldiers during the time of the region's liberation in WWII. The name of the choir carries the name of a socialist-communist educator who is important for these localities as the caretaker of the working class of miners and their families, both Italians and Yugoslavs. They proudly carry the name of Giuseppina Martinuzzi, but they do not sing Italian revolutionary songs like "Bella ciao" as some of their fathers were killed by Italian and Yugoslav partisans. The audience was made up of local tenants and those from other neighborhoods, including the national minorities of Serbs, Bosnians, Albanians, and Kosovars, as well as Croats.

An educator and fighter for workers' rights, Giuseppina Martinuzzi, after whom the choir was named, was a socialist connected with anarchistic underground channels in Italy and Istria. She was a "teacher of the poor", of miners and their children, and would play an important role in their revolution. In March 1921, the first anti-Fascist revolution organized by mineworkers from Raša and Krapan was established as a self-governing organization under the name of the Labin Republic. Around 2,000 miners took over the mines and carried out production and excavation independently from the Italian Fascists for 37 days. After this period, they were betrayed by the Sicilians and shut down by the Italian military forces. .

In 2021, Krapan will celebrate 100 years of the first anti-Fascist revolution in Istria and Croatia with miners' day festivities to mark this historic event. The struggle for survival keeps on going in Krapan, even one hundred years after the revolution. The microcosmos of this small local community travels through time, and although it is invisible to some eyes, it is a big part of the wide ecosystem.

Marko Marković approached the curator and introduced himself. He was welcomed with many greetings and open arms. Marko Marković started his performance with an introduction to his background, personal life stories, and his artistic practice, generating a new identity by expressing it in the third person singular “he,” alongside addressing the protagonist and the audience in the second person plural, identifying himself in the auditorium with the persona of “Marko Marković.”



ELSEWHERE

If an individual comes from one cultural background and interacts with another individual from a different environment, in a new cultural surrounding, what is the correspondence of similarities or differences in applied behavior and instinctive behavior? The relations between the newcomers, the transnationals, and the settlers merge in fusion with the society's standards.

Following one's social, economic, and identity integration with interpersonal relationships by sharing history in creating attachments with memories and sentiments, one tries to determine a significant position for oneself.

What brings us together or tears us apart? What makes us similar to or different from each other?

Why are Latinos and people from the Balkans fond of each other and can easily develop a good, friendly relationship? To whom would it be rude and unpolite if I were to say, as a person coming from Southeastern Europe or the Balkans, that they are both loud, have big hearts, and like to sing, eat, drink, dance, and laugh? To whom would this be barbaric and to whom an exotic statement?

All people like to have fun, no matter what origin they have, but they are not necessarily closely attached with the native mentality. New York has been a place where migrants from all over the world would settle for centuries, and people have found their places to build the neighborhood communities. Astoria in Queens, for example, is a place where people from the Balkans and Latinos have joined together in a mutual living environment.

What determines the nature and character of personality? Expressions and gesticulations, even physical motoric, can have absolutely the opposite meanings in Balkan culture compared to Asian cultures. Positioning the conversation can take different structures even before any words are expressed. Starting with the flow of thoughts, processing information, and engaging in intermediate dialogue. Observing with the senses, noticing details, visualizing movements, absorbing tastes, and detecting smells. If these are the anthropological compartments differing these cultural aspects, what is the connectivity in these differences? Emotions are strong strings connecting people no matter what worlds they come from. We can identify with each other by feeling interactions in our care and appreciation of each other.

Balkan sorrow is well-known as the everlasting inspiration for wild love domesticated in the sweetness of pain. How long is Asian sadness?

Tactile communication has its meanings as well. In Algerian culture, during dialogue, if one person approaches another and places her or his body much closer to yours (entering your aura), it alludes to an appreciation of the conversation and demonstrates a respectful gesture. In Western countries, if somebody gets very close to you ("in your face"), it has insulting connotations and causes a repulsive reaction to the other person's non-respectful attitude towards your personal and safe space.

Does one's own set of behavioral rules count as polite manners in cultures of Eastern countries in relation to Western cultures and vice versa, creating an appearance of savage and barbaric displays?

Why do we still have forbidden love in the 21st century because lovers come from different families with opposite moral beliefs or national and religious worldviews?

Why did Croatian mercenary soldiers go to Ukraine to fight Russians? Is it because Russians are political allies with Serbs, who are also fighting on the Russian side as mercenaries in order to fight a war within the war against the Croats?

Why do Austrians consider one would be insulted if they confuse a Croatian person with a Serb? Is it because Austrians know very well of the Yugoslavian war, as people from both nations were migrating to Austria and settling as war refugees or economic migrants ("*Gastarbeiter*")? Or is it actually because of the burden of WWII, which is still present in both young and old generations of Austrians?

If Balkan people have experience of war trauma as refugees running from the death squads, why are Croatian and Slovenian police molesting, beating, and shooting people crossing the borders?

Violence breeds violence.

On the other hand, why do Syrian, Afghan, Iranian, Somalian, or Libyan refugees integrate within Viennese neighborhoods with Turkish and Balkan residents? Even Balkan people who are descended from those who were in the service of the Austrians in the 100 years of war against the Ottomans now live together with Turks in the same streets and buildings.

Do we allow ourselves to embrace a mindset according to influences we receive through our system of education, our home, and our nation? If yes, what do we lose?

Creative education models

During my research in Vienna, I enrolled in the Elsewhere School project as a de-centralized interdisciplinarity teaching model. Strategic education has different methodologies of interaction, which are not directed only to one target group of those whom we consider to be colleagues or allies. They are directed to outsiders as well as insiders with an appreciation of the time-based learning process, creating relationships and allowing people from incompatible backgrounds to gain trust with one another. With these observations, I have seen various examples of educational models.

An example is the "School of Peace," organized in Croatia at the beginning of the war in the 90s. Teachers of Gorski Kotar county who were educating local children from different ethnic

backgrounds were also educating parents via their children. There was a danger of these parents potentially coming into the war conflict as residents of Croatian and Serbian villages living next to each other in the same county.

The tactics were to direct education by spreading ideas of peace and tolerance through dialogue with civil and military forces from both sides. In the position of mediators at a certain time, they achieved mutual understanding by preserving the peace by intervening in the conflict between two armies – Croatian and Yugoslavian. The result was the retreat of army forces from the localities as people valued the importance of peace more than the commands of the authority. By virtue of the “School of Peace,” Gorski Kotar was the only county without the presence of the war in the state.

Trust and understanding

Hakim Bey gives the name ‘Temporary Autonomous Zones’ to places where people join together in cooperative work for the social growth of the community in terms of creativity, labor, and food production in a respectful relationship with each other and with the residential environment. The concept behind the idea is the productive unity of locals and newcomers (anarchists, activists, artists, etc.) – when a certain level of progress is achieved, the collaborators who were temporarily working with the locals then leave the locality. As such, the community theoretically and pragmatically avoids the creation of hierarchies and the occurrence of power games.

These Temporary Autonomous Zones are physical localities of dislocated villages, unreachable islands, jungles, and deserts. They are hidden valleys and canyons behind the green mountains where self-organized societies manage to live their lives in correlation with other non-human agencies. It is not only about physical space; our mental state as a metaphysical place of habitus in each of us drives our passion for life, and the wilderness has a connection with primal existence in nature. When you hear protesters from native tribes of Amazonia traveling around the world and explaining the catastrophic problematics of deforestation, you will understand the words of the shaman:

*When we fight for the rainforest, we fight not only for our air, we fight for the air of all of us.
We fight for the ecosystem of the whole planet.*

What would happen if Amazonian activists were to meet activists from the Transcarpathian mountains? Surely, they could share their experiences of concerns over logging companies, corrupt governments, local sheriffs exploiting the land, cutting down the forest and taking its resources in exchange for money with oligarchic companies trading with Western neoliberal capitalist predators, and share interesting thoughts on strategies regarding land protection.

One of these green units is Longo mai, a network of anarchist, anti-capitalist cooperatives founded in 1973 by Austrian and Swiss individuals. Longo mai has active units all over the world, and one of these places is Nyzhnje Selyshche in Transcarpathia in Ukraine. The Ukrainian unit organizes people in the form of an autonomous commune practicing a self-sustainable way of living with

agriculture and permaculture. Over the years, the Longo mai commune has practiced natural food production with big orchards giving bio-organic food products. Self-organized in different fields, over time, cooperatives have gained independent job positions, creating the terms of an alternative economy by not depending on local and state economic resources.

Longo mai have traced the deforestation of the Transcarpathian region by following illegal forest cutters, mapping the territory, and informing international science institutions. The accessibility of their field research information was shown to be crucial in detecting the roots of the deforesters' hierarchy, which interestingly led back to Austrian companies.

When we think about culture, we often consider human society. However, caring about the environment is much more about appreciating and integrating various species and organisms. The School for Multispecies Conviviality, the first 'Elsewhere School' project and a curriculum concept by Dr. Bernd Kräftner from the Art & Science Department at the University of Applied Arts Vienna, investigates such relationships. This is an educational model starting within an institution and functioning as a non-institutionalized stream predominantly active outside of the institution. It deals with social-ecological-economic issues, engaging environmentalism as a field of research on the terrain, and interest in the society comes from marginalized perspectives where institutions do not show appreciation or adequate support. It functions on anarchistic principles of a united group making decisions together, creating content together, traveling together, and eating, sleeping, drinking, and dancing together. The group investigates and collaborates with different species in conviviality.

How can we live together?

Education is a privilege; it is not accessible to everybody. If we consider the differences between classes – lower class, middle class, and upper class – we will definitely notice the differences in their education. Why?

Mostly, it is because not all people have the same rights and not all people can afford to have the same choices. For example, if we look at a family where the father is a butcher and the mother is a cleaning lady, we think of them as probably coming from families of a similar background. Maybe they did, but it does not change the fact these parents might have become doctors or scientists if they had had adequate conditions for their education.

In the US, some cities were built using urban planning to segregate citizens based on housing, educational, health, wealth, and policing differences.

In the 1930s, urbanistic plans were built by the "Home Owners' Loan Corporation," creating neighborhoods all over the US with "residential security maps," dividing people into separate zones for white businessmen, white-collar families, foreigners, the lower class, and black and brown people.

In poor communities, less economic resources were invested, a lower profile of infrastructure is present, and people are limited in their progression in every social aspect of their life.

Why are there many young, unsatisfied, rebellious people in the suburbs of Paris and not in the center of the city? Because they are neglected by the institution and live on the margins without the possibility for self-realization, lacking social resources much more than young people in rich neighborhoods.

According to such...

Should Marko Marković, with a Croatian, Serbian, Montenegrin, Hungarian and Jewish background, migrating to the US and Austria, consider himself Balkan, American or European (according to his life experience), or should Marko Marković be free of such normative identity labels?

If Marko Marković were to write a scenario for a performance based on the true story of Marko Marković, would the audience believe its credibility based on the embedded narrative? Like in a dream inside a dream, where the protagonist and the narrator have the same role and can switch positions.





After his performance, Marko Marković was addressed as an artist from Belgrade, Serbia, and he continued to play this role. The exhibition closed, and Marko Marković was introduced to Olga, who would host him in her apartment for six days during his stay in Moscow.

Olga very kindly introduced him to her boyfriend and her friends, with whom they sat together and ate at the same table, spent time together, and went for a walk in the city. After the fifth day, Olga became suspicious, as she had been to Belgrade many times and Marko Marković did not seem to know some things he was supposed to know as a Belgradian. At this point, Olga started to wonder who this person in her apartment was, pretending to be somebody else – who was this Marko Marković?

ACTION

The Piazza del Plebiscito is a significant and historic architectural site from the Italian Baroque and Neo-Classical period situated between the Palazzo Reale di Napoli, a Royal Palace of the House of Bourbon, and the Basilica San Francesco di Paola, joining the bourgeois rulers of earthly power and heavenly dominion. From the 17th century until now, the locality has held an important role for Naples' urban authority institutions.

On 31 January 2020, a summit of the joined police forces took place in the Piazza del Plebiscito. The police summit gathered police state representatives from countries of the "Balkan route," namely Serbia, Macedonia, Montenegro, Bosnia and Herzegovina, Kosova, Albania, Italy, and the European Union Police Commission. The task was to organize international police forces dedicated to activities concerning migration, people trafficking, and organized crime. As with most public military or police parades, the importance of going into the public space is visibility and representation of power. The public square was surrounded by a security fence and contained approximately 500 cops in uniforms, vehicles, information points, and tents. The surrounding streets were packed with vans full of special units on standby.

The square was open to the public, and two of my colleagues and I managed to walk inside as visitors. We stood next to an empty police truck, the purpose of which was an exhibition presentation. I took out an anarchist flag and started to walk across the square. My action lasted for three minutes until police personnel in civil uniforms came up to me and intervened. The police asked me what the purpose was and what the flag represented. I explained it was a performance using an anarchist flag as a representation of a non-national statement and of the unity of people regardless of state borders – the opposite of the national flags hanging on the facade of the main conference building.

The police took my personal information and removed me from the square. The point of this action was not to start a conflict with the police but rather to show a visible presence of people who do not have trust in and are ambivalent towards authority. These tactics of reclaiming the public space were the same activist methods as the actions I performed in New York during the OWS movement. The action occurred two months before the worldwide COVID-19 pandemic caused the first major lockdown in Europe and subsequent rapid changes in society.





Marko Marković noticed that Olga was worried, and he explained the whole story of how he had been invited to the Moscow Biennial instead of the other Marko Marković by mistake. As the events had continued, he had seen an interesting opportunity for a social experiment, which was his entire performance.

Olga thought about the situation for the whole day. By the end of the day, Olga came to Marko Marković with understanding and excitement about this unusual art project. Olga liked the idea very much and did not get mad at him. Olga and Marko Marković became friends and have been in contact ever since.

DO YOU LIKE AUSLÄNDER?



COLLECTIVES – MUSIC AS A TOOL

Ausländer came out much more as a model of social activity among people with the same or similar understanding regarding society and music as a tool of communication than as a result of the usual musician-band format. Ausländer upholds the idea of a collective, based on a philosophy of anarchism as mutualism and the principle of associated communal work as well as the distribution of activities, the examination of power positions and decision making, and the exchange of skills, experience, and knowledge. As such, Ausländer's expression comes in the fields of music, poetry, theory, film, performance, and social engagement. It is triggered by activism, derived from underground information channels, and directed towards the public.

"Ausländer" (a stranger, a sojourner) is used by Austrian nationalists and far-right propagandists as a deceitful and vulgar term for a person who is not desirable and does not belong to the particular country or nation in which she or he is residing. According to such connotations, Ausländer's project has gathered up people from all over the world who confront such hate speech by supporting the humanistic values of mutualism, libertarianism, equality, and social justice in egalitarian society. That is exactly why we use *"Ausländer,"* a word with a negative connotation, and interpret it conceptually, giving it a meaning with a positive and creative explanation. By doing so, we consider *Ausländer* as a semantic change in linguistic reappropriation (or resignification) in personal and socio-political self-empowerment.

By introducing this manifesto-statement, we position ourselves towards the present political circumstances that we are confronting, questioning class positions and power relations, as citizens who are influenced by state laws.

The idea of *Ausländer* considers the unity of different entities, not only humans, and rethinks the future as well-being for all. We are questioning equality among people within a normative state that mercilessly marginalizes and creates invisible/unsuitable people. Society is divided into privileged and non-privileged, rich and poor. For example, Vienna is rated as one of the most comfortable cities in which to live in Europe. But the real question is – for whom is it the most comfortable city to live in?

Alongside the constant formation of the collective, there are collaborators and people who participate in activities in order to construct or deconstruct content within the creative process. Ausländer is recognized on the alternative scene as unusual music following highly energized punk, electro, noise, drone, and experimental genres with abstract vocals and a dark appearance in performance. The Ausländer collective has been active since 2018, performing on the underground and alternative scenes in clubs, galleries, museums, institutions, and public spaces. The decision to be active in various sectors is to engage in a dialogue between structures from different and sometimes opposite political viewpoints. In the context of language, *Ausländer* has a certain meaning of not belonging to a particular society. If we think of *Ausländer* as much more than a mental state, it brings us to a position of disruption. A dislocated individual residing in a disrupted everyday life routine is a stranger in her or his own home. One is restricted and is not able to

commute, socialize, feel free, or enjoy their freedom. After the first major COVID-19-related lockdown in Austria in March 2020, *Ausländer* took on a new form of meaning in addition to the position of foreigners – it also applied to the position of all people on whom the same security measures began to apply. Today, hearing *Ausländer* as an insult from the right-wing radical point of view would be an absolute paradox.





For a long time, Marko Marković from Croatia tried to reach the Serbian Marko Marković and explain what had happened. He wanted to hear the side of the other Marko Marković, seeing as he had taken his place at the Moscow Biennial.

The reason was not of a personal nature but rather a reaction to what had occurred in the art world, which had taken people for granted, not caring about who they are.

Marko Marković wanted to atone for his actions and offer a new exhibition exchange in favor.

THE FEAR DIARY

The fear diary is a transcript from the Messenger app which follows the course of events for a family during the COVID-19 pandemic's escalation and the first major lockdown in 2020.

The correspondence takes place between a mother and a son who, at the time, was unable to go to Osijek from Vienna due to the closure of state borders and general security measures.

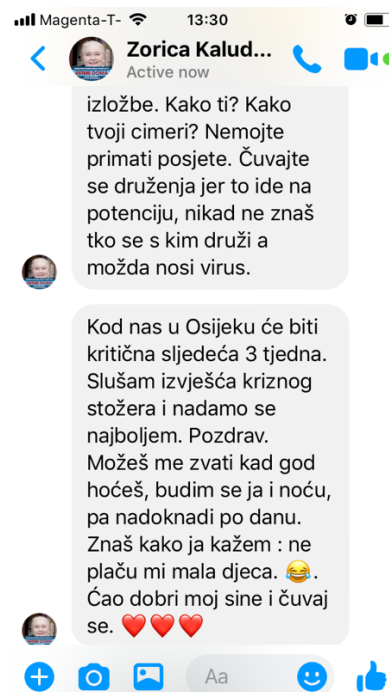
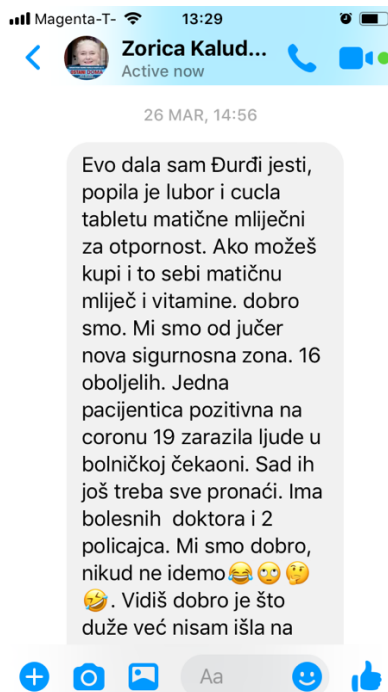
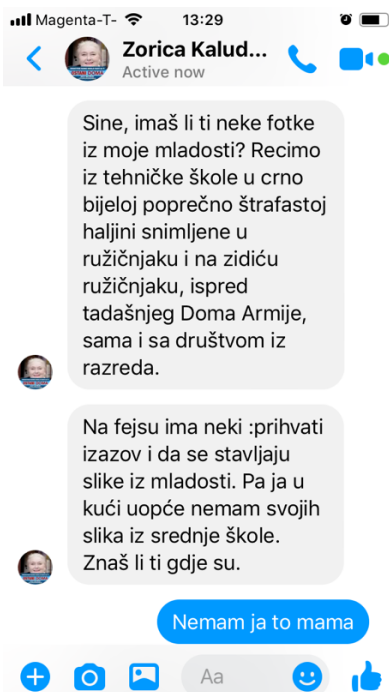
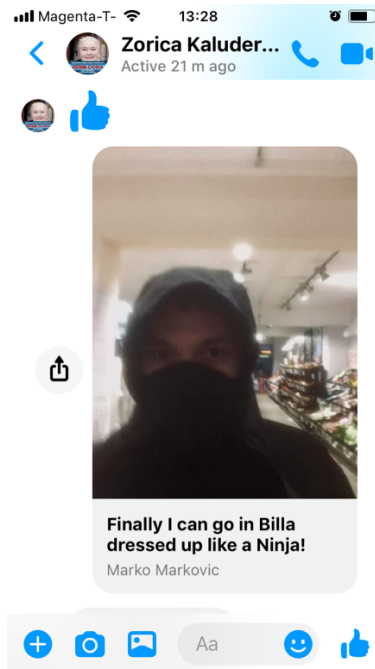
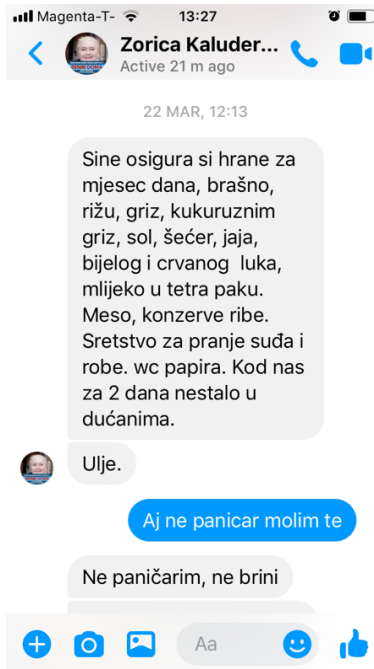
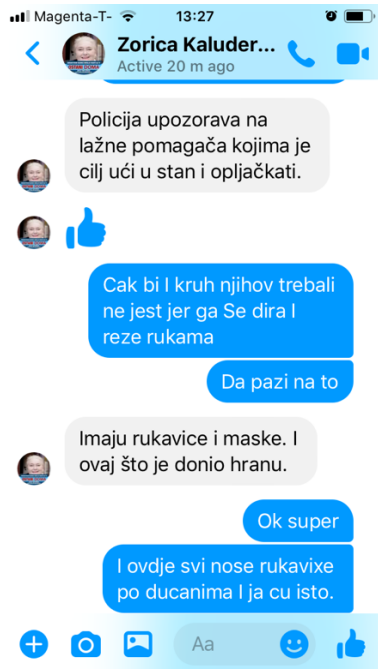
Over the month and a half of correspondence reproduced here, the conversations refer to two sisters – Zorica and Đurđica – who are experiencing a turbulent period. They are both elderly persons, one of whom is infirm and requires close medical attention, who, due to the circumstances of the pandemic, are forced to be in complete isolation and stop receiving home visits and medical care.

The fear diary brings a true testimony of the coexistence of two women who were left alone to take care of themselves in the restrictive and extreme living conditions of the pandemic.

It shows the content of the conversations of the family who are discussing the current situation and keeping a record of their daily routines.

The fear diary also monitors the developments of the situation regarding potential infections, the cancelation of home medical care, preparing breakfast, lunch, and dinner, a bloom of a jasmine tree, and marking the day of anti-fascist struggles.

The diary's content talks about both the emotional and the pragmatic state of the family. The manuscript follows general uncertainties that took the participants back to the war twenty years in the past when the same fear reappeared again.



The police are warning about fake helpers who want to enter your home and then rob you.

:thumbs up:

We shouldn't even eat their bread, they touch it and cut it with their bare hands

Be careful

They have gloves and masks on. Even the one who delivered food.

Ok, great

Everybody here has gloves on at the store, I will too.

:thumbs up:

And we shouldn't receive visitors.

Yes, nobody.

Do you get your lunch at the window? Heat up every meal before you eat it, a high temperature kills viruses. If the cook sneezed into the food, it can remain contaminated, so heat everything up.

Son, make sure you have a month's worth of food, flour, rice, semolina, corn semolina, salt, sugar, eggs, garlic, onions, long-life milk. Meat, fish cans. Dish soap, laundry detergent. Toilet paper.

Everything here at the stores was gone in 2 days.

Oil.

Quit panicking, please.

I'm not, don't worry.

:photo: Finally I can go in Billa dressed up like a Ninja.

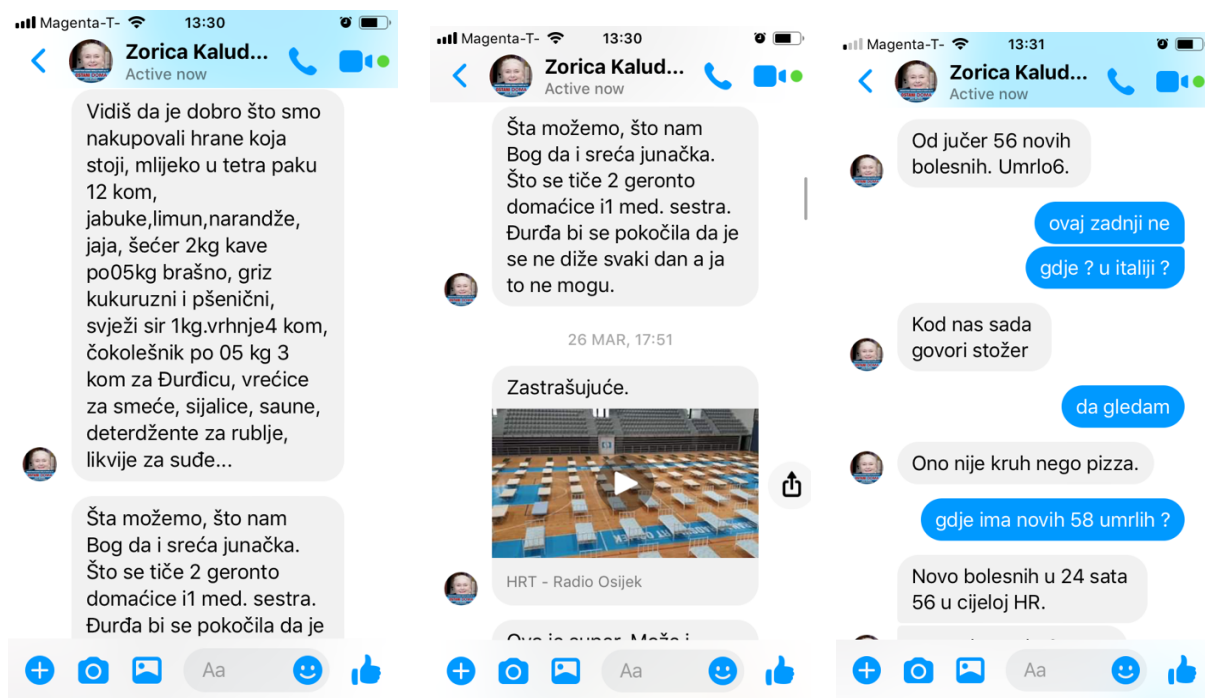
Son, do you have photos from my youth? Say, those from secondary school, in the black and white dress with diagonal stripes, taken in front of the rose bush and on the low wall, in front of the former Army Centre, by myself and with my schoolmates.

There's this Facebook challenge where you post your photos from when you were young. I don't even have my photos from secondary school here at home. Do you know where they are?

I don't have them, mum.

So I gave Đurđa something to eat, she took her Lubor and now she's sucking a royal jelly pastille for immunity. If you can, get it for yourself, royal jelly and vitamins, we're fine. We've become a new safety zone yesterday. 16 newly-infected. A patient who tested positive for corona 19 infected people at a hospital waiting room. Now they must be found. There are sick doctors and 2 police officers. We're fine, we're not going anywhere 😊 Now you see it's a good thing I haven't attended exhibitions for a while now. How are you? How are your flatmates? Don't receive visitors. Don't socialize because it only gets worse that way, you never know who meets whom, and they might have the virus.

The next 3 weeks will be critical here in Osijek. I listen to the reports of the crisis committee and hope for the best. My regards to you. You can call me whenever you want, I wake up at night, and compensate during the day. You know how I say: I don't have small children at home. 😊 Bye, my good son, and take care. <3



You see, it's good that we bought all sorts of non-perishable foods, 12 cartons of long-life milk, apples, lemons, oranges, eggs, sugar, 2 kilos of coffee, 0.5 kilos each of flour, corn and wheat semolina, 1 kilo of cottage cheese, 4 containers of sour cream, 3 packs of Čokolešnik for Đurđica, 0.5 kilos each, bin bags, lightbulbs, soap, laundry detergents, dish soaps...

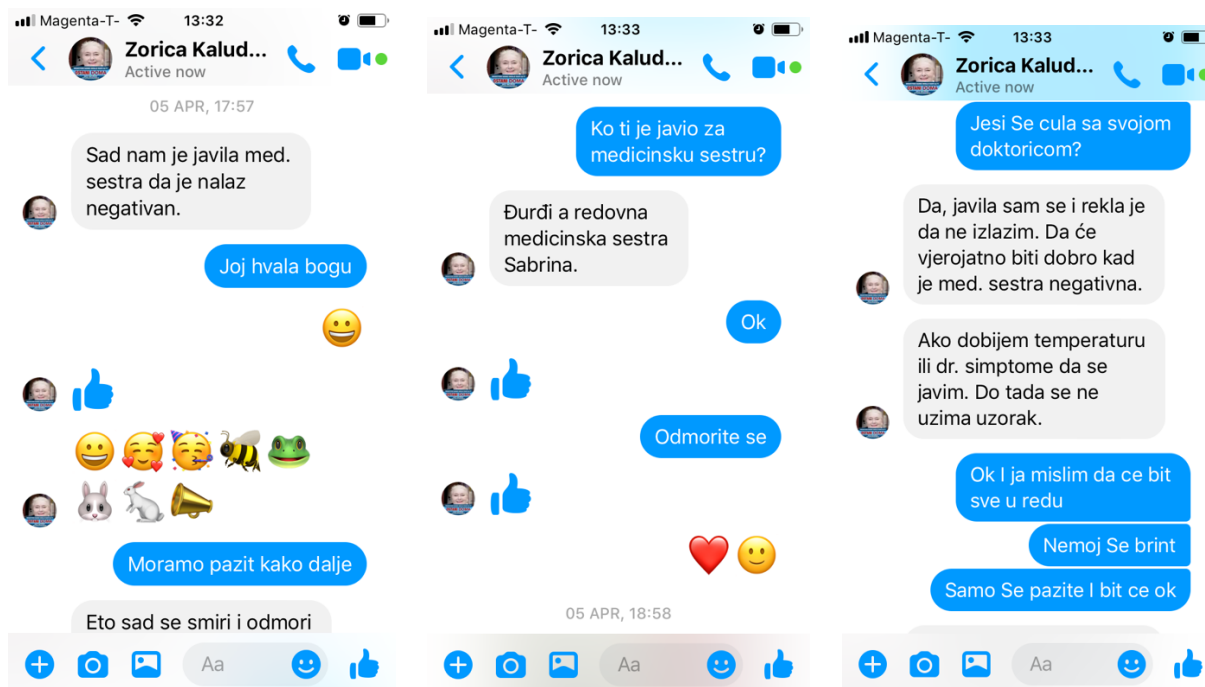
What can we do, we only have God and the luck of heroes. As regards the 2 caregivers and the nurse, Đurđa would become all stiff if she wasn't moved daily, and I can't do that.

Frightening.

56 newly infected since yesterday. 6 dead.

Not the last one
Where? In Italy?

Here, now



The committee said

Yeah, I'm watching

That's not bread, that's pizza.

Where do they have 58 new deaths?

There are 56 newly infected in the last 24 hours, in the whole of Croatia.

The nurse just called us, it's negative.

Oh thank God



:thumbs up:



We must be careful from now on

There, now calm down and get some rest

Who contacted you about the nurse?

Đurđa's regular nurse Sabrina.

Ok.

:thumbs up:

Get some rest

:thumbs up

<3

Have you heard from your doctor?



Yes, she called us and told me not to go out. That everything's probably okay if the nurse is negative. If I get a fever or other symptoms, I should call her. Until then, they don't take samples. Ok, I also think everything's going to be fine. Don't worry. Just take care of yourselves and it'll be okay...

😊 I saw it. Cool protection suit, mum. What do you need it for? To go outside?

Son, I mustn't go out. I use it to bathe and change Đurđica. I'm her in-home nurse now.

Ok

M, the nurses are supposed to have protective suits, but they don't, so I made one from a large bin bag.

It looks great 😊

Is there any news?

Nothing. We'll wait for the nurse's 2nd test to come out negative. Until then, all of us are in self-isolation.

Ok, will you need someone to go to the store for you and other things?

That is, we mustn't contact others and go outside. We have everything. Now you see it's a good thing that I got everything on time.

Yes, it's good that you took care of that.

I was supposed to pay Amex by yesterday, but I can't go outside.

Doesn't matter

It's not much, around 38 kuna.

It's fine



I can't even pick up our pension money. It doesn't matter. We have something
I must call the boss at the nursing home for Đurđa's services to postpone payment until we pick up the pension money.

How much is it?

Past month's costs of services and food, around 1700 kuna.
It won't be an issue, we usually pay around the 10th.

Ok

Just write down all the costs and send an email to me. For the notary, the tax, and the nursing home

All utilities must be paid by the 20th. I think I'll be able to go out in 2 weeks when the nurse gets tested for the 2nd time.

Ok, if necessary, I can pay via internet banking

That's why you have to write it down, so that I know how much everything costs

Don't worry about the expenses, everything will be okay. You don't have to pay for it.
Go on, work or have fun. Hugs from mum 😊 Don't forget to eat dinner. There.

Hey mum, how are you

What are you doing?

Mum, I think you should keep a diary and write down what's happening from day to day, so we can keep track of what's happening

Here I am, son, I've just woken up.

Ok, get some rest.

:photo: Looks tasty, enjoy your meal

Document everything you do while in isolation



We're done with Đurđića's hygiene routine. 7 April 2020.

Those photos above, that was Đurđića's lunch yesterday, 7 April 2020. She asks me: "Is there any chocolate?" – "Yes" – "The baking kind?" – "Yes. You can't even eat that much," and I bring her a huge chocolate bar with [...]

Today, 8 April 2020, Đurđića's lunch after overall hygiene. I've chopped up the beef from the soup, as well as bread without crust, and mixed everything with tomato sauce. Afterwards, warm Uva tea with honey and lemon. Therapy: Lubor.

I've also chopped up the gnocchi.

Beef soup and bread.

8 April 2020.

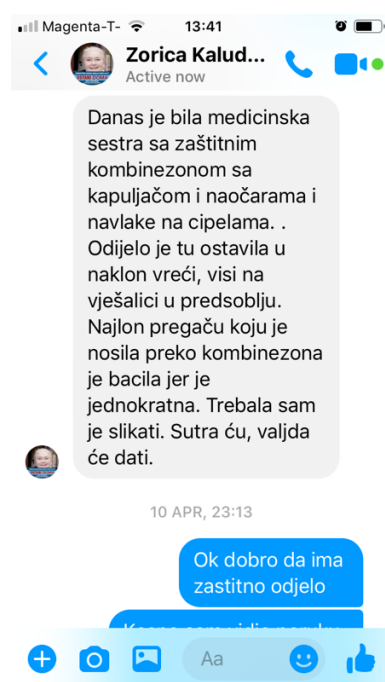
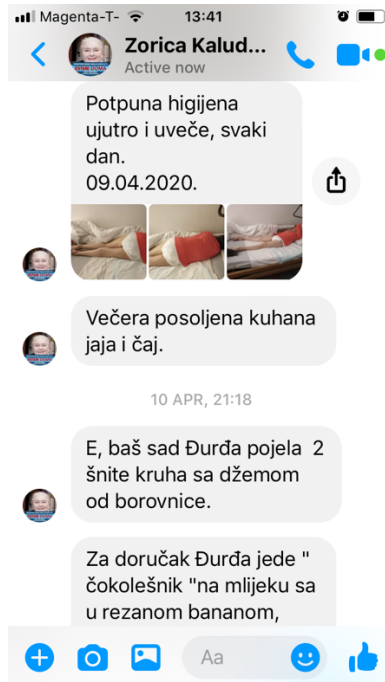
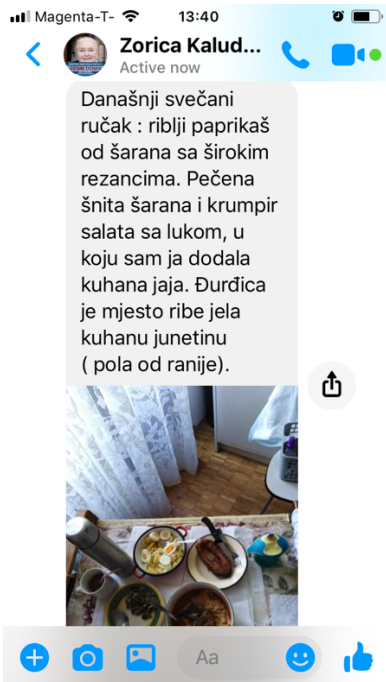
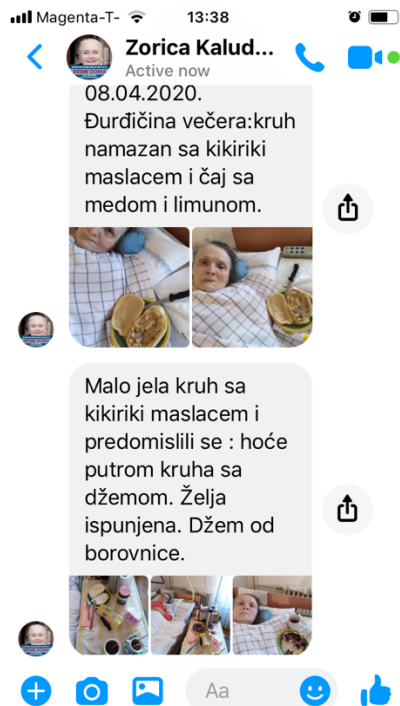
Đurđića's dinner: bread with peanut butter and tea with honey and lemon.

She ate a bit of the bread with peanut butter and changed her mind: she wants bread with butter and jam. Wish fulfilled. Blueberry jam.

Đurđića ate pea stew and potatoes for lunch. For dessert: sweet buns with apricot marmalade.

The chief nurse let us know that a new in-home nurse, Radmila, will be coming as of tomorrow.

She'll wear a protective suit and safety goggles. She won't be coming on Sunday and Monday because she needs to rest. It's good [...]



9 April 2020. Đurđica's dinner is bread, sour cream, and warm tea with honey and lemon.

Enjoy your meal.

Today's festive lunch: carp paprikash with tagliatelle. Baked carp and potato salad with onions, I've also added boiled eggs. Instead of fish, Đurđica ate boiled beef (half a serving that was left).

Overall hygiene in the morning and in the evening, every day. 9 April 2020.

Dinner: boiled eggs, slightly salted, and tea.

Right now, Đurđa has eaten 2 slices of bread with blueberry jam.

For breakfast, Đurđa eats Čokolešnik with milk and sliced banana [...]

The nurse came today in a hooded protective suit and goggles and shoe covers. She left her clothes in a nylon bag on a hanger in the hall. She threw away the nylon apron that she wore over the suit because it's disposable. I should've photographed it. I'll do it tomorrow, hope she'll let me.

Ok, it's good that she's wearing a protective suit

: thumbs up:

: thumbs up:

: photo: Breakfast, 12 April 2020

Enjoy your meal

8 May

Happy Anti-Fascist Struggle Day. Greetings from Vienna from Lim and Marko.

Thank you. You're so beautiful when happy. Just like the holiday. Warm greetings to Lim and to you, my son. Europe is celebrating the day of victory over fascism. Zagreb was liberated on this day.

[...]

Wednesday was a hard day for us. I phoned the nursing home to see when the carers will show up. That boss of theirs is no longer working, he told me that he was on sick leave, and gave me the number of a new social worker, to whom I've explained the situation. She said that she would speak with others and get back to me. After an hour or two, the Director called me. She said that we were the ones who canceled. I was shocked. We were in self-isolation because we had to be. And how long does self-isolation last – 15 days. And you keep telling us: patience, patience. For how long? It's been a month and a half already. The borders are open, and you're still not working. The medical staff wonder how you're not coming, everybody is working normally now, except for you. "We're working according to the instructions of the Ministry of Social Welfare. The ones who have worked with you so far can continue working with you." – Nobody. – Somebody must have worked with you. – Nobody. You can't expect me to work after a stroke, 2 hip surgeries, and 4 broken vertebrae.

- We'll accommodate you and this week you'll have 1 visit, tomorrow at around 8:20 or 8:30 a.m.

- Can't you come earlier, at 7 a.m., as you did before?

- We can't.

- But the nurse comes to visit Đurđica later, briefly, so that she can relieve herself.

- I didn't know that...
- 2 carers tomorrow, and twice next week. Besides, you only pay for one and are visited by two.
- We never intended to avoid payment, as much as is needed, it's been like that for the past 20 years.
- If 2 of them come, you'll pay for 2.
- Only one can come then.
- Well, she can't. There must be 2 of them. We also have other appointments, and they always come in twos. It will be like that for the next 2 weeks, and then we'll see on the 25th how things will turn out. Do we have a deal?! Or not?!
- You leave us with no choice, I say.
- Do we have a deal? No.
- What do you mean, twice a week. I've already told you that she started bruising because she isn't being lifted, she'll develop bedsores.

Well, we have no choice. We have to agree to this.

Đurđica and I haven't slept the entire night. We were extremely affected by this. Yesterday (Thursday, 14 May) from 5 until 8:30 p.m., I felt as if I was going to have a heart attack. I told this to the nurses and they were shocked.

Now I feel better, although I must think about this. The Labour Act states the following: If a single person cannot perform the job (lifting of disabled persons) well, another person is brought in, but not at an extra cost.

We're okay.

2 caregivers will come tomorrow, and on Monday we'll call and see how things will turn out.

Today is the 10th anniversary of Grandma's death. I'll post it on Facebook now.

Ten years already

:Audio call:

:Video chat:

We can talk later if you feel like it

:Attachment unavailable:

:photos:

<3

Thank you 😊

Thank you, mum 😊 I'm thinking of coming on 2 June, for your birthday, so we can have cake together, what do you say?

As regards the cake, fine. As regards the arrival, I'm not sure you can. Austria will open its borders on 15 June 2020. Now you can leave Austria, but once you return, you'll have to be in self-isolation for 14 days. That's not acceptable for you.

Just check the news on this.

[Who told you that I'll have to be in] self-isolation once I return to Austria?
I heard it here on the news.

Ok

:thumbs up:

I don't know whether you must have a verification that you've tested negative for Covid when you're entering Croatia, or if you must have one when you return to Austria. I heard that, but I think this applies to foreigners.

It was on the news at the same time.

:photo: Wednesday, 27 May 2020. Lunch: leek stew, meatloaf, bread, and vanilla pudding.

:photo: Thursday, 29 May 2020. Lunch: chicken leg in soup, tomato sauce, gnocchi, and bread.

Correction: Thursday, 28 May 2020.

:photo: The jasmine tree in front of Đurđica's window is in bloom. Sadly, the scent is washed away by the rain.

:Audio call:

:Audio call:

:photos: The jasmine tree is in bloom under Đurđica's window, and I'm feeding the pigeons.



If I come here, I would have to get tested for corona upon return, so they would let me into Austria, and if I don't get tested, I must self-isolate for 14 days

:photo: The jasmine tree in front of the window.

What's the situation in Korea regarding the coronavirus? Will Lim have to be tested when [...]

Be careful and follow the black leadership. Anarchism isn't chaos, anarchism is care and support for the community

Post this on your wall and you'll be totally cool 😊

:thumbs up:

What's black leadership?

Black?

It refers to the African Americans, who are currently fighting for their rights after the murder of George Floyd

Of course, I know that. I sent you the photos against racism from my wall.

:thumbs up:

Well doneeeee

You're also an anarchist!

I'm thinking of finding a PhD program on Anarchism

:sticker:

As of tonight, you must wear a protective mask in order to cross the border with Croatia. The driver isn't allowed to set off if a passenger doesn't have a mask on. You must also wear protective gloves. Get yourself a small bottle of antiseptic spray of 70-percent alcohol. You must carry it for yourself and others, and the law also requires it. I hope that you'll be able to come. And that you're okay.

Mum loves you.

In 2019, Marko Marković and Marko Marković finally met in Belgrade on the occasion of an exhibition where the project “Who is Marko Marković?” was presented in a gallery. We met through a mutual friend and colleague, a performance artist called Marina Marković.

After a conversation and clearing things up, we decided to make a public appearance and put on a performance in the same gallery where we shared both sides of the story and put a question for the audience to vote on an Instagram account: Who are Marko Marković and Marko Marković?

Revolucija je temeljita promjena moći



Revolution is a fundamental change of power

BREATHING IS AN ACT OF REVOLUTION

27 October, Art & Science Department. Students' presentations without professors and staff.
Sadness and heavy air in the room

After the class, a text message from a friend of mine:

Crta is dead.

Marijan Crtalić – Crta – a very close and dear friend. I loved him so much.

A feeling of hopelessness.

Calling friends and gathering information about his death, assembling pieces of what happened and what needs to be done.

I text my lover and explain I will go to Croatia. She asks me if I want to meet today in the evening. I tell her I want to be alone.

28 October. I pack and leave for the train to Croatia.

It is a wild ride like I'm in some dystopian movie in a post-apocalyptic scenario.
I shiver even today. I start to travel at 2 pm, arrive in Zagreb at 11 pm. There is no direct line, so I have to switch from one train to another three times in some Hungarian villages.

Along the way, I hear my friend laughing like even he couldn't believe he died. Like it was his last, ultimate performance. We had frequently talked about our funerals and how we would like to have a ceremony. I am trying to remember these conversations and our adventures with our friends.

We would laugh together all the time...



It is late evening on the train – one more change to do. Jumping onto another train, I end up at the border station where I have to take the train for Zagreb.

The online ticket says 3 minutes to departure. A female staff member directs me to my connection. I am in a rush, running over the tracks to the terminal for Zagreb. A Hungarian policeman stops me in front of the train and asks for my documents. In a few minutes, Croatian police come and ask me where I am going.

- I'm going to Zagreb

- Where do you live in Zagreb?

- I don't live in Zagreb. I was born in Osijek and now live in Vienna.
I'm going to the burial of my close friend who died.

- Go inside.

I sit in my seat and the train started to move. After 20 minutes, the conductor comes and asks for my ticket. I give him my ticket and he asks me:

- *Od kuda putuješ?*

- Putujem iz Beča.

- Kada si krenuo na vlak?

- Oko 11. Ne, ne u 14 ipo sam uhvatio vezu iz Beča preko mađarskih sela presjedajući tri puta.

- Imaš sreće što si uspio uhvatiti ovaj vlak pošto mi nimo veza vlaka s kojim si ti došao.

Kasnili smo 4 minute i u te 4 minute ti si uspio ući u ovaj vlak.

- Kako to? Što bi bilo da nisam uspio uhvatiti ovaj vlak.

- Morao bi čekati do sutra u isto ovo vrijeme u 22 navečer da ovaj isti vlak dođe.

- Možda bi mogao naći nekoga tko bi te prevezao preko granice autom no to bi sigurno morao dobro platiti pošto u ovim krajevima švercaju izbjeglice.

In the middle of the journey, a group of teenagers enters the train, occupying the whole carriage. They are loud and happy. Laughing and singing, making jokes and having a good time. We finally arrive in Zagreb. Walking through the empty streets at night, I am thinking of my love and looking forward to seeing her again when I'm back in Vienna. During the night, I arrive at my friend's place, and we continue to make plans and final preparations for tomorrow's funeral. Marijan does not have many family members left. He has a cousin, his girlfriend, and us. We are his family.

29 October. We went to Sisak, a town near the capital. We had a photo of Marijan and a beautiful wreath with red roses and golden wheat classes. In the style of socialist symbolism, as he would have liked it. The funeral was nice, and a lot of people came despite the Covid measures, which allowed 30 people at that time.

When inviting people, I had explained they should come regardless of the restrictions as it is possible to keep a distance over the premises of the graveyard. We gathered together, and with the support of friends and colleagues, we did as much as was possible at this time. We said our goodbyes to our friend by playing Pale Blue Eyes by Velvet Underground and Passenger by Iggy Pop.

There was a big red tree in the middle of the graveyard square standing with us at the funeral. Marijan had blue eyes, and he died on the train going from Zagreb, the city where he lived, to his home town of Sisak. We lost a great friend and an important artist. I buried my dear friend and went back to Vienna as Austria was announcing a new lockdown.



Saturday 30 October. It was a nice sunny day when I was leaving Zagreb. There were no people on the streets. I missed my love so much and couldn't wait to meet her in the evening when I got back. We didn't meet.

Monday 2 November. Woke up early and went to take the corona test at Prater Stadium. Forgot my *Meldezettel* (registration form), and I'm heading back home. Later in the afternoon, standing in the line. This is the fourth time I'm standing in line to get tested. The line has around 100 people; there are some teenagers behind me having fun and laughing. In the park, there is a red tree, like the one from the graveyard a few days ago.

I went home to rest. No studio visits that day as I was exhausted from everything and have to stay in isolation until the test results. In the evening, messages start to come in; somebody is shooting in the streets of Vienna. It escalates in 15 minutes when we find out a terrorist attack is taking place. People are calling each other and texting before the lockdown.



We are at war – a war inside a war. My flatmates are texting and sharing their locations at that time. Micha is in the suburbs of Vienna playing sports. Tina is at home and Sabrina is in the city center, trying to run from that part of town. I send out a message explaining how to behave and move on the streets. This is what I learned in wartime.

Avoid open public spaces, squares, and streets where you are a visible and easy target. Walk next to buildings' walls to be protected. In the event of shooting, immediately lie down on the floor to avoid the bullets. Stay together and do not separate.

The attack started at 8 pm. An artist colleague left Salzburg studio at 8:15 pm. On the way out, he ran into a special police officer who instructed him where to go as a man was going around the streets and shooting at people. We are not so close, him and me, but today, every time I see him, I am happy to see him alive. He could have left 15 minutes earlier and run into the gunman as the shooting was happening in the street where our studio is – Salzburg 14.

3 November. Citizens stay shut in their houses as the investigation is still ongoing.

In the following days, we go to the locations of the shootings to offer our condolences to the victims of the terrorist attack and their families. While walking through the streets, we see each other's sadness in the eyes and feel the presence of fear among people. People are bringing candles and flowers, praying and mourning, crying and standing next to each other. There was a big red tree standing in the Schwedenplatz.

ANARCHY IN THE HIVE

Each member of a bee colony has a specific role and task. Scouting bees, for example, fly around the land nearby in search of nectar and meadows with a lot of sweet, colorful flowers.

When the scouts find a good location for the nectar harvest, they go back to the hive to inform the colony. By vibrating in dance-like moves, they tell the other bees where the location is. A swarm of workers then flies to the meadow location to collect nectar and pollen. Attracted by the color, sweet taste, and nice smell, the bees collect nectar and pollen from one flower after another.

Sucking the nectar juice from flowers, they store the precious liquid in their stomach and collect pollen in sacs on their legs and using small hairs on their bodies. A single bee can carry a weight of nectar and pollen equal to the weight of its own body – not easy cargo to carry, with sometimes even kilometers to cover between the hive and the source. Coming back to the hive, other workers are waiting for them at the entrance gates and collect the precious cargo.

Bees from the meadow squirt out nectar from their belly through a feeding straw into the feeding straw of another bee, so the nectar is collected in the belly of another worker. Bees transfer nectar within the hive from one stomach to another and finally store the liquid in its hexametric cells. By transferring nectar from one bee to another, the enzymes from the insides of the stomach polymerize the nectar which, once stored in the cell, becomes honey after five days. The architecture of the hive is a mathematically efficient usage of the space as hexagram-shaped cells can store much more material (content) than any other geometrical shape such as a cube, circle, or triangle.

The cells are built by wax produced from the body of the bees. It is very hard for a bee to produce wax, as for one ounce of wax, a bee needs to consume five times more honey. The cells are used as storage locations for nectar and pollen to be used as a food supply for the colony and mainly for the larvae, young bees. The usual life cycle of a bee is several months, so there is a constant need for reproduction and food storage.

An important role for the colony's reproduction is played by the queen bee or matriarch. The queen's task is to lay eggs – larvae – in cells, which are fertilized by male drones. Male drones are a minority in the colony, and their only task is to fertilize the queen; the male drone dies within the act, and his purpose is fulfilled.

The queen is the one who hatches the female eggs – the future worker bees. As her only task is to reproduce, she has nursing working bees around her who take care of the eggs and larvae by feeding them with pollen and royal jelly. Other female working bees are also capable of nesting eggs, and if they do so within the hive, there is a “police patrol” of bees

who remove – or cannibalize – their eggs due to the queen’s right to reproduction. The ones who perform this activity among bees are called police workers or policing worker bees.

The term “anarchy in the hive” explains how a colony sometimes works without the position or presence of the queen. In this case, some worker bees develop pheromones which they put on their eggs in order to hide them from the police – as apparently police can distinguish between eggs from the queen and eggs from the workers. This is called anarchistic behavior among the “outlaw” bees. If this happens, the result is that the number of drones – male bees – among the newly hatched bees increases, as worker bees predominantly carry male eggs. In the event of the queen’s death, the colony continues with reproduction in the absence of the matriarch by hatching the eggs of the worker bees.

Isobel Ronai, a scientist who researches the reproduction of bees and bees’ genome, has explained the anarchy gene in bees as follows: the queen, by its natural position, has activated its ovary in contrast to working bees, who have an inactive ovary. On the death of the queen, workers’ ovaries become active for the further reproduction of the colony.

Extreme anarchy among bees is seen among Cape honey bees (*Apis mellifera capensis*). If we consider monarchy as a society ruled by one person, anarchy is a system without a ruler. Anarchist bees, if their queen is lost, thus come to function as queens themselves (pseudo queens).

The Cape bee can produce female offspring, meaning they are not dependent on the queen and can create their own genetic line. Usually, only the queen can mate and produce female fertile eggs and workers only male eggs (drones) as they do not mate.

In the case of the Cape bees, developing eggs of the workers can produce diploid females – this process is called “automixis.” It is rare, but it occurs in species such as ants, termites, and shrimps. With this capability, there are female bees who subvert the system in the colony.

Relying on human behavior according to man-made laws creates delicate conditions in extreme living circumstances, as was explained in the chapter “The Fear Diary” where two elderly women were being abandoned by the system. In this case, the two sisters reorganized themselves, took over the role now missing from professional medical homecare, and endured in time by supporting one another.

Progressive changes have occurred in a very rapid period in which we had to begin to adjust to new conditions. Willingly, systematically, or aggressively – we are living another life. We are facing a different social order, and we wonder, what does freedom mean in this scenario when breathing is an act of revolution? Freedom of speech? Freedom of movement? Freedom of choice?

Due to isolation, does the individual becoming a systematically self-orientated, introverted organism and is careful predominantly about its habitus – not oriented as a decentralized individual caring its environment?

Using the concept of the bees' hive or the ants' nest to compare these species with human society can be exploited in many different ways, both in positive and negative contexts. Is it correct to humanize the terms of workers, slaves, and queens, even though bees and ants have nothing in common with the aristocratic society of humans?

In order to understand nature, we should appreciate nature as a life force connecting us. Learn about the constant interactive correlation between species, creating networks of cooperative allies living in the harmony of mutual aid.

Multi-species inter-relations promote integration with living standards in peaceful correlation rather than competitive perceptions and the necessity to fight for autonomy, as is suggested by classic evolutionary theories.

New models of evolution are based on balancing introvert and extrovert relations in the environment, from organism level and growth depending on the biosphere to interactions coordinated between species.

Models of reciprocal action are fundamental concepts for combinatory evolvement. The unification of the individual and the collective should be one with the possibility of selection by choice – not the necessity of fear and extinction.

If we consider the process to be more important than the solution, it is necessary to stop managing nature and experience partnership in natural alliances. We are connected in networks of mutuality and whatever affects one directly affects all of us indirectly.

Observations were made over time and came in the form of various social activities through exhibitions, performances, concerts, travels, and socializing. Now we see social parameters are changing, so the language of expression is changing as well. It is becoming more subtle, more suggestive, more individualized, and more gentle in the tender collective memory.

Artistic expression is an experiential expression, and in this sense it is not presentational but time-processed, dematerialized in intertwined relationships between close and less close people, colleagues, friends, and some past, but not so distant times.

The experiences we carry from previous ideologies significantly determine our path, so at this time, we have the opportunity to learn a lot about what will determine our future.

Social life and communication are what fulfill us, make us happy and satisfied, make people around us happy. The relationships that connect us as individuals within the multispecies community at this time carry a much higher value, so we can see the importance of the coexistence that we sometimes neglect or do not give too much attention.

Of course, there is always the question of choice and how we act towards the environment. Do we fall under established norms creating divisions, or do we choose a different path of connectivity and the decentralization of individual agencies?

I hope for a more convivial society in which we will be able to appreciate the similarities that unite us more than we notice the differences that separate us.

What is the connection between ecological activists from Amazonia and Transcarpathia, a single mother from Croatia and a butterfly from Malawi, a resident of New York and an ant nest in Krapan, an anarchist from Napoli and an anarchist from Vienna, Bosnian and Syrian refugees with the beehive, a lover from the Balkans and a lover from Asia?

What is the connection between Marko Marković and Marko Marković?

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